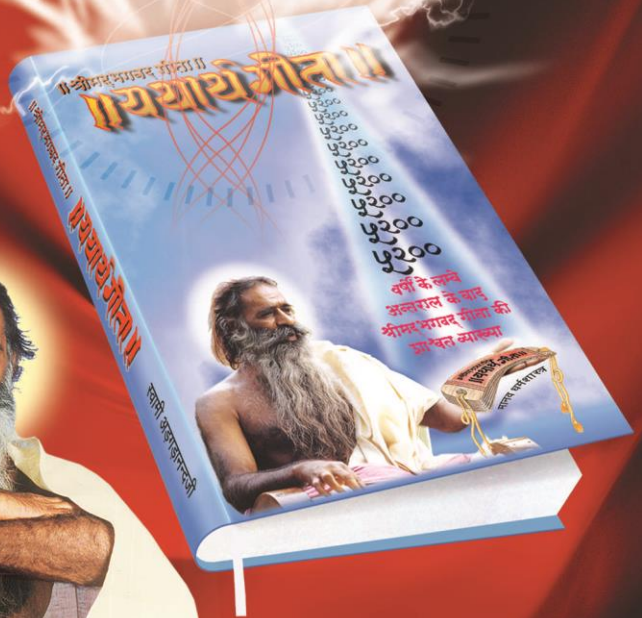


Reservations & Doubts of Society- Their Resolutions from Gita

Shreemad Bhagwad Geeta

॥ Yatharth Geeta ॥



Swami Shri Adgadanand Ji

|| OM Namaḥ Sadgurudevāy ||

Reservations & Doubts of Society- Their Resolutions from Gītā

Compiled and Interpreted by:

Blessed Disciple of
Most Revered Sri Paramhans Ji Maharaj

Swami Sri Adaganand Ji

Shri Paramhans Ashram
Shakteshgarh, Chunar, Mirzapur (Uttar Pradesh)



Publisher:

Shri Paramhans Swami Adaganand Ji Ashram Trust
5, New Apollo Estate, Mogra Lane, Opp. Nagardas Road
Andheri (East), Mumbai – 400069 India

Most Respectfully Dedicated
At The Holy Feet
Of
Most Revered Śwami Śrī Paramānand Jī
Yogīrāj
Matchless Grandsire Of The Era

GURU VANDANA

(SALUTATIONS TO THE GURU)

|| Om Shree Sadguru Dev Bhagwan Ki Jai ||

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

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

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

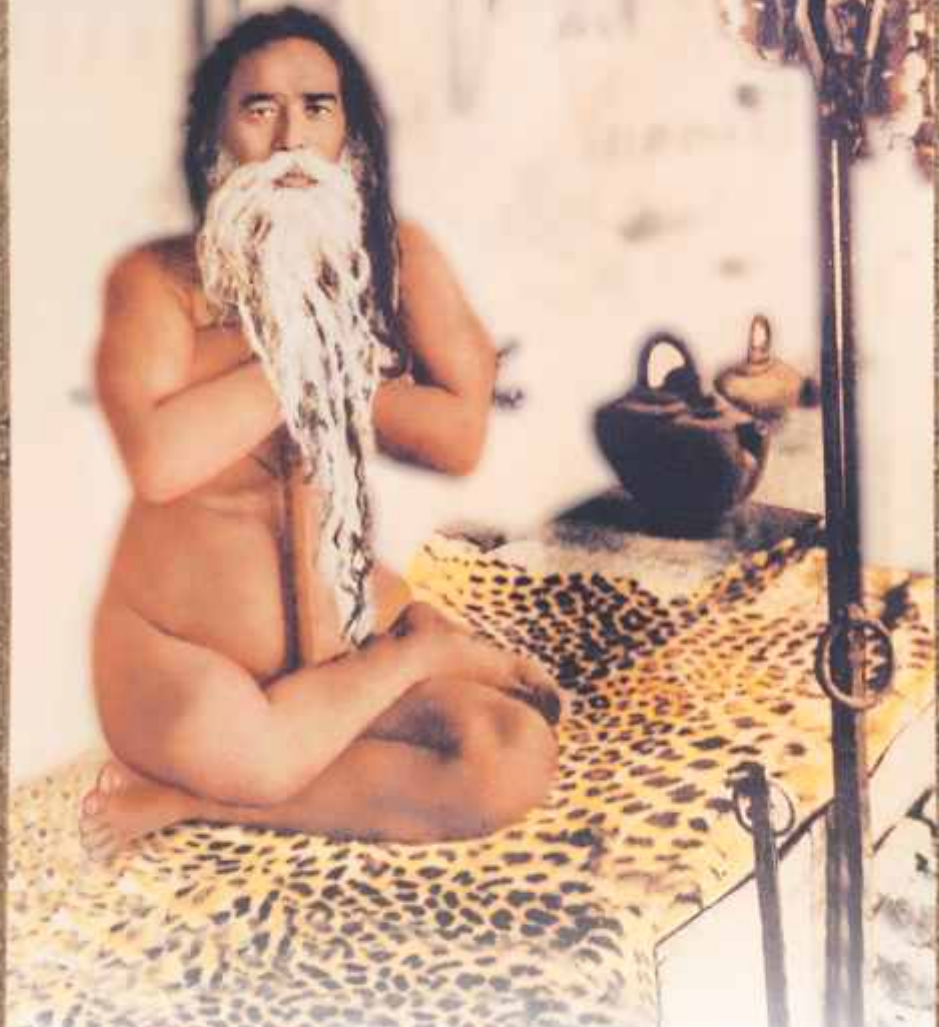
Chittrakuthi aayo, advait lakhaayo,
anusuia asan maari I
Shree Paramhans Swami, antaryaami,
hain badnaami sansaari II

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

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



“आत्मने मोक्षार्थं जगत् हिताय च”

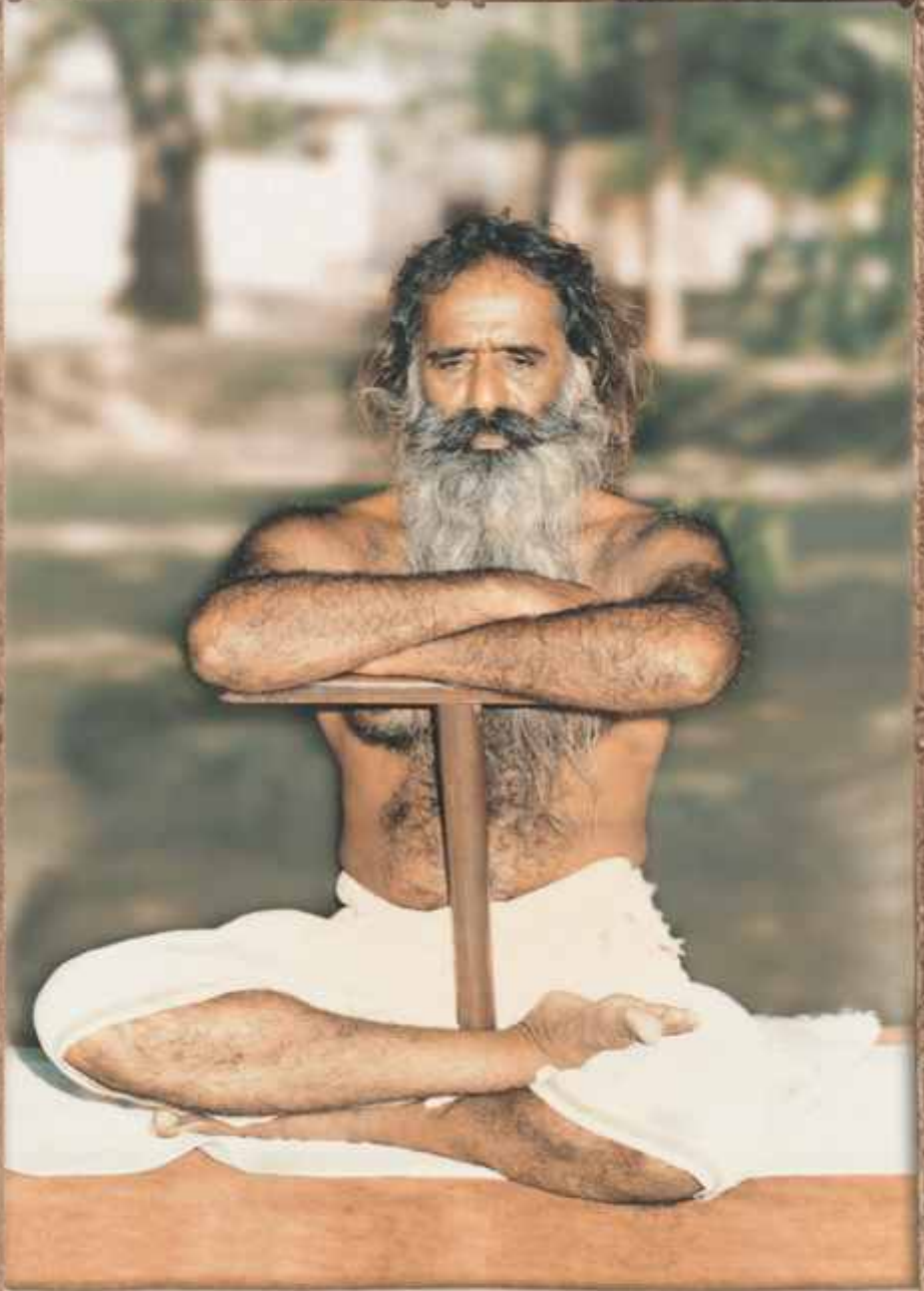


SRI SWAMI PARAMANAND JI MAHARAJ (PARAMAHANS JI)

Birth : Vikram Samvat 1969 (1911 A.D)

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

Paramhans Ashram, Ansuuya (Chitrakoot)



Sri Swami Adgadanandji Maharaj

Reservations & Doubts of Society- Their Resolutions from Gītā

In May 2005, a list of questions pertaining to the Gītā was submitted before Rev. Mahārāj Jī by some devotees who had arrived at Śrī Paramhaṃs Aśram, Śakteṣgarḥ, Cunār, Mirzāpur (Uttar Pradesh). Answers of all those questions from Rev. Mahārāj Jī, are presented before you.

You should go through this book after the study of
‘Yathārth Gītā’
which is a commentary of Śrīmadbhagvatgītā.

Transliteration Guide

In order to facilitate the means to readers for correct pronunciation & understanding of verses, couplets and quatrains incorporated in this book, following chart is provided.

अ *a* आ *ā* इ *i* ई *ī* उ *u* ऊ *ū* ऋ *ṛ*

ए *e* ऐ *ai* ओ *o* औ *au* अः *aḥ* ऽ *'*

क *ka* ख *kha* ग *ga* घ *gha* ङ *ṅa*

च *c* छ *cha* ज *ja* झ *jha* ञ *ña*

ट *ṭa* ठ *ṭha* ड *ḍa* ढ *ḍha* ण *ṇa*

त *ta* थ *tha* द *da* ध *dha* न *na*

य *ya* र *ra* ल *la* व *va* श *śa*

ष *ṣa* स *sa* ह *ha* क्ष *kṣa* त्र *tra*

ज्ञ *jña*

ढ़ *ṛha*

- For nasal sounds *m, ṃ, ñ, ṅ* are used.

Index

<i>S.No. Description</i>	<i>Page No.</i>
01. How did the human being come into existence?	1
02. There are many religions, sects prevalent for the sake of 'Dharm'. In which manner of life, customs of eating, dressing & marriage-such social regulations are termed as Dharm for about last two thousands years. Are all of them meant to be the Dharm? How did number of sub-religious sects come out of various religions or sects?	4
03. Some adherents of religions say the Truth is that much only whatsoever is described in their religious books. Now such a Prophet will not appear again. Followers of some Eminent Personalities or Prophets say the heaven can not be attained if one fails to have trust in their Eminent Personality. The society is divided into different sects in consequence of faiths in Eminent Personalities. Does it mean they have told different religions? From where did the various doctrines and different kinds of worships, methods come into practice for the sake of religion?	6
04. Are there various methods for realization of God?	9
05. What is motive of Dharm?	11
06. What is the cause of religious disorders?	12
07. Does the Dharm get destroyed by mere touching, eating-drinking or crossing the ocean?	17
08. Who deserves the right to enter into the realm of Dharm (or pursue the Dharm)?	24
09. How did different religions and sects acquire title of Dharm?	26

10. What is the cause behind mutual discordance for the sake of Dharm? 26
11. As so far Dharm is concerned, where do the social disorders like discrimination on the basis of colour, high or low status, race and sex, stand? 27
12. Does the Dharm aim only up to figuring fear of the hell and to arouse enticement for the heaven? 28
13. Does the Dharm remain confined within a particular Nation? 32
14. What is conversion? Does the Dharm subject to the change? 36
15. What is the significance of the places of worship (like temple, mosque, church etc.) in pursuance of the Dharm? 41
16. From where do we obtain knowledge of the Dharm? 44
17. Where does God abide? 45
18. If God is the only Truth then what do worshipping of the other gods-goddesses imply? 47
19. What is the Truth and what is the perishable? 50
20. Who is the Worst? What is the Karm? What is the Yajña? 52
21. Is the caste system formed by God? What do the term 'Varṇ' stand for? 54
22. Which one is the Scripture? 60
23. Untainted from the ideas of the caste system, race, religion, traditions, sects and social discrimination which one is Scripture for the mankind? 61
24. The whole world had been under obligation to India for its spiritual wisdom. If India is the worldwide teacher then which one is its scripture? 61

25. What is the message from you to control the zehad; terrorism; racialism; social discrimination and separatism (demand for a separate state or the nation) which are into practice for the sake of religion? 65
26. In January, 2005 a golden anniversary function of the Parliament of Indian Culture was held at Kolkata. On that occasion Rev. Swami Ji had conveyed his opinion through a letter regarding explanations of the subjects like Real Nature of Dharm; Dharm & Culture; Dharm & Nation, finally Dharm & Science. Hereby that writ is being provided in the same form 'as it was', exclusively for the all readers. 67
27. What does the term Aryan mean for? 88
28. What is Yog? 96
29. How should be the conduct of a devotee? 103



!! Om Śri paramātmāne Namaḥ !!

Brothers!

You have put some questions, first of them is—

Question No. 1:- How did the human being come into existence?

Answer:- The Gītā is primeval scripture of mankind. It was originated at the beginning of creation. It is the voice of God, ‘a divine voice’. At that time knowledge was being perceived through listening. One used to listen from other and store in his memory, so this knowledge was called as Smṛti. This very Gītā is the primeval ‘Manu Smṛti’.

In Gītā, God says, ‘Arjun! The three propertied nature is the Mother who conceives and I am the Father who dwells (in all living beings) as the seed-form of Consciousness, beside this all others are just the means’. The origination of the human being is from God himself. God says in chapter fifteen—

*mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati | |*

(Gītā, 15/7)

Arjun! This very soul is pure part of mine – sacred similarly as God himself. Accompanied with functionality of the mind along with senses, this very soul leaves the one body and assumes a new one. As the air intakes odour from place infused with it, and makes the same odour prevalent at another place, in the same manner this very soul who is Proprietor of living existences when leaves a body it catches registered activities of mind & senses, thereupon it gets into next body. After that it again indulges in the pleasures of senses through medium of same mind & senses; but

*utkrāmantam sthitam vāpi bhūñjanaṃ vā guṇānvitam |
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ | |
(Gītā, 15/10)*

(Soul) Departing from the body, acquiring new one and indulging again into pleasures of senses... vimūḍhā nānupaśyanti ... ignorant does not know this phenomenon, only those who have eyes of wisdom see all this very clearly.

It is clarified here that origination of the human beings is from sole God because functionality of mind and senses is not observed in animals, birds and floras. Having accompanied with functionality of mind along with senses this very soul gives up body and gets into another body. The man, who dies when Sāttvik* guṇas are active, attains higher divine existences i.e. born as man of pious & religiously inclined nature. The man who dies when Rājsik** guṇas are active, born as an ordinary human being and if a man dies when Tāmsik*** guṇ are in abundance, attains wombs of animals-birds, insects-moths which are inferior creatures. This is the ‘odour prevalent in ths very body’ i.e. properties accompanied with which this very soul transferres in different bodies. Lord depicted this in second verse of the fifteenth chapter of Gītā – ‘*karmānubandhīni manuṣyaloke*’ i.e. *the man makes bonds according to his actions. The soul which is pure part of mine, manages the process of man’s change of one body to another body.*

God, who has the luminous form, was at the beginning of creation. The Sun is his luminous part, for that God says, ‘*I told this everlasting Yog to the Sun before beginning of the creation. The Sun told the*

* Traits like concentration of mind, meditateness, simplicity etc.

** Unwillingness to retreat from worship and a sense of authority.

*** Property of inertia, lethargy, sleep, wantonness, lack of eagerness to pursue Sādhanā and darkness of ignorance.

same wisdom to his son first Manu. Manu stored that wisdom in his memory and further gave it to Ikṣvāku for the sake of its perseverance. Rajriśi came to know this by Ikṣvāku'. In this manner this wisdom of the Gītā had spread from the 'luminous part' of God. From (that luminous part-the Sun) Manu came to know, Manu to Ikṣvāku and from Ikṣvāku Rajriśi obtained. At this significant period that wisdom was declined in this world. Its remembrance was fallen down from the mind. Though Yog is everlasting, it never gets lost. Of course it became beyond our understanding and memory failed to register it.*

God said to Arjun, 'I am about to tell you the same ancient Yog'. After having put up so many questions after questions, Arjun said that—'naṣṭo mohah smṛtirlabdḥā' i.e. 'O! Acyut my ignorance caused by the passion is destroyed, I have gained the memory, now I will go by your orders'. Disappointed Arjun took the bow and engaged in the war. He got the victory. Yudhiṣṭhar a complete righteous person was enthroned to the state. A state of righteousness established and the Gītā came again into existence in the form of only scripture.

Deviating from the tradition of knowledge perceived by mode of listening, Great Sage Ved Vyās compiled the all wisdom that had been existed before him, which were four Ved, Bhāgvat, Mahābhārat, Brahmasutra and Gītā. Finally he himself declared which one is the Scripture among them—'*gītā sugītā kartoyā'* i.e. The Gītā is worthy of to be in heart after having been properly understood. This is the voice of God himself then what is the need to become entangled in other religious text? As '*kimanyai śāstravistaraiaḥ'* -what is the

* *It is a yogic term-a class of devotees who are at a particular advanced stage of Sādhanā. Acquisition of supernatural powers and prosperities is found to be feasible at this very stage.*

need to go in details of other religious texts? The Gītā itself is a complete scripture. And according to this scripture—Gītā, origination of the man is from God.

Q. No.2:- There are many religions, sects prevalent for the sake of ‘Dharm’. In which manner of life, customs of eating, dressing & marriage-such social regulations are termed as Dharm for about last two thousands years. Are all of them meant to be the Dharm? How did number of sub-religious sects come out of various religions or sects?

Answer:- Different sects are just the trade mark of the Spiritual Preceptors & their lineages. In truth, God is one and the ordained method to attain him is also one. With pursuance of that ordained method same are the facilities, similar is the fulfillment of deficiencies & protection of the Yog... and same is the ‘achievement’ derived after having gone through in guidance of that God, which is Realization & State into that unmanifested, all pervasive soul. In this way these is no possibility of any sect to exist on this path of God.

Many different religions & sects prevalent on the name of Dharm, they all are just the name of spiritual preceptors & their lineage behind them. These are just ways of teaching descended in their lineage, which appear to be distinguished only up to half of the way. But when worship is flourished & reaches under directives of God then nature of worship, facility, criterion of supervision & examination and outcome, all happen to be the same.

If you look at the dress codes of thousands of convent schools, you shall find that some are yellow, some black, some white and so on blue, pink and sky blue. In future when same students pursue M.A.,

Ph.D. then the level of education and degree, comes out to be the same however some get higher marks and some slightly less! No one can create a separate God, a separate religion and different methods on this Path of God even if wish to do so. Such gaps found into existence in absence of refuge & shelter of an experienced Sadguru* and when he is found the gaps do not remain. Reason for this is that Great Sage causes to stand us upon right track by deliverance of inspiration within the heart. And whatever matters of manners of life, marriage are concerned, the devotee should do each activity of this world with sense of surrender unto God. There should be surrender for God whether scrapping up the grass in a field or going for wrestling ground. Servicing, doing business, indulging in politics, working on iron, gold or leather, initiate each work with faith & dedication and offer salutation after accomplishment of the task undertaken. Offer salutation to God, before retiring to & after leaving the bed, while putting on the shoes & donning the clothes. It means remembrance of God to be maintained in each action. This is the conduct of Dharm, act of an Aryan and same should be performed by all. Variation of rituals & customs sought on occasions of marriage etc do not mean to be a distinct religion or Dharm. They are giving testimony to Truth, Dharm and God; there is nothing else beside all these. There are many different practices in different countries for taking an oath before God and making him a witness but in each circumstance they remember only God. When same individual comes over the broadened path of Sādhanā then only one ordainment is left—

*jāgat meṁ sumiran kare, sovat meṁ lav lāy |
surat ḍor lāgī rahe, tār tūṭ nā jāy | |*

* *He, who awakens the dormant soul of the disciple, which is awakening of the Sādhanā. Then he leads, assists the devotee through his instructions & deliverance of the experiences. He accompanies till the devotee reaches his Goal and merges into the same form which the Sadguru has.*

i.e. continuously chant the name, maintain its remembrance and with which pass into sleep in such a way that mental contemplation does not break.

Lord Śrī Kṛṣṇ says the same in the Śrīmadbhagvat Gītā—

***ananyacetāḥ satataṃ yo māṃ smarati nityaśaḥ |
tasyāhaṃ sulabhaḥ pārtha nityayuktasya yoginaḥ | |***

(Gītā, 8/14)

Arjun! ‘ananya’ means nobody else, who worships no other Gods-Goddesses except me, ‘Satataṃ’- worships incessantly I am easily attainable for Him. He attains Me. He does not return to ephemeral rebirth.

Q. No.3:- Some adherents of religions say the Truth is that much only whatsoever is described in their religious books. Now such a Prophet will not appear again. Followers of some Eminent Personalities or Prophets say the heaven can not be attained if one fails to have trust in their Eminent Personality. The society is divided into different sects in consequence of faiths in Eminent Personalities. Does it mean they have told different religions? From where did the various doctrines and different kinds of worships, methods come into practice for the sake of religion?

Answer:- If God is the supreme abode then Sadguru is the giver of spiritual awakening. Responsibility is too borne by Sadguru to cause the individual-soul to become a charioteer and lead him ahead from initiation of spiritual awakening up to the final accomplishment.

In His patronage the devotee advances and touches the Reality. With this attainment Divinity of the Sadguru is reflected into him. What

so is the measure of Divinity is in Sadguru same is too derived into the disciple. At such a stage there is No Attainable wisdom which may remain beyond the reach for which he should heave a sigh and no sin remained for which he should feel afraidness. At this stage Sadguru is not apart from his disciple. Kabīr says- *‘ghaṭ mem hī guru hamārā’* i.e. *my Guru is within my body*. But as so far periods of *Sādhanā* are concerned patronage and shelter of Sadguru are compulsory. For that very reason each Self-Realized Personality has forcibly affirmed the necessity of unyielding faith in Sadguru.

But ‘Sadguru’ too is a term to be understood. Gradually lineages of Spiritual Preceptors developed and Occupier of Seat in each lineage continued addition of new traditions and customs which resulted into divergences of views. A Man is required to be of firm resolve in Sole God and chant any two or two and half lettered Name which directly appeals that Sole God. The Gītā is your’s fundamental sole scripture, pour it into the heart after having its adequate assimilation. As soon as the worship becomes elevated, heart is unveiled, continuity of mind into contemplation is rendered with Faith then God will himself impel and provide acknowledgement of Sadguru.

‘punya puñj binu milahin na santā’ (Mānas,7/44/3)——
i.e. until the stocked merits do not assist in present time till then Sadguru is not found. Here ‘Merit’ is the effect of pious deeds which may lead you towards the Truth and bestows the Completeness. Which takes towards the Fall is known as a Sinful Act. One of the terms for Ordained Action prescribed in Gītā is Meritorious Act—

yeṣāṃ tvantagataṃ pāpaṃ janānāṃ puṇyakarmaṇām |
te dvamdvamohanirmuktā bhajante mām dṛḍhavrataḥ | |
(Gītā, 7/28)

Arjun! I am not revealed to all till their hearts are veiled by attachments & aversions but those who perform meritorious acts,

remember me incessantly, whoes sins have been decayed on account of firm resolve in worship, whose Veil caused by Passion is vanished They know the All Pervasive God, the Action (Karm), Self (Adhyātmi), in totality. They know Me along with Adhiyajñā** and having known Me they merge in Me. After that they do not reborn. They succeed to attain everlasting life & eternal Peace.*

The Seats in the lineage of Sadgurus' facilitate the teachings. Somewhere is of preliminary level and at otherwhere of medium level. They all provide teaching though in different ways but intercontradictory teachings is spread when—

*pūrā sadguru nā milā, milī na sāñcī sīkh |
bheṣ yati kā banāy ke, ghar ghar māñge bhīkh | |*

i.e. Saint Kabīr says if a complete true Sadguru is not found so the real teaching not into hands then seeker is sought to be begging door to door having assumed dress of renunciates.

Further, your question is from where did the flood of various doctrines, sects and different kinds of worship, methods came in to practice in place of Dharm? One of the reasons for this is unawareness about One Scripture among the public or this disorder born due to disappearance of Scripture. Lord Śrī Kṛṣṇ tells another reason, 'Arjun! In this Yog of Selfless Action the ordained Action for self realization is One.' Then those who talk of many methods do they not

* This is a specific stage at which the thoughts (Through Sādhanā) of a devotee are centered inwardly to the Self which causes his Soul or Self to control the him before this very stage he happens to be ruled by Māyā.

** The enlightened sage or the Sadguru who abides in the body of all living beings in unmenifest form and is presider or controller of the all successive stages of Yajñā.

worship? *God says, 'Arjun! Mind of Men without discrimination happens to be of infinite diversions so they invent numerous modes of worship. 'svargaparā'*—Heaven is the highest goal, nothing is great beyond it. *There sight reaches up to this extent only. Moreover they express these numerous modes of worship in a showy & attractive voice.* Theme is about the eternal, everlasting reality but in disguise of it they discourse perishable in a showy & attractive voice. Of them, whosoever's heart got impression of their voice, their understanding is too corrupted, and not they gain anything. They remain indulged in enjoying pleasure that has outcome of endless repetition of life & birth, wandering into infinite wombs.

Hence, On Path of God, the Method of Worship is one. On pursuance of which, the tendencies of mind & senses which were directed towards the sensual pleasure now got directed towards God. As there is improvement in the self-control so the level of Sādhanā lifts up. There may be variation in degree of self-control but there is no possibility of some other method instead of this one.

Q. No. 4:- Are there various methods for realization of God?

Answer:- Absolutely not! Lord Śrī Kṛṣṇ says- *Arjun! Without pursuance of this 'Action (Karm)' no one could have attained God in past not even in future anyone will do. On the other hand those Great Persons to whom the Self is revealed on account of the Actions Performed and thus who are contented and stabilized in their Self, for them neither a single duty remains to attend nor anything worth of possession is beyond their reach.* So there is neither any gain for them if Action performed nor any loss if same is avoided. Nonetheless, they Great Persons adequately perform the Action (Karm) to show the way to those who are still on path, following Them. Such Great Persons: Sadgurus' continues to live for the welfare of humanity.

So many Sages like Janak and so on that had been from eternity till now, had practiced this very Action and thus attained the highest state (param naiṣkarmy position). Which is such a state if obtained neither there is any gain if Action performed and nor any loss if it not done. They have acquired natural state into the Self. Therefore Action for pursuance is only one.

But this Action has many stages. It begins with singing glory of God, making Spiritual talks with each other, offering leaves, flowers and water to God with spirit of surrender. This is the class of beginners. As Gītā depicts this stage-

*maccittā madgataprāṇā bodhayantaḥ parasparam |
kathayantaś ca māṃ nityaṃ tuṣyanti ca ramanti ca | |*
(Gītā, 10/9)

i.e. They seek happiness in fixing the Mind upon Me, singing My glory and discuss Me among themselves. This is the beginning.

Gradually when level of practice of Action is raised God begins to control the activities like sitting, standing and roaming etc. At this point the Ordained Action is into practice at its entirety. After this those who have reached this level their Action, Result of *Sādhanā*, Facilities availed on the Path all happens to be of same kind.

God says— ‘*nimittamātraṃ bhava savyasācin’* *i.e. ‘Arjun! You just beome the Medium, I am the doer and the sustainer, you shall have the victory. Kill the corpse which had already been killed by Me, achieve the glory’*. In fact the *Sādhanā* which derives complete enlightenment is not said to be awakened unless God himself accompany you integrally from your soul, thus awakened and show you the way ahead.

Thus Sadhana is One, Action is One functioning being. *Lord Śrī Kṛṣṇ* says—

*yaḥ śāstravidhim utsrjya vartate kāmakārataḥ |
na sa siddhim avāpnoti na sukhaṃ na parāṃ gatim | |
(Gītā, 16/23)*

The one who gives up this Action which has been ordained in scripture and adopts other different methods of worship, there is neither happiness, nor accomplishment nor Salvation in his life. He is deprived of all. Therefore—

*tasmāc chāstraṃ pramāṇaṃ te kāryākāryavyavasthitau |
jñātvā śāstravidhānoktaṃ karma kartum ihārhasi | |
(Gītā, 16/24)*

Scripture is the authority to decide what ought and ought not to be done. Not to run after any other so called scripture. God himself says—

*iti guhyatamaṃ śāstram idam uktaṃ mayānagha |
etad buddhvā buddhimān syāt kṛtakṛtyaś ca bhārata | |
(Gītā, 15/20)*

O! Sinless Arjun! This scripture which is most secreted then secrets, is told by Me. Which scripture? Nothing else, but the Gītā itself. The Gītā is a complete scripture in itself. Pursue accordingly after its adequate study. You shall attain Immortal, Ceaseless Supreme State. And you would become blessed with acquisition of everlasting life and prosperity.

Q. No.5: - What is motive of Dharm?

Answer:- Motive of the Dharm is to acquire prosperity in this world and the enlightenment. Life is a halting place in-between the birth and death. Nobody succeeds to come back and manage his home or arrangements after death. *Gītā says— sthānaṃ prāpsyasi śāśvatam | (18/62)*- you will achieve such existence which is eternal

and immortal. You, your life and your abode will remain forever. Gītā brings everlasting prosperity, peace and direct perception, touch and mержence into that very Almighty God of whom you are a part.

This is an irony that we ask to those who do not have. Where from will he give if he himself does not have it? If we ask fruit from some fruit-bearing tree that too in a right season then surely it will give. But if we beg salvation or devotion from it then from where will it arrange?

Q. No. 6:-What is the cause of religious disorders?

Answer:- Only reason for these existing religious disorders is the passing of Scripture into oblivion, banning & disregarding it. It will be ascertained that Man is descendant of the Sole God if Gītā is celebrated & established as the Religious Scripture. Ultimate Reality Almighty God is the only eternal truth. He is the only everlasting divinity; worship to him Is the Dharm. Procedure of that worship-complete method of Sādhanā is depicted in Gītā. Gītā does not form barriers of high & low grades among peoples. Dharm defined in the Gītā, eradicates roots of sorrows that exist in the heart and is the Mean for attainment of perfect happiness.

First verse of the Gītā says—

*dharmakṣetre kurukṣetre samavetā yuyutsavaḥ |
māmakāḥ pāṇḍavās caiva kim akurvata saṁjaya | |*
(Gītā, 1/1)

(Dhṛitraṣṭra asked, ‘O! Saṁjaya! Assembled at the dharmakṣetre and kurukṣetre, eager to combat, what did my and Pāṇḍu’s sons do?)

‘Dharm’ is a field and ‘Kuru’ is another. In truth where is that Field? Where did that battle happen? Who is the Knower of Field? Expounder of Gītā himself clears—

idaṃ śarīraṃ kaunteya kṣetram ity abhidhīyate ।

(Gītā, 13/1)

Arjun! This body is a Field. The Seed of good or bad action incepted into this turns up in the form of Saṅskār (-crust of earned merit or demerit). Cause of dwelling into superior or inferior forms of the creatures is too his very body. Who overcomes & dominates it is the Knower of Field. He is not caught into this field the body but a protector of it and the one who to others imparts liberation from it. Arjun! Among all bodily beings I am the Knower of Field and who happens to realize this Truth (practically) is too a Knower of Field. Now it is very clear that Kṛṣṇ is no one but a Great Accomplisher and Owner of Yog- a complete Sadguru.

Body is a (Battle) Field. In which two types of tendencies fight out of them whichever dominates so the field called Dharm-Field or the Kuru-Field. First is the Dharm-Field where the tendencies of Mind are involved in the process to acquire Sole God who is the eternal reality. Second is the Kuru-Field which means do and continue to do, be indulged (into sensual pleasures) forever though you will not reach at any destination yet the pace will never decrease. This second one is Path of Worldly Inclination (pravṛtti mārg). In which Dhṛitraṣṭra is embodiment of Ignorance who is accompanied by ‘Gāndhārī’ i.e. sense-bound inclinations. And there is Duryodhan-Passion driven by the Ignorance, evil-mind Duṣāśan, Karṇ-Perpetrator of Uncongenial Actions, Bhīṣm- Delusion, Droṇācārya-Dual Conduct, Śakuni-embodiment of Doubt. In this way there are infinite demoniacal tendencies though they are described as eleven akṣauhiṇī*. Kuru-Field is constituted by the worldly inclination of ten senses and the mind. This Kuru-Field is the Path of Worldly Inclination, of demoniacal negative tendencies which we need to win over.

* A unit for the counting.

There is another type of tendencies within the same inside that is Dharm-Field. God is only entity who is ultimate, eternal, unmanifested, pervasive and beyond the Time. Worshiping Him is the Dharm. In this Dharm-Field Kuntī is an embodiment of Dutiful Conduct whereas Pāṇḍu of Virtue. Before awakening of past life's inherited Virtues whatever a man does though knowing the same as his duty, May it be worthiest in his conviction but it turned up into an Obstacle, stored effects. It is just like arrow shot in the dark. It was Karṇ whom Kuntī gave birth before Pāṇḍu came in her life. If there was someone most unconquerable, ever-enemy of Pāṇḍav, it was the Karṇ. Though, he was a real-brother to them.

Doing anything regarded as Dharm by own mind's assumption is not the Dharm. *Lord Śrī Kṛṣṇa says, 'Arjun! Mind of men without discrimination happens to be of infinite diversions so they invent numerous modes of worship. Even they express these many ways in a showy attractive voice confirming Heaven as the highest goal. Whoever's Minds got imprints of their voice their understanding is too corrupted, not they get anything'.*

Man is devotional by nature. It is definite for him to be devotionally inclined at some or other where. But an intellect lacking discrimination is corrupted by desires and subsequently forms many methods of worship. So whatever he does with a sense of duty before awakening and company of stocked merit though that may appear right in his knowledge but that action is Vijāṭīy i.e. Uncongenial Action-one of the parts of demoniacal hoard. No sooner Pāṇḍu who is a very image of Virtue meets Kuntī - embodiment of Dutiful conduct than Yudhiṣṭhar-embodiment of Dharm is appeared. Yudhiṣṭhar was called as Ajātsātru i.e. the one whose enemy is never born, though all opponents were the enemy of Yudhiṣṭhar only. It was destined for Yudhiṣṭhar

to be enthroned but he was called Ajātsātru, because once initiated over this Path of God devotee never falls. If Sādhanā is awakened then the devotee goes ahead in the guidance of God. Nature has no enough power that may snatch you from hands of God and throw you into inferior sort of life. God will not let it to happen-

karauṁ sadā tinh ke rakhvārī |

jimi bālak rākhai mahtārī | | (Mānas 3/42/3)

i.e. I take care of them in the same way a mother does for her child.

In this way, Yudhiṣṭhar -embodiment of Dharm (i.e. Awakening that leads to attain the Eternal Truth), Bhīm-embodiment of Devotion, it's the devotion which brings realization of God. Devotion keeps potential that Almighty God is attained, Arjun-embodiment of Love for God in accordance to Him. Passion for worldliness is called as Rāg i.e. attachment but same for God is Anurāg i.e. Love for God in its true form.

Mam gun gāvāt pulak sarīrā |

gadgad girā nayan bah nīrā | | (Mānas 3/15/6)

i.e. A thrill runs through the body, voice is choked and tears roll down from eyes as he sings glory of Me.

These are the symptoms of a devotee who has Anurāg: Love for God. Likewise these there are Nakul-Restraint, Sahdev-Adherer to Truthfull conduct, Sātyki-Truthfulness, Kāśīrāj the one whose empire is in Kāśī i.e. within the Body itself. The Lord Kṛṣṇ himself is a personification of Sadguru who becomes charioteer i.e. beginning of an 'experiences' based Divine Guidance which is awakened within the realm of heart. All these virtues constitute the Dharm-Field. Total Count of all these is said to be seven akṣauhiṇī. It is nothing but a symbolization of

the seven stages of Path of God*. Having put these stages into consideration and attainment of the Only Truth-God as the motive of actions, thus the Field formed is a Dharm-Field. Though these above mentioned qualities are infinite as these are nothing but the flow of thought waves. When traits of Dharm dominate then this body itself becomes Dharm-Field.

Until Duryodhan who is the last warrior among the tendencies of Worldly Inclinations-Demoniacal Hoard, falls down till then war between the Kuru-Field and Dharm-Field continues. When Duryodhan died and no one remained alive in the family then blind Dhṛitraṣṭra became restless for some moments. Finally he too renounced the world and began worship thus put himself on the Path that leads to God. In this way the war depicted in Gītā is a struggle of two types of tendencies of Mind.

Each Man is either Nature-oriented or Dharm-oriented. Even in ignorance, though indirectly, in some or other way he surely seeks the shelter of an Entity higher than him. Man is incomplete, the practically-followed method prescribed by the Gītā is this much only that how to make him complete, provide everlasting life, peace and fearless existence to him. After improvement of Sādhanā, God no more remains a subject of imagination. Helping-Hand of God takes care through all sides, in sleeping or in awakened state i.e. at all times. No sooner the God's

* *As per system of Yog there are seven successive stages which determine the level of Sādhanā. These seven stages are Śubhecchā: virtuous aspiration, Suvicāraṇā: discrimination, Tanumānasā : refinement of the spirit, Satvāpatti : inclination to truth, Asaṁsakti : capability to remain mentally-unaffected even if devotee have to stay in adverse circumstances, Padārth-abhāvanā: disappearance of the materistic worldly existence and form of God is perceived in all elements of the world and Turyagā :Total control over the mind.*

grace is showered upon, eyes as like Arjun, got opened...the Vision of Divine unfolded then nothing can delude you. This is directly perceived knowledge, such an awakening which is possible through Gītā. The Gītā provides you your's pure Self. It delivers freedom from the cycle of life & death and imparts you the prosperity of all kind in this world and positions you into a state of fearless existence.

Q. No.7:- Does the Dharm get destroyed by mere touching, eating-drinking or crossing the ocean?

Answer: - Its point to ponder what is worth of to be touched? If you come to touch objects (physically or mentally) external to scope of Sādhanā then you are affected by demoniacal tendencies. This would surely result into degradation. As-

*śṛiṅgī kī bhṛnī kari ḍārī, pārāśar ke udar vidār |
ramaiyā kī dulahan lūṭā bāzār..!*

Saint Kabīr says heights were achieved by Greats like Śṛiṅgī and Pārāśar but Māyā deceived them too.*

Focusing the mind beyond the Sādhanā leads to fall in hold upon it. Though it never gets destroyed as once initiated it does not stop till the goal attained.

* *Whatever is perceived by the senses and which lie within the reach of mind is the Māyā. Further it has two discriminations. One is the 'ignorance' (i.e. demoniacal tendencies & affects) which causes the worldly existence. When the devotee engages into the Sādhanā, he faces adverse effects of the lust, anger, attachments, greed etc. all these are the influences of Avidyā Māyā. Other is Vidyā Māyā or Yog Māyā the 'Knowledge' (i.e. divine tendencies & affects) which avails union with the God. Wherever in this book the word Māyā this much only is used it refers to Avidyā Māyā.*

As so far the suspicion about destruction of the Dharm by mere touching, is concerned-There is no way that Dharm could be to be destroyed if someone touches otherone. *Lord Śrī Kṛṣṇ* says, ‘*this very Man (human being) is purely my part. Nature is the mother who conceives and I am there as father as dwell in the form of seed of consciousness. Beside this other so called mother and father are the just means. See 7th verse of 15th chapter of Gītā:*

mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ | (15/7)

i.e. the soul in this very body in pure part of Mine. So according to the Gītā Dharm never gets destroyed if a person touches other person. If you give up the way of righteousness and eternity and choose the way leading to perishable mundane existence, so touch of this sort definitely causes a fall. If it was present life sufficient for the salvation but now it may turn into reverse shot of two or more lives to do so.

According to Gītā, all who have been born as human being deserve the right to perform the Yajña*- which facilitates direct perception of Eternal God and position into him after its accomplishment. *Lord Śrī Kṛṣṇ* says-, ‘*Arjun! He, who is deprived of the Yajña, it is not easy to be born as a human being then how will it be feasible for him to attain the higher existence*’? So Yajña is mandatory to be performed by all who are born as human. High & low statuses marked in societies are nothing but the systems pertaining to different periods. The people of the classes which had had consistent source of income began to employ the weaker classes. Such ups and downs have always been persisted. The tribes who face schism, their destiny is shaped by the tribes who have unity and organizational setup. Foolish happens to be food and Wise consumer of the same. But there is no significance of such discrimination on the path of God. Such evil plight is derived by peoples themselves and Dharm is not related with all this.

* *The specific ordained method for realization of God is Yajña.*

Harmony and amity is excelled by sharing of the food not the Dharm gets destroyed. *Lord Sri Kṛṣṇ* says, ‘*This soul can’t be pierced or burnt. Can’t it be wetted by water; it is beyond reach of firmament. This very soul is all pervasive, immovable, constant and eternal*’. Who are you? Is a follower of Sanātan Dharm (Sanātan means the Eternal)! Who is Eternal? According to Gītā only Soul is eternal. If you are not aware of the Method which covers up the path spanned up to realization of self then surely you don’t know about the real nature of Sanātan Dharm. Apart from eating or drinking even anything born by nature couldn’t touch that Eternal then how will that Sanātan Dharm get destroy?

This is also a misbelief that Dharm gets destroyed by crossing the ocean. I am of the opinion that crossing the ocean is our Dharm if we do not cross it then surely Dharm gets destroyed. The world is like an ocean. We tread the path of God if do cross this very ocean. *Lord Sri Kṛṣṇ* says, ‘*I manage to cross this ocean of worldly existence for those who worship Me dedicatedly with undivided devotion. See Mānas-*

***Bhavsindhu agādh pare nar te |
pad pañkaj prem na je karate | | (Mānas 7/13/5)***

They are continued to suffer in ocean of worldly existence who do not love the lotus feet of that Sacred God. So we need to cross this ocean that’s too by taking refuge in God. Eternal Peace is achieved only by crossing this very ocean.

It is a common belief all around the world that do not cross the ocean or some said river (e.g. phalgu, karmnāśā river of India) otherwise sanctity of performed devout actions would get destroyed. There is no room for such skills or superstitions in Dharm. The Rev. Sītā Jī came back to Ayodhyā. All looked at her honourably (yet she had been twice to cross the sea). Śrī Rām had also crossed the sea,

Hanumān went across the sea and came back moreover all monkeys and bears also did the same. On occasion of Śrī Rām's victory all gods arrived to offer obeisance to him. Among those gods Brahmā praised all those monkeys-

*kṛtkṛtya vibho sab vānar ye |
nirakhanti tavānan sādara e | | (Mānas 6/110/9)*

Blessed are all these monkeys, O glorious lord (Rām), who reverently gaze on your face.

Brahmā must have said that crosser of ocean: these monkeys had fallen, Dharm had been destroyed beside this forefather of god's began to praise them. They (monkeys) too obtained amiability of Vaśiṣṭh etc. Lord Rām recognized them as his friends. Hence such a notion is baseless that Dharm is destroyed if sea is crossed.

If the water does not happen to be in the nature then creation of living organism would become impossible-

*Chiti jal pāvaka gagan samara |
pañc racita ati adham śārīrā | | (Mānas 4/10/2)*

The body is formed of five elements i.e. earth, water, fire, ether and air. The scientists give the fact that fluids have 94% proportion in formation of the body. The same is sung by Saint Kabīr-

pānī kerā bulbulā, as mānus kī jāt |

i.e. The life span of the man is as like the life of the bubble of water.

Some gave it the name 'a dew drop'. Whatsoever quantity of water is used in the world, that all is supplied from the sea. Area of the earth occupied by the water happens to be three times of what the land covers. Creation is also therein the water. Gigantic aquatic creatures take oxygen through water itself. As so for Dharm is concerned it is

nothing to do with getting or not getting across of this very ocean. But, if a devotee who is engaged in contemplation over the divine path, puts his feet into ocean of mundane existence, and moves into fields of lust-anger-greed-passion then surely there would be downfall of his Sādhanā*. Though it will not be completely destroyed, but there may take place formation of some barriers or the delay in attainment of the goal.

*Virati carm asi gyān mad, lobh moh ripu māri |
Jay pāāi so hari bhagati, dekhu khages vicāri | |*

(Mānas 7/120 (b))

Dispersion is the shield for self-defense, knowledge is the sword and enemies are vanity, greed and passion. The victory so achieved after killing these, is called Devotion for God. This very world is nothing but mere expansion of six demoniacal tendencies which are lust, anger, passion, greed, vanity and jealousy. If a devotee at some time turns towards these corruptive desires then it's a mistake by him. He will have to arrive again on the path of divine but after having wandered for some course of time. Seed of Sādhanā never gets destroyed over this path. Even if little practice is completed he will recommence the Sādhanā in next birth from the same point at which it was dropped. Although his path would happens to be slightly lengthened and tough too, because of this deviation.

The ocean is also a part of the creation. The creation is a unit which has form of soreness. This human body is rare to obtain. It is a gateway to get across this mundane sorrowful existence. Is this rare human body present only in India? I and you we all are not animals, insects or belong to vegetation. We are human being who is one of the

* *The specific ordained method for realization of God is Yajña, and the act of bringing into one's practice is the Sādhanā.*

units. From reproduction point of view man is a unit of the creation. As we have been originated from Great King Manu so we all are human being- ‘manuj’ which literally mean produced from Manu-the first man in creation.

*svāyimbhū manu aru satrūpā |
jinh te bhai nar sṛiṣṭi anūpā | | (Mānas 1/141/1)*

Manu and his wife Satrūpā from them human race produced which is Unique in God’s creation. Such a sacred creation took place which is matchless. In this way all humans of the entire world are purely descendant of King Manu so there is no possibility that the Dharm may get destroyed by touching or eating among member of the same clan.

It is written in the Rāmcarit Mānas

*Barē bhāg mānuṣ tanu pāvā |
sur durlabh sab granthni gāvā | | (Mānas 7/42/7)*

Once upon a time, Lord Rām convoked an assembly and caused them all to understand that this human body is obtained by great fortune. It is difficult to attain even for gods... they too look forward for this human body. You have one asset more in comparison to gods. It is true that gods enjoy pleasure to their maximum in the heaven.....

kṣīṇe puṇye martyalokaṃ viśanti | (Gītā 9/21)

...i.e. but on decay of stocked merits they fall down to this world of mundane existence. Indra (a title for the king of heaven) fell down from position he held, and became a boar; some other Indra became chameleon on fall. It denotes the uncertainty of getting a human body. Though they certainly enjoy pleasures but can’t complete path of divinity with recommencement of Sādhanā therein the heaven itself. This human body is the only mean to cover that span. This very body is tabernacle of spiritual endeavours, gateway to liberation. He who fails to shape his

efforts for the personal highest good even after attaining such a rare human body (*yet he does not oblige others if he does so*)-

*so paratra dukh pāvāi, sir dhuni dhuni pachitāi |
kālāhi karmāhi īśvarhi, mithyā doṣ lagāi | |*

(Mānas 7/43)

He faces sufferings in would be cycle of his many births. Beats his head in remorse and irrationally blames of on Time, Fate and God. Often it has been sought that man finds two or three excuses like time does not support so blames the Time, it is not written in his fortune- thus blames Action and ‘doer and giver’ is God, He does not drive us to do-in this way blames God too. But Lord Rām says that he blames groundlessly. If human body is availed to us then it is totally our fault if we fail to cross this ocean of repeated life-death existence. The human body is a tabernacle of spiritual endeavours. By endeavours means actions ‘which make you to cover the path spanned up to salvation’. For that whatsoever Faith-Surrender-Discrimination-Dispassion-Austerity is required, God has furnished, managed and incorporated all that in this human body thereafter given us the birth. So to say that body of this man is worth of touch and other’s not, is nothing but an unawareness about judgment of God. Conclusion is that we need to cross this ocean of mundane existence. Whatsoever oceans are there in the world, they all are useful. Had the oceans not been in the world then this earth too, would have been like other dead-planets where has not been existence of living species due to unavailability of water. There is no harm to Dharm by crossing the ocean. Of course, it’s a matter of lamentation if an ascetic gives up his Sādhnā and begins to take pleasures in ocean of desires. If he has done so then he has axed his own legs. He could have finished his Sādhnā but got reverse shot of one or more lives since he indulged into sensual pleasures due to negligence. Still there remains no fearsome threat that may destroy the Dharm.

Q. No.8:- Who deserves the right to enter into the realm of Dharm (or pursue the Dharm)?

Answer: - Each and every human being deserves the right to enter in the realm of Dharm. *God says about the eligibility criterion-*

'anityam asukhaṃ lokam imaṃ prāpya bhajasva mām'
(Gītā 9/33)

Having obtained this ephemeral but the rare human body, worship Me. He, who is drowning in an ocean, deserves the first right to get across of it. Who has lost the way in a forest obviously he needs to find the way and return to his home. For this very reason if someone is foulest of the all sinners even then he overcomes the sins and no doubt gets through (liberated), attains immortal position by the knowledge depicted in the Gītā. The Right to pursue worship is solely deserved by Man who has two limbs and legs.

Generally people say, 'I am not blessed with saṃskār* of worship'. Niśādrāj Guh did not have even single meritorious saṃskār,

*sādhu** samāj na jākar lekhā |*
rām bhagat mahuni jāsu na rekhā | | (Mānas 2/189/7)

He who was not destined of holy company of saints nor had fate line of devotion for Śrī Rām, but-

rām kīnh āpan jabhī ten |
bhayauni bhuvan bhūṣan tabahī ten | | (Mānas 2/195/2)

He became most sacred of three worlds ever since Lord Rām accepted him as His own. Niśādrāj Guh became greatest among the devotees. There is no harm if fate lacks such holy characteristics but

* *Crest of the earned merits and demerits.*

** *an ascetic, who has renounced the world for the accomplishment of the Sādhanā which facilitates union with God.*

less than little is enough of destiny that we have been born as human. Succeeded to get a human body is sufficient. The man is a creator of his deeds and saṁskār. Kevaṭ was born in the same clan as of which Guh was. He began to think since his early childhood that his grand father-great grand father all toiled throughout their life rowing boat this side to that and then died. Is only this much is the essence of life or there is some other truth also? He drowned into introspection. When conscience got stimulated, he engaged into devotion. Sufferings the pangs of separation from God, he forgot even rowing the boat. God had to change his way, approach him and also call him. He took God (Śrī Rām) across the river and he too got across i.e. (by grace of God) became blessed one to cross the worldly life of mundane existence. It is clear hereby that just having born as human being is enough to pursue the worship.

However, what so ever heinous a man may be, worship is awakened in him by pursuance of Sādhanā depicted in the Gītā. He, who is suffering of the hunger for around four days, is the most needy to be served chapatti. Hence sinners deserve the first right for pursuing the worship. Those people who say that these (sinners) have lots of sin so cannot be allowed for worshipping, they are victim of misconception. Who is making efforts for enlightenment is a pious person and sinner is the one who is knowingly drawn into evil tendencies. But majority of the peoples are neither sinners nor pious persons. The Gītā says-

yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṁyamī |

(Gītā 2/69)

All have been lying unconscious in this night of mundane existence. They are neither sinners nor pious. They are lying unconscious and lacking awareness. An ascetic (Yogī) awakens in this very night. Out of those remaining unconscious beings whosoever

undertakes the Sādhanā as expounded in the Gītā and somehow marched ahead few steps only (i.e. little bit practice), then he is also awakened. He has now turned towards his sacred self-form – the eternal abode where death does not exist. Hence, whosoever is born as human deserves the right to pursue the Dharm regardless wherever in the world he has been born.

Q. No. 9:- How did different religions and sects acquire title of Dharm?

Answer:- Rev. Guru Mahārāj used to say, '*Guru ke riyaz par ghamanḍ kare celā*' which means Guru controlled his mind & senses thus attained enlightenment but his disciples began to blow their own horn that My Guru Mahārāj did this much and that much yet themselves not having done penance up to that level. Moreover they also state, 'My Guru Mahārāj was so great...!' They do not look at themselves that which rank do they hold? Unnecessary exaggeration can arrange the provisions of food and material based survival, it does not draw anything more than this. An enlightened soul never sows rifts in society, if he does then he is still a wayfarer only who is diverged from the right path. It means whenever an inappropriate person comes to hold the Seat of an Enlightened Soul then religions, sects, inter-contradictory conducts and views begins to build up.

Q. No.10:- What is the cause behind mutual discordance for the sake of Dharm?

Answer:- The Dharm is One only. If the Dharm is taken as many then it is nothing but a misapprehension. The Dharm could never be the cause of discordance. It is the Dharm Only which builds up the relationship with God that we are His child, while other systems tends to put him

apart from God. Though Dharm may incorporate rank based categorization of the same devotee. This is like that what is observed in the nursery class students; they fight among themselves and sometime break the pencil of someone or some other time bite someone else. This shows that at present they belong to an unmatured state.

God is One. In the same way there is only one method to realize Him. The Act of bringing that method into practice is the Virtuous Conduct. The Sādhanā may be of the initial level later on the same devotee may become of the medium level and someone striving hard may reach to the Kṣatriya level. There may be different stages of Sādhanā but The Dharm can not be so many.

Discordances and conflicts for the sake of Dharm might have been persisted for the acquisition of chair. Even they would feel peace too after acquisition of the chair. These people driven by their self-interest define perfection of the Dharm if dress is donned or the hairs are fashioned in some given way. All these corrupt practices remain into existence unless the Sādhanā is not awakened. When controlling position of the Dharm is occupied by personnel having demoniacal inclinations then conflicts of these kinds increased.

Q. No.11:- As so far Dharm is concerned, where do the social disorders like discrimination on the basis of colour, high or low status, race and sex, stand?

Answer :- There is no space in realm of the Dharm for the discrimination by colour, high or low status, race or sex. The skin complexion varies in relation to changes of the climate and the temperature. It is quite natural for inhabitant of severely hot areas to have a dark complexion. Whereas inhabitants of cold areas are found to be of fair complexion. And inhabitants of evened cold & hot areas are found to be of wheat-colour.

So, fairness or darkness of the complexion is governed by temperature and The Dharm is no way related to this.

According to the Gītā, ‘The body is like a garment. As a man discard worn-out garment, put on new one in the same way the soul who is proprietor of living beings renounces this very body and resumes a new body’. The body is like a garment and discrimination on the basis of colour, race etc pertains to this gross body only not to you. You are not just a body but are the soul which is sacred, real and is the only truth. This is your real existence. No sooner the path of real Sādhanā is unfolded than a devotee reaches at that level where does the Soul is fully realized. Then he is satisfied and situated within his Self. The external discriminations are just formed by the nature. There no such discrimination as so far path of God is concerned.

*nām japat kuṣṭhī bhalā, chui chui gire jo chām |
sugar deh kis kām kī, jis much nāhīm nām | |*

A leper chanting the God’s name though his disintegrated skin parts are dripping, is worthiest then a healthy person who does not chant the name.

Lord Śrī Kṛṣṇ says, ‘The men are of two types either perishable or imperishable. Either he manages his life on the levels of senses or he lives a life of self-control. The third category of the man is inexpressible, that is the state of Eternal Godhead. After attainment of that state he is neither a perishable nor an imperishable but is a state of Enlightenment... such a divine form that bestows supreme prosperity.

Q. No.12:- Does the Dharm aim only up to figuring fear of the hell and to arouse enticement for the heaven?

Answer :- There is no need to propound threat of the hell as each individual is already suffering of the hell. Although not having wished so,

but unfortunately a paralyzed baby is born into a family. There is no shortage of wealth and riches still anxiety continues. Occupied so much that there is no time left for eating or sleeping if somehow try to sleep, attempts go in vain. Not having wished so or thought of, cancer is diagnosed in body or accident happens to the son. Not called upon but some blame is imposed so now is surrounded by numbers of allegations. So the world is ‘**duḥkhālayam aśāsvatam**’ i.e. an ocean of grieves and sorrow. It is subject to decay and deprived of the eternity. So there is no need left over to create fear about some separate hell?

Yet this may be accepted that children are in comfort as so far they are in lap of their mothers. But after maturity and becoming conscious of the world only sufferings and grieves are sought with him. So there is no need to create an extra fear apart from this one. In truth a peaceful life is like the heaven and a miserable life is like a hell. The heaven and hell are nothing but the two ends of this very world. It is depicted in the Rām Carit Mānas-

kaṁhiṁ bed itihās purānā |
vidhi prapñcu gun avagun sānā | |
dānav dev ūñc aru nīcū |
amiya sujīvanu māharu mīcū | |
sarag narak anurāg birāgā |
nīgamāgam gun doṣ bibhāgā | | (Mānas 1/5/2-5)

The Ved, Purāṇ and History unanimously declare the fact that the Creator’s illusionary creation is formed by intermingling of good and evil. It contains opposite pairs of gods and demons, high and low, nectar and poison, heaven and hell, passion and dispassion and so on.....!*

* *The Hindu religious books which covers ancient historical record on a very large scale of time. These books includes naratives, events, spritulum, manners and customs of livinghood.*

Hence, pairs like heaven-hell, gods-demons, pains-pleasures, day-night all are intermixed-components of the creation. There is indexing of virtues one side and evil traits on the other side. But all of them are reflections of the fallacy. Even if Heaven be attained, there will be the pain at time of dissociation from it. All gods who fell down came back into this mortal world. ‘*kṣīṇe puṇye martyalokaṃ viśanti |*’ *no sooner the stocked merits ran out gods too journey to the world of mortals recommences.*

It is narrated in the Koran that Iblis was an angel. On a very slight mistake, Allah expelled him out from the heaven and sent him in the world of mortals.

If only this much is existence of gods or angels then why do you hanker for the heaven? It is stated in the Bible that the Adam was the first man of creation. He was born in heaven and lived there itself. He ate a fruit though he was forbidden by God to do so. God rusticated him from the heaven and told- Go to the world of mortals. What a regime of strict rules that rustication was a matter of minutes. Consumption of one single fruit caused rustication. Had he eaten at our country then we would have packed ten more for him. Further would have told him, ‘take these with you and enjoy at home too’. These beliefs of heaven and hell are nothing but are the systematized existences within the world itself.

The only Truth in this world is the Sole God. There is no comfort for man, no relief from sufferings unless the direct perception of God and contact with him followed by acquisition of state into God is not achieved. *The Lord Śrī Kṛṣṇa says-*

bhaktyā tv ananyayā śakya aham evaṃvidho ‘rjuna |
jñātum draṣṭum ca tattvena praveṣṭum ca paraṃtapa | |
(Gītā, 11/54)

O! Paraṅtap (Man of great penance) Arjuna! Who worships me by unswerving devotion, with complete faith, not being inclined towards any other gods-goddesses or evil spirits, For Him I am simply available for direct perception, touch and positioning into Me.

You will attain such an existence, abode and self-form which is Eternal. The Gītā leads you towards acquisition of state into God-The Self. It does not leave you in the way with fears of the heaven and hell. The Gītā gives you the birth that is not followed by the death, provides the peace that is not traced by worries.

The heaven and hells are the two shores of the world itself. The imaginations of heaven and the hell are just like the gifts and punishments to motivate and control the new comers respectively. No sooner the Sādhanā is matured than requirements of such tools do not remain. God himself extends his hand and begins to lead ahead the devotee. And after reaching to an advanced stage, the Rām Carit Mānas states

*umā rām subhāu jinh jānā |
tāhi bhajan taji bhāv na ānā | |*

He who has come to know the real nature (that how benevolently he leads us on divine-path) of the Rām, then no inclinations left except to worship Him.

When power, greatness and real nature of God begins to unfold unto a devotee then except worship nothing else charms to him. Then no one is born in the whole world that could deviate him from worship. Unless such an awakening of worship is not acquired, till then joy and sorrow influence him. At present time lessons of Does & Don'ts are required but as soon as the worship is awakened the same is not required. With this awakening, God who dwells within our heart begins to teach. For such a blessed devotee heaven or hell keep no significance.

Q. No.13:- Does the Dharm remain confined within a particular Nation?

Answer: - The unity formed on the basis of emotional feelings for the sake of nation, race, language, terrain, religion or sects leads to formation of organization which gives its members a distinguished identity then the members of other organizations formed in the same way. But the Dharm is not confined into a particular nation. The nation of the Dharm is prevalent to the extents wherever human beings are sought. From North Pole to South Pole wherever man lives, the terrifying thought-stream of life-death, senility-disease runs in his heart. He is in search of the means to overcome these pains and for the attainment of natural enduring bliss. The scope of Dharm lies within man himself as he has the way to be followed for eradication of pains and attainment of natural enduring bliss. If there happens to be some extra population of human beings on some other planet then the Dharm remains the same, too for them. The man is grief-stricken if not then why he is combating? By fights, whom is he removing before him? Even if had removed he finds nothing. But by the pursuance Sādhanā depicted in the Gītā such an inner war commences, the victory achieved in which, is not followed by defeat. The Eternal, immortal Abode is there if the victory is obtained but prior to this if the body is ceased, salvation not attained though worship maintained, even then treasures of the divinity are rewarded. So, seed of worship do not destroy if incepted on this divine path. Even A short term practice of Sādhanā relieves from great fear of life and death.

The Gītā is first & foremost Scripture of the whole mankind. It is a philosophy of human beings. As it is originated in India so it is the glorious treatise of the Indians. The Gītā is the Scripture, presented by the India to the world. The Gītā is the great knowledge given by the India to the World. The fundamental thought-source of treatises of the whole world is this very Gītā. The Ved and other sacred texts contain

just expansion of the concepts laid by the Gītā. The reason for this is that the Gītā was invented first and origination of the Ved took place later.

Lord Śrī Kṛṣṇa says- 'Arjun! I told this eternal Yog to the Sun, at the beginning of the creation. The Sun gave it to his son the First Manu'. Nothing was handed over physically but knowledge was given through the words spoken by him. The spoken words or facts are assimilated in the mind and heart after listening. The inner faculty of memorization is known as Smṛti. The First Manu laid out the tradition of Smṛti in order to avail this memorized knowledge to whole mankind. He revealed the same Smṛti: memorized knowledge to his son Ikṣavāku. From the Ikṣavāku the Rājṛiṣi came to know. At this significant period this eternal yog was declined in this world. (God says-) Now I am going to teach you the same ancient yog, because you are my beloved devotee and the friend.

The Arjun asked many questions. Like *'your birth is recent while the origination of the Sun took place in the distant antiquity, then how do I come to believe that you had taught to him at the beginning of the creation'*? He aroused number of questions in flow and God too continued to answer them. Finally Arjun was satisfied. Still there were some questions and Arjun was not so proficient to put them forward, those questions were beyond the reach of a man who is bound by the nature. God himself aroused such questions like- *'Arjun! Are you aware of the fact that where does God abide'*? After answering all those questions, God asked to him, *'Arjun! Did you listen my teachings conscientiously? Has your delusion born out of illusion been dispelled? Then the Arjun replied-*

*naṣṭo mohaḥ smṛtir labdhā tvatprasādān mayācyuta |
sthito 'smi gatasamdehaḥ kariṣye vacanaṃ tava ||
(Gītā 18/73)*

O God! My delusion produced by the ignorance has been destroyed. ‘smṛtīr labdhā’ i.e. Now I have attained to that very Smṛti which was through traditions passed on to Manu by Sun and then after from the Manu to Ikṣavāku.

In that era, the means to form written compilation were not feasible. It was the tradition of listening and preserving the knowledge in the memory. Arjun told, ‘I have gained the same wisdom-the Smṛti, and now I will obey your orders’. He lifted up his bow and the battle took place. Arjun achieved the victory. A Regime ruled on guidelines of the Dharm was established. Yudhiṣṭhar-a virtuous man was enthroned as the King and the Gītā the sole scripture had again come into light. So in this way the Gītā which happens to be your sole scripture was at the beginning of the creation, it was also in the era of Rām (i.e. Tretāyug*) who had been into dynasty of the Ikṣavāku. Then after this knowledge of the Gītā was fallen of the memory for that the Lord Śrī Kṛṣṇ rekindled it in his era (Dvāparyug*). In Dvāpar i.e era of Lord Kṛṣṇ the Gītā was again celebrated as the sole scripture. In due course of time it was again subjected to restrictions like, ‘do not read the Mahābhārat (of which the Gītā is a chapter), otherwise there would take place conflicts in the home. The Mahābhārat is a book that leads to the great destruction!’ In truth, the Mahābhārat is such a treatise which covers your cultural values. The manner by which a life should be lived, customs of eating, how all activities could be performed with incessant remembrance of God such a philosophy is portrayed in the Mahābhārat. Further it preserves the glorious deeds of our

* According to Hindu mythology the span of life of universe is divided into four eras i.e. Satyug, Tretāyug, Dvāpar and Kaliyug respectively. Among these last one Kaliyug happens to be the current age and according Hindu thought excessive prevailment of untruth, falsehood, disappearance of righteousness etc. are its features.

ancestors. But it was banned for the reason- ‘do not study it otherwise conflicts would take place in your home’. The Mahābhārat is such a large book if read thoroughly then it would take at least a year to go through it. In such a long period of time it is quite natural that some mishap or incident may take place. Either there will be arrival of some new infant or departure of some old personage, which caused the practice of condemning the study of Mahābhārat. The Gītā finds place in the Bhīṣm Parv chapter of the Mahābhārat. If the Mahābhārat itself was banned then how did someone come to read the Gītā?

Observing this the wise peoples extracted Gītā out of the Mahābhārat and established it to as an independent book. Then another restriction was imposed upon the Gītā that it is for those who renounce the world. If your child read the Gītā then he would also renounce the world and become a Sādhū. If this was the possibility with the boys then older could have been allowed at least? The restrictions were- ‘do not keep the Gītā even in the home, further do not read it... not even look at it’ -though Gītā is your ordained Scripture. What a groundless logic we do not study it despite it’s our religious scripture. No sooner, the wisdom of Gītā got declined than some peoples began to creat numbers of various other treatises. Whatsoever triggered in whosoever’s mind he began to create treatise on behalf of scripture. Moreover, began to yield them into practice by the name of Rev. Great Sages who had been in the past. New definitions of Dharm, Virtuous Actions and the Yajña were formed. Then Adage ‘*terah kannaujiyā caudah cūlhe*’ was sought to be followed practically.

There had been a lineage of Kannaujiyā Brahmins. What they were used to do, they lit the fire at one place and thirteen brothers of the same parent used to take fire from that said place and cook the food individually. No one could share each other’s meal because it had been touched by them. That’s all was for the sake of sanctity of the fire.

Observance of sanctity even in fire- This much was the height of their so-called Dharm! These innumerable malpractices, customs are nothing but an unfortunate outcome due to declination of the sole scripture Gītā, which further led to scattering of the society into parts. The so-called Dharm became the cause of mutual discordance and formation of separate Nation!

The Gītā is your religious scripture. If it is taken then no sects, religion, malpractices or any myth for the sake of Dharm could exist that may anyhow lead to demand of a separate Nation. The regime of the Dharm is not confined within a particular Nation but it reaches to the hearts of the whole mankind.

Q. No.14:- What is conversion? Does the Dharm subject to the change?

Answer: - The religion or Dharm is the same for all. So question regarding its change is left with no grounds. The inclination of the man is of two types, either like the divine or like the demons. If a man having divine tendencies falls short then at most harm may be that he falls prey to the demoniacal affects. Nothing beyond to this would happen with him. If you imagine possibility of many Dharm or religion even so it is not possible because the Dharm is a unique philosophy. Of course! You have different higher to lower preliminary learning stages. These stages appear to be different up to a certain level but after crossing a definite level of the Sādhanā, those advanced worshipper are found to have common goal. Even the supervisor & assessor of their Sādhanā happens to be the same, God himself is there to play this role. And Dharmācaraan or Virtuous Conduct is nothing but advancing ahead on divine-path in His divine directives. The devotees of such an advanced level keep affectionate behavior with all...with an approach that 'all are child of the

same mother'. They could not justify the conversion. The conflicts regarding conversion pertain to preliminary stages only, the Dharm is far off from all these.

Dharm is not subject to change though it may depreciate. According to the Gītā only Soul is the Truth. It cannot be cleaved by weapons, fire cannot burn it, wind cannot dry it and firmament cannot absorb it. Hence any thing produced by five fundamental elements i.e. earth, water, fire, ether and air, is incapable to touch this very Soul. If it is so then how could the Sanātan Dharm be destroyed by drinking couple of water-gulps or eating two morsels of rice? The destruction of indestructible!! Such irrational theory is unfortunate outcome due to disappearance of the Gītā. Is it possible that the Dharm could be changed despite ceaselessness, eternalness and ultimate reality, are its features?

According to the Gītā, 'only Soul is the reality and the eternal truth. The Yajña is the Yogic Method to reveal & perceive it directly. The Yajña (which is a yogic term) has been explained in fourteen successive approaches e.g. shelter of an Enlightened Sage who himself is Yajñasvarūp*, meditation upon His Form or Appearance, restrain of senses, chant of the OM, meditation on Inhalation and Exhalation of the breath, Prānāyām etc. The Yajña accomplished through these successive fourteen stages derives Eternal Wisdom. This is the outcome of Yajña which imparts direct knowledge of ceaseless, everlasting Almighty God. And the Yogī who perceives that knowledge becomes established in that Almighty God. So the Yajña is such a methodology which facilitates admittance and positioning into Almighty God.

* *A Yogic term to address an enlightened sage or Sadguru as he has himself gone through the complete course of Yajña and so attained the state into Supreme Spirit, in this way he happens to be the presider of the Yajña.*

The means to accomplish these (fourteen) Yajña, altogether known as the Karm: The Ordain Action. If now that Almighty God is realized by doing activities like ploughing the field or giving service at somewhere...do all these...but self-realization does not derive by all these. So the ordained action: Karm is the means to achieve that Almighty and that specific Karm is too accomplished only if performed in some solitude, peaceful place with the mind in a fully conscious state.

In brief, Soul is the Truth, Reality and the Everlasting entity. The Yajña is the method to realize it. And the ‘Action is the Karm’ by which the Yajña is brought into practice. On maturity of the Karm, knowledge of and state into that immortal & ceaseless divinity is right there in hands.

Further, this specific Karm is carried on by either of the two approaches. These two approaches are ‘Way of the Knowledge’ and ‘Way of the Selfless Action’. The Way of the Knowledge does not intent to sit idly and proclaiming, ‘I am not the body but the Soul. I am that Absolute-All Pervasive God’. The Way of the Knowledge also involves combating and winning over the demoniacal tendencies of the mind. The Way of the Knowledge is the pursuance of Karm with a spirit of self-decisiveness and self-reliance about the losses and the gains. It derives two kinds of results either acquisition of the divine treasures if he looses, or the attainment of the Supreme Sovereignty i.e. Realization of the Self if he succeeds. The Gītā depicts this fact as- *hato vā prāpsyasi svargaṃ jito vā bhokṣyase mahīm* | (Gītā 2/37)

Now about the Way of Selfless Action, God depicts in the Gītā about the outcomes on pursuance of it. He describes its first feature that doer of this Selfless Action shall find himself enabled to annihilate bondages caused by the actions (other than worshipping the Sole God). He stands by its guarantee to vanish the bonds of actions which are the root-causes of the chain like process of life and death. In continuance,

employing the yogic term ‘Dharm’ he (God) throws light upon its another feature-

***nehābhikramanāśo’sti pratyavāyo na vidyate |
svalpam apy asya dharmasya trāyate mahato bhayāt | |
(Gītā, 2/40)***

Arjun! In this Selfless Action, commencement does not fall in short. Even if doer could succeed to go by only two (few) steps over this Path of Selfless Action even then surely he does not fall. He shall forward with next third step and proceed ahead. The nature could draw only a veil over it. This is too caused by his previous Saṁskār which turn up into the form of a veil. But with a difference of some births he shall find himself at the level which has been celebrated as the Supreme Abode or the Utmost Divine Existence. That level is the Immortal Position...My own real Divine Stature!

God threw light upon second feature of the Selfless Action that it has no drawback of short fall if commenced. Now come to its third feature- It does not result into restricted growth with drawbacks of loosing the right way into grandeur of heavens, (Riddhi) prosperities or (Siddhi) supernatural powers. This is an insufficient progress if we end our journey in the way just for some temptation. A little Pursuance of this Dharm yet not up to half or fourth to its full extent, happens to the reliever from immense fear of the life and death.

The forth feature of this Selfless Action is –

***vyavasāyātmikā buddhir ekeha kurunandana |
bahuśākhā hy anantāś ca buddhayo ‘vyavasāyinām | |
(Gītā, 2/41)***

Arjun! The specific ascertained procedure to be pursued in this Selfless Action is One. The Dharm is not so flexible for its conformity with any mode of actions. When it came into demand to answer how to

derive that specific action or procedure into practice, Lord Śrī Kṛṣṇ used specifically the term Dharm. He explained that the Dharm requires one ascertained procedure and a resolute mind for its pursuance by which God is realized. But there are peoples who express various methods...are those methods not the right ways to worship? *God answers, 'The minds of men of no discrimination happen to be of infinite divergences so they formulate innumerable methods of worship. Even (so) they express those methods in a showy and fashioned speech. O Arjun! Whoever is convinced by their speech, their discrimination is too deluded not they gain anything of worth. They believe 'attainment of the Heaven' to be the most admirable goal, so that sensual pleasures and grandeurs could be enjoyed.* Those, who had been infatuated for such desires, only they tend to hear such attractive speeches on account of which they get caught into these desires. They continue to pursue innumerable meaningless modes of worships which results into endless cycle life and death.

If there is only one ascertained procedure in the code of conduct of the Dharm which forbids possibility of any other form of the Dharm then how could one may change from one Dharm (religion) to another. Of course our Sādhanā may be at lower, medium or higher level. If we get diverged toward sensual pleasures then the Sādhanā is subject to go down but Dharm never get destroyed. Customs & traditions and so on rituals keep on changing Dharm does not...manner of life changes not the Dharm.

In brief, essence of the Dharm lies in realization of the Sole God, for which there is only one particular method. That method involves pursuance of one ordained Action which causes awakening of the Sādhanā. After that awakening similar are the facilities while pursuance, same is the mode of supervision & the assessment of the Sādhanā, same is the outcome that is positioning into the Sole God and

attainment of the Immortal Existence. All these remain the same for the all. Hence, on which basis Conversion may take place. While pursuing the Sādhanā sometime desires for enjoying worldly pleasures grow up in the mind of a devotee. On account of which he happens to beg, ‘O God! I wish to be in the heaven!’ *God says, ‘I provide’-*

te taṃ bhuktvā svargalokaṃ viśālam;

kṣīṇe punye martyalokaṃ viśanti | (Gītā 9/21)

He gets pleasures in the Great Heaven but as soon as stocked merit are decayed he falls down to the level at which he had commenced his journey. Deprived of the heavenly opulence, that unfortunate is left with nothing in his hands. Throne of the heaven found to be no more and he finds himself on the footpath. It went all right as perishable was begged; of course it was bound to be destroyed. It is of no doubt that pleasures are subject to an end but aforesaid devotee never gets destroyed. The reason is that the seed sowed once on this divine-path never get destroyed. If it is the case that loser happens to proceed again from the same level at which he had been collapsed then how could it be justify that Dharm may be changed. The variation takes place in case of the traditions, customs not in the Dharm.

The conduct of Dharm in this whole world is exclusive. It involves surrender to the Sole God, chanting of any two or two and half lettered name which directly addresses to Him, shelter and patronage of some enlightened soul- As these all has been depicted in the Scripture Gītā.

Q. No.15:- What is the significance of the places of worship (like temple, mosque, church etc.) in pursuance of the Dharm?

Answer: - All these places are meant for offering the prayers. No Enlightened Soul could discourse the knowledge of the truth by roaming

into each and every village, town or the home. In ancient time men of wisdom brought concept Śivaliṅg*. Literally the word ‘liṅg’ means ‘symbol’ and the word Śiva for the benign God. This was just a symbolic representation of that Sole God. The intention was only to teach that God is luminous and is the One and one should seek His shelter. Whosoever Greats were having attainment of that luminous Self (God) their followers established a Śivaliṅg in Their memory after Their passing away and further linked Their name too with that shrine. These Śivaliṅgs’ gradually developed into form of temples. So the temples are nothing but the places where memory of enlightened souls was preserved after their passing away.

In Temples, Mosques, Church or Gurdwaras only this much is taught- ‘what did their concerned Gurus or Prophets achieved? Which way they had shown’? If these teachings are not spread and only building is there then it is still imperfect. The walls do not teach anything, the message of concerned Guru must reach unto each and every man.

In Temples there have been effigies of enlightened God-realized sages since eternity. They are our source of inspiration for us; we all receive blessings from them. If it is not taught there that which Great Saint’s effigy is sited therein, which message he had delivered then such temples or monuments are subject to misuse. If the concept of the Gītā that ‘God is One’ and the method for His realization, as depicted in the Gītā, is taught there then it is the adequate employment of that temple. If corrupt practices of so many methods of worship are taught therein then understand that as an endowment by the ignorant minds lacking sense of discrimination.... and they have put the self-prepared wrong concepts into practice.

* *A phallic emblem of God Śiva which is one of the names of Almighty God.*

The temples are open books.... are the centers which catches devotion. If in those temples light is not thrown upon philosophy of the Gītā which covers the fact that ‘only God is the Truth’ and depicts the method of self-realization then it is like such a school which has no teacher only period bell is ringing there. Hence Gītā must be spread through each and every temple.

The devotees established monument at all those places wherever the great souls had born, performed their austerity, discoursed, chanted the name of God and where they made their final departure. This only is the history behind Temples, Mosques, Church or Gurudvāras. Beside this very fact there is nothing else.

Whatsoever so many cults and their sub-branches have come into existence all of them are just the organizations formed by gathering of the devotees in regard of great enlightened personalities. But if light is not thrown upon queries like what did that enlightened soul attain? Which Sādhanā did they expound? Then how will we be avail inspiration from them? First inspiration is facilitated through these very places of worship. But in order to obtain Sādhanā with its in-depth we must have to seek shelter of some enlightened person who has had direct perception of the Truth. The awakening of devotion is imparted only by them.

*Bhagati tāt anupam sulkamulā |
milāi jo sant hoiṃ anukūlā | | (Mānas 3/152)*

O Lakṣman! The devotion is very root of the incredible bliss; but it can be acquired only if a Saint becomes favouring; even I cannot give it directly. The devotion does not flourish into space. By some Self-realized Sage this devotion or the Sādhanā is awakened in the realm of the heart. After that God begins to talk and drive the activities like sitting, standing, roaming around....so on.

Q. No. 16:- From where do we obtain knowledge the Dharm?

Answer: - *Arjun had asked the same question, ‘O God! From where do I obtain that Sādhanā which on its completion provide eternal wisdom after acquaintance of which death does not chase, which imparts comprehension of the eternal & ceaseless God instantly followed by position into Him?’*

God replied-

*tad viddhi praṇipātena paripraśnena sevayā |
upadekṣyanti te jñānaṃ jñāninas tattvadarśinaḥ | |*

(Gītā, 4/34)

‘Arjun! Approach some Self-Realized Saint (an enlightened soul); offer service to him with a guileless heart and ask question thence acquire that knowledge from him. They seer of the Truth shall instruct you.’

yaj jñātvā na punar moham evaṃ yāsyasi pāṇḍava |

(Gītā, 4/35)

After acquisition of that knowledge you will never have any doubt throughout the life. And if you do practice in accordance to that then you will practically realize that knowledge within your heart. Hence for pursuance of the Dharm God directed him to seek shelter of the Enlightened Saints.

Before Concluding the Gītā God again threw light upon this fact-

jñānaṃ jñeyaṃ parijñātā trividhā karmacodanā |

(Gītā, 18/18)

‘Parijñātā’ means an enlightened soul: knower of the entire knowledge. Knowledge taught by him is the Jñān i.e. Wisdom and Jñey i.e. object of that knowledge is the one whom we should worship. By gaining these three, the motivation for the pursuance of the Action is

received. Further ordained Action (Karm) advances and prospers by the mutual integrated effects of Kartā- inclination of the mind for worship, Karaṇam- divine tendencies like discrimination, dispassion or sacrifice of desires, subjugation of the mind, restrain of the senses etc. and the last one is Karm- knowledge of the ordained Action.

Therefore whichever the circumstances may be, in order to obtain the pursuance of the Dharm we have to seek shelter of Self-Realized Saints. There is no other way. Only from them, you can acquire perfect complete knowledge of the Dharm. Reading of the various books may cause storing up of the merits and enhancement of the potential impelled by virtuousness earned so but it can never lead you to awakening of the real Dharm in your heart.

Q. No.17:- Where does God abide?

Answer: - Arjun had not asked this question. It appears that he had not had enough competence to raise such an insightful question. For this very reason *God himself raised this question and asked, 'Arjun! Do you know where does God abide?'* Further he himself answered-

*īśvaraḥ sarvabhūtānāṃ hṛddeśe 'rjuna tiṣṭhati |
bhrāmāyan sarvabhūtāni yantrārūḍhāni māyayā | |*

(Gītā 18/61)

Arjun! That Almighty God abides in the heart of the all bhūts' i.e. living beings. Bhūt is a Sanskrit word which literally means the living creatures. Though in the common Hindi language, the word Bhūt also means for the ghosts. Unfortunately, the word had been mistaken and misused for a very long time. It is a sacred word which was in use in the Vedic era. The Gītā says God abides in the heart of all living being i.e. all bhūts'. If He is so close then why do the peoples fail to become conscious of Him? God further says, 'they peoples bounded

by the ignorance (Māyā) wander hear and there as if they were sat over some machine. For that very reason they fail to perceive Him'. Moreover they themselves run to sit over that. No matter how much they are taught, they will listen to the discourse throughout the day. But at last, squaring up they will go back into pleasures of the wine & beautiful women.

If God is in the heart then, whom do we approach for shelter?
God directs in the next verse-

***tam eva śaraṇaṃ gaccha sarvabhāvena bhārata |
tatprasādāt parāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam | |
(Gītā 18/62)***

Arjun! Seek the shelter of that God who abides in the heart. sarvabhāvena means go to him with complete adoration. If adoration is shared as some for Saṅkaṭmocaṇ...some for Paśupatiṇāth...some for Vaiśṇva Devī...some for Bambā devī...some for Maihar devī...and some for Gaṛabaṛa devī, then most of our adoration or the faith would get distributed. The Mind is One and it now got diverged into aforesaid so called gods & goddesses. For God, we could have reserved only little residual part of our devotion. If this is the practice then highest welfare shall never be attained. Therefore seek the shelter of that God who abides in the heart.

Imagine if we accept this fact and violating the pre-existing accustomed beliefs somehow could manage to find shelter of heart-abiding God then what would be profit after that? *'tatprasādāt parāṃ śāntiṃ'*- by His grace you shall attain supreme peace and *'sthānaṃ prāpsyasi śāśvatam'*- shall attain the eternal abode which is not subject to decay and would remain forever. You will attain eternal life and your state or the abode you would live in shall too remain forever.

The various customs have been into practice since long time. We have obtained them through inheritance. Since childhood the mothers used to teach, ‘lit the agarbattī (an incense stick) now pray...this is Bhuiyām Rānī...this one is Caurā Maṁ...this is Dīh...this is family god!’ In course of time when they attain their adulthood, a sort of ‘Reel’ is gradually developed in their mind which imparts stagnancy to their thoughts. For this reason, their faith no more lingers at one focus.

God teaches (i.e. as per Gītā) – collecting all these faiths (shared among many gods) seek shelter of heart-abiding God. But these prejudices do not go away so early. If somehow could rise above these prejudices and seek shelter of God with whole of the heart then by His grace we shall attain the supreme peace, everlasting abode, eternal existence, immortal state and prosperity. Such is the characteristics of our own Self-Form.

As we have not seen that heart-abiding God then whom do we approach for shelter? Śrī Kṛṣṇ answered- *Take refuge in Me, which means that take refuge in some Enlightened Sage.*

Q. No.18:- If God is the only Truth then what do worshipping of the other gods-goddesses imply?

Answer: - Lord Śrī Kṛṣṇ has given clear assurance in the Gītā that His devotee never gets destroyed. If just a short practice could only be carried out then in next birth he shall recommence it from the same point where it was dropped. And as a result of observance of the spiritual disciplines through many births he will finally reach at that height which is the supreme abode...most exalted existence and is the My real Self-Form. Even so the peoples whose mind is agitated by the worldly desires, such imprudent men of no discrimination worship other gods-goddesses. Wherever they offer their worship in fact there happens to be no significant

existence of any gods or goddesses. Even though, wherever like at Bhūt-Bhavānī*, trees-plants or rivers-watercourses or planets-satellites, faith of the men sought to be settled & firm I foster their worshipful-faith at those places. And I am the authority who determines the gain of their worship. Even the gain is given sooner and as it is subject to enjoyment of sensual pleasures so gets destroyed. But My devotee never gets destroyed.

If it is so ‘the gain’ is rewarded so soon that without any delay then no matter if it is subject to destruction...as we have needed it instantly and we got that much then what is the harm in worshipping various gods-goddesses?

God says in chapter ninth of the Gītā, ‘ Arjun! Worshippers of gods (& goddesses) are also My devotee but they do worship by the wrong method therefore they get destroyed. If determined to do only the worship then why not do it by right method.

If some worshipper of gods or goddesses somehow comes to know that the god whom he offers worship, is not so mighty then surely he would drop his worship. With best of his knowledge he is in quest of All Mighty, All Pervasive and Luminous Power. Though, the right method is not known to him.

The man is like an effigy of the devotion. He must have inclination at some or other where. He happens to turn there wherever anyone advised him to find. Though deprived of the right knowledge but he wanders for Me only... he is My devotee. He is surely in search of Almighty God who dwells in each particle of the creation. Of course! his method of worship is not correct that’s why he gets destroyed (i.e. fails to achieve Me).

* a name for gods and goddesses of inferior order or for the demigods-goddesses.

Gītā is the philosophy which provides method for realization of Almighty God. *God said, 'Arjun! Whosoever shall discuss this dialogue that had been between you and me, among the strayed peoples, there will be no one like him in this entire world offering noblest service to Me'.* Whoever happens to listen this and pursue accordingly I will be worshipped by him properly and he shall attain Me. And whosoever even comes to listen only he too would be attained to higher worlds. The Gītā is your holy scripture even by listening of which the higher existence is attained. *He, who preaches it, is dear to Me. And if someone begins to observe & go by its discipline he comes to attain Me, attain My Godhead.* So the Gītā is the sole philosophy of the enlightenment.

*yaḥ śāstravidhim utsrjya vartate kāmakārataḥ |
na sa siddhim avāpnoti na sukhaṃ na parāṃ gatim | |
(Gītā, 16/23)*

Those who discard this Method Ordained by Scripture and go on worshipping by other different methods, neither happiness nor accomplishment nor salvation is found to be in their life. They be deficient in all these and get nothing. Their efforts go in vain.

*tasmāc chāstraṃ pramāṇaṃ te kāryākāryavyavasthitau |
jñātvā śāstravidhānoktaṃ karma kartum ihārhasi | |
(Gītā, 16/24)*

Therefore, in concern of your obligation that what is ought to be done and what ought not to be done the Scripture is the only authority. Pursue accordingly after assimilating the Gītā you will abide in Me.

The worshipper of other gods (instead of Sole God) has not been availed the correct procedure of the Sādhanā. He is not so worthless that he let to be drowned in hopelessness. He is just strayed and the essentiality is to provide him the proper guidance.

*iti guhyatamaṃ śāstram idam uktaṃ mayānagha |
 etad buddhvā buddhimān syāt kṛtakṛtyaś ca bhārata | |
 (Gītā, 15/20)*

Arjun! This most secret Scripture is taught be Me. By knowing this you shall attain realization of the Self in whole, knowledge of the Absolutism and the Supreme Prosperity. Now in regards scripture, there is no need to search anything else. The Gītā is a complete Scripture in itself. This is a Divine Voice. The Origination of the Gītā is before the human beings came into existence. This is the knowledge relayed directly from Almighty God.

Q. No.19:- What is the Truth and what is the perishable?

Answer: - In the first chapter of the Gītā, *Arjun put forth a query, ‘Govind! (One of the names of Śrī Kṛṣṇ) age-old religious rites of the family are real & everlasting; caste-tradition is the only truth. After such a huge massacre family women will become corrupted and so intermixture of castes shall be produced’*. He was willing to do not participate in the war for the sake of the belief that social customs about manner of life, eating etc. and traditions of race, caste, Varn are the Truth.

With a little laugh, God said to him, ‘Arjun! Whence has come to thee such false knowledge at this critical situation. It is neither bringer of the fame nor delivers the supreme prosperity. Neither it had been practiced by former superior great persons nor had the Sages who had direct perception of the reality directed to do so. Then how did you develop such false knowledge?’

Arjun was ready to sacrifice himself for the sake of the Dharm. He used to believe that age-old religious rites of the family and tradition of the caste system are the eternal-everlasting Dharm (Sanātan Dharm).

He was in worry even by the thought of non-observance of offering rice-ball and water to the ancestors. He was determined to protect the women from acquiring corrupt character. But God addressed all these social customs as an outcome of the ignorance. The smṛitis' (books pertaining to the social system) prevailing now days too incorporates these much only i.e. manners of living...description of social rules for the subsistence of the perishable gross body.

Śrī Kṛṣṇa says, '*anāryajaṣṭam*' whence have you acquired these characteristics which are inappropriate for an Aryan. The Gītā is an ārya-saṁhitā i.e. The Doctrine of Aryans.

After that Arjun asked, 'O God! Please tell me what the Truth is?'

God replied-

*nāsato vidyate bhāvo nābhāvo vidyate sataḥ |
ubhayor api dṛṣṭo 'ntas tv anayos tattvadarśibhiḥ | |*

(Gītā, 2-16)

Arjun! The Truth is never scarce in all three planes of the time, it cannot be destroyed and Untruth has no existence, it cannot be retained as it is not present... Arjun! Only Soul is the Truth and gross bodies of all living beings are perishable.

Now lets see who come in the series of the perishables?-

*ā brahmabhuvanāl lokāḥ punarāvartino 'rjuna |
mām upetya tu kaunteya punarjanma na vidyate | |*

(Gītā, 8/16)

Arjun! Brahmū the creator of the universe and the whole creation produced by him, from gross level to particle level including gods-demons-human beings all these are subject to recycle...are the mine of sufferings...are ephemeral by nature. Besides this My devotee never gets destroyed. The terms like Soul, Self, My devotee,

Brahm, Purśottam and Almighty God are synonymous thus different names of the same entity. *The gross body is perishable therefore you combat!* Still mystery is left undiscovered that how does a gross body happen to die...how to attain victory in the combat? The Gītā's Sādhanā in its entirety is the answer to all these questions.

Q. No.20:- Who is the Worst? What is the Karma? What is the Yajña?

Answer: - The Yajña is the Method for accomplishment of the Yog. The Action involved in actualization of that Method is the Karm. By Yajña you enrich the Devtās' i.e. divine tendencies and in return they will enrich you. By this inter-related mutual enriching you shall attain the Supreme Prosperity. After that divine tendencies are no more required as you are not standing apart from the Self. Therefore Devtā is a yogic term which refers to inclinations of the mind towards the Divinity.

In sixteenth chapter of the Gītā, Śrī Kṛṣṇ says, *'Arjun! Inclination of the man happens to be two fold. First is like the divine and another is like the demons.* The treasures of the divine inclinations lead to the Supreme Prosperity and demoniacal inclinations result downfall i.e. repeated births through wombs of the inferior creatures. The symptoms of the divine tendencies are found to be at their fullest scale in Greats who are very near to the enlightenment but you also possess them partially. The divine tendencies are the treasures which facilitate divinity of God. And demoniacal tendencies are those which are scarce of the divinity...diverge you towards darkness of the nature.

The man corrupted by demoniacal tendencies believes himself as God and most suitable for enjoy of the supremacy. He believes that the creation is an outcome of the reproduction of male and female. There is

no God. I have this much wealth and it would become that much. That foe is killed by me and now I will kill that one. He remains influenced by innumerable desires and lusts.

The man debased by demoniacal tendencies used to say, 'I will perform the Yajñā, I will donate the charity and so would gain the fame. In contrary to this *the Gītā says, 'Those who with arrogance perform the Yajñā which happens to be devoid of the ordained method laid by the Scripture Gītā, they are corrupted with the harsh conduct, forming the sins and are most worst among the mankind. Though they observe some discipline but happen to be corrupted with harsh conduct. They perform the Yajñā but attract sins. They cherish wrong methods and thus are titled most worst among the mankind. Is it true that performer of some spiritual discipline happens to be most worst? No! Fact is that they emphasize & link the term 'Yajñā' with their wrong methods which are no way the Yajñā in its true sense. After, muttering of confusing and incoherent words and declaration is made that 'hence the Yajñā is accomplished'. Śrī Kṛṣṇ says, 'Such peoples most corrupt among the men, they go unparallel to Me-the inner Self. It may be that someone could secure himself even after having been hatred to the peoples around him but could such aforesaid corrupt peoples manage to escape safely? Śrī Kṛṣṇ says, 'Absolutely not! I again and again cause such peoples to fall & suffer into wombs of inferior sort of creatures. Oh! Enmity thus sowed between him and God! Where would they now escape safely?*

Therefore the method of Yog laid by the Scripture is the One. Pursuance of that method is the Yajñā and Action involved for its pursuance is the Karm. That Action (Karm) is also happens to be One-the ordained procedure. Apart from this all other actions are fallacious. Casting that ordained Action into conduct is the 'conduct of the Dharm'. Deviating from the Method prescribed by the Scripture,

going by imaginations and declaring other methods for the sake of the Yajña, such peoples are the worst among the whole mankind, not somebody else.

Q. No.21:- Is the caste system formed by God? What do the term ‘Varṇ’ stand for?

Answer: - The ‘Varṇ’ is a Yogic term. It refers to the different levels of Sādhanā. God ordained the Action (Karm) into four distinct categories.

cāturvarṇyaṃ mayā sṛṣṭaṃ guṇakarmavibhāgaśah |
(Gītā, 4/13)

-I ordained the four types of Varṇ. Due to stressing upon this much-the first half of the complete verse, the peoples of India were got divided into innumerable castes, sub-castes and so were punished for enslavement. The Peoples had accepted that four Varṇ were formed by God. They did not seek out whom did God classify? Did He Classify the human race? God says further- ‘guṇakarmavibhāgaśah’ - on the basis of ‘guṇ’ the Actions were classified into four divisions. If we come to understand the ‘Action-Karm’ then this classification would also be understood by us.

According to the Gītā, ‘*yajñārthāt karmaṇo ‘nyatra loko ‘yaṃ karmabandhanaḥ’ | (3/9) - Arjun! The Action is act of bringing the Yajña into practice. So Yajña is an ascertained procedure apart from which whatsoever is practiced is not the Karm but is the formation of a bond which causes recycling within this very world. The Action (-Karm) is the practical-pursuance of the Yog-Sādhanā. The Action or Karm means contemplation upon the divine. Arjun! Through pursuance of this Action you shall be liberated from ‘aśubh’ i.e. libration from the bond which causes recycling within this very world.*

The Sādhanā is One i.e. some specific procedure and it was divided into four different categories. At early stages when you begin to meditate you fail to concentrate your mind on account of influence of the guṇs'. At that very stage you have been oppressed by tāmasic guṇs' so you happen to be poor & unwise i.e. you are a 'Śūdra' who is at the lowest level of the Sādhanā. In such a sorry condition- '*paricaryātmakaṃ karma śūdrasyāpi svabhāvajam*' (18/44)- *offer service to the Saints and on account of their patronage and noble company the Sādhanā shall be awakened into your heart.*

After awakening of the Sādhanā and with gradual acquisition of the divine treasures next Vaiśya class is attained. And after been advanced in the Sādhanā no sooner the strength to withstand in the struggle is gained than promotion to next Kṣatriya class takes place. God takes hold upon the mind and begins to control His devotee. Under His guidance, driving the efforts to combat are the characteristics of the Kṣatriya class. Now onward, obedience of the divine directives happens to be the only Sādhanā or the only mode of worship. When last adverse mental inclination happens to cut away and no enemy is left over there to fight with, then the eligibility to merge into God is acquired. At such a stage-

śamo damas tapaḥ śaucaṃ kṣāntir ārjavam eva ca |
jñānaṃ vijñānam āstikyaṃ brahmakarma svabhāvajam | |
(Gītā, 18/42)

Arjun! When qualities like subjugation of the mind, restrain of the senses, employment of the senses including the mind into the Sādhanā, nobleness, concentration, meditation, Samādhi, perfect knowledge, achievements driven by the experiences... are developed into his natural traits then he is a Brahmin (in true sense). Even though he is not a perfect as Sāttvik guṇ are still into existence in*

* Traits like concentration of mind, meditateness, simplicity etc.

him. And if he succeeds to attain the direct perception, touch, admittance and state in God then the same person is *‘na brāhmṇo na kṣatriyḥ na vaiśya na śudraḥ cidananarūpo śivo’ham śivo’ham’* neither a Brahmin nor Kṣatriya nor Vaiśya and not even a Śudra. He is not a fellow of none of these classes. He happens to be into most ecstatic state of super consciousness. Only His own Self-Form remains at the peak of the Sādhanā, which had been termed as the Śiva state.

In concluding chapter eighteenth of the Gītā, *God states-*

*brāhmaṇakṣatriyaviśāṃ śūdrāṇāṃ ca paramtapa |
karmāṇi pravibhaktāni svabhāvaprabhavair guṇaiḥ | |
(Gītā, 18/41)*

I have classified (ordained) the Actions (Karm) of the Brahmins, Kṣatriya, Vaiśya and Śudra, so driven them for the Sādhanā according to the characteristics evolved in their natural conduct. If tāmasic guṇ are into strength then there would be laziness, slumber and lethargic in his efforts. If he sits ten hours for meditation then the mind which was needed to be seated happens to escape away...it does not get concentrated even for ten minutes. In such a poor state he is an unwise...is a Śudra. Service happens to be his natural Action-Karm, to be observed by him. By offering services to the saints and with the effect of shelter and noble company of those saints gradually tāmasic traits would be decayed. After doing so Sādhanā shall be awakened and Rājasic traits would become efficacious. After that the same Śudra level devotee advances gradually upon other successive higher levels.

The traits are subject to the change. Once upon a time, a nefarious culprit called Ratnākar happened to meet with the Great Seven Sages. He shouted with a whoop, ‘beware! Whatsoever you do have, put it down here.’ The sages asked, ‘O my dear child! Why are living alone in this jungle?’ Ratnākar told, ‘don’t be clever. Whatsoever you do have

give it to me.’ The sages asked, ‘for whom do you commit such a reprehensible crime’? He replied, ‘to meet the hunger of the family’. The sages told, ‘what you have put into practice that may take you into the sufferings of the worst form of the hell. Would your family members prefer to become the sharer in those sufferings’? Ratnākar replied, ‘Surely they would be the partner’. The sages inquired, ‘have you ever asked them’?

Then Ratnākar roped those sages with a tree and went to his home. He asked his family then they gave him a blunt refusal, saying- ‘a man shall reap what he sows’. They said further, ‘we are nothing to do with what do you do? When have we said you to commit robbery’? Drowned into soreness and extremely dejected he came back in refuge of the sages and asked to them the way for his amelioration.

The sages gave him consolation and told, ‘O my child! You are not a culprit. Whatsoever you have done all that you did out of the ignorance. Out of unawareness sometimes the feet fall even over the snake, sometime peoples happen to face the lion and in the same way accidents take place. You are just an incognizant. It does not matter...utter ‘Rām!’

He-a sinner by many lives, the sacred name (Rām) was not about to come out from his mouth. He could utter only ‘m’. The sages asked him to apply some more efforts. Then he uttered ‘Rā’. They recommend him to recite both words consecutively. Then he uttered ‘marā!’ The sages told, ‘Okay! You learn to utter merely this ‘marā’. Unless we do not come back till then you continue to utter this only. Drink water and eat fruits from here, incessantly chant this name and neither look elsewhere nor talk with somebody’. He was a stubborn by his nature and engaged himself into obedience of the command.

After lapse of twelve years when those great sages returned, Ratnākar had been into the Samādhī. The white ants had built an

ant-hill around him. Heaps of the clay were extruded around him. He was surrounded by all these so was given the name 'Vālmiki'. The sages brought him back into conscious state.

*ulṭā nāmu japat jagu jānā |
bālamīki bhaye brahm samānā | | (Mānas 2/193/4)
jān ādikavi nām pratāpū |
bhayāu suddh kari ulṭā jāpū | | (Mānas 1/18/3)*

The world knows how Vālmiki became as like Brahm by uttering the name in the reverse order. The first poet of the creation Vālmiki realized the power of the Name inasmuch as he attained to the purity of heart by chanting It in a reverse order.

Vālmiki attained to the state parallel to God. What had been changed in him? ,though he had been into the same body. Actually the traits are subject to the change. When there was domination of the tāmsik traits then the same man was a robber, a murderer and an ignorant soul. Due to shelter of the great sages and with their noble association he got the Sādhanā. Despite the fact that he had commenced his Sādhanā from a very rough stage and that's too in an irrational & unmethodical way i.e. chanting 'marā - marā', he too succeeded to attain the position-as absolute as God Himself Is.

Lord Śrī Kṛṣṇa assures, 'Arjun! There is no such filthiest sin which may not be rooted out completely'. You can make such a progress within a single lifespan. It was the same body but Vālmiki happened to become a sage from a robber.

The Varṇ are the succeeding stages of the Sādhanā. The so called numbers of castes prevailing in the society are just titles of the different families. Suppose someone has many sons then in order to deal with names have to be allocated precisely. The castes are the names to different clans, and the Dharm is nothing to do with all these. The

castes shall be subject to modifications. It has also been observed that new castes come into formation on the name of particular village or state where is someone arrived after leaving his native village. Moreover if some family member happens to become a renowned personality then a new caste comes into existence upon his name too. In the same manner mode of business too acquires a label of some specific new caste. These all are nothing but the records and glorious sagas of our ancestors. The Dharm is no way concerned with all these.

According to the Gītā the man is set apart into two categories i.e. theist or atheist; holy or demonic, his characteristics are mainly blended with either the divine or the nature. Apart from this, the term Varṇ is meant for the four consecutive stages of the Sādhanā. *Lord Śrī Kṛṣṇa says- yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī (Gītā 2/69) Arjun! The world is like a night. Each and every living being in this world is unconscious but a man of self-control wakes up.* No sooner the Sādhanā prescribed by the Gītā comes into his knowledge and he succeeds to put first step than he is awakened.

jāniya tabahim jīv jag jāgā |

jab sab viṣaya vilās virāgā | | (Mānas 2/92/2)

A soul can be acknowledged as awakened only then when it has gained detachment from the all sensual pleasures. After this specific awakening the Sādhanā is One and progression is attained gradually into successive stages of the same Action-Karm or the Sādhanā.

At Śūdra level which is an immature state of the devotee, he begins with surrendering himself. No sooner the Sādhanā is awakened than the divine treasures are accumulated gradually, from fighting against the conflicting pairs of the nature. Those divine attributes are our own real wealth, which undoubtedly causes the supreme prosperity. Along with this, progressively restrain of the senses is achieved in perfection,

so it is the new category -known as the Vaiśya class. When the strength to act as an instrument in the hands of God is attained, then vigor to withstand against ebbs & fall of the Sādhanā is acquired then this very stage of the Sādhanā is known as the Kṣatriya class. And when the all sins (demoniacal tendencies) got destroyed followed by the dawn of the eligibility to merge into Brahm i.e. all pervading God then this is the stage of Brahmin. And if direct perception, touch and mergence into God are achieved then there exist no more classes. Now there is neither any gain by pursuance of the Action-Karm and nor any loss if practice of the Action- Karm is dropped. There is nothing which may be worth of attainment and left untraced not even God distanced away for whom he should make any search.

This is the methodology of the Varṇ laid by the Gītā. The Varṇ is a matter of the Sādhanā itself. Taking divergence from the method ordained by the Scripture and worshipping through many other ways is not a worship. This could only be a case of inadequate knowledge not anything else!

Q. No.22:- Which one is the Scripture?

Answer: - The Gītā is Scripture for the mankind. The Gītā itself is the primeval scripture and Ved are the expansion of its philosophy. There had been innumerable Greats in different countries and in different eras. Their innumerable dialogues are just the expression of the message depicted in the Gītā. The Gītā is a song sung by God Himself. God can speak in each and every language. You commence the Sādhanā regardless of from where you belong to or which language you speak God would begin to communicate with you in that particular language. But such an initiation or the awakening of the Sādhanā is accessible only through some enlightened soul who has had the realization of the Reality.

Q. No. 23:- Untainted from the ideas of the caste system, race, religion, traditions, sects and social discrimination which one is Scripture for the mankind?

Answer: - There is only One Scripture - Śrīmadabhogvat Gītā. This is the utterance from God himself and this is the first & foremost scripture.

Q. No.24:- The whole world had been under obligation to India for its spiritual wisdom. If India is the worldwide teacher then which one is its scripture?

Answer: - The Śrīmadabhogvat Gītā is the Scripture for the mankind. India is privileged that Gītā had been originated in it. Therefore the Gītā also prestigiously happens to be scripture of the Indians. As *'ekam śastraṃ devakīputra gītaṃ'* – *There is only One Scripture sung by son of Devakī i.e. Lord Śrī Kṛṣṇ himself.* Then which truth he unveiled? That is 'God is One'. Mantra is also One which is 'OM'...call Him by this name. And only 'Om' is the essence-the ultimate reality. If rare human body is obtained then it happens to be your innate duty that-*'karmāpyeko tasyadevasya sevā'* you offer service to Almighty God...worship Him only. It should be in such a manner that remembrance of His name i.e. OM is maintained while roaming around, sitting or standing... at all times. So that remembrance of God may persist incessantly. And in addition to this, dedicate at least half an hour in morning and in the evening for chant of this Name. No matter if you begin with five minutes only but do it surely. Give your time even if some mishap takes place. So that gaps do not break up the daily routine practice. God knows about cry of His pupil. He also knows about what His pupil needs and He gives it to him. Whatsoever you desire for...of course that will be fulfilled.

Lord Śrī Kṛṣṇ says- Four kinds of virtuous ones worship Me; the man who is Distressed, seeker for the wealth, seeker for the knowledge of God and the man of wisdom i.e. an enlightened soul. All these are generous because they worship him who should be worshipped...they beg to him whom should be asked for. The needs are met and due to devotional linkage with the sole God the commencement over this divine path does not come to fall in short. Enjoying the pleasures that you tend to desire at many times (while pursuing Sādhanā), nevertheless you shall advance step by step ahead and one day you shall have direct perception, touch and existence into that God. Therefore the Gītā is the complete scripture in itself. You must go through it.

Sometimes devotees happen to loose their efforts due to prepotency of the Māyā and for the sake of social obligations. But all these obstacles persist only up to the stages which persist before the awakening of the Sādhanā.

Once upon a time, there was a Pundit. He used to expound the narratives from scriptures. During his talks he used to eulogize the Truth only. One day the Kaliyug (Dark Age) took the form of human and approached him. He told, 'O Pundit Jī, at present I am into strength, you ought to narrate something of mine too'. Pundit Jī asked, 'who are you'? He replied, 'I am Kaliyug'.

Pundit Jī became angry and scolded him, 'you foolish! You happen to come in morning!! How could you dare to come here as no way may I could speak lie through this very tongue. It is accustomed to chant the Name and to sing the glory of God'. Kaliyug said, 'O Sir! If it is me who presides over here then I would seek some way out'. Pundit jī scolded him again and moved him away.

There had been the gathering of large number of audience in Pundit's sermons. Next day a man came in the sermon, having donned

himself with neat & clean clothes. Sometimes he used to approach the pulpit and sometimes go at the back side. Sometime he puts cigarette in his mouth. The audience disallowed him, 'how could you be so rudest? Thousands of the peoples' are patiently attending the discourse of the Gītā. It is alike the shower of nectar. Can't you hear it quietly? He replied, 'You are right! But I have come here for some purpose. I am quite hurried'. The peoples asked, 'what have you come for'? He replied, 'That pertains to Pundit Jī only. Fact is that there are some debts of the gambling, which has not been paid by Pundit Jī. He had said that he would clear it only if he happens to obtain donation through means of his sermons. There is no other important matter except this. Pundit Jī is a noble man...it's okay now...sooner or later he would manage to send the payments'. And he returned. On the other hand it aired into public that pundit Jī is used to gamble.

Within five to seven days only, the number of the audience reduced to the half. Next time a new person came. He used to sit at the front side and then begin to get up sometimes & sometimes resume his sitting... sometimes begins to look here and there. The audience became conscious of this and asked to him, 'what's the matter'? He replied, 'there is no such matter to worry about. The owner of the liquor-shop has sent me to collect the money from Pundit Jī if he had managed as he had been letting go on debts for about fifteen days'. Now peoples thought that Pundit Jī was used to drink alcohol too. At this time one fourth of the crowds parted themselves away.

After some days an ugly-looking man remarked during the sermon, 'O Guru Jī! Would you stay on discoursing or would like to pay some attention to me'? Pundit Jī asked, 'my brother! Who are you'? He said, 'the prostitute Bāī Jī therein the town, I am servant to her. You are in debt for the dancing & singing which you had enjoyed so far. I would be blessed if payments could be made at this time. I am getting very

late'. No sooner peoples noticed this than majority of them also walked away.

Now only two or four olds turned out to be the audience to his sermons. They used to console Pundit Jī. One day Kaliyug again came to Pundit Jī, in solitude. He asked, 'how are you'? Pundit Jī told, 'I don't know how and why I am becoming victim of strange aspersions and now peoples have stopped attending my sermons'. He said, 'I will manage to assemble them; but you will also have to narrate something of my significance in your discourses. And Pundit Jī accepted it.

Next day a police official arrived during the sermon with three culprits arrested by him. He said, 'O Pundit Jī! These stupid spoiled the sermon in Delhi, spread rumour in Kolkata, these are the peoples who caused riot in the Kumbh Melā held at Haridvār and now spoiling your sermons too. These are against to the spiritualism'. Very soon peoples amassed there. They stated, 'Sir! Do not let them unpunished'. Police official responded, 'you peoples do not bother as I am taking away these fellows with me'.

In these all four incidence it was Kaliyug himself...who came and went back. And after that Pundit Jī also preached to choose Middle Way at the end of his sermon. He taught Truth remains always unchanged but '*jaisī dekho duniyā kī rīti | vaisī uṭhāo apanī bhīti |*' - *mold your conduct so flexibly in accordance to with which the world is at ease with. A little bit compromise is not a sin.*

'dharā na kāhū dhīr, sabake man manasij hare |' nobody could keep themselves in control: hearts of all were stolen by the god of love. When it comes to fall victim of the Māyā, the devotee happens to loose the way; however if God himself shields you then you do not need to lie. As-

hoi na bānko bāl bhagat ko, jo koī koṭi upāy kare |

Even if somebody implies innumerable means; no way he could ruffle even a hair of the beloved devotee of God.

No sooner the Sādhanā laid by Gītā is come into hold then of Kaliyug would not be successful to play its trickery. As *‘hari bhaktan ke pās na āvenī, bhūt pret pākhand’* – the ghost, spirits and dissimulations do not remain efficacious for those who worship God. All these superstitious could not ensnare you even in the slightest. Such fallacious practices adjoin us unless our Sādhanā is not synchronized with the ordained procedure.

Q. No.25:- What is the message from you to control the zehad; terrorism; racialism; social discrimination and separatism (demand for a separate state or the nation) which are into practice for the sake of religion?

Answer: - Gītā is the key to resolve all these troubles. Therefore my message is the Gītā itself. We all would be there into harmonious bond and united as soon as we acquire the sole scripture and the true Sādhanā into its comprehensible form. After that nobody would be ever sought creating conflicts for the sake of religion.

For the ages, there had been conflicts even among brothers in the society. There is narrative from the Hindu mythology that there were two brothers and they were of the race of demons. They were having a great love among themselves. Both of them performed extreme austerity and had succeeded to please Brahmā (who is supposed to be creator of the whole universe as per Hindu mythology). Brahmā said, ‘ask a boon from me’. They asked, ‘pl let us to become immortal’. Brahmā submitted, ‘even I am not an immortal you can ask anything except it’. Both of them consulted and concluded that grandfather (Brahmā) was not keen to impart them immortality. So they should ask the boon in

such a way that they could become immortal through some other way. And they asked, 'pl give us the boon that we die only if we kill each other'. Brahmā said, 'be it so'.

After that they attacked over the heaven. After victory both of them sat over the throne of Indra (a title for the king of heaven). They became the glorious victor and their victory-pennant established & waved everywhere. A beautiful woman came in their life when it was about the time of their death. Both of them pulled up by her attraction. One of them stated as, 'she has looked first at me therefore she would share bed with me. So she happens to be your sister-in-law'. Other one countered, 'No! She has preferred me; she is your little brother's wife. It is a sin even to lasciviously look at her'. They became so much angry to each other that they forgot the terms of the boon. They fought together and finally died.

The world has witnessed conflicts since long time. These quarrels take place for the wealth or for the subsistence of the life. Somewhere is sought the controversy for the glorious sagas of the ancestors...somewhere for becoming a celebrity and somewhere to earn the short-lived name & fame. Likewise sometimes there is fight for the lands and sometimes for the beautiful women.

This is quite natural and would continue. But practice of making controversies for the sake of religion, hanging banners of religious referendums, would persist unless there is lacking of the correct knowledge. There is no scope for the chaos or the terror to exist on the divine-path. Aforesaid conflicts are just the adverse consequence due to misapprehension of the Scripture. This frightening display would too disappear if the sole scripture Gītā be adequately facilitated to each & every people. Further, do not subject it to your own reasoning to add in or extract something from the Gītā...not even a single word ...facilitate it to the peoples with no alteration. The Gītā is compilation of only

seven hundred verses in an intelligible form of the Sanskrit language. Study them and in order to understand real characteristics of terms like Dharm, Karm, Varn and Yajña and for know-how of their practical aspects and the processes to carry out them, you will have to go through the ‘Yathārth Gītā-a commentary of the Gītā’ at least four times. After that it does not matter who is interested where. But the scenario will be such that you would become aficionado of the Gītā and the Gītā would too become conceivable by you. There is no other way for supreme prosperity of the whole mankind, except the Gītā.

Q. No.26:- In January, 2005 a golden anniversary function of the Parliament of Indian Culture was held at Kolkata. On that occasion Rev. Swami Ji had conveyed his opinion through a letter regarding explanations of the subjects like Real Nature of Dharm; Dharm & Culture; Dharm & Nation, finally Dharm & Science. Hereby that writ is being provided in the same form ‘as it was’, exclusively for the all readers.

Answer: - ● Real Nature of the Dharm: Regarding the ‘real nature of the Dharm’ -a subject for exploration, in the first session allocated by Symposium of Dharm, it has been elaborated in the writ-

‘The Dharm is soul of the nation India. The term Dharm is also called as Sanātan Dharm i.e. the eternal religion. The word ‘Sanātan’ specifically stands for the ‘eternal’ or something which has no beginning nor has any end. The essence of the Sanātan Dharm is that there is only One Truth in the entire world which had been expounded and termed as ‘Brahm’ by Upanishad (or Vedānt). That Brahm is the ultimate Truth or reality. This entire universe had been originated from that Brahm and would finally merge back into that Brahm. Such a

cyclic phenomenon is known as formation & dissolution of the universe. And a human body is the most appropriate means to experience that Brahm’.

Above mentioned definition of the Dharm may be acknowledged as a correct definition. But, at present how many know about such a definition of the Dharm. Perhaps...knower of this definition would not there be even one percent of the all Indians. Most of the peoples acknowledge the term Sanātan in a different way that ‘traditional doctrines regarding virtuous conducts which were created by our wise sages and today’s imprudent generation should not cross their limit for alternation of the rules laid by those age-old traditions and customs regarding marriage or eating etc. These rules which had been observed traditionally since long time are the ‘Sanātan Dharm’!

At present, India is facing the troubles due to untouchability, social discriminations and abhorrence among each others. A large crowd is heaving a sigh for the brotherly relationship, equality and moral conduct. Recently just few last days before, Harijan peoples (a title for the lower class peoples of the India) were forbidden to enter a temple in Jodhpur. Is God an inherited property of some particular caste, race or tribe? Study of the Rāmcaritmānas reveals that Lord Śrī Rām did not emancipate the super-class peoples. He embraced Harijans’; moreover embraced the innumerable tribes...substandard class peoples’ who are supposed to be worse even then Harijans’, he emancipated them only.

It is depicted in the Rāmcaritmānas of Saint Gosvāmī Tulasi Dās jī that the family-priest great sage Vaśiṣṭh went to Śrī Rām after His coronation. He humbly requested that-

*uparohitya karm ati mandā |
bed purān smṛiti kar nindā | |*

jab na leuṁ mainṁ tab vidhi mohī |

kahā lābh āge sut tohī | | (Mānas 7/47/6)

‘Vocation of a family priest is very low: Ved, Purān, Smṛti ...these all denounce it. I was not accepting it but Brahmū made me to understand that - ‘O my child! You cherish this responsibility; you would be benefited by it. As the Birth of Śrī Rām is about to take place in this family and you shall attain emancipation by him. Therefore now you bless me with the ceaseless devotion unto your lotus feet’. At this moment, in whose lap he had been brought up, who taught him to read & write and how to fit a string on a bow then how could he say to his Guru that ‘it would be so’? Lord Śrī Rām preferred to keep the silence. Vaśiṣṭh offered homage unto Lord’s feet with reverence and returned. If it is to be considered as *‘maonariṁ sammati lakṣṇam!’* i.e. *keeping up the silence ensures the consent*, even then only one super-class people is found here to be blessed with emancipation by lord Śrī Rām, however it was ensued when he fell unto the feet of Lord. Even then nowadays some peoples’ state that lower classes should not enter the temple.

Tell me! Which saint and when has he attained the enlightenment after having been seated in a temple? When Lord Śrī Rām was in the Ayodhyā he happened to meet a saint named Viśvāmitra. That saint was too arrived from the jungle and he took away Śrī Rām to the jungle along with him. Thereupon his observance of the sacrificial rite was protected by Śrī Rām. During his exile period in forest the first halting place of Śrī Rām happened to be at Prayāg, Śrīṅgerpur. At that time that place was occupied by a very dense jungle. He visited hermitages of Sages like Bharadvāj, Atri, Vālmiki, Śarabhaṅg, Sutikṣaṇ, Agastya and Śabari. All these hermitages were in a dense forest. The sages were occupied in talks of divine, contemplation and the meditation. None of them had had any temple. Let’s think about

who and when somebody could attain the salvation by mere sitting in some temple? So now it comes to rethink that how impractical are they who ban some particular classes to enter the temple.

Even though it does not mean that temples are of no importance. We have secured the memories of our great glorious ancestors who have been role models to us. If they are alive in our hearts then only we are alive. Therefore temples are not insignificant. Its right up to only this extent but apart from this God is for all not for the upper classes only.

Whatsoever divine exploits God (Śrī Rām) had executed all those were taken place among schedule caste and schedule tribe peoples. All of them were of the substandard races. As it is depicted in Rāmcaritmānas (3/34/3 & 3/32/2) '*adham te adham adham ati nārī* |' Śabarī was of a lower class ... '*gīdh adham khag āmiṣ bhogī*' monkeys too were of a lower class, demons were of the lower class and too were the kolarian. Śrī Rām spent his life to emancipate all these peoples. He embraced all of these peoples. This is our glorious history. Of course! There should be a temple in the memory of such a great personality. God took the meal of fruits offered by them when he was physically with them. But, in course of time when His memorials were established then the priests began to proclaim, 'these kolarians or substandard classes should not enter the temple. What a refund! Those classes are disallowed whose forefathers were blessed and emancipated by God himself. What's nonsense they talked about? A severe reservation has now overpowered the entire society.

On this very day you are keen to lay down the real definition of the Dharm but the so-called Dharm which has been into practice by now all over the India... is undulating like the waves of some terrible salty-ocean.

Even at present, persuasion for untouchability subsists in each & every heart. The restrictions are there, whether it's regarding entering a

temple or using the water of a well or the pond. The entire India is facing troubles due prevalent of inferiority complex as if being crushed by some grinder. Plight of each & every village is, as if they are put on the flames. There is an Aśram (hermitage) in Palaval, Hariyānā which is owned by us. A water tank was built up there (outside the Aśram, near to the entry gate) for the drinking water. A number of water tabs were fitted into that tank. Some peoples informed us, ‘Mahārāj Ji! Now it has gone too much! A Dumār* has touched the tab’. I said to them, ‘then what’s wrong in this? Chant the Mantra which could re-sanctify it’. Whence this tide came upon them? Who taught them this sort of Dharm? These kinds of thought waves found to emerge up in the heart of millions of Hindus. Whence these waves come up? First step is to plug that source followed by attempts to lay down the real definition of the Dharm. Then only you would be able to achieve the success.

Before acquisition of wisdom of the Gītā, Arjun was also drowned in this very same kind reservation; moreover he was acquiescent with it as a real Sanātan Dharm. He said, ‘O Govind! Age-old religious rites of the family are the Sanātan Dharm; caste-tradition is subject to eternity bylaw. By Indulgence in the war like this, the Sanātan Dharm would get destroyed. Moreover the family women would be subject to the bad conduct followed by formation of intermixture of castes. The intermixing of caste truly leads the family and the family destroyers to the hell. This war will cause the non-observance of offering rice-ball and water to the forefathers and they would happen to loose their heavenly abode. O Govind! We both are wise enough even then we are ready to commit such a great sin! Why do we not resolve to avoid it?’ He involved Śrī Kṛṣṇ also and made an allegation on Him that though they both were wise even were about to

* A name for one of the lower castes, in India.

do so. *He said, 'O Keśav! Even if these armed Kauravs' happen to kill me still I would never fight as it would cause extinction of the Sanātān Dharm'. He threw away his bow and shedding the tears, took his seat at the backside of the chariot... See! A single reservation had drawn Arjun into mouth of the death. Śrī Kṛiṣṇ with some laugh, asked him-*

kutas tvā kaśmalam idaṃ viṣame samupasthitam |
(*Gītā, 2/2*)

- Whence has come to thee such false knowledge at this critical situation'?

Though he was determined for the sake of Sanātān Dharm but God called it ignorance. Regarding his suppositions, God cleared that it is neither a spreader of the fame nor delivers supreme prosperity and in no way it had been practiced by former superior great persons. *'anāryajuṣṭam'*- *Whence you learned such a conduct which an Aryan never execute?*

Which neither brings the fame nor facilitates the supreme prosperity and moreover great personalities had never practiced it... not even by chance...So it is proven that it is Ignorance. Arjun was astounded when he realized that which he had accepted as Sanātān Dharm till now, was just an ignorance. Then *he surrendered himself and asked, 'O Govind! If all these are matters of ignorance then please teach me what is the Truth? As so far Dharm is concerned, my mind is distinctively puzzled (dharmasaṃmūḍhacetāḥ), now you guide me'*.

First of all God showed fallacy of his reservations & removed them. He taught him about his misinterpretation followed by its exclusion. Then only he told him the Truth. Therefore first of all eradicate the improper conducts prevalent for the sake of Dharm then only attempt

to spread the real definition of the Dharm. It's by law that only an empty pot could be filled. So when peoples' hearts begin to demand then only instruct them about the Dharm. Let's provide them the Scripture even before you teach them about the Dharm i.e. in advance. So that they could study & assimilate it themselves at their home and you do not require to aware them.

Prerequisite is that what could be the practical ways to promote and uphold the Dharm? In my opinion before making efforts to spread the awareness about the Dharm, we need to investigate whence these improper practices came into practice for the sake of Dharm? Since when and for what reason these improper conducts or customs were institutionalized? By investigations you would come to locate their roots in Smṛtis'. The count of all Smṛtis' happens to be one hundred and sixty four. These were written near about first century. These were become adequately evident and institutionalized by the regime when it was beginning of the seventh century. Apart from this some were still under the process till it was sixteenth century. To some extent the authors of these Smṛtis' are accountable for the social discrimination and untouchability.

These very authors (of Smṛtis') had formed the restrictions on keeping the Gītā in homes. That was too because unless there is Gītā nobody could sow the discord among the peoples. But *God says in the Gītā - 'man is my own pure part'*. Thus it's clear that each one of us is as sacred as God Himself is. Then how could anyone sow the discordance?

Now see the exposition by Smṛtis' regarding order of the creation. It is depicted in these Smṛtis' that in the middle portion of the River Sarasvatī & River Driṣadantī, there was a kingdom called as Brahmāvart which was settled by the gods. The territories Pañcāl and Śurasen (Maṭhurā at present) were called as the Brahmṛiṣi

Deś and were of slightly less importance than the Brahmāvart. In the eastern direction of the River Sarasvatī, the portion covered in between the mountain range of Vindhyaśal and from Prayāg to western Himalayas was known as Madhyadeś (the middle territory). And the region in-between from Eastern Ocean to Western Ocean, Himalaya and Vindhyaśal was termed by Pundits as Āryāvart (realm of the Aryans). It means that from the portion of the Vindhyaśal shared with the city Mirzāpur (near to the Kāśī) up to foot of the Himalayas happens to be the Āryāvart of that era, where the black deer were found caprioling here and there. That land was fit for the observance of yajña (sacrificial ritual). Apart from this other areas like Bengal; Chennai; Kaling and so on was the land of wretched and ignobles. The Brahmin should make the efforts to abide in the Āryāvart only. When there was danger to life, Śudra may live anywhere. In this way the order of creation has been concluded in brief.

The so-called creator mentioned in Smṛtis' does not know even that, that there is China afterward the Himalayas; there are other continents like Africa beyond the ocean. The world has been inhabited with so many other animals like kangaroos not the deer only. Depicting aforesaid matter author declared the completion of 'the order of creation'. These Smṛtis' talk about there much only wherever these peoples (authors) could make their journey on foot. Is the world that much only whatsoever has been described in these Smṛtis'?

The very similar description about the order of creation is available in the great poem 'Raghuvamśam' of Kālidās who has been praised as Guru of the family of all poets. When Mahārāj Raghu set out for conquering the three worlds then he went to Assam and conquered it. So the plants and trees of that area have been depicted. From there he arrived at Chennai via Bengal and Orissa. The Plants of black pepper and cashew of Chennai are depicted. Subsequently marching ahead via

Gujarāt, Kacch, deserts of Rajasthān he crossed the river Sindhu and climbed over the lofty heights of the mountains of Kaśmīr and Badrināth. That side's people noticed that the teak trees were peeled off at reasonable height due to rubbing with elephants of King Raghu. Why not so, as those were of the race of Erāvāt!

Then the great glorious Mahārāj Raghu shot an arrow towards the subterranean regions. At that time King of those regions: Bali began to ask forgiveness and shelter. Mahārāj Raghu shot an arrow towards heavenly abodes subsequently Indra the king over there folded his hands in supplication. In this way he attained victory over all three forms of the world; then he put aside his sword. After lapse of six months, the kings who were incarcerated during Raghu's expedition to conquer all three worlds; were released. At that time there were so many kings who were bowing down to Raghu's feet, that by rubbing of sandal paste of their foreheads at Raghu's feet its fingers were caused to become fairer (it appears Raghu was of dark complexion). In this way, expedition to win all three worlds was accomplished. Only this much is the order of creation framed in Great poetry 'Raghuvamś' and in Manu smṛti.

Manu smṛiti is considered as an exposition by Mahārāj Manu himself and it avails highest validity among group of all smṛitis'. Moreover it is also considered as most ancient. It is quite difficult to answer who composed it. But it is an indisputable fact that forefather of the whole mankind Royal Sage Mahārāj Manu was not founder of it, because this very Smṛiti has descriptions of Ved, Āraṇyak, Vedāng and of the authors like Atri, Gautam, Bhṛigu, Vaikhānas etc. The words like 'kecit', 'apare', 'anye' are used which literally means 'others' i.e. views of many other authors (instead of Manu) are referred. Moreover with inclusion of sentences like 'ved bāhyā smṛityaḥ' (i.e. those Smṛitis' which are against to the principles laid by the

Ved) Perhaps Indian philosophy of atheism has also been pointed out. This very Smṛti mentions names of Yavan, Kamboj, Śak, Pahalav, China and so on, which all too have been drafted over rock inscriptions established by King Aśok. Were there so many races, doctrines or philosophies and Smṛiti in the era of First Manu? The Gītā- a sole scripture of mankind, was available at that time, even then this very Smṛti declares- **‘śrutistu vedo vijñeyo dharmasāstraṁ tu vai smṛtiḥ |’** (Manu Smṛiti 2/10) i.e. *other Smṛtis’ including Manu Smṛti itself really are the scripture (doctrine of religion).*

Why composer of this very Smṛiti intended to hide his name? What could be the answer in this regard? But it is sure that in order to provide an ancient touch and authenticity, it was publicized by the name of First Manu.

According to the Indian astrology tradition there is practice of using of specific set of letters in accordance to zodiac, position of the constellations at the time of birth of child. According to laws framed by Smṛti for the naming ceremony which falls on the twelfth day from the day of birth, a Brahmin, Kṣatriya, Vaiśya and Śudra should be given the name denotative of virtuousness, strength, prosperity and ugliness respectively. For example if it happens to begin with ‘ka’ as the first letter in case of Brahmin then his son should be allocated the name ‘Karuṇākaraṇ-compassionate’, Kṣatriya’s son as ‘Kritānt Singh-giver of death’, Vaiśya’s son as ‘Karoṣimal- a millionaire’ and Śudra’s son as ‘Kataṅvāru-a sweeper’ Last one is such an ugly name if this name-child happens to tell his name, then the listener would become aware of his (child’s) caste or race and determine himself about how should he behave with that child. As per theology of the Smṛiti, the Brahmins were produced from the mouth of Brahmā (creator as per Hindu mythology) and Śudra from his feet therefore Brahmins are naturally a sacred and superior being. But the *Gītā proclaims-*

*ā brahmabhuvanāl lokāḥ punarāvartino 'rjuna |
mām upetya tu kaunteya punarjanma na vidyate | |
(Gītā, 8/16)*

The creator and the creation produced by him both are perishable in nature. Creator of the universe: Brahmā and his creation: the whole universe, even up to particle level; all are subject to return...to recycle, which means that all of existences inbetween these two ends are mortal and mine of sufferings. Now, it does not matter whether somebody is born from the mouth or from the feet, he is subject to mortality and existence in the mine of sufferings. What's greatness in this regard? This is nothing but formation of gaps among the peoples for that Smṛti had been a tool to do so. It has now been grown up disastrously and causing hearts of majority of Indians to burn day & night. On one side you intend to bring awareness among the public but on the other hand there are millions of preachers spreading improper customs of million orders letting the untouchability to survive. Such campaigners march door to door, on the occasions of birth or wedding ceremony or funeral sacrifice, and are teaching whatsoever have been taught to them. First of all eliminate erroneous belief from their mind.

Manu Smṛti states that '*śrutistu vedo vijñeyo dharmasāstram tu vai smṛtiḥ |*' (Manu Smṛti 2/10) (i.e. other Smṛtis' including Manu Smṛti itself really are the scripture (doctrine of religion), while Ādi Śankarācārya had recognized the Gītā as Smṛti. The Gītā is the scripture availed by the first Manu from the Sun, in inheritance. The sun taught it to his son Manu. Not he provided it physically, merely told it. Ancestors were so much brainy that they used to memorize all that whatsoever was preached to them. In ancient India there were the peoples who were possessing enormous knowledge through memorization and in order to preserve that memorized

knowledge they laid down tradition of writing Smṛtis'. In the same lineage Manu told to Ikṣvāku subsequently the same wisdom of the Gītā was acquired by royal sages from Ikṣvāku. After some course of time that knowledge or the wisdom was passed into oblivion but Lord Śrī Kṛṣṇ brought it back into light.

Lord Śrī Kṛṣṇ said, 'O Arjun! The nature of the Yog is everlasting. (Hence the knowledge of the Gītā could have never been subject to an end though it was forgotten by the peoples) ...I am about to talk with you that forgotten knowledge because you are my devotee and a dear friend too'. At last, Lord asked him, 'did you hear my discourse assiduously'? Arjun said, 'O Govind! My delusion has been shattered. I have been attained to the smṛti i.e. knowledge'. So this very knowledge or Smṛti (attained by Arjun) itself is the Gītā and so happens to be the real Manu Smṛti and the first scripture of the whole mankind.

After that Royal sage Manu saw dissolution of the universe, in his old age. When the scene (of dissolution) before him was disappeared, Manu desired to reorganize the creation. At that time God blessed him with his manifestation before him and gave him four Ved. God said that the men should hear them and in return they would be benefited. Mahārāj Manu gave it the name 'śruti- which literally means 'hearing''. Apart from this nothing else was descended before him then how is it possible for him to dictate any other knowledge in spite the knowledge of Gītā? Therefore the so-called Manu Smṛtis' which has or had been publicized by his name was not created by him.

The Gītā is the real Manu Smṛti which was revived by Yogeśvar Śrī Kṛṣṇ. The Gītā -a song from God Himself, had already been praised as the unanimously accepted scripture. Though at present it has lost its compatibility as the scripture for the pursuance of Dharm or religion, so you need to resurrect it and avail it at each & every

home. Yet it has not been ascertained that which one should be the National Scripture of the India, moreover the position of the 'Scripture of the World' is also vacant. We all should join our hands to declare the Śrīmadabhogvat Gītā as the fundamental scripture of the India. This is a fundamental scripture for the Aryan, for the adherers of the Sanātan and for the whole mankind.

These numbers of Smṛtis' prevailing on the names of sages like Manu, Yajñavalakya, Parāśar etc do not cover the thoughts of these sages. These Smṛtis' were just the legislative doctrines, were into practice in the medieval and in the recent smaller states of the local rulers. Although, these books may be having depiction of some social laws which might had been useful at that time. But practice of referring those as a source of law & order for the present time, causes these Smṛtis' to gain the importance and glory, despite so many distasteful laws which justify the inequality, could be sought in these Smṛtis'.

Regulations of the Indian constitution framed after the independence, differ with the regulations put into practice by Smṛti. Therefore lingering with the regulations or social system prescribed by Smṛtis', does not solve any purpose.

Before making efforts for bringing awareness about the Dharm, remove these books of misguidance, from the courts and the brains of the public, eradicate improper customs and provide a channel for the Gītā. No sooner the root where the cause lies, is corrected than all other actions would flourish themselves as like the leaves, flowers & fruits of a plant do on manuring its roots. The Yathārth Gītā which is a commentary of Śrīmadabhogvat Gītā, answers the queries like what the Dharm is? What is the Truth and how to acquire it?

You are desirous to know that what could be the practical ways for spreading awareness about Dharm or religion through the principles determined by Vedānt (the Upnishads). The principles of Vedānt

were adopted by the sect which had come into existence after passing away of Rev. Śankarācārya and till now none of the sect or cult including this too has succeeded to represent as an 'Ideal' for the sake of mutual coordination among all prevailing sects. The credit for documentation of the India's ancient literature first goes to the Great Sage Vedavyās. The four Ved, Bhāgavat, Mahābhārat, Brahmasūtra and the Gītā which is incorporated as a chapter in Bhīṣmaparv of the Mahābhārat are his most important works. As so far Bhāgavat is concerned it covers the divine play executed by God. As it is interesting and is a source of inspiration at the premature stages so he taught it to his disciples. But the Gītā is complete course of Sādhanā. Moreover it is also a fundamental treatise for prasthānatrayī*. Great Sage Vedavyās prescribed only the Gītā as a Scripture. Therefore instead of faming name of some particular sect you will have to provide one scripture having acceptance of all. You do not need to write something new as you already have ancient scripture Gītā in a written format. You accept it and strive for its approval as the National Scripture...facilitate its graspable commentary 'Yathārth Gītā' door to door. By which the eradication of the improper customs, misbelieves would take place and Dharm would also be reestablished.

● **Dharm & Culture:** This parliament in accordance to its name and grandeur has represented the exact definition of the culture. In addition to this, it has also drawn the concern towards the present upcoming tragedy regarding the culture. In fact the achievements from ages in the fields of Dharm or religion, literature, science, music and so on, all of them are the subject matter of the culture. But the Dharm

* *As per Śankarācāryā's system of initiation into monastic order a desirous candidates needs to be expertised in in-depth study of eleven main Upanishads', Geeta And Brahmsutra. All these three streams of knowledge are collectively known as prasthānatrayī.*

certainly happens to be the soul of the culture. Fading away of this very definition of the Dharm really is the cause for downfall of the culture.

‘Saṁskṛti’ is the Hindi word for the word ‘culture’, now let’s see how it has been derived from grammatical point of view and what does it means. Literally the letter ‘saḥ’ means ‘that God’. Sage Uddālak taught his son Śvetaketu, the same fact that- ‘tattvamasi: thou art that’. Literally the word ‘kṛti’ means for the Action. So when ‘kṛti -the Actions’ are synchronized with ‘saḥ –that God’ and are governed by Him then it is called (saṁs+kṛti =saṁskṛti) the culture in its true sense.

Manner of life, customs of eating & dressing, rites & rituals, traditions are just the parts of civilization which are subject to change in accordance to the place, time and circumstances. But culture which involves inputs of the Dharm becomes eternal in nature as Dharm is too an eternal body. Therefore (at present) culture is got deprived of the strength of Dharm, and is constricting due to worldly linkages and advancement followed by gradual fall of its majesty.

It is depicted in the chapter ‘Sabhāparv’ of the Mahābhārat that women of the Mahiṣmatī were used to enjoy unrestrained sexual life. Observing this ancient sages brought up the concept of ‘one man with one woman’ that’s too after the marriage. In order to provide consistency to this concept they chose the scripture and the fire which is an emblem of the sole luminous God, as a witness of that sacred rite of the marriage. Thus they legalized it.

In this way ancient sages regularized each and every manner of the life concurrently building up the faith in sole God. They laid down the criterion to evolve friendliness among friends, brotherhood among brothers, spirit of patriotism for the nation and sense of abiding by the social laws, in addition to this they also shaped the customs in such a

way that remembrance of God continued to exist while setting out for any sphere of the life. Such is real approach of the culture.

Let's see another episode of the Mahābhārat. Arjun was lying in the lap of his grandfather Bhīṣm. Grandfather said, 'Arjun! Today weapons shall be worshipped'. Arjun asked, 'O Grandfather! Are the weapon God, so to be worshipped?' Grandfather replied, 'No, silly! Only God would be worshipped. Off course! Purpose of worship will be that God would bless us with the proficiency in the use of weapons'. This is the answer to queries like why does even a farmer pay obeisance to the plough before ploughing the field, a Seṭh (business men) too offer homage to his official seat before taking it. Moreover wrestlers also used to touch the dust of arena before the contestation. Fact behind all these acts is that before undertaking any task we remember that Almighty God who is ceaseless and is the only reality. In India no task is sought to be initiated without remembrance of God. This is the Indian culture!

The way to worship or to remember God is to worship the sole God only. But from the time when Smṛtis' spread out its trickery, the peoples began to worship bhūt-bhavānī, innumerable gods-goddesses and so many others not so worthy to be mentioned here. If it is to improvise the culture still you will have to provide the sole scripture and theology of the unique Truth.

This is a well known fact that each & every state has its own separate god or goddess. For example, god of Cittoṛ is Ekaliṅg jī, of Jodhpur is Cāmuṅḍā devī, of Bīkāner is Karaṇī devī and Kṣatriya community of Gaharvār village worship Gaṛabaṛā devī. India is straggled into these so many gods and goddesses. These numbers of Smṛtis' are the root cause for that. In the Smṛti, texts are available which instruct to worship the gods or the goddesses. A Brahmin has the rights that he can add or reduce the gods or goddesses from the total

count; if he wishes to do so (it confirms that gods or goddesses are imaginary). For this very reason Brahmin happens to be superior even then the gods too.

From the last two thousands years even great emperors were unknown about the authenticity of the system as a Dharm, which they were running by power of their expertise into military. Moreover they also failed to recognize that which one is the scripture. There are instructions in the Smṛtis' that who have learned the verses or Mantras allocated for Garbhādhān Saṁskār* and up to for the funeral ceremony, let the Smṛtis' into hands of those only otherwise not! These so-called authors of the Smṛti constrained the expansion of the education and boxed the Smṛtis' too as mention earlier. Along with this, through the rulers of that time they caused the society to be governed by such a system which was meant to meet only their living expenses. At present as the doors of education are open for all, the Smṛtis' are easily accessible now. Moreover these are being distributed for free. There are some doubts about the success through your efforts if these Smṛtis' continue to exist. Therefore you have to aware each & every man about whence or how these Smṛtis' originated and also about their appropriateness? These very Smṛtis' are liable for the continuous degradation of the culture. If we first identify the reasons behind these culture disorders, followed by re-establishment of the universally accepted scripture-Gītā at their position then only the complete eradication of cultural disorder would take place .This very Gītā is the first & foremost Manu Smṛti.

● **Dharm and Nation:** - (*Question*) In your opinion the so-called Sanātan Dharm should to be declared as the National Religion of the India and it has been subject to attacks since a long time therefore

* *A ceremony performed by Hindus on the first indication of pregnancy.*

please suggest the ways to bring up the mutual coordination among different sects.

(Answer) See! Innumerable regulations break the unity among the peoples only Dharm brings them together but it never happens to be numerous. There is only One God in whole of the world and the method to attain Him also happens to be the One only. During preliminary stages of the worship each & every person has inclination for the worldly existence so he fails to maintain the remembrance of God. At this stage he happens to be controlled by demoniacal tendencies. No sooner he turns his face towards God disregarding the nature than the divine tendencies come into action. When he turns his face toward the adored God then the method to acquire Him happens to be only One. Although someone may have self-restrain only of the initial level, someone of the medium level, someone of the advanced level, someone might have advanced enough standing on the verge of attainment and someone would also be there having the complete attainment. Therefore there may be variation (higher, medium or lower) in the levels but the Sādhanā or the method of worship could never be of various kinds. For this very reason there is no possibility of many religion or sects.

Lord Śrī Kṛṣṇ preached through Gītā that sole God is the only eternity. That very God had been called with different names like Ātmā (Soul), Paramātmā (Supreme Soul or Spirit) etc. by the sages of Vedic era. As Soul is the only reality and the ordained method for His realization is the Yog. Procedure or the actions involved to carry out the Yog is the real Yajña. Yajña is not such a practice which takes place outside of the gross body. Pursuance of this Yajña, in practical aspects is what Karm or the Action means. Karm or the Action means ‘worship’; it is the act of contemplation upon divinity. *God himself, says in the Gītā, ‘O Arjun! Without pursuance of the Karm or the Action, nobody could had attained Me in the past and nor would anyone attain in*

the future. There are many sages who had been in the past and attained Me after pursuance of this very ordained Action or the Karm.'

God says in chapter sixteen of the Gītā, 'yaḥ śāstravidhim utsṛjya vartate kāmakārataḥ |' - Instead of pursuance of the method laid by scripture, impelled by the desires he who worships through many other ways, there is nether happiness nor the accomplishment nor even the attainment of the perfection. He happens to be deprived of all these'.

*tasmāc chāstraṃ pramāṇaṃ te kāryākāryavyavasthitau |
jñātvā śāstravidhānoktaṃ karma kartum ihārhasi | |
(Gītā, 16/24)*

'Therefore, O Arjun! Scripture is the authority to determine what ought to be done and what ought not to be done'.

Which scripture? Do not become entangled with imagination of something else as *God himself answers, 'iti guhyatamaṃ śāstram idam uktaṃ mayānagha' | (15/20) – 'O Arjun! This most secret scripture is told by Me. By knowing this you shall attain realization of the Self in whole, knowledge of the Absolutism and the Eternal Prosperity'.* Great Sage Vedvyās also declared the Gītā as your's Scripture... *gītā sugītā kartvayā kimanyai śāstravistaraiaḥ.* And the Lord Śrī Kṛṣṇ also said about it, *'it is expounded by Me'.* In the fourth chapter of the Gītā he said that it is the Eternal Scripture. *He also said, 'there is no other methods expect teachings of the Gītā only'.* Then how did worship of innumerable gods-goddesses come into practice? Due these improper practices the Nation has been divided into so many groups. Each group is centered towards its own gods-goddesses and criticizing the other ones. Such a deforming attack over the Dharm of eternal order is caused by the Smṛtis'. No variety

of doctrines could crop up if the Gītā is there. We can establish a new sect only if the Gītā is waived. Therefore you acknowledge the Gītā as the Scripture. After that you will not be destroyed by mere touching or eating with someone. The whole of the India even today could have not managed to liberate itself from the frightening display of the observance of sanctity in touching or eating with someone. Even today itself preachers of these improper practices are available in each and every village. You can never succeed in your endeavours if they continue to be there. Hence discard the Smṛtis' for ever, facilitate the Yathārth Gītā -a commentary of the Gītā at each and every door, as unity of the Nation would become possible then only.

● **Dharm and Science**: You have shown interest regarding correlation between religion/Dharm and the science. And have also requested to define the physical science (or science of the gross matter) in the perspective of its assistance and supplementary prerequisite for the sustenance of the science of religion or Dharm.

In fact as so far the word 'Vijñān' (which is a Hindi word for the word 'science') is concerned, it is a sacred and of a Yogic term\ . Lord Śrī Kṛṣṇa says in the Gītā -

idaṃ tu te guhyatamaṃ pravakṣyāmy anasūyave |
jñānaṃ vijñānasahitaṃ yaj jṣātvā mokṣyase 'śubhāt | |
(Gītā, 9/1)

— 'Arjun! For you who are devoid of jealousy, I shall talk about that most secret knowledge along with 'Vijñān', by which you will certainly cross the ocean of the worldly existence'. It is revealed here that 'Vijñān' is such a technique which facilitate crossing of the ocean of the worldly existence. Today the knowledge which you term as the physics has caused invention of such apparatuses, whose application can destroy the whole of the world itself. This kind of science

delivered devastation though the Vijñān (misinterpreted for the term science) delivers emancipation. The inventions dealing with physical aspects of the world have been termed as ‘Āsurī Māyā’* in the Indian scriptures.

Your ancestors had never lacked even in the concern of uplifting the society. Here is an episode from the Mahābhārat. Jayadrath the king of regime Sindhu had abducted Draupadī and was escaping away. Arjun, who was in search of him, was told by an old man about the running away of some king having kidnapped some lady. He was also accompanied with the armed forces. Arjun asked about how far he might have gone away. The old man replied, ‘he might have covered three kilometers beyond of this hill’.

Very soon Arjun fitted a divine arrow and targeting Jayadrath he shot it. As a result the charioteer of Jayadrath got smashed into pieces, horses were fallen to the ground, army was killed but it had not caused even a scratch to Draupadī. Bhīm caught him at the throat and flumped him down to earth before Yudhiṣṭhar. At the present time, is there any invention of such a type?

In the views of Indian philosophers the man is driven by either divine tendencies or by the demoniacal tendencies. Which drags into nature is referred as Āsurī-Māyā i.e. demonical aspect of the Māyā. And the Yog- Māyā is another form of the Māyā. It includes domination of the divine tendencies and it is also called Vidyā Māyā i.e. knowledge. This Vidyā Māyā itself is the Vijñān. Need is to pursue the Sādhanā and to reach such an advanced level of it so that God acknowledge your prayers. He may become an integral part from your inner self and commence his divine play...guiding you...holding your hands in His hand,

* *Here it is meant for practicing magical delusive means to perform supernatural feasts.*

leading you ahead over His divine Path. Such a heavenly awakening is the Vijñān-the real science. After this awakening there is no weapon which the nature could apply to destruct or deviate the devotee. So the idea of bringing coordination of science with the religion does not stand as the real science or the Vijñān had always been synchronized with the Dharm or say the religion, as explained earlier.

Read the Yathārth Gītā with devotion, which is a commentary of the Gītā, at least four times and begin the Sādhanā in accordance to it. No sooner you shape your conduct in accordance to the Gītā and proportionally developed affection for God than that God would manifest in your heart and would begin to bless you with His guidance. You will begin to have slight semblance of the Vijñān. And if blessed to have a Sadguru then your heart will be poured up with a complete stream of the Vijñān which will cease down only after providing you the emancipation.

For the realization of the Vijñān in its true sense you need to have correct chart of the Dharm or religion. Yet all these problems have not been resolved, reason is that we all were moving ahead with the baseless concepts. Your fundamental base is the Gītā -sung by Lord Śrī Kṛiṣṇ. Let's accept it as the Religious Scripture...excel it ahead. And declare the Gītā as the 'National Scripture', which is the voice of God, giver of the prosperity in the world and provider of the science/Vijñān of Supreme Prosperity.

Q. No. 27:- What does the term Aryan mean for?

Answer: - The British historians acknowledge the history of Aryans race as of the India's history but they are of the opinion that Aryans were not inhabitants of the India rather they had arrived from outside area of the India i.e. from the Europe. As Aryans were white, Englishmen

are also white therefore Englishmen are the real Aryans, not are they malecch*!

See, very often this country had been subjugated by foreigners. If say that the Englishmen or the British had come here to rule over here then what's wrong in this? British also state that before the arrival of the Aryans over here, uncultured black skinned peoples used to live in the India and Aryans drew them away towards southern India. When ancient colonies of cultured race found therein after excavation of the shore areas of the Indus River (or River Sindhu) then British countered that as an exceptional case some dark skinned peoples were become civilized so this civilization may be considered different from that of the Aryans. And they accredited it as Indus valley civilization. 'no temple was found in the Indus valley and if some peoples talk about that plenty of Śivaliṅg have been discovered on excavation then in truth all these were flails, stone pestles and stone slabs & grinders'-such is the statement by Earnest Mccaulley. Raising the controversy of 'Aryans' and 'not Aryans', somewhere in south India an effigy of Śrī Rām was burnt. British also say that Indians were not expert in recordation of the History. As the date and year are not mentioned so the histories recorded in Purāṇ are the just gossips despite history of millions of years had been recorded in Indian scriptures. There are some Englishmen who do not acknowledge the Sanskrit language as a language of gods but take it as a dead language. They appraise the Ved as a song of cowherds, which means there is no difference in the Ved and Birahā**. In their views Śivaliṅg are nothing but the stone slabs. In my opinion they want to obliterate our culture.

* *An adjective for the peoples or community who do not observe cleanliness of body.*

** *Bhojpuri folk song.*

There is no doubt that there are various misconceptions regarding the Indian history. Let's consider about writing of the history. Our history is depicted in Ved and in the Purāṇ but British historians do not make their mind to accept it.

Now question arises that where has our massive historical records gone? As you know the literature of the placid Indians had been put on fire during various attacks. The library of the world famous Nālandā University continued to burn for three years. In ancient times the books were being written with lot of hard work. As at that time there were no such the print facilities so the practice was to preserve them in libraries. The Huns (barbarian peoples), Muslims, attackers attempted to destroy the entire literature. Whatsoever selected sacred books like Ved, Purāṇ, Rāmāyan, Mahābhārat etc. were left over that was due to their perseverance in the memories of the peoples and because of their documented copies were in the homes of the people.

Of course! Englishmen do not recognize our literature as the history. In their opinion how could an incident be a history unless its date and year of occurrence is not known?

But fact is that Englishmen learned the chronology around two thousands years ago, here we have history of hundreds of million ago. Our forefathers were not used to think at such a lower level!

As there are infinite suns, infinite planets in the same say time is also infinite. Reckoning of this infinite time into months and years is as ridiculous as allocating the unit of liter for the measurement of quantity of water in an ocean. For this very reason our forefathers affixed Satayug, Tretā, Dvāpar and Kaliyug eras of millions of years as a unit for the measurement of time. They thought of concept of 'yug' which does not equal to even a single day of Brahmā's life-span. They did not use the smaller scales like years, dates etc. for writing the history.

Cāṇakya has written in his ‘Arth Śāstra: a work on economics’ that the Purāṇ, Itivṛit: Narratives, ākhyāyikā: Sagas, Udāharaṇ: Paradigm, Dharm Śāstra: Scriptures and the Arth Śāstra: Economics, all these are the parts of history. Purāṇ the word itself literally means for the ancient occurrences. Hence our history which is depicted in the Indian books created by sages is absolutely an authentic history.

Even such statement of historians is not correct that Aryans had come from the outside and peoples of dark complexion are the primitive inhabitants of the India. Moreover their another statement is also a trickery that today the Indians have not been left over with fair complexion like the Aryans nor they are dark like the Dravidians, even they can not claim the genuineness of their blood as they had been born from the parent either of them from one’s own country and other from the abroad.

In reality, complexion or the skin colour is determined by the climate. On account of large expansion of latitudes and longitudes, the climate of India is found to be three types- cold, warm and temperate. The inhabitants of the colder region-Kaśmīr are fair. Climate of the south India is very hot therefore that side’s inhabitants are of dark complexion. And the complexion of peoples living in Uttar Pradesh and Madhya Pradesh is like the wheat as there is dominance of both types of climate i.e. cold and hot both. In truth peoples of the all types of complexions are found in India and they all are Aryans.

As so far Aryan’s infiltration in India from the foreign countries is concerned, a foreign voyager Megasthenes who had been around two and half thousand of years before, wrote thus, ‘before Alexander there were no country who attacked over the India and nor India occupied any country. No country established it’s colony in the India. All inhabitants of the India are the primordial descendant of it’. In the era of Megasthenes nobody was of known about arrival of the Aryans from outside and after two thousand and five hundred years Englishmen

discovered that the Aryans were from the outside though Englishmen's race itself is not of the span even two thousand and five hundred years.

Those, who proclaim that the Aryans who had arrived from the outside of India, occupied the northern India and drew away the Dravidians towards the south direction, they sent their agent Rām & Lakṣman and got Rāvan a leader of south India, slashed and threw him away? This very statement by them is also a politically motivated statement and is an intriguing. Even before Rām, ancestors of Sugrīv, Bālī etc. and inhabitants of their regime were spread up to the Kerala and the Chennai, they all were Aryans.

As it is depicted in Vālmiki Rāmāyan-

'It was war going on between Rām and Rāvan. When the monkey-army began to run away on seeing Kumbhakarāṇ, at that moment Angad swiftly reached at the front of the army and began to teach, 'O Brethrens! Our ancestors have won many great wars. We are 'Aryans' if we show the back today then we shall no more be called as Aryan'. Pay some attention at this very statement, family of Bālī and Sugrīv was purely of Aryans. Moreover monkey army who were used to live near by sea shores, were belonged to Aryans. And Rām happened to reach there later. Ārya (-Aryan) is a sacred Yogic word which address to him who does not decline from the Truth, never fails in fulfilling the moral duties.

When Śrī Rām went far away while chasing the golden deer and thereafter killed him, then fraudulent Mārīc who was in disguise of deer hailed for Lakṣman, in the same voice which Śrī Rām had. As Sītā heard the cry she got afflicted. And, told thus, 'wicked Lakṣman! You in disguise of devotion for Śrī Rām succeeded to be with me. I have been examining you right from Ayodhyā. You were used to imagine that if Rām happened to be killed during exile period, then I would gain Sītā. Wicked Lakṣman! I curse you. Anārya Lakṣman its shame

of you! Now it is very clear that he is an Anārya i.e. not-Aryan who deviates from the path of virtuousness. Who stand by the Truth only he deserves to be addressed as Aryan. The word Anārya (i.e. not Aryan) is used wherever the instances of falling from Truth are.

Here is another episode from Vālmiki Rāmāyan. Once upon a time, Rāvan, in his observatory got created an artificial head of Rām. And he brought it to Sītā and threw before her. He yelled, ‘embrace the unconquerable Rām! Virtuous Rām! Hold your Rām! See! My commander Prahast went there, cleaved the head of Rām and brought it here. Now you should to adore me’! Sītā saw Rām’s head smeared with the blood. She began to lament, ‘it is disgraceful for me who could not attain you (-Śrī Rām). Hence it is proved that there was something wrong in my truthfulness’. Now it is clear that only he is an Aryan who abides by the Truth. Aryan is a yardstick to measure the morality; it is a term which represents the allegiance. And each and every man has the possibility to acquire that eligibility.

Here is an episode from Mahābhārat. When thigh of Duryodhan was broken, then... heaving a prolong sigh he told, ‘O son of slave of Kaṁs! Fraud Kṛṣṇ!! It’s shame of you!! Its you only who deceitfully got Droṇ, Bhīṣm, Jayadrath, Karṇ and myself Duryodhan killed otherwise non of Pāṇḍavs’ (sons of Pāṇḍu) and even no power of the world could have won our army. You placed Śikhaṇḍī ahead of Arjun and thus got Bhīṣm killed. Do I not know all this? Moreover by slapping your own thigh you passed a clue to Bhīm, to make an attack on my thigh, is this too hidden from me? Anārya Kṛṣṇ! It’s shame of you’.

Here Duryodhan used the word ‘Anārya’ for addressing Kṛṣṇ. Now it’s quite clear that ‘he’ is an anārya i.e. not an Aryan who deviates from the truthfulness and relies upon fallaciousness. Becoming an Aryan depend upon the virtues not the caste or the race. The word

‘Ārya’ literally means ‘Eminent’. This very word is originated from root-word ‘R’ of the Sanskrit language. From the root-word ‘R’ word ‘Rt’ is derived which means for the word ‘season’. Basically root-word ‘R’ itself means ‘sharp and cutting’. Further ‘AR’ literally means ‘to cut obstinately’. The one, who obstinately cuts away the obstacles of the path of contemplation, is an ‘Aryan’. Moreover ‘AR’ word is also equivalent to another sankrit word ‘Yam’. ‘Philosophy of Yog’ by Sage Patañjali, dictates five modes of ‘Yam’ which are ‘Ahimsā: Non-violence i.e. restraining the senses’, ‘Satya: Truthfulness’, ‘Asteya: No reservation, having an open heart to God’, ‘Brahmcharya: Continence including observance of celibacy’ and ‘Aparigraha: To avoid the accumulation of negative thoughts’. Hence, only he is an Arayan, who is capable to cut away the obstacles coming up while observance of these five modes of Yam.

In this way the word ‘Ārya’ is related to virtues not to the caste or the race. It is not based upon discrimination on the basis of colour. Those who say that ‘inhabitants of the northern India were the Aryans who had arrived from outside of India and black Dravidians of the south India are the original inhabitants of the India’ - they talk in this way, only in order to divide the society, to develop disaccord in India.

In fact, reality is that south Indians are not descendant of Rāvan’s family-lineage. They are the descendants of Angad and Sugrīv who were Aryans. Father and grandfather of Rāvan himself were Aryans but Rāvan turned out to be a demon due to his failure to maintain the characteristics of an Aryan. Moreover these were southerners who killed Rāvan. Not even a mice of North India was killed, there was no North Indian as a soldier. It was compulsory for Śrī Rām to go for the search of Sītā.

Therein south India peoples were enough frightened because of Rāvan. Śrī Rām only caused them to come up into form of a union. In

truth whether North Indians or South Indians they both come into the lineage of Aryan-race. Not only this, even countries like Japan, China, Middle Asia, America and so on, wherever Gautam Buddha's teachings flourished, teachings of Guru Nānak were welcomed, Aryan-Culture was spread and prevailed, the inhabitants of all these places are the Aryans as they are proceeding towards the Reality. But it is also a truth that all where, each and everyone may not be supposed to be an Aryan because there had also been the ever-existence of the peoples having demoniacal thought process.

In fact, traits of virtuousness were of us, as nobody has accredited other cultures & countries except the India for that. Therefore no way it could be accepted that we had arrived from the outside. India itself is a hub of the Aryan Culture. Whatsoever knowledge the world has gained all that was bestowed by the India itself. Before commencement of his Sādhanā, Jesus Christ too came in the India which has been authenticated from the analysis of ancient books of the Tibet's library. The Bible narrates the incidences like 'nude children playing in the burning heat of the Sun', 'women filling up the pots with water' and 'orchard of mango trees' which can not be imagined even in dreams by the peoples brought up in England or in Jerusalem. The word 'Īsā' (used to address Jesus Christ) itself is copy of the Indian (or of the Hindi) word 'Īś or Īśvar' which is referred for God. Jesus Christ' is also called by the name 'Messiah'. 'Messiah' word stands for 'physician'. Sadguru is the supreme physician who brought about freedom from the ailment which causes worldly existence, therefore it is sung '*isū masīh mere prāṇ bacaiyā – O Jesus you are the saviour of my life*' among the Christian missionaries. In truth all these are inspired by Indian Philosophy. And statement could be made to such an extent that whatsoever preeminence (of any sort) is there in the world is bestowed from the India which is the land of Aryans. For the acquisition of real spiritual

gains India had been the preacher to the whole world and it would be the same in future also. Though it is also a truth that peace-loving Indians were used to live their life blended with the acts of observing virtuousness, and indifferent to this foreign attackers were cruel and violent in nature. For this very reason, India had to face the enslavement at different times which does not mean that foreigners were advanced to us in strength. This is the reason that why did India and its cultural heritage never get destroyed completely. Whenever the thoughts of its courage and strength were recalled, the India reawakened and regained its same position. Today India is independent. Despite of so many trickeries of the foreigners', Indian culture-the Aryan culture is unabated. Although Aryans are found everywhere but the India is celebrated as the bona fide land of Aryans as its population has abundance of such peoples who have Aryan-like characteristics. In order to acquire these characteristics, it is essential to have discourses of the Great Sages. Thereafter only he is an Aryan, who firmly stands over the path of Truth. For that our ancient Great Sages had proclaimed '**kr̥ṇvantu viśvamāryam**' i.e. convert the whole mankind into order of Aryan.

Q. No. 28:- What is Yog?

Answer: - At present Yog has been linked with so many expressions & types, due to which True-Yog is passed in oblivion. Peoples believe that art of sorcery & the mesmerism are the Yog. Campaigners & practitioners of these arts by magical means use to have special inclination for the practices like Māraṇ: Killing, Uccāṭan: Willfully perturbing somebody's mind, Vaśīkaraṇ: Overpowering. Some so-called Yogīs' have begun to claim the aversion of destiny through mysterious methods and through the Yantra*, Mantra, Tābīz: Amulets, Kavac: Lucky

* *A geometrical diagram which is used as an aid in tantric worship.*

charm. But the real Yogīs' used to engross into meditation so deeply that they were happened to give up the concerns of the body itself. Their hairs used to get matted altogether; body was happened to be covered with dust & dirt. And nowadays peoples artificially mat their hairs. The path of God is such a path which demands love, contemplation and bereavement for God. But observing the worldwide propagation of only 'Āsan : Sitting Postures' in the name of Yog and prevalence of 'Kuṇḍalinī*-Awakening', Meditation Camps, Courses on Prāṇāyām, it appears that the world at present is moving apart from the True Philosophy of the Yog-as described by the Great Sage Patañjali in his 'Philosophy of Yog'.

The word 'Yog' is derived by adding the suffix 'dhañ' to the root-word 'Yuj'. According to 'Pāṇinīya Vyākaraṇ: a work on grammar by sage Pāṇinī', the root-word 'Yuj' is used in three ways- 1. yuj samādhaḥ divādiḥ ātmane padī; 2. yujir yoge rudhādiḥ ubhayapadī; 3. yuj saṁyamane curādiḥ parasmaipadī. In these three interpretations the meaning of the word 'Yog' come out to be Samādhi: Tranc, Jor: Addition and Saṁyaman: Restrain respectively.

It is depicted in the 'Amarakoś-a famous Sankrit Dictionary' that- 'yogḥ sannahanopāyaḥ dhyān saṅgati yuktiṣu' i.e. Yog is the consistency in meditation, is a method of meditation and is the 'sannahan' i.e. to strive for the meditation. In Aryurvedic knowledge

* *As per Hathiyog, a dormant energy (also termed as serpent power) lies at the root of spinal cord, in a coiled form. Through some methods as prescribed in books of Hathiyog, this energy is awakened and it is carried upwards piercing the seven cakras' (circles) situated on spine, up to center of axipital bone through a minute central nerve in the spinal cord. As per Hathiyog the meditator feels supreme bliss at this stage as Kuṇḍalinī is said to be awakened fully and then he is said to be emancipated.*

medicinal prescription is also termed as the Yog. The process of concentrating the mind through meditation is the Yog. Yog is the union of two objects.

Common men believe that Yog is something which on its practice delivers some supernatural power. By which the feats of such a nature may be performed which appear to be beyond the competency of human.

The first verse of the eighty first maxim of the fifth section of the R̥g Ved, states-

yuñjate man ut yuñjate dhiyo
viprā viprasya vṛhto vipaścitaḥ |
vi hotrā dadhe vayunāvidek inmahī
devasya savituḥ pariṣtutiḥ | |

Viprā i.e. men of wisdom ‘manaḥ yuñjate’ -attune their mind in God who is the root of wisdom and intelligence and ‘dhiyaḥ yuñjate’ also attune the intellect towards Him. ‘ekaḥ it dev’ - Only He is the only god, knower of everything, possessor of glories. It’s great to offer prayers to Him

In this way, as per Vedic Pandects definition of the Yog is to concentrate the mind in God.

Yog is an eternal knowledge. In the beginning of the fourth chapter of the Gītā, Lord Śrī Kṛṣṇ says, ‘*imaṃ vivasvate yogaṃ proktavān aham avyayam*’ | (Gītā 4/1) - *I taught this eternal knowledge of the Yog to Sun. ‘sa evāyaṃ mayā te ‘dya yogaḥ proktaḥ purātanaḥ |’(Gītā 4/2)- ‘I have described to you the same ancient knowledge of the Yog’.* Thus the Gītā is a scripture of Yog, in which Lord has used the the term ‘Yog’ only this much with its entirety instead of using the terms like RājYog, HaṭhYog, SuratīYog and the LayYog.

The Gītā distinguishes Śrī Kṛṣṇ –

yatra yogeśvaraḥ kṛṣṇo yatra pāṛtho dhanurdharaḥ | -

That He is a ‘Mahāyogeshvar’ - Lord (or Master) of the Yog.

Lord Śrī Kṛṣṇ says in the Gītā, **‘yoginām api sarveṣāṃ madgatenāntarātmanā |’ (6/47)**- ‘Arjun! Among the Yogies that one is dearest to Me who worships Me through his inner self and is striving for Me incessantly’. It means Yog is the worshipping God by mind, word and deed.

God says in the Gītā -

ananyāś cintayanto māṃ ye janāḥ paryupāsate |

teṣāṃ nityābhīyuktānāṃ yogakṣemaṃ vahāmy aham | |

(Gītā, 9/22)

‘Ananya’ means not somebody else i.e. who does not worship the others (gods) except Me i.e. worships Me only, I myself take care of protection and preservation of the Yog of such a devotee who is integrally & continuously associated with Me. It means that worshipping God with unswerving devotion is the Yog.

Now what is the method of Yog? *The Gītā answers-*

sarvadvārāṇi saṃyamya mano hṛdi nirudhya ca |

mūrdhny ādhāyātmanaḥ prāṇam āsthito yogadhāraṇām | |

(Gītā, 8/12)

Having closed the doors of the senses thus restraining them from the sensual pleasures, and holding the mind in the heart, fixing the mental contemplation therein the head,-

om ity ekākṣaram brahma vyāharan mām anusmaran |

yaḥ prayāti tyajan dehaṃ sa yāti paramāṃ gatim | |

(Gītā, 8/13)

-the one who chanting the 'Om only this much' - which denotes that Almighty God' and 'māmanusmaran' meditating upon My 'form' come to uplift from the bodily existence, attains the salvation. It means unification with God is the Yog.

When does it take place?

*ananyacetāḥ satataṃ yo māṇ smarati nityaśaḥ |
tasyāhaṃ sulabhaḥ pārtha nityayuktasya yoginaḥ | |
(Gītā, 8/14)*

With 'ananaya bhāv i.e. with unswerving devotion, not worshipping any other gods or goddesses', who continuously worships Me only, for that Yogī who is ever absorbed in Me, I am easily attainable.

It means that the accomplishment of the Yog imparts realization of God rather demonstration of supernatural powers.

What the Yog is?

*taṃ vidyād duḥkhasaṃyogaviyogaṃ yogasaṃjñitam |
sa niścayena yuktavyo yogo 'nirviṇṇacetasa' | |
(Gītā, 6/23)*

The state which is devoid of the association and the disassociation with the world is the Yog. The inmost supreme beatitude which is also called as the ultimate reality-God, unification with that God is the Yog.

After the death of Bṛhadrath the last empire of the Maurya dynasty, his commander Puṣyamitra Śuṅg's regime came into existence he refuted the principles and the teachings of the Lord Buddha and established the social-system based on four Varn (classes). Nurturing this new system the smṛtis' were institutionalized as the scripture, at that period.

Great Sage Patañjali is said to be contemporary to Puṣyamitra Śuṅg. Apprehending the growth of so many new systems for the sake of Dharm he represented the propitious knowledge of the Yog through short formulas in order to avoid extinction of ancient knowledge of the India. Although, he had represented principles of the Yog in the form of formulas, however the words he used are enough intelligible, it appears that he had had remarkable command over the grammatical aspects of the instructions in the use of words. There is also an adage that ‘Great Sage created ‘Yog Sutra Mahābhāṣya’ (a work on philosophy of the Yog) and ‘Carak Saṁhitā’ (an early Ayurvedic text on internal medicine) for the eradication of impurities in Mind, Body and removal of errors pertaining to syntaxis respectively. As it is explained in following verse-

*yogen cittasya paden vācāṁ malāṁ śarīrasya ca vaiddhaken |
yo’pākarottāṁ munīnāṁ patañjalīṁ prāñjalarānato’smi | |*

I pay my Homage to that most rev. Sage Patañjali who postulated the ways to overcome the evilness of mind, errors in syntaxes and disorders of body through his works on Yog, Grammer and Aryuved respectively.

- Rām Candra Dikṣit Author of Patañjali Carit

The Great Sage Patañjali did not write anything new about the Yog moreover he formulated whatever was in the Gītā. ‘Restraining of the thought-waves’ is depicted in following verse of the Gītā -

‘yatroparamate cittam niruddham yogasevayā’ (6/20)

The concept of ‘Aparigrah:possessionlessness’ – which is one of the constituent of the Yam, had been picked from the verse ‘*ekākī yatacittātmā nirāśīr aparigrahaḥ*’(6/10) of the Gītā. ‘*sthīr sukhamāsanam (Yog Darśan 6/20)*’ is just a repetition of Gītā’s verse ‘*sthīram āsanam ātmanaḥ*’(6/11). Sage Patanjali and the

Gītā both of them give their consensus regarding restraining of the mind by the ‘Practice: Sādhanā’ and ‘Dispassion or Sacrifice of desires’. Chanting of OM, Meditation upon the form of the enlightened Sadguru and awakening of the Sādhanā through him, Attainment of the Self-Form...all these teachings of Sage Patañjali are the Gītā’s teachings in a different form.

In the present time, two types of Yog are into practices which are of the importance. One of them is based upon the Yogic-formulas of Sage Patañjali and other one is the well-known ‘Haṭhyog’. The Yog taught by Sage Patañjali is ‘**cittānuśāsanam**’ i.e. based upon the controlling of thought-waves while the Haṭhyog is related with controlling of the functionalities of the body, aspects of its health and freedom from the ailments. Sage Patañjali had acknowledged the stabilization and peacefully sitting down of the mind as the ‘Āsan: the Posture’ while books on Haṭhyog describe a long series of ‘Āsan: postures, from eighty four to eighty four lacs of different sitting postures. The Haṭhyog includes methods like Neti, Dhautī, Vasti, Naulī, Trātak, Kapāl Bhānti, Mahāmudrā, Khecarī Mudrā, Jālandhar bandh, Uddīyān Bandh, Mūl bhand, Bajrolī, Amarolī and Sahajolī, whereas Yog Darśan of Sage Patañjali is silent about all these methods. In the system of Haṭhyog, the Kuṇḍalinī is required to be awakened and to be risen upwardly... through a subtle canal situated in the spinal cord and finally to merge it in Brahmarandhra: center of the occipital bone. In this system only six integrants of the Yog are discussed instead of all eights. Yam and Niyam these two have been ignored. In Haṭhyog system while performing the Prāṇāyām one needs to pay attention over the process of inhalation, retention and exhalation of the breath which is achieved through practice of so many processes like Ujjāyī, Bhastrīkā, Suryabhedī, Bhrāmārī, Śītalī and so on. In the opinion of Sage Patañjali the

acquisition of supernatural powers is an obstacle in the way to attain the supreme goal. While Haṭhayogis' take it as a signification achievement of the Yog and keep on exhibiting these powers. There is no doubt in concluding that development of various improper practices in the name of Yog is caused due intermixing of the practices of these two types of Yog. Or it would be much concordant that these improper practices have been stimulated due to identification of the physical exercises as the Yog. The method of Yog which delivers supreme prosperity had ever been the same, and had been traditionally unabated in the Ved and in the Gītā, which Sage Patañjali of King Śuṅg's era again represented in the form formulas of the Yog.

Sage Patañjali, kept the concern of the whole mankind and created the Yog Darśan, which comprises the guidance for attainment of the salvation after eradication of the sorrows in the hearts of human beings.

The Yog Sutra: philosophy of Yog by Sage Patañjali, is quite tough to grasp and it does not represent the complete explanation of the various practical stages of the Yog. It depicts in brief as if instructing someone to seek shelter of some enlightened Sadguru.

Q. No. 29:- How should be the conduct of a devotee?

Answer: - A devotee needs to do only that much what Sutīkṣṇ had done. He was a beloved devotee of Sage Agastya. As he heard that passing away the exile period Lord Śrī Rām has arrived in the forest, he began to pray-

he bidhi dīn bandhu raghurāyā |

mo se saṭh par karihaññ dāyā | | (Mānas 3/9/4)

O God! Compassionate to poors! Would he shower mercy over the fool like me?

Was he a fool? As after some hours he happened to meet God.
But he was of the thinking-

more jiyin bharos dr̥ḍh nāhīm |
bhagati virati na gyān man māhīm | |

nahim satasaṅg jog jap jāgā |
nahim dr̥ḍh caran kamal anurāgā | | (Mānas 3/9/6-7)

Faith is not firm at my heart, nor there is devotion in me, nor there is dispassion and even there is no wisdom in my mind. I have no association with saints and I am not good at Yog nor in chanting the name; nor there is observance of the Yajñā and nor there is unswerving love unto lotus-like feet of God.

Generally it is observed that today's ascetics after lapse of four or six year from the time they had left their home, use to get the dress-codes of saints with ease but due to absence of true knowledge they are not found to stand by the decency that ought to be in a saint and in due course of time they become arrogant. Within five to seven years they began to consider themselves as a saint. If something happens in against to their dignity they are found to become agitated. Those who are really saints in true sense they do not fall to such a plight, they are found to become bereaved for God. Whether call them a saint or Rājapūt or Avadhūt: mystic even if address them a weaver, their minds do not loose the consistency. Their consciousness does not register anything except the aspects of divinity. In truth this very path is meant only for the lovers of God.

Conduct of a devotee should be like Bharat. When Rām went to forest then Bharat got drowned into soreness and tracing Him he reached Citrakūt. Though Rām did not return but Bharat got His pattens with himself. Bharat went back to Avadh carrying patten on his head. Not even by chance he dealt in state affairs! He got a cavern

built up in Nandīgrām and took his seat in its inside. Meditating upon those pattens and with tears in his eyes he began to pass his days & nights.

When Hanumān was bringing the Sañjīvanī (a life-giving herb), he happened to go by the same way. Even at that time Bharat was sought by him like a bereaved one. Throughout the way, Hanumān continued to appreciate the Bharat's boundless love for God. Not only this much, even after lapse of fourteen years' exile period, Hanumān revisited him for the purpose of informing him about the arrival of God and he happened to see Bharat in the same condition. Rām had asked him to go Ayodhyā and deliver the message to Bharat regarding He was coming, otherwise may it not be the case that he gave up his life. When peoples used to ask Rev. Paramhaṃs Mahārāj jī, 'does God come to meet evidently? Is it possible to meet God'? Then Mahārāj jī used to say, 'Of course! Why not! If God does not manifest himself before a devotee then would he not die? He would surely give up his life. He has given me the state of divinity after having met with me'. This much should be the intensity of the 'pangs of separation' in a devotee. Hanumān saw Bharat in the similar condition-

baiṭhe dekhi kusāsan, jaṭā mukuṭ kṛs gāt |

rām rām raghupati japat, stravat nayan jal jāt | |

(Mānas 7/1 b)

Fourteen years ago what the state of Bharat was, compared to that Hanumān found him further more engrossed into devotion for God. He *found him seated on a mat of kusa grass, emaciated body; matted hairs were looked like a crown, was chanting the words 'Rām Rām Raghupati' this much only.* Form of Rām was vivid in the heart; tears were shedding out from the eyes. Observing such a blessed state Hanumān overwhelmed. His body thrilled with joy, tears began

to stream out and he felt immense joy at his heart. A lover (of God) if happens to see someone more absorbed in love for God than him, feels gratified rather than he feels jealousy. Hanumān spoke the words as like nectar, 'He in whose absence you sorrow day and night, the catalogue of whose virtue you mutter incessantly, that Śrī Rām is arriving'. As Bharat heard it his all sufferings were gone off as like a thirsty man has secured the nectar. Bharat said, 'There is nothing in the world to match this news'. A true devotee never forgets his aim, for achievement of which he had engaged in the Sādhanā. Therefore one should not tolerate the lessening of dispassion, reduction in sorrow of being apart from God and subsidence of the yearning for Him. A devotee should compare himself with the character of Bharat and Sutiḥṣṇ. He should take inspiration from them and shape his own conduct in accordance to them. He should consider himself just a devotee even if there remains only a little air-gap to be crossed for attainment. There should be more and more improvement in pray, humbleness and yearning for God. If there is a gap of only one inch between devotee and God and in order to cover it devotee happens to loose his efforts then Māyā can put a veil over the success. Jaḍ Bharat had to born thrice in order to cover this little gap. May it be a minute gap but gap is gap. If a man arrives with running and due to exhaustion sit down just two meter away from the bank of the Ganga then what would there be the use of Ganga's water for him? He is dying of the thirst because of the distance of two meter only. For him that very distance is like a distance of eight miles... a particle like obstacle is like a mountain for him. However, devotees should not feel disappointment if it appears to them that the path of God is full of obstacles only...so why does someone involve himself in so many difficulties? In fact there is no difficulty to face on this path, while enlightenment is guaranteed. But of course a perfect devotee should never let the lessening in his yearning for God and in the dispassion.

‘For a real Saint everything would turn well at everywhere. One should not acquire pageantry characteristics to look like a saint. It’s a different permissible case if God causes somebody to have some distinct characteristics or pattern of life. Everything goes well if devotee’s contemplation never ceases down and he does not come out to be arrogant’. Once, a wandering Saint taught the same lesson to his disciple. He said, ‘My son! Never assume yourself to be ‘something’. The disciple respectfully consented and they set out for the pilgrimage. After covering some distance they happened to see a beautiful garden. On request of disciple, the saint went into that garden. He took his seat over a plank which was lying there in a vacant edifice in the garden. The disciple too stayed in the adjacent room.

The garden was possessed by some King who used to come from time to time to have a rest there. By chance the King happened to arrive there at the same time when Guru and his disciple were having a rest in his room. The guards sprang to the disciple and took him into their hold. They rebuked him, ‘who are you? Don’t you know that this is a rest house of Rev. King?’ The disciple introduced that he was a Sādhū. One of the guards struck him a slap and abusing the devotee guard pushed him out. The king entered another room. Guru jī was lying there. The guard ran to him and began to scold, ‘who are you? How could you dare to lye over the plank of the King?’ The Saint wake up quietly and sat there. The bodyguard asked again, ‘who are you? How did you come here?’ Now the King said, ‘It appears that he is some holy man, is a saint that why he is so calm. Respectfully take him in some other room’. But the wander-loving Saint did not stay there. When he met the disciple on the road, the disciple said to him, ‘Mahārāj jī I was too much bitten’. The Saint said, ‘you might have proclaimed something about yourself’. The disciple replied, ‘Mahārāj jī they have asked me that who I was’. Then I replied, ‘I am a Sādhū’. The Saint

said, 'O you asserted yourself a Sādhū that's why you were bitten'. It means that becoming a Sādhū is not a matter of show but fact is that someone with pursuance of the Sādhanā, progresses gradually and when it happens to arrive at the profound state of Yog then at the time of restrain of the mind the destination-the Self would itself be awakened and uplift the devotee, would bless him to develop as a Sādhū. Only he is a Sādhū, who has realized God. Therefore one should never pretend.

There may be advent of tough obstacles during the Sādhanā, but a devotee is required to stand by firmly with his resolution. Only he can tread over this path, who remains steadfast on his pursuit. If some one is anchored to his resolution, engages in Sādhanā then difficulties too turn into blessings. As this very fact is sought to be true if see the life of Arjun or of Kākabhuṣuṇḍī. Arjun looked at Ūrvaśī as she was his mother, though he had to become a eunuch for one year. But that curse happened to be helpful for him during that one year of the exile which was required to be passed without been detected. Kākabhuṣuṇḍī was cursed for the firmness of his view but that curse was too followed by shower of boons. Therefore a devotee should take inspiration from these great personalities. It is definite even for a most wicked person to posses at least one virtue. The focus of a devotee should always be fixed upon that virtue.

Once upon a time Saint Dattātreya was roaming around somewhere. He happened to see a dog. Dog used to run away if somebody about to flog him and drew near on fondling...if thrown a piece of bread he takes it otherwise stayed seated. Dattātreya pondered and found him a guru of the gurus. He learned the principle of Sadgurus that an ascetic ought to be devoid of the pride and the prestige. He should feel satisfied. Although a dog is full of evil traits but Dattātreya was nothing to do with all those. He found one good trait among

innumerable evil traits dog had. He put his thought over that one good trait only.

Dattātreya moved forward. He saw a python which was so much obese that even he could not crawl. He was not able to cover even a foot throughout the day. The Saint thought curiously that how could he live and what did he eat. So Dattātreya took his seat there itself. He observed, each day someone or another deer used to reach before python's mouth whom he used to catch and swallow. Dattātreya had no concern with his violent characteristics. Dattātreya observed one good trait even in that beast. He concluded that an ascetic should not wander door to door for in order to fill his belly. Dattātreya began to move, admiring the python that he also caused him to find one of the virtues of the Gurus. The python was not a guru of Dattātreya as the knowledge possessed by a Guru is something else. Still he found one of the virtues which is sought to be in the pattern of life that Sadgurus used to live with. He tried to observe only his Guru among the activities of all living beings.

As per Rāmcaritmānas-

*simiṭi simiṭi jal bharahim talāvā |
jimi s adagun sajjan pahim āvā | |*

Water droplets one by one cause the pond to be filled up. In the same way a deserving devotee collects the merits one by one. Even the act of finding the faults in others causes even a devotee too to be overpowered by those faults. Therefore a devotee should be alert at all times. No saint and not even somebody who has worldly inclinations should be dispraised. Criticism could also become the cause for the downfall of a devotee. As it is taught in Rāmcaritmānas -

paranindā sam agh na garīsā |

There is no compare of the sin like criticizing the others.

A devotee should be consistent in observance of the celibacy. The one who has not given up bad conduct, who does not like solitude, abandoning of worldly possessions appears to him an impossible task...then the attainment of the eternal state is impossible for him. The things which in abundance accelerate passion in an ignorant, but on acquisition of the same, a man of wisdom feels dispassion. It is rare to renounce the sensual pleasures; rare is the acquisition of the knowledge of Self and without the blessings of Sadguru rare is the attainment of Absolute Self-Form.

Therefore O brethrens! Seek the shelter of some enlightened Sadguru. It is an eternal ordainment to take refuge in him with mind, words and deed. Unless you get the source of inner inspiration from those great souls, that Sadguru begins to provide his directives within the heart after activated himself within your Self then only it should be considered that Sādhanā has been activated inside of us. That inside activation is the ascertained source of salvation. In order to obtain that source one would have to approach a Sadguru. As Upanishad also instructs-

tadvijñānārtham sa gurumevābhigacchet |

i.e. for the attainment of spiritual knowledge seek shelter of Sadguru.

Your stocked merits are the means to attain the association of those great enlightened souls. The sight which imparts realization of a saint or a Sadguru, is exclusive and it has the strength of stocked merits.