

॥ Prerna Srot ॥



Prerna Srot

|| Om Namah Sadgurudevaya ||



Swami Shri Paramanand Ji Maharaj



Swami Shri Adgadanand Ji Maharaj

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▲ Shri Paramhans Ji Maharaj holding the stick with which he used to bless his devotees.

First Row: Shri S. D. Chaturvedi,
Shri Swami Adgadanand Ji
Second Row: Swami Shri Sachchidanand Ji,
Rev. Paramhans Ji and
Swami Shri Bhagwananand Ji

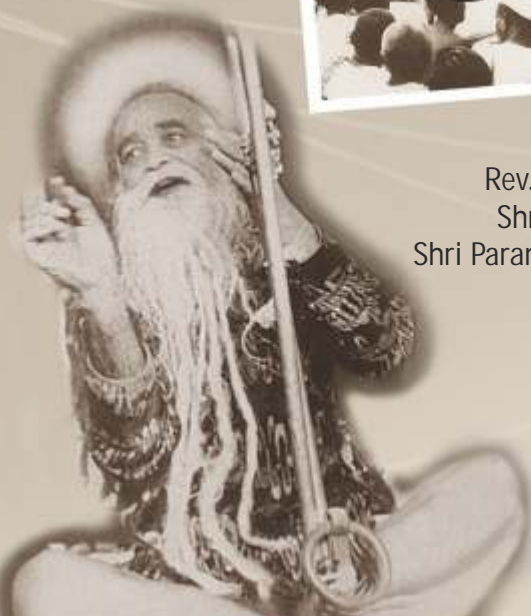


▶ Shri Paramhans Ji Maharaj amidst his pupils and disciples during special festivities.

Rev. Shri Sadgurudev
Shri Anant Swaroop
Shri Paramhans Ji Maharaj



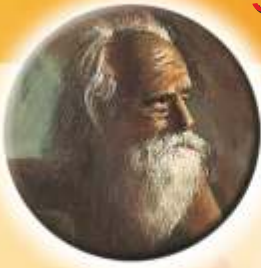
▶ Shri Paramhans Ji Maharaj delivering spiritual discourse.





Shri Paramhans Swami Adgadanandji Ashram
(Shaktishgad)

Sadguru Darbar



Rev. Shri Satsangi Maharaj



10



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Swami Shri Parmanand Ji Maharaj

DEVOTEES



Dr. Ramashankar Singh



Shri Ochhavalal M. Parikh



Shri S. D. Chaturvedi, M. A.
District Magistrate (D.M)

1. Swami Shri Sachchidanand Ji
2. Swami Shri Akhandanand Ji
3. Swami Shri Bhagwananand Ji
4. Swami Shri Shivanand Ji
5. Swami Shri Swayamanand Ji
6. Swami Shri Ramanand Ji
7. Swami Shri Mangaldada (Mangalbaba)
8. Swami Shri Sharanarathi
9. Swami Shri Mahadevanand Ji
10. Swami Shri Adgadanand Ji

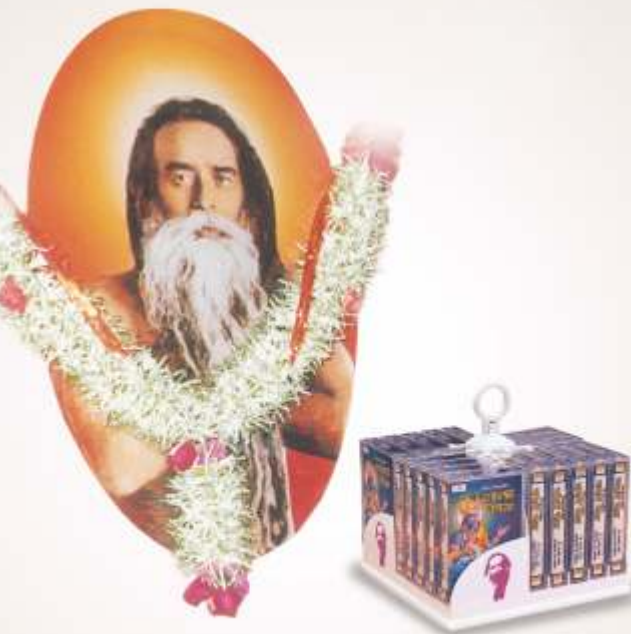
Inauguration Ceremony

Sunday, February 13, 1994

Inauguration Ceremony of
'Yatharth Geeta'
Audio Cassette at the hands of
Shri Adgadanand Ji



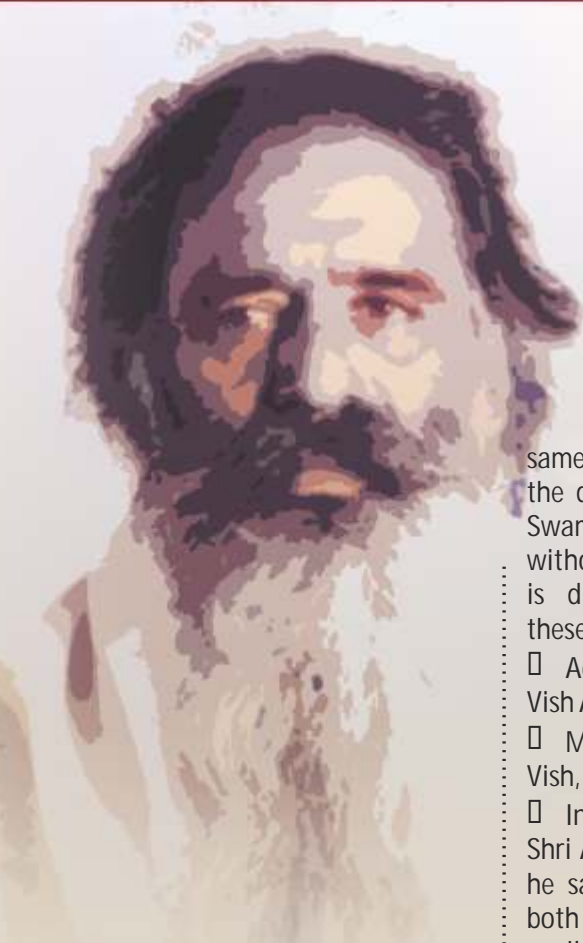
Inauguration Ceremony of 'Yatharth Geeta'
Audio Cassette and Obeisance of
Shri Adgadanand Ji Maharaj at the hands
of Honourable President of India,
Late Shri Shankardayal Sharma.



Points for thought

Shri Parmatmane Namah

Points for thought



□ Jantra Mantra Sab
Bharam Hai, Bhoot-Pret Aru
Dev,

□ Adgad Sanche Guru Bina,
Kaise Pave Bhev.

□ In this couplet written by
Shri Adgadanand Ji Maharaj,
he says, religious rites and
rituals are all illusions. In the

same way, spirits, ghosts and
the deities are also illusion.
Swami Adgadanad Ji says,
without the grace of Guru, it
is difficult to understand
these secrets.

□ Adgad Yahi Sansar Men,
Vish Aur Amrit Doy,

□ Murakh Chahat Vishay
Vish, Bhakta Sudhamay Hoy.

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

□ Brahmcharya (Celibacy) –
While avoiding the thoughts
of pleasure seeking and

fulfilling sensual desires,
constantly dwelling the
entire attention on one God is
true celibacy. This way not
only the procreating senses,
but also all the senses could
be controlled easily.

□ Defined Method of
Prayers and Meditation:

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

□ Nobel Teacher (Satguru):
The noble teacher is like a
bridge to proceed through
this life.

- He is the source of all the knowledge.
- He is the reason and doer of all the virtuous Karma. Therefore, you must constantly remember him and meditate upon under the guidance of such divine and spiritually enlightened accomplished teacher, who is the knower of the Supreme Essence.
- Other than the noble teacher, there is none other highest benevolent and kindest person in this world. No affliction of this world could ever mar a person who is dedicatedly attached to his noble teacher with total dedication.
- Dharm: The root of the dharm lies in dedication towards one God leaving aside all the religious turmoil. Ardently following the ordained path of the attainment of the divinity is the true religious dedication. And the one who follows this becomes a divine individual, even if he was an impurest person.
- The world created by the mother fortune is ephemeral. Even the sorrows and pleasures, divinity and devilishness created by the Brahma, are all, temporal.
- Creator and His creations are mortal. Brahma (the creator) and his creations, deities and demons are full of grief - momentary and mortal.
- Anubhav Guru Ki Baat Hai, Hriday Vase Din Raat,
- Palak-Palak Aru Swans Men, Vipul Bhed Darshat.
- Imparting intuition is the subject of the accomplished teacher, who enlightens inner realm of devotee's heart every moment. This enables a seeker to perceive different secret aspects of the Supreme Being through spiritual inner vision and sacred breath.
- According to the Geeta, the reason of the rebirth is the sin. And the ordained action, which helps in attainment of the divinity, is called virtuosity. reverence in the exalted sage (noble teacher) is the path of knowledge of the divinity.
- Who is a Guru? He is the one, who preaches only for the good.
- The purpose of the human body: Having received the mortal yet a rarely available human body, worship Me. This means, worshipping is within the extent of the human body of the whole universe.
- God's Abode : That all powerful, Omnipotent, immortal God abides within the heart of a man. There is an ordained way of seeking refuge in Him with intentness, for only in Him could a soul attain a permanent shelter, everlasting place and an eternal life.
- Vipra - an Attainment: The one who actively follows a path of attainment of the Brahm (Supreme Being) is a true Vipra (Brahmin). And that act is, having faith only in God.
- A thought of spirituality seeded in the path of divinity never gets destroyed:
- The gesture of that ordained action on the path of the attainment of divinity is sufficient enough to alleviate a being from the mire of sorrows of death and birth.
- The one who holds his faith in the accomplished teacher and intones the name of one God, Om or Ram, is also considered a doer on the path of the attainment of divinity, though he does not know anything.
- People are aware of a lot of things. Many volumes are widely available on the spiritual pursuits and books on spiritualism are available for penny a dozen, but the

method of attainment of divinity cannot be written down in words. That need be enlightened in the soul of a rightful individual by an experienced saint.

□ Truth is never extinct at any time - past, present or future and the unreal does not ever exist. God is the only Reality, Eternal and Immutable.

□ There is no one like the loving, well wisher, benevolent and a kind being in this world other than the accomplished teacher. With the grace of the Almighty one is able to have the glimpse of a true spiritual teacher.

□ One should not add or reduce anything from the instructions of the Guru which otherwise is the vicked style of the time.

□ The God could be seen: Through single devotion, a worshipper can know this form of mine directly, acquire its essence and even become one with it. (The Geeta - 11/54).

□ The Geeta has the detailed description of all the prevailing ideas in the world originated in India about all the researched treatises of the rituals for the attainment of the spiritualism and attainment of divinity, wherein only One God, one method of spiritual attainment and its one result have been explicitly explained.This is in fact, is the true perception of the God, attainment of the divinity and attainment of immortal life.

□ Mohammed, Jesus and many other saints of the world have spread the philosophy of 'One God' proclaimed by the Geeta, in different languages of the world. Being translated into different languages they all seem different; nevertheless, they are original principles enshrined in the Geeta. Hence, the Geeta is the undisputable scripture of the humanity.

□ According to Shri Krishn, only the great saints are the media of the ordained action and not the books. The books are merely prescriptions. Through repeated reading a formula, one does not get cured. What is needed is to follow the prescription.

□ According to the Geeta, there is only one God to be attained and the soul is the ultimate truth. Other than the soul nothing is immortal. Yogeshwar Shri Krishn said, "Arjun, intone the syllable 'Om' – the symbolic representation of the immortal God and meditate upon Me. There is only one ordained action, need be done – serving the Supreme Divine described by the Geeta. Establish Him in your heart with firm devotion. and reverence.

□ The great sages who have described one God as the only ultimate Truth, after many thousand years of the era of Shri Krishn – are the messengers of the Geeta. All the great sages have explained virtues of seeking happiness from the God in this mortal world and the world beyond, be God-fearing and not to believe any other entity as the God; however, only the Geeta perfectly describes the method of worship of the Supreme Divine, traversing the distance to realise essence of the Supreme Divine and attainment of the pure spiritual height.

□ Refer to the treatise, "Yatharth Geeta."



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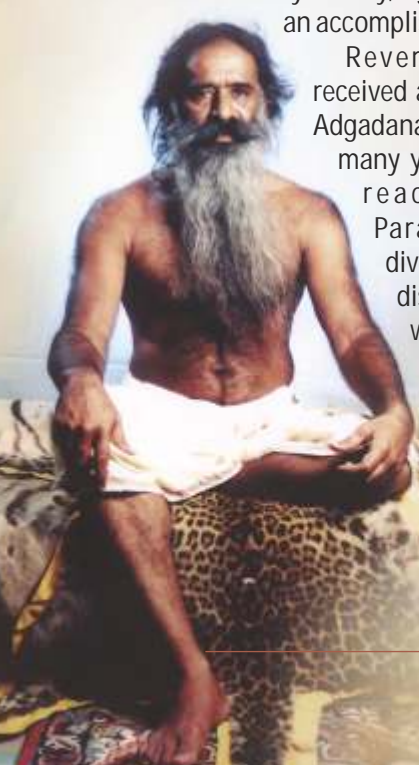


Life of Swami Ji



Life of Swami Ji

Swami Shri Adgadanand Ji Maharaj came to the recluse saint Paramanand Ji at the age of 23 in November 1955 searching for the truth. The hermitage of Parmanand Ji was in Chitrakoot at Anusuiya, Satna, Madhya Pradesh (India) amidst dense forests infested with wild animals. Living in such an uninhabitable forest in the absence of any facility, rightly reflect that he was an accomplished sage.

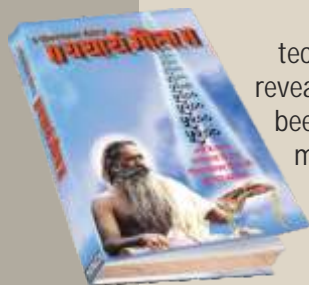


Reverend Paramhans Ji received a premonition of Swami Adgadanand Ji Maharaj's arrival many years earlier. The day he reached the ashram, Paramhans Ji received divine guidance. He told his disciples, "A young man who is ardently seeking to go beyond the impermanence of life must be coming at any moment now."

The moment he cast his eye upon him, Paramhans Ji declared, "Here he is!"

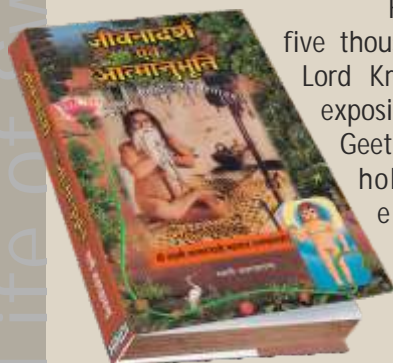
Whenever a spiritual seeker comes in contact with a great sage, it is not immediately possible for him to realise the greatness of the sage. He dreamt of a divine soul and a chaste Brahmin who had told him, "Your Guru has all those qualities that are found in the greatest sages incarnated in this world and he is such sage." With the strengthening of his faith in the Guru his spiritual pursuit also picked up. Guided under the angelic direction of the Guru he set out on the path of spiritual freedom. The aim was achieved.

Although Maharaj Ji was not interested in writing, following the godly directions he contributed invaluable treatises through discourses and the written word for the social good. The first such publication is 'Jivanadarsh Evam Atmanubhooti' – a treatise on the ideal life and attainment of the spiritual realisation of his divine Guru, Paramhans Paramanand Ji. It is also his life sketch and compilation of many astonishing incidents. Many of the people who have seen this unique personality, and for that reason they consider themselves very lucky, are alive today. Secrets of the



techniques of spiritual realisation revealed to him by the Guru have also been included in this book. It is a most praised and invaluable book in our time, on the subject of spirituality, and a spiritual student and thinker would consider himself or herself greatly honoured by studying this book.

The unique commentary on Geeta 'Yatharth Geeta' was awarded and honoured with 'Bharat Gaurav' during the Maha Kumbha fair organised on the all India level at Haridwar in April 1998. Divine direction has become instrumental in the creation of this book. Since the thoughts of the Yogeshwar Lord Shri Krishn have been expressed in their as it were forms, it is called 'Yatharth Geeta'.



For more than five thousand years after Lord Krishn this divine exposition of 'Yatharth Geeta' has become a holy message of equality and emancipation for mankind. Following the principles laid down in the Geeta, one can get rid of one's illusions and set out to realise the divine truth.

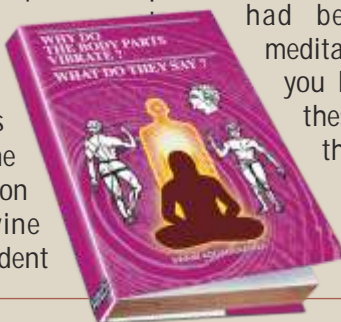
Maharaj Ji has tackled all the questions of orthodox society through his work 'Shanka Samadhan'. The broad spectrum of questions and their scientific explanations help you to reach the doors of the truth with ease. After the initiation into spiritual pursuits, divine invocation and signs become evident

through vibrations of the limbs. This has been referred to in the book, 'Why do the Body Parts Vibrate? What do they say?'

Exemplifying the unanimity in the thoughts of the great angelic messengers of the world he has incorporated the verses of the great sage Kabir, his spiritual wisdom through the medium of an audiocassette 'Amrutwani'. No great sage has been able to encompass the experiences of his spiritual pursuits in text during his lifetime. He was not able to write and get his work published earlier because of his restless temperament, difficulties of publishing and social and administrative hostility. The sub-tenets, which he formulated in protecting the truth, became his protective doctrines while writing. Swami Shri Adgadanand Ji Maharaj is an illustrious saint who has had an opportunity of putting his discoveries into words and you are able to experience the Truth without any contamination.

There are many ashrams at the service of reverend Guru Swami Adgadanand Ji. These ashrams were established at a time when people used to think twice or thrice before attempting to go here and then, too, used to go there in groups of four or five. For example, Barachar Ashram, which is located in a dense forest. It is said that thousands of years back, the great sage Shringi inhabited a cave at this place for meditation. Thousands of years back, the

locations of the present day ashrams had been coveted places for meditation by the early saints. If you look at the construction of these ashrams, you will realise that, where the people dared not venture, establishment of such large ashrams is in itself a mystical and



arduous task, a unique event. Out of these ashrams, some have been established at Chalisgaon in Maharashtra, Vijaypur in Mirzapur, on the banks of Jamuna in Kanpur, which is a place of refuge for bandits. Several hermits perform meditation and pursue their quest for the truth through these ashrams under the guidance and benevolence of Guru Ji Maharaj. Many of these hermits have renounced their homes and even forsaken love for their own life and devoted to penance. People of all age groups are included among them. Some of them took to penance in their teens while some of them took to meditation in middle age; whenever anyone had a glimpse of this path to know the Truth, he took refuge in Maharaj Ji in his quest for Truth. All their needs are taken care of for life by the ashram at no cost to them. Around one and half to two lakh devotees came to have a glimpse (Darshan) of Maharaj Ji on the day of Guru Purnima on 30th July 1999 amidst heavy rains, which amply speaks for the reverence people have for him.

Q. — I do not know Paramahans Shri Paramanand Ji – I have heard the names of Vivekanand Ji; Gautam Buddha, Jesus, Mohammed etc. – How could you say that Paramanand Ji was an enlightened saint, the whole being and Maharaj Shri who has been at his retreat, has attained the same state of enlightenment?

Ans. The lifestyle and experiences of Shri Paramhans Maharaj described in 'Jivanadarsh' and 'Atmanubhooti' give an idea of who he was. He was of the spiritual stature that could be

found in the greatest sages over the ages. Some disciples who have spent some time with Paramanand Maharaj are alive today.

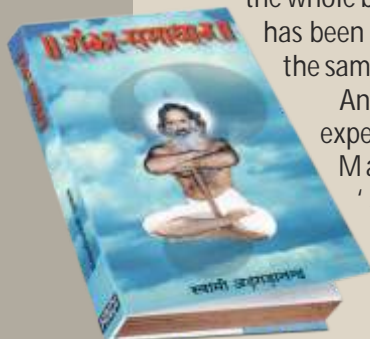
No saint has ever been born in any religion or tradition. Great saints incarnate to recognise the true sense of religion in the quagmire of false rituals and impart true meaning of religion to the people; otherwise Jesus, Mohammed, Mahavir, Buddha, Nanak would have emerged from a single religious tradition.

Only a contemporary saint can find a true solution for the social good, solutions for our questions and our problems. The dead do not rule from the graves. Having reverence for the departed, guidance from them is acceptable to a certain extent, and may be natural enough; however, for contemporary problems take guidance from some great saint only.

Swami Ji has never advanced the claim that he has attained divinity. He merely presents to society whatever invaluable jewels he has been able to receive in his quest for the Ultimate Truth.

Swami Ji has spent fifteen years of his life in deep meditation in proximity of his Guru. There are many present who have seen him forsaking food, water, sleep, etc. for months together.

Since the Nirvana of Gurudev in 1969, for the last thirty years, wherever Swami Ji has stayed, several cloistered holy people, thousands of devotees from all regions and plenty of grief-stricken people had the unique opportunity to regularly interacting with him and seeking his blessings. Making continuously the necessary arrangements for people travelling from very long distances, providing free service of snacks, food and rest without ever seeking help from the others is certainly a miraculous



Q. — How would you consider 'Yatharth Geeta' written by Shri Adgadanand Ji as a proper perspective of the Geeta?

Ans. — True perspective means, exact manifestation. When a book is written after compiling matter from ten books, it would become evident while reading that it is an admixture of many texts. Maharaj Ji has not only explained the secrets of the Geeta in the 'Yatharth Geeta' in a lucid and simple language, but in this context he has invited queries from anyone. There is no cover up from outside; rather whatever is within is found outside. Whatever is expounded in the Geeta has been presented in the language of the masses.

There are a thousands of commentaries on the Geeta and if you go through this one, you will find that whatever is being explained to you, is not illusory. The Geeta is a treatise on perspective of Yoga. Yogeshwar Lord Shri Krishn was the supreme authority on Yoga. Hence, only an exponent of Yoga, a Yogi, would be able to explain the secrets of the Geeta. The Yatharth Geeta has been rendered by Swami Adgadanand Ji with the divine blessings of the Yogi Paramahans Shri Paramanand Ji, who was of a similar spiritual stature. You should devoutly read "Yatharth Geeta" three to four times and act in accordance with its tenets. Steadfastly following the principles of the Geeta for a period of a month or two or three, you will find that all your doubts have been answered and just by changes in your demeanour, prayers will be awakened within you, God is with you and he is guiding you now.

Since we are publishing the Geeta at the basic cost, it costs much less than the other commentaries on the Geeta. This task is

being undertaken with a sense of benevolence towards humanity and not from a commercial point of view.

Q. - What is the definition of a great sage? Where does God reside? Have you seen God?

Ans. — This is one question that is based on experience. Only one who strides on this path will be able to answer it.

Apuryamanmachalpratishtam 2/70(Geeta)

Ishwarh Sarvbhutanam 18/61 (Geeta)

Ashcharyavtpashyati Kashciden 2/29

(Geeta)

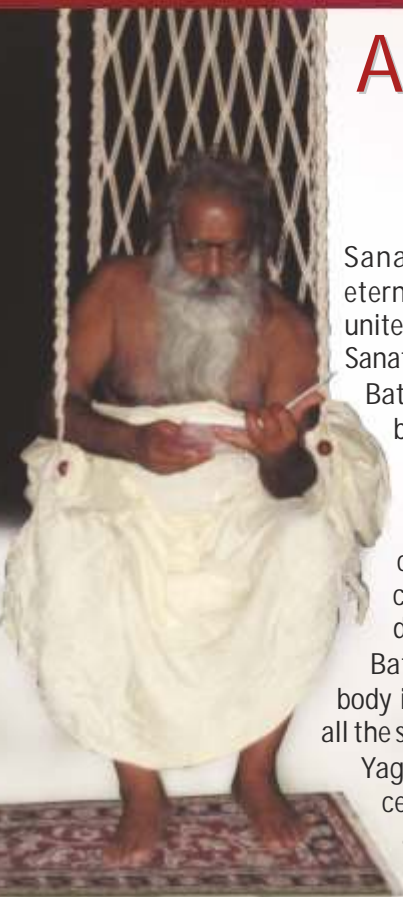
Mamaivansho Jivloke 15/7 (Geeta)

Since we want to tell the truth, we are expressing it. Every person will have to remove the gossamer of impurity in order to clearly perceive his own soul and divinity (which is the purest form of God). For such attainment, true blessings, goodwill and knowledge of the virtuous Guru are needed. The job of the virtuous Guru is to guide you. To walk is your duty. Wherever obstacles are encountered, the virtuous Guru will bless and alleviate your turmoil, but you need to continually walk.

Q. — Many gods and goddesses are known and worshipped. You have something different to say on the subject. Please highlight this point.

Ans. — Those who worship something else other than Me are fools and dumb. Anya Devata 7/20 (Geeta)
By other than Me, Maharaj Ji does not mean to say worship Me. Leaving one's own soul when you worship other gods or goddesses, will be considered foolhardiness and stupidity. It is because the soul is immortal, indestructible and virtuous that the Guru enables you to identify divinity because he himself has perceived it. Besides only the Guru is capable enough to let you do so, hence the Guru is needed.

"Yatharth Geeta"



Attractive Features of the "Yatharth Geeta"

Sanatan Dharm: God is eternal. The conduct that unites one with God is called Sanatan Dharm.

Battle: 'Battle' is a conflict between riches of divinity and devilish hoard that represent the two distinctiveness of the conscience. Its ultimate consequence is the destruction of the both.

Battle Field: This human body inclusive of the mind and all the senses is the Battle Field.

Yagya: Yagya is the name of certain process of worship and meditation. This enables a spiritual seeker to be associated with the Supreme Soul.

Karm: Performance of Yagya is Karm (action). Whatever is being done other than this Yagya, are the worldly compulsions and not the Ordained Action indicated by the Geeta.

Yoga: The union of the soul, engulfed in the conflicts of Nature, with the Supreme Soul, beyond the boundaries of Nature is known as Yoga.

Scripture: The compilation of principles of practical disciplines, which enables a soul to establish union with the Supreme Soul is called (Shastra), Scripture.

Dharm: There is only one Dharm in the world. Only the Supreme Being is eternal. Acting upon the ordained way to perform ordained sacrificial action as prescribed by the Geeta, which aids union with the Supreme Divine, is known as following Dharm.

Om: Om represents the Supreme Divine and provides directives about God. It reminds of the God and indicates his omni-presence.

Intuition: The mind is in full control only when the God Himself dwells within the realm of heart, restrains the senses and supports against all deviations resting at the same level where we are at present.

Inspirer: When God is compassionate with us, when He becomes charioteer of our soul, He begins to speak from pole, tree, from nothingness and from all places, besides protecting us from deviating from the spiritual path.

Compassion: The devotion of a spiritual seeker returns to him or her in the form of compassion.

When God is compassionate with us,
enemies too become our friends.

Divine messages proclaimed by the holy saints since primeval times, until the Modern Day Sages, in chronological order.

Swami Shri Adgadanand Ji has set up a plaque inscribed with these scriptures at the entrance of his residence, on the auspicious day of Ganga Dashehara (1993) at Shri Paramhans Ashram Jagatanand, Village & P.O. Bareini, Kachhava, Dist. Mirzapur (U.P.)

India – the Expounder of Spiritualism

- The Most Ancient Scripture of the world:

Ivam Vivasvate Yogam (Geeta, 4/1)
Lord Sri Krishna said that I passed on this eternal yog to Sun at first. The Sun passed it on to his son, Manu explaining to him that God is the only truth, Supreme Element permeating every particle of this creation. Such an entity is accessible to everyone for realisation and attainment. Such and ancient knowledge taught by God is ever flowing right from the Vedic songs to date in its original and eternal from.

- Shri Vedic Saints (Primeval Age – Narayan Sukta)

The Supreme Being prevailing in each speck of dust is but the only Truth. The only way to attain emancipation is to understand it.

- Bhagwan Shri Ram (Treta: Millions of years ago – Ramayan)
Aspirant of benediction without praying

to the Supreme Being is an ignoramus.

- Yogeshwar Shri Krishn
(5200 years ago – Geeta)

God is the only truth. Attainment of eternal God is only possible through meditation. Only morons pray to the



- idols of Deities.
- Saint Moosa – (3000 years ago – Judaism)
As you revoked your trust from God, you made idols – Because of which He is unhappy. Begin praying Him.
 - Saint Jarathustra (2700a years ago – Zoroastrian religion)
Meditate upon Ahurmazd to eradicate the evils inhibiting your heart, which are the root cause of all sorrows.
 - Mahavir Swami (2600 years ago – Jain Scriptures)
Soul is the ultimate truth. By observance of austere penance it could be realised in this birth itself.
 - Gautam Buddha (2500 years ago – Mahaparinivaan Sutta)
I have attained that sublime ultimate stage, which was attained by the earlier saints. This is Nirvana.
 - Jesus Christ (2000 years ago – Christianity)
God can only be attained through prayers. Come to me or go to an accomplished teacher - because then only you will be called son of God.
 - Hajrat Mohammed (1400 years ago – Islam)
“La Ill-Allah Muhammad-ur Rasul-Allah” – There is no one worthy of prayers other than the all-pervading God. Mohammed is the messenger of God.
 - Aadi Shankaracharya (1200 years ago)
The worldly life is futile. The only true being is the Creator and His name.
 - Saint Kabir (600 years ago)
The name of Ram is the Ultimate;

- though, it's difficult to follow and all else is futile. From the beginning, the middle and till the end there is struggle to find Ram. Keep on struggling with Ram, until He is subliminal.
- Guru Nanak (500 years ago)
“Ek Omkar Satguru Prasadi.” Only an Omkar is true being, but it is a favour of the accomplished teacher.
 - Swami Dayanand Saraswati (200 years ago)
Pray only to the everlasting, constant immortal one God. The cardinal name of this Almighty is Om.
 - Swami Shri Parmanand Ji (1911-69)
When the Almighty bestows benevolence, enemies turn into friends and adversities become fortune bringers. God is omnipresent.

The Geeta is Sacred Writ of the whole of Humanity

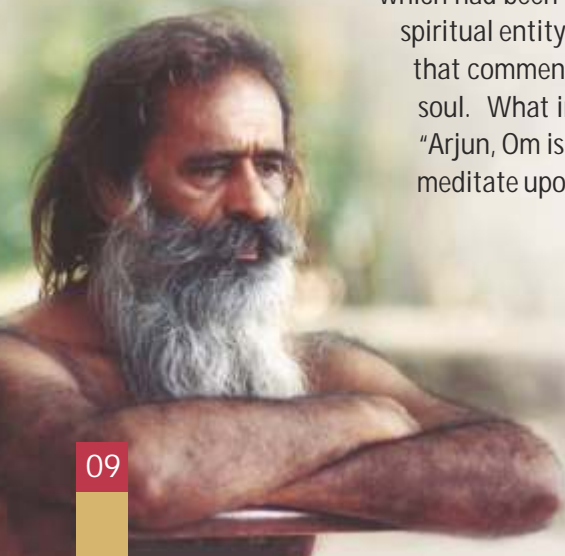
The Geeta is Sacred Writ of the whole of Humanity

Shri Maharshi Ved Vyas – Shri Krishn Era

Before the advent of Maharshi Ved Vyas, no religious scripture was available in textual form. Departing from this tradition of conveying spiritual knowledge in verbal form, he compiled the antecedent material as well as spiritual knowledge in the textual form comprising four Vedas, Brahmasutra, Mahabharat, Bhagwat and the Geeta and ultimately proclaimed, "The Geeta is the essence of all the Upanishads – the gist of all the Vedas, which has been explained by Gopal Krishn and enabled humanity to alleviate its pangs of sorrow."

That great sage has described the Geeta as one of the religious scriptures and worshipped it saying the Geeta is worth studying and worthy of installing within. This is the gospel that flowed out of the lips of Shri Krishna; then what is the use of other scriptures?

A verse explicitly clarifies the essence of the Geeta - Ekam Shashtra Devaki Putra Geetam, Eko Devo Devak, Putra Eva Eko Mantrastasya Namami, Yani Karma Parmapyeko Tasya Devasya Seva - meaning that there is only one holy writ which had been recited by Lord Krishn, the son of Devaki. There is only one spiritual entity worth emulating and the truth, which has been specified in that commentary is – the soul. There is nothing immortal other than the soul. What intonation has been advised by that sage in the Geeta? Om! "Arjun, Om is the synonym for the eternal Spiritual Being. Intone Om and meditate upon Me. There is only one Karm (ordained action) – to serve the



Spiritual Being described by the Geeta. Place Him in your heart with reverence. Therefore, the Geeta has remained your own scripture since the beginning."

After thousands of years of the advent of Bhagwan Shri Krishn, the holy sages who have described one single God as the Universal truth - were the messengers of the Geeta. Desires of fulfillment of material pleasures and happiness in the world beyond life, fear of the God and not believing any other entity as the God have been described by many a great sages, but only the Geeta explicitly shows the way to attain spirituality and fathom the distance on the way to attaining it. Kindly refer to "Yatharth Geeta". The Geeta not only gives happiness, peace and prosperity, it also makes it easier to attain eternal and enduring alleviation. In order to realize it, please refer to the universally acclaimed commentary - "Yatharth Geeta".

Although the Geeta is universally acclaimed, it has not been able to take the place of the doctrine or literature of any religion or sect, because religious sects are always gripped by one or the other dictum or

command. The Geeta published in India is a legacy of the Universal Wisdom. The Geeta is the spiritual heritage of Spiritual Countires like India and Nepal. As such, it should be treated as national scripture - an effort may be directed at alleviating humanity's pathos of the tradition of class discrimination, conflicts and altercation and attain peace.



Yatharth Geeta' - Written by Shri Adgadanand Ji the blessed disciple of Shri Paramahans Ji Maharaj

Yatharth Geeta' - Written by Shri Adgadanand Ji the blessed disciple of Shri Paramahans Ji Maharaj

Brothers,

Nepal and India do not have two important things – first, a religious scripture acceptable to all and, secondly, a logical definition of Dharm - one treatise which can enlighten the people from a poor man's hut to the palaces of the opulent, can enthuse and instil faith.

Geeta is above all the sects, because in the time of Shri Krishn not a single sect of the present day existed. In fact the differences of the sects began only after about one half to two thousand years of the Shri Krishn era. Therefore by accepting Geeta, you are accepting the first edition of the divine sermon in its originality.

More than 7500 commentaries of the Geeta, which was written around 5000 years ago, are available these days. However, none of these treatises explain what the actual Karm – ordained action is about. What is Yagya (Sacrificial Action) and (Caste) Varna? Having seen the military forces on both the sides, Arjun gave up the idea of fighting in the battle. Lord Shri Krishn enlightened Arjun about the need of the performance of his ordained action and initiated him on the path of his 'Karm' i. e. action. Therefore, the dissertation of the Geeta is based on importance of the Karm. With this view 'Yatharth Geeta' is presented to you.

The Geeta is for all human beings. "Anityammukham lokmimam prapya Bhajaswamam." (9/33) "Arjun, having received this unique but mortal and afflicted body worship Me." This means the right of worship is only given to human beings.

Attractive Features of Yatharth Geeta

'Varna' is an attractive feature of 'Yatharth Geeta'. This is a kind of a system of invocation. It has been divided into four segments – Brahmin, Kshatriya, Vaishya and Shoodra. These are the high and low levels of spiritual seekers and not the high or low castes.

The 'Yagya' has been defined as a unique process of spiritual pursuit in 'Yatharth Geeta'. And about 'Karm' it is stated that the process of activating the Yagya is Karm.

Shri Krishn has repeatedly maintained in the entire Geeta that the soul is the Ultimate 'Truth', and that is the eternal truth while the physical bodies of all the living beings are mortal.

'Sanatan Dharm' is divine action, which unites with the God. About the 'Yuddha' or battle, it is said to be related to the conflict between the divine and satanic faculties of our conscience. These are the two aspects of the conscience. The ultimate result is the destruction of the both. 'Yuddha Sthan' or the venue of battle is within the human body and all the senses related to conscience.

'Devata' or Divinity is the assemblage of such elements, which help attain divinity. Worship of external forms of deities is the gift of idiotic brains.

'Avtar' or incarnations emerge within and its external emergence is nothing but a figment of the imagination.

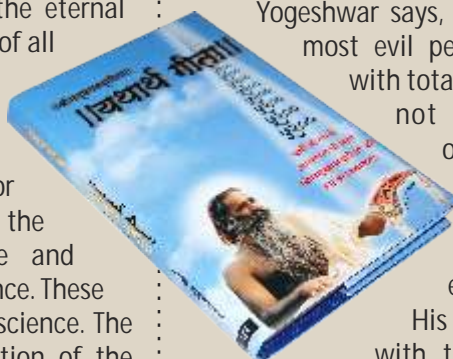
Only the Brahm is the 'Supreme Divinity' and is worthy of worship. It can be only searched within, and can be perceived with the help of great and enlightened sages, who have attained the ultimate bliss.

The perception of 'Dharm' in the Yatharth Geeta

According to Yogeshwar Shri Krishn, Evil does not exist and there is never a dearth of Virtuosity. The Supreme Divine is the only Truth which is timeless, immortal, constant and eternal, but that divinity is beyond the boundaries of postulation and perception, much beyond the vibrations of the mind. The significant process of realising divinity through the process of restraint of the senses is called 'Karm'. And to execute such a Karm with practicality is Dharm.

Eligibility of entering the realm of Dharm

Yogeshwar says, "Arjun, even if the most evil person worships Me with total devotion and does not worship anyone other than Me; such a person shall quickly become a spiritually enlightened saint. His soul gets united with the Dharm. Hence, the person who is devoted to One God is religious."



All the Saints are one

All the saints of the world are one. Ranging from Ram to Krishn, Jesus to Jarathustra or Muhammad to Guru Nanak – each one has attained eternity by realising the essence of the Supreme Divine. After attainment of such a spiritual state, the physical body of a sage remains just an abode of the spirit. God, Khuda, Ishwar, Paramatma, Brahm are just the synonyms of one and only Supreme Divine. After the great sages, their followers out of conservatism formed their own sects. Some of them are known as Jews, the

others are known as Muslims or Christians and so forth.

Proclamation of the "Yatharth Geeta"

The proclamation of 'Yatharth Geeta' is that the spirit or Being is one, and one can attain it through restraint & determined efforts. The great sages since the time immemorial found that the God is one and all of them tried in their way to spread the message of 'One Divinity'. The great sages who have spread this message in the nook and corners of the world are in fact the messengers of the Geeta.

In case the Geeta (religious scripture) could be spread as in the form of a religious scripture and taught to all the children, they all will enter the field of Karm or industriousness and emerge as the divine children, free of the conflicts of diversity, differences, caste or creed. And this way, they shall be able to cherish the ideal characteristic of not only India but the world. Unity shall be forged between them. No one shall be able to mislead them. The feeling of oneness that the governments are trying to forge between the people of two countries after a massive expenditure of crores of rupees can definitely be attained through the time tested Geeta.

The Geeta - An Earliest Scripture (Adi Shastra)

The Geeta is the earliest scripture. In the fourth chapter of the Geeta, Shri Krishna tells Arjun, "I have described this immortal knowledge to the Sun in the beginning of this universe. The Sun had conveyed this immortal knowledge to Manu. Manu had conveyed it to Ishwaku. The sages (Rajarshi) had learnt it from Ishwaku and this immortal knowledge had vanished from the

face of the earth in that era. Since, you are my ardent devotee and a dear friend, I am going to convey it to you." The Vedas came into existence in the presence of the creator of the universe - Manu. But the immortal knowledge of the Geeta was conveyed to the father of Manu - the Sun. In this manner, the immortal knowledge of the Geeta was first conveyed by Lord Shri Krishna and after that, the Vedas were created in the presence of Manu. How could Manu - the knower of the Vedas, and who was instrumental in the spread of the Geeta, besides who has written 'there is only one God, there is only one method of attaining Him and everyone has a right to attain Him', could write a thesis, which could drive a wedge within the society? It is written in Ram Charit Manas 'the earth has been created by Maharaj Manu, which is indescribable and incomparable!' When we are the children of one God, how could one be a pious and the other a blatantly sinner in such a beautiful virtuous world?

The human body, which is not available to even the deities is meant for the worship and attainment of the God. How could the messenger of the Geeta Manu, could call some human body, as untouchable? Please refer to the verse 33 of the chapter nine of the Geeta.

It seems, looking at the ardent devotion of the masses towards such great sages, keeping them illiterate, the so called intelligentsia in the ruling places described those social orders as a religion and made the masses to follow them through the ages. The great sages have nothing to do with such a new order.

The Commentary On Shrimad Bhagwad Geeta - "Yatharth Geeta"

The Commentary On Shrimad Bhagwad Geeta - "Yatharth Geeta"

Geeta is a description of the methodology of realizing the Supreme Being and having attained his realization man can get liberated from all turmoil.

Around five thousand years ago, the great prophet Ved Vyas compiled the gospels of Lord Shri Krishn in the form of Geeta and beckoned humanity to attain eternal bliss. Thousands of philosophers such as Plato, Aristotle, Socrates, Tabrez, Jarthushtra, Buddha, Mahavir, Machhindranath, Gorakhnath, Bhartiari, Jesus, Mohammed, Adi Shankaracharya, Saint Gyaneshwar, Kabir, Tulsi, Nanak, Raidas, Meera, Chaitanya Mahaprabhu,

Swami Vivekananda, Maharshi Arvind etc. have conceded to this message and thus have honoured the Geeta.

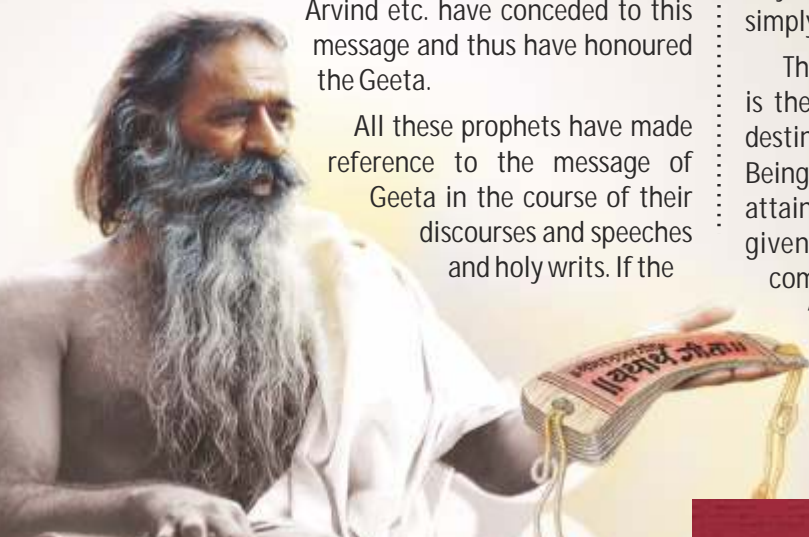
All these prophets have made reference to the message of Geeta in the course of their discourses and speeches and holy writs. If the

reference to One God is removed from all these religious texts, then none will have anything of substance to say. That is why Geeta is a spiritual treatise of the whole of humanity, which is beyond the scope of logic and it is a key to its overall development.

According to the scripture of the Geeta, every human being could attain that spiritual legacy which is indestructible, which ensures success in every sphere and begets eternity.

Accentuating the realm of the Omnipotent Being and all the religious scriptures, "Yatharth Geeta" is before you. Anyone can attain the true path of life by simply reading it three times.

The way, the destination of all the rivers is the sea; in the same way the ultimate destination of all beings is the Supreme Being. The sequential methodology of attaining or realizing that Omnipotent is given in the Geeta and its simple comprehensive definition can be found in "Yatharth Geeta".



Attainment of God is the Essence of Life,
God is the basis of all happiness,
God is the source of the highest sort of Life.

This could be attained through the initiation of imparted intuitions by the experienced saint in the state of meditation and could be perceived directly. Any one in the world can attain godliness and get rid of the maladies of misery. No person can ever achieve peace or bliss through acquisition of status, wealth or intellectual skills.

Everything is mortal in the world; except the one divinity. And to perceive that divinity, the key lies with a saint and by loving him you shall be able to entreat your own soul.

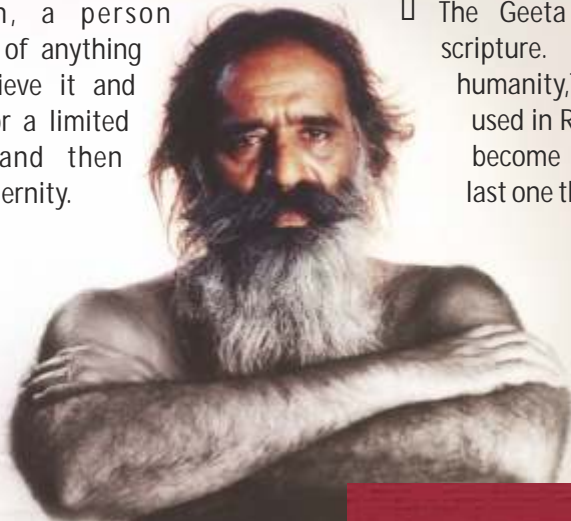
Whatever different modes of earning a livelihood are available in the world, the person sitting atop these different segments is not free from misery. The attainment of God is the ultimate solution of the miseries afflicting humanity.



Universal Philosophy – the Geeta

Universal Philosophy – the Geeta

- Geeta enables one to attain eternal peace, imperishable life and a perpetual abode.
- Complete study of the spirituality of India and systematic approach to attain the state of ultimate bliss is clearly described in this Geeta.
- This is a religious scripture. A total research by India - the world-teacher, on all the principles in entirety can be traced in this book.
- This does not belong to any community, but it is a philosophy of entire humanity.
- Following the ordained action defined within this, Man can attain divinity.
- Since everything has a lifespan, a person desirous of anything can achieve it and use it for a limited period and then attain eternity.
- There is no destruction of the root in it; hence, its practice to a limited extent can help attain eternal freedom and enable one to experience the essence of the nectar of life and eternity beyond life.
- This is the religious scripture for every human being who is desirous of eternal peace that comprises the theories on the oneness of the God, the singular way of attainment of divinity with one's compassion and its result on the spiritual path are narrated; and that is the realisation of the Almighty and attainment of Supreme Divinity – an Abode of Eternity and attainment of Eternal Life. For that, read the Yatharth Geeta!
- The Geeta is not merely a Hindu scripture. This is a philosophy of humanity, This is a Rajasthani word used in Rajasthani language and has become popular and current since last one thousand to one thousand



- five hundred years ago, a true human religion. It is because Hindus divided in four castes worship four different goddesses – the Brahmins worship Saraswati, the Kshatriyas worship Durga, the Vaishyas worship Lakshmi and the Shudras worship the goddess of the forest (Vandevi) or spirits or Bhavani. These goddesses are not referred to in this scripture.
- This is the Arya Dharm in its entirety. This is the key of the spiritual strength of the spiritual India.
- According to the Geeta, only soul is eternal and ultimate truth. It is immanent in every particle. This ultimate truth surveys all and hears all. Even before the occurrence of our thoughts, they are caught and known by Him. Religion is nothing but total surrender to such a God and assimilating Him within ourselves with utter reverence. All those who have faith in Him, are theists who adore Him. Hence they are the Aryas.
- Behaviour and conduct according to the directions of God, performance of all our duties and surrendering them to Him are the Aryan traits, the Aryan culture.
- To see God every where, to touch Him and to enter into His portals and to get acquainted with all His glories, is the Aryan technique. The Geeta is the compendium of the Aryan techniques.
- The chanting of 'OM' is meant for activities the Aryan technique. Sheer mode of living and naming it as religion
- be instantly corrected.
- Its ancient name was Arya. Later on it came to be known as Sanatan because the soul is eternal. On account of the technique of attainment it came to be known as Sanatan. After the lapse of millions of years it came to be known as Hindu. Hridi + Indu = Hindu. 'Ya Nisha Sarvabhootanam...' the invisible light of God is ever present in this nocturnal world. Thus on account of the lapse of time it came to be known as Hindu also, but all the three words have the same meaning. In other words the Supreme is ever holy and pious. To put it in another way, the Supreme Being is ever present in the region of heart despite its being in dark. (Geeta, 13/17)
- The Geeta is the religious mother of all the world religious leaders. It is because the search of God begins with the Geeta.
- In its study you will find how the sages worshipped.
- The Geeta does not entangle one in the web of sects or religions. This is like a boat to sail across the ocean of life.
- This is the philosophy of life that can alleviate human beings of their sufferings and give them eternal peace.
- If you want to see spirituality in its entirety go through the study of Yatharth Geeta at least three times.
- Cultural bondage is much more dangerous than political bondage. The patriots attained freedom from the shackles of the British rule, but the

- creation of the minority class through religious conversion, the culture, domain, nomenclature, dress code of India and everything has been endangered. These cannot be extricated from the country.
- History stands witness to the fact that, whichever sect had a unifying religious scripture has survived despite remaining under the yoke of servility. The moment they received an opportunity they freed themselves and once again blossomed, but those societies which didn't have one religious scripture have disintegrated. Therefore, Indians should adopt one religious scripture.
- The way India has a national bird – peacock, national animal – tiger, national flag, national emblem – Ashok Chakra, national language – Hindi; in the same way there should be one national religious scripture.
- The Geeta does not belong to any political party. This is a unique 'Code of Conduct' encompassing all the communities, lands and time.
- An enlightened sage is recognized by his discourses and work. How could mute pictures give discourses? Before attainment of Mahanirvan (ultimate salvation) Gautam Buddha advising his disciples to act in accordance with his dictates had said, "Anand, do not waste your time in worshipping the mortal body of Tathagat." In the similar manner the greatest emperor Ashok considered it better to get the dictates of Buddha be inscribed on the pillars and rocks in the
- caves, but he did not give any importance to his own pictures. The art of sculpture and painting was highly developed in those days. The proof of that could be seen on a pillars inscribed with a replica of lion on the top and certain cave paintings. In the similar manner following independence, through the pictures of Mahatma Gandhi on coins, road-junctions or important public places named after him, we do not get glimpse of his principles, personality or work. It would be better to get the discourses of Shri Krishn's exposition - the Geeta, inscribed and spread the message of the Father of the Nation in every home

Problems of Humanity and Solution!

Problems of Humanity and Solution!

According to Paramhans Swami Shri Adgadanand Ji Maharaj, solution for all the problems of the world is possible through one religious scripture - the Shrimad Bhagwad Geeta, expounded by Bhagwan Shri Krishn.

The Worldly Problems

Bloody Terrorism
Communal Violence
Apartheid
Pathetic Condition of Women
Exploitation, Economic Domination

What do the Geeta offer as a solution?

The first ever words of the God, unity, strengthening fraternity, source of prosperity, unification, unanimously accepted religious scripture, definition of religion, entire procedure of following religious path, recognition of enlightened beings, freedom from communal quarrels, universal love and welfare....

Problems of India

Class and Caste Discrimination

According to the Geeta, the God did not create the present classification of castes. Different classifications (Varn) are various stages of spiritual realization.



Communal Differences and Opposing Systems of Worship

In accordance with the Geeta, there is only one method of attainment of the grace of the God, and that is following the path of fulfilling the ordained actions. Many of the religious rituals are the gift of the unwise minds.

School of Thoughts Proclaiming Presence of Many Gods

Different Gods are the figment of the imaginations of the idiotic minds, who are disturbed and enslaved by the worldly desires.

Rights of Women

The Geeta believes in equality of men and women. Both are mortal or immortal beings. Anyone of them could become a Supreme Being.

Differences among the Hindus – Buddhists, Jains, Sikhs, Vaishnavites, Shaiva, Shakti etc.

The differences among various religious segments are borne out of not realizing the true essence of the religious scriptures. All these differences will get merged into one, as soon as, a religious scripture is made available.

Religious Conversion

According to the Geeta, there is only one religion of the mankind – devotion for one God, following the path of ordained action for His realization, His perception and unification. Than what is the significance of religious conversion? The differences occur with different kinds of rituals, thoughts, lifestyles and not because of a religion.

Corruption – Discrimination and Imbalance within the Social Classes, Entry of Criminals in Politics

Until such time malpractices would remain in practice, there would be many who will believe in misguiding the public and take disadvantage. As soon as, the Geeta gains prominence, such malpractices would get obliterated. Nobody shall be able to disillusion the other. One man would begin to look at the other with brotherly affection.

Unemployment : Food, Clothing and Housing

Bhagwan proclaims in the Geeta that, "people worship Me in an ordained manner and aspire for the happiness of the heaven and I provide it."

Reservation

According to the Geeta, a human being is His purest essence. When he has not discriminated among the human beings within different classes, why the reservation? In case, facilities are to be made available, that could be on economic basis. But using the words such as untouchables, backward classes, scheduled castes, aborigines, (Adivasi) is like slapping someone with hatred and than providing sustenance to them, which is, in no way, desirable.

Terrorism – A Long Tradition began in India since 1100 A.D.

Until the humanity would remain divided as the Muslims, Christians or Hindus – this would prevail. First, analyze the religious scriptures to find out the roots of the terrorism to find out how much of sociology or spiritualism do they possess. Adopt a true religious scripture and the religious terrorism would come to an end. There could be fight over the ownership of wealth or property, but brutal killings by the hordes of terrorist would come to an end.

An Immortal Message For The Humanity !

An Immortal Message For The Humanity !

The eternal truth about the Omnipotent Being, which was expounded by Shri Krishn about 5000 years ago, the same truth had been described in religious Scriptures such as the Quran, the Bible, Granth Sahib, Avesta through the passage of time. All these great sages have given the message of one God. Hence, the Geeta solely represents all the religions of the world. If we discard the discussion on one God, nobody will have anything to say. Because of its search for that God, India is the spiritual teacher of the world.

After conducting studies on the existence of the God, the great sages of India declared Him as the main basis of all the happiness of human beings.

A f t e r

that, having received teachings from spiritual figures such as Ram, Krishn, Buddh, Mahavir, Adi Shankaracharya, Jesus, Mohammed, Socrates, Aristotle etc. they lead humanity on the path of spiritualism. If anybody has the capability to give something from the time immemorial till date, it lies with these sages. Following the footsteps of these persons anyone can get freedom from misery and attain fame.

Whether the struggles and massacres to retain status, wealth or boundaries being unethically committed by man are in any way permanent? The Man tried to reign over the lands after killing thousands of lives, to what end? Whether all those boundaries and wealth are where, they were? The spirits of those people engulfed by their sins are still roaming the universe. They are trying to find a way to attain salvation through ceaseless suffering. He is not a true father, who leaves behind a path strewn with thorns for his children. When the thorns pierce them such children curse their parents. The one who misleads his followers on the path of social discord and

opens the doors of disgrace and misery for his followers is not a true leader. Humanity, which is fighting for something, will not always be available. But the seeds of sorrow sown today will keep their children always engrossed in misery. It will go on creating a gulf of hatred between brothers, husband and wife, sons and parents and a relative and other relatives as well as between two friends. Humanity can never achieve happiness with the current thinking and system and neither can its development take place.

Even if a human being could attain a million times the development that you see these days, he shall never be able to attain happiness. He would continue to go on stumbling like a river till he reaches the ocean and is submerged within it.

The person who has been able to achieve the best of status, clothing, vehicular comforts, residence and luxuries is not free from misery. If a single person, or an institution can reign over the entire earth, for how long can he or it retain power? Many a person came who dreamt of impossibilities and went away, but today, there is not trace of those persons or institutions. Even today those were trying to follow the path of the past autocrats, will they ever be able to remain immortal? Will all these ever be able to give them peace? Can we ever call a person our well-wisher who is walking on such a path, which ultimately is full of misery?

Therefore, we have to request all those leaders who should honour the sermons of

the great sages, saints, fakirs and peers and try to unite their followers in oneness and get their names recorded in golden letters with the illustrious gallery of great persons such as Ram, Krishn, Buddha, Mahavir, Nanak, Kabir, Tulsi, Meera, Raidas, Guru Gorakhnath and become worthy of worshipping.

Memorable

Memorable

Honourable guardians and representatives of the largest democracy of the world!

I seek your permission to point out to you all a trivial error for the purpose of protection of the sovereignty and unity of India. There is no need to tell you all who have been instrumental in begetting freedom for India. Credit goes to the good efforts of the citizens under the guidance of Mahatma Gandhi. But have you ever

thought from where could such a weak and thin person like Gandhi derive strength that he could defeat those English rulers, in whose kingdom the Sun never set? Gandhi had said that he derived his strength from the Geeta.

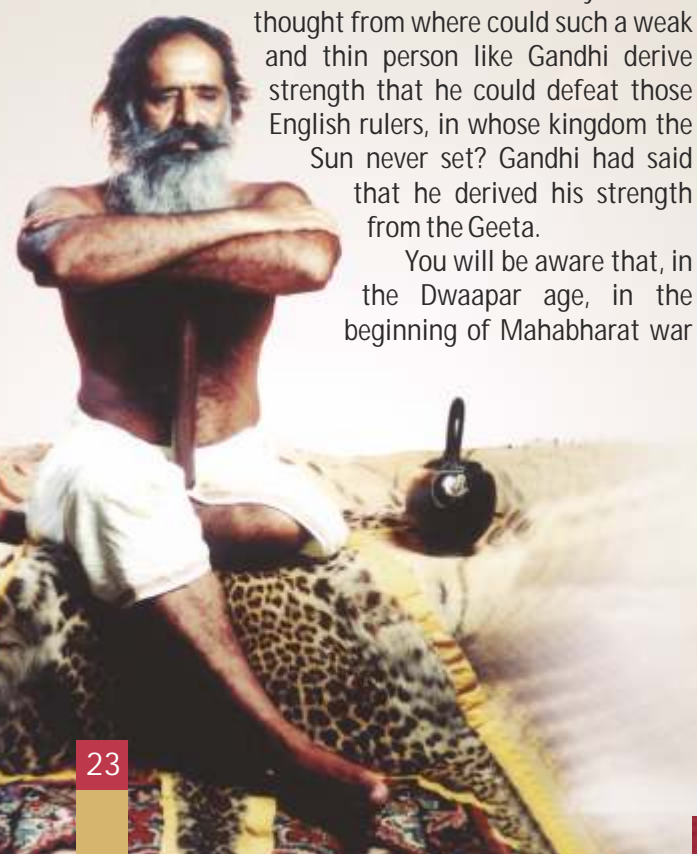
You will be aware that, in the Dwaapar age, in the beginning of Mahabharat war

the awestruck Arjun went and sat in the back of the chariot. It was the divine speech of Shri Krishn that encouraged him to fight with bravery and courage, which ultimately brought about the unity to India.

You might be aware that the people revolted against British Rule during 1857 for the first time in the history of India. Indians revolted against those English rulers who used to hit them with their shoes. Wherever they raised a voice against English rule they were shot dead. Each martyr had one Mantra on his lips – 'Karmanyevadhkaraste Maa Faleshu Kadachan.' It is the right to do one's duty and not expect a reward.

Gradually many patriots were hanged. Mangal Pandey, Veer Savarkar, Khudiram Bose, Sardar Bhagat Singh and many known and unknown patriots were hanged. They all had Geeta in their hands and these words on their lips – 'Vassansi Jirnani Yatha Vihay' means the body is like a cloth. We will change our clothes and return to fight. You cannot kill our soul, 'Nainam Chhindanti Shasrani...'

All the senior leaders who emerged after the independence struggle, each one of them appreciated the Geeta. Lokmanya Tilak wrote a treatise on the Geeta. Nehru delivered lectures on the Geeta. Acharya



Vinoba Bhave has also written a treatise on the Geeta. Aurobindo Ghose also emphasized the uses of the Geeta. Rajarshi Purushottamdas Tandon, Sarvapalli Radhakrishnan had the Geeta in their hands and its verses on their lips.

In 1932-33 the English rulers introduced a separate election procedure for the untouchables under the policy of 'divide and rule' and also proposed to create a separate region by name 'Achhutistan'. Against that Gandhi went to the locality of the untouchable and began cleaning and eating with them saying, "These are our real brothers. Who says they are untouchable?" Not a single scripture says that a human being could ever be untouchable. The Geeta says, 'Mamaivansho Jivloke.' Arjun! A living being is my purest form. How could anyone be untouchable? We are all the children of one God, real brethren. Gradually, Gandhi Ji took everyone with him. The whole of India followed him. The English did not have the courage to touch Gandhi.

Inspired by the Geeta Gandhiji took India on the threshold of independence. As a matter of showing reverence towards Gandhiji, the government printed his photograph on the currency notes but his main message of unity – the Geeta – was totally forgotten. Out of the fear of secularism, political leaders have stopped even taking the name of the Geeta. The Geeta, which inspired the people to achieve unity, enabled independence, proclaimed one God and one religion for the affluent, the poor and people of all levels; the same Geeta today can help India remain free from quarrels, discrimination, feuds, maintain unity and avoid disintegration. Where there is wisdom, there is prosperity.

This way Geeta is also a source of prosperity.

The Geeta is a Scripture of unity. Also, it contains a Mantra of ultimate salvation and prosperity for all beings. According to Geeta even if the worst of an evil person worships Me, he is worthy of being considered a saintly person. Very soon he can become a saint. Who? The same evil person! Therefore, the Geeta does not discriminate between an evil and a saintly person, and does not create different classifications within human beings.

The study of one God is the premise of the Geeta. Socrates, Moses, Mohammed or the religious leaders of the Zoroastrian religion, Zarathustra etc., those who preach sermons in the name God, in a way, are the messengers of the Geeta, because in the era of Geeta the present-day religions did not exist. At that time, there was only one divine dictum to alleviate the suffering of the human masses, and that was – the Geeta! Therefore, by honouring the Geeta, you are accepting initial divine words of the God in its originality.

Today, Indian stands disintegrated. At the time of election, a person of Yadav community would vote for a Yadav, a cobbler for a cobbler or a Brahmin for a Brahmin; each one would be running for the people of their own community. As the people have forgotten the Geeta this mistake is being committed. At one time the English rulers were talking of creating 'Achhutistan' (nation of untouchable) and even these days some political leaders are singing the tune of separatism. This happens only due to the ignorance of true religion. It is because only true religion integrates society, whereas the other systems disintegrate it. The English rulers

used to say, "The communities which are united write the future of the communities which are disintegrated." Hence, the significance of the Geeta should be reinstated, which had been ignored under the illusion of secularism.

Luckily, at the end of this century, during the occasion of the Maha Kumbh, in April 1998 at Haridwar, amidst the presence of lakhs of camps of the monks, crores of devotees, all the Shankracharyas, Maha Mandaleshwars, institutions of the Brahmins and in the presence of 44 world religious leaders, 'World Religious Parliament' proclaimed the Geeta as the only religious scripture for mankind and its treatise the 'Yatharth Geeta' was honoured with the 'Vishwa Gaurav' award. Now, you should have no hesitation in honouring the Geeta. The Geeta is a secular scripture of a secular nation.

Because of its birth in India, a peacock is considered as a national bird of India, the tiger is a national animal as it is found in India; in a similar manner, as the Hindi is being spoken by majority of the population of India, it is a National Language. In the similar manner India should have a National scripture.

If the Geeta comes into wider acceptance through you, your whole prosperity will be restored and glorified. Due to this good effort of yours, you shall be able to earn widespread fame forever. Since the Geeta is the source of all the religions, it has been considered the mother of all religions. Not only it is the inheritance of your ancestors, besides, it is not in opposition to the entire human society of the world.

If, being the noble sons of India, you honour the Geeta as a religious scripture,

you will protect the honour of India and be blessed with unity, prosperity, everlasting strength and peace. Every true son of India expects strong unity of India and this in the true sense is the weapon for maintaining harmony.

Casteism – That has Engulfed Aryan Culture, Hinduism

Casteism – That has Engulfed Aryan Culture, Hinduism

Is casteism a segregation of different communities or steps towards spiritual pursuit? Let's believe that the whole religion is fragmented in four castes. Let us consider that the entire religion is segregated into four Varn and India is considered a spiritual teacher of the world; can you ever initiate any one into your religion? Can you induct any person of other religions or a foreigner into any one of the castes like - Vaishya, Kshatriya or Brahmin? If not, then how could India be considered a spiritual teacher of the world? A guru casts his pupil in his own mould. After that, no difference remains between the Guru and the student. So, can you at least mould anyone? If not, then what kind of world religious teacher are we?

Our ancestors had proclaimed – Aryanize the entire world. That was not mere rhetoric. It spread from here to Europe, South Pole, entire Arabia, the whole of Asia – and it even reached America. The Indian borders stretched up to Altai Mountains. Gizni, Samarkand had been populated by the Indians. Today, you have

shrunk to a minority in India on the issues of touchability, eating, ban on entry in temples by untouchables. The eastern and western parts of Pakistan were both Hindu



domiciles. Even the entire Christian belt consists of Hindus – your own relatives. As you escape from an armed enemy and face an elephant on the way, it is better to get crushed under the feet of an elephant than take refuge in a Jain or Buddhist temple. Well, Lord Buddha and Mahavir were your ancestors! They were Kshatriyas. Casteism (Varn) is universal. How would it change? The followers of Maharshi Dayanand are called Arya Samaji, the followers of Kabir are your brethren. Your population has dwindled down to merely 65 crores. Out of these, 35 crores Harijans have become Buddhist. Today, only 30 crores (less than the population of the Muslims) are spread out in three castes - Vaishya, Kshatriya and Brahmins - what are you left with? They also refuse to recognize and follow your religion and live a life full of hatred and disgust. They are insulting you.

Even today we harp on the same old tune that our religion is the greatest and that people from all the corners of the world are coming to us and we have accepted them within us. But their acceptance within us would have been meaningful only if all of them had chosen to follow our religion. Whoever came converted your brethren within them, divided the lands to create Pakistan and are trying to divide further by converting many to Christianity. There is a proverb - "A poor man with a beautiful wife has many friends." And you call yourself great?

These Kumbh fairs are being organized only in order to eradicate such religious illusions. Everyone should come to the conclusion that this is the true scripture,

this is the only definition of religion and this is the correct process of worship. After that, make efforts to spread its message in far-flung countries; but when all blow their own trumpets and sing their own tunes, how could the ultimate good be achieved?

Therefore, let the learned enlighten us on whether casteism is a step in the spiritual path or segregation of the human beings. Which is that religion that can help every human being to attain eternal peace, ageless life, self-realisation, prosperity in the world and unification with the God? How does the Geeta define casteism? What does Ram Charit Manas call casteism? If you find it difficult to reach any conclusion, please come to the ashram at Shakteshgarh, near Chunar; you are welcome!

Please decide if casteism is a name of a system or a religion. In case it is the name of a system then what is its place in religion? For this, read and listen to the "Yatharth Geeta."



Dharm Messages

Dharm Messages

Swami Shri Adgadanand Ji Maharaj who had arrived from Shri Paramhans Ashram Shaktishgad, Chunar (Mirzapur) proclaimed the Geeta as the only treatise for mankind during the most propitious occasion of Maha Kumbh fair at Nildhara, Chandidwip, Haridwar in 1998 since when the Geeta was first recited, the present-day religions or sects were not in existence. At that time the Geeta was the only religious scripture.

The Geeta is a philosophy to eradicate all your sufferings and a treatise to enable you to perceive God and to realize that a specific system is evolved – focusing your entire dedication to the worship of the Supreme through restraint of the senses, chant His name, consisting two to two and half characters, serving an enlightened divine sage, meditate upon Him and obey His directions. This has been referred to as an ordained action (Karm) in the Geeta; putting it into sacrificial action is the 'Yagya' and the Geeta does not prescribe lighting a pyre and feeding it with sesame seeds, grains and ghee (clarified butter). Those who do anything other than this are, in accordance with Shri Krishn, idiots, insolents and demonic. The "Yagya" of the Geeta is consciously performed.

Maharaj Ji said that social administrators, citing the Geeta, explain that the higher and lower social strata are the creation of the God, but referring to his treatise, the 'Yatharth Geeta' Maharaj Ji challenged that not a single verse of the Geeta differentiates among human beings. The (Varn) castes discussed in

the Geeta are the stages on the path of spiritualism. Each seeker begins at the Shudra level – the bottom rung on the spiritual path. Gradually, he traverses through various levels as - Vaishya, Kshatriya and Brahmin and ultimately after uniting with the Supreme Divine, becomes enlightened saint.

Maharaj Ji explained that untouchability was never practised in India. The way people name their children after the Gods as Ram, Krishn etc., similarly at one point of time, the words such as Brahmin, Kshatriya etc. were decided upon in accordance with their respective professions. As a matter of fact, these are the words referring to activities. Casteism is not a product of the Geeta.

The Geeta is the spiritual scripture of the world. Luckily, it originated in India. Therefore this is the religious scripture to honour Indians as the spiritual teachers of the world. The day the Geeta and its commentary the 'Yatharth Geeta' will be recognised at the national level as the religious scripture, the communal fracas will get quelled forever. There will be no place for communal violence in our life. Millions of rupees being wasted on the ostentatious programmes organized in the name of promoting unity will be saved. An Indian living in any part of the world shall be able to heave a sigh of relief.

You will be relieved of the stigma of being ill-treated as a minority and insulted. Your self-esteem will be restored forever. Hence, grant recognition to the Geeta as a religious scripture.

Dharm Immutable

Dharm Immutable

In recent times, Tamilnadu government has promulgated an ordinance and put a stop on religious conversions, which has not only become a contentious issue only in Tamilnadu, but the whole of India. According to Goswami Tulsidas, other than the 'Truth' there is no other religion.

According to the Geeta there is only religion of the human beings and that is, one's dedication towards the Supreme Soul, following the ordained path of spiritual attainment, realization and unification with the God, than why discriminate? Differentiation could exist within rituals, lifestyle or thoughts, but not within religion.

As a matter of fact, religion is an unchanging realm. In case, someone is converted from Hinduism to Islam or Christianity, would that be called an attainment of some other form of religion? The change of one kind of lifestyle, style of eating to another style of lifestyle or eating cannot be called a change of religion. This way, whether, those who perpetrated sini

ster plot of religious conversions, were religious saints? But no, they were the victims of much bigger sinister scheming.

In fact, following the dictums of an enlightened Guru, who has realized the 'Truth' is religion. The Guru, who is one with the ultimate essence of the Truth, the one who understands the divine dictates and make others realize them. The Vedas, the Geeta, Hazrat Muhammad, Swami Mahavir, Saint Jesus, Mahatma Buddh, Guru Nanak and the great Zoroaster, all have prescribed that one must follow the enlightened Guru. It is a grave mistake to go to the Pandas, ritualistic Pundits or Maulavis to learn what religion is, because, none of these great sages have prescribed to go to them. The latter are merely like the administrators in a school.

The historians equivocally accept that Rigveda is the most ancient scripture of the world, which is a first ever, religious scripture. Having spoken about the first ever religion and knowledge the Vedic sages have declared through 'Purush Sukta' that, only the God is the only ultimate 'Truth' whose essence of divine light activates the entire universe. There is no other way to get immortality, other than, attainment of

the ultimate realization of the truth. The earlier period saints have learnt about the essence of Spiritual Supreme, through meditation. Although, it is omni-present, it's realm is within the heart. Go to the enlightened saints and realize it.

About two thousand years ago, the great sage, Jesus had also said it, which was later compiled as 'Bible' by his disciples and that declares that, the God is one and He could be realized within oneself. 'Come to me; you too would be called children of the God.' The meaning of 'come to me' means attaining the height of spiritual enlightenment, where the great sage dwells. Seclusion, continual meditation, confession for the mistakes committed in the past, are the modes of attaining it. It is explicitly clear what Jesus said was also told by the Veda and the Geeta.

Hazrat Muhammad has highlighted this Supreme Essence around four hundred years ago in the holy Koran, which has been prescribed by the Veda and the Geeta, that, 'La-Ilah Illilillah' meaning there is none worthy of worship other than Allah (the Supreme Being). Allah dwells within the heart. 'Don't cause anguish to the heart, as it is the house of the God.' Looking for his own essence in every being, he had prescribed not to pluck away green grass, kill any living being or trouble the soul of any living being. Those who follow such this path and worship, attain the grace of Allah. The method of attainment of the blessings of the God is to take recourse of some enlightened sage. Following the dictates of such a sage, you can realize the essence of the God within you, by discarding the worldly attachments and steadfast meditation. This proves that, the dictums of

prophet Mohammed were in no way different to the dictates of the Vedas and the Geeta. Lord Krishn has proclaimed in the Geeta – an essence of the Vedas – the similar spiritual knowledge has been expressed through different languages at various places in the world. The truth and spiritual techniques described by the Vedas and the Geeta, have been expressed by different sages, in various regional languages. God has given a similar kind of inspiration within the heart of those spiritual seekers.

There could be two different kinds of lifestyles, school of thoughts, dressing styles or languages, but there cannot be different kinds of spiritual meditation techniques, each one helps to lead on the path of spiritual realization of that immortal Supreme Spiritual Essence. It is like there could be different shops, with different kind of signboard and logo or trademarks, but each one selling the clothes. In the similar manner, each religious sect prescribes the path of realization of the same immortal being. These are similar to the signs of the different sects of the Gurus. When a number of disciples of some Guru grow exponentially, the following of that Guru takes a form of a sect or a religion.

Through a passage of time, in every religious sect, the true sage or the spiritual followers become insignificant and the sectarian order takes precedence, which later turns out similar to a trademark and gives up its true essence. In this way, different kinds of illusions and narrow-minded thoughts get into vogue.

Just think, the worshipped deity of all the religions is One, who is omni-present.

This everlasting spiritual essence is only one. Devotion towards the true and enlightened saints, who are the true messengers or angels, spiritually enlightened beings, is the perfect way to search for the essence of the Supreme Divine. There is only one method of separating from the natural forces and unite with the God. Enabling a mortal being to have life, attainment of heaven in place of realm of sorrow is the basic aim of all the religions. Its attainment quells all kinds of physical wants. The method by which, attainment of the everlasting realm of the spiritual essence, which is unchangeable, heavenly and beyond the death and time becomes possible, is a true religion. As matter of fact, pursuing the spiritual immortality, which was, will and is always and remain devoted to its meditation is a true 'religion'. On this spiritual path someone is on the initial stage, someone is on the mid-path, while some other could be close to attainment. How could these be differentiated as different religions? Why to discriminate? What to oppose?

A temple, mosque, gurudwara or a church, are the places of worship of he God. These are the domains of the God, spiritual educational institutes, divine schools. If, on these places, it is not taught what is God, where does He dwell, and how could one attain Him, the aim of establishing them gets destroyed. Such places, with passage of time, would give birth to some kind of illusions in the name of religion. The religious institutions, where true answers to the above questions are not given, they turn out to be schools where education is not imparted. Such temples, where the main aim is to worship ritualistically and

distribute prasad move away from the great aim behind their establishment. Those who thrive and earn their living by erecting walls of religious segregation don't the true essence of spirituality and true religion. Mutual distrust and quarrels have been borne out of not understanding the true essence of the religious scriptures. As soon as such a religious scripture is made available, all the religious get merged into one.

Literary Section

Literary Section

Whenever virtuous tendencies have been eliminated in the world, and nefarious tendencies have augmented within the minds of humanity, great divine prophets have been incarnated in the world. Such great sages have alleviated human beings from satanic tendencies and brought them on the path to the attainment of salvation. These great sages are incarnated as Ram, Krishn, Buddha, Mahavir, Eknath, Kabir etc. They commended the path of attainment of freedom for all human beings. In the present times, reverend Swami Shri Paramhans Adgadanand Ji is one of such enlightened saints of this caliber.

Shri Paramhans Adgadanand Ji is the pupil of Yogiraj Yug Pitamah Reverend Swami Shri Paramanand Paramhans Ji. Swami Shri Adgadanand Ji is above all the

bindings of caste or faith, space and time; and has conquered over worldly desires, anger, greed and illusion. Free from social or traditional pretence, he is an enlightened sage who is enlightened enough to perceive beyond the boundaries of time-scale and is a divinity personified.

The spiritual life of the Swamiji began at Anusuiya ashram under the guidance of Swami Shri Paramhans Paramanand Ji. Having attained divine knowledge, in accordance with the Divine dictates he began explaining the process of attainment of salvation to the people. In order to free society from the clutches of misleading religion rituals, Swamiji compiled a book - 'Shanka Samadhan' (Doubts and clarifications). In this book, Swamiji has resolved the prevailing pretentious rituals by giving references of the discourses of the great saints and sages as well as citing the dictates of the Geeta, the Ramayan and the Puran.

Although thousands of learned persons have tried to write commentaries on the Geeta, none has been able to properly explain the objective of Shri Krishn, as in order to understand the purpose of the Yogeshwar Shri Krishn one will have to reach His level. Only through continuous



pursuit of the path of spirituality can one reach that spiritual state. Swami Shri Adgadanand Ji today belongs to such a spiritual state (the spiritual state of Yogeshwar Shri Krishn). In his book, the 'Yatharth Geeta', Swami Ji has deftly explained the purpose of Shri Krishn's divine speech – the Geeta.

In his book 'Jivanadarsh Evam Atmanubhooti' (Ideals Life and Self-Realisation) Swami Ji has compiled the biographical account and spiritual experiences as well as discourses by his revered Guru Swami Shri Pramanand Ji.

The book – 'Ang Kyon Phadakte Hai Kya Kahte Hai' (Why do Body Parts Vibrate And What do they Say?) - spiritually analyses why do various parts of our body vibrate and what do such vibrations indicate.

'Anchhuye Prashna' or 'Unexplained Questions' – In this book, Swami Ji has taken up such questions, which have not come to the notice of the society. Besides, clarification has been provided on the subjects related with Dhyan (meditation), Hath Yoga, Chakra Bhedan and Yoga etc. and guidance has been provided to the disillusioned masses.

'Eklavya Ka Angutha' (Eklavya's Thumb) : The difference within learning, Guru and a virtuous Guru has been explained in this book. A teacher teaches the art of living in a society, whereas, a virtuous Guru enables enlightenment of the supreme essence with spiritual prosperity and attainment of the highest state of spiritual realm.

'Shodashopchar Poojan Paddhati' : This book explains that establishing one's devotion in one God, and teaching to meditate upon one God is a religious ritual.

The book - 'Pranayam' - explains the actual nature of Pranayam.

According to 'Yogshastriya Pranayam' When the inhalation, exhalation becomes regulated with the practice of Yam, Niyam and Asan. It becomes tranquil, then it becomes Pranayam. There is nothing like Pranayam separate from it. It is a state of yogic contemplation. This book contains the elaboration of this point.

According to 'Yogshastriya Pranayam' of Maharshi Patanjali, yog is direct perception. It can not be expressed through words or in black and white. The devotee can understand it only by following the practical path and can know the real intent of the Maharshi.

In the 'Yatharth Geeta Ke Akarshan' the booklet all the religious and spiritual questions have been resolved in the light of Geeta.

Shri Jiten Choksey, hailing from a reputed Jain family has organized the publication of the books of Swami Ji, in Indian as well as certain foreign languages. Audio cassettes have also been prepared based on the 'Yatharth Geeta' and distributed in many languages. Audio cassette of the discourses in the divine speech of Swami Ji has also been produced. He has undertaken all this work with the intention of spreading the words of Swami Ji in every home, so that the salvation of all the living beings of this universe can be attained.

Should a National Scripture Be Defined?

Should a National Scripture Be Defined?

Sir,

In the present times the roots of all the problems of the nation are entrenched within religion somewhere. Religious illusions have shaken the conscience of the entire country; paths have been twisted. At one place bricks were laid to construct a temple, whereas on the other side a mosque has been erected. The law of the land surrenders to the religious fervour, saying, "This is a religious matter." Encroachments, terrorism and cold-blooded massacre are taking place in the name of the religion. Demands for a separate nation are also being voiced. The efforts of selfless and patriotic leaders engaged wholeheartedly in the development of the nation are getting wasted following such secular misgivings. In such circumstances, why not solve the riddle of religion?

Many thousands of years ago before the era of Lord Ram, Vedic sages as a result of severe penance and extreme spiritual pursuits created an image of one God and strove to preserve that knowledge in the hearts of their pupils by establishing schools amidst the forests of India. The same knowledge was reiterated in a proper manner by Shri Krishn more than five thousand years ago through the Geeta. They had said that a soul (Atma) is the Truth and all else is absolutely mortal and a nonentity. This message was addressed to entire humanity. The greatest sages and saints of the world adopted that message in its original form and presented it through the respective languages of the countries and regions. Ahurmazda, God, Allah signify the one and same Almighty. Therefore, the Geeta is the mother of all the religions of the world, India is the religious teacher of the world and all the others are its disciples. The Jain literature, Buddhist verses, Granth Sahib, Ram Charit Manas and the discourses by various saints are just the repetition of the tenets of the Geeta.

Religion is one of the process of worship of that one God. Therefore, those who are shouting in the name of secularism are



completely engulfed by illusion, because in the condition of more than one religion only discussion in favour of one or against the other can crop up.

Earlier, all the scriptures were in oral form and the pupils were traditionally asked to memorise them and books were nonexistent then. About 5000 years ago the great sage Ved Vyas converted those branches of knowledge – the scriptures into text form. Compilation of the four Vedas, Mahabharat, Bhagwat, Geeta etc. important volumes of knowledge are his creation. He wrote treatises on physical and metaphysical concepts, but didn't call them religious scriptures. He neither described the Vedas as a religious treatise nor recognised any other volume as a spiritual or religious treatise. However, while commenting on the Geeta he said, "Geeta Sugeeta Kartvya Ki Manyaih Shastravistraih, Ya Swayam Padmnabhsya Mukh Padmawinisruta", "The Geeta is worth placing in the heart after a deep study, as it contains the words pronounced by the Supreme Divine Himself." Now a question arises, what is the need to think of preserving other volumes of knowledge? Hence, the Geeta is his religious treatise. The entire spirituality of India and the process of attainment of self-realisation have been clearly narrated in the Geeta.

The Geeta is meant for the common people. When it came into existence, the present-day sects or religions were not in existence. The Geeta provided solace in the social or religious turmoil of that era. The questions posed by Arjun are, in fact, the questions of every human being. Therefore, the Geeta provides an eternal code of

conduct for everyone; this is the legacy of our earliest saints, this is a treasure of knowledge of the Aryan culture and a basic philosophy of the Sanatan Dharma (Universal Religion). This truth has remained absolutely unchanged in the past thousands of years and will not change in the future. It is a matter of pleasure that, during the last Maha Kumbh of the last century held at Haridwar, the gathered religious leaders unanimously recognised Shrimad Bhagwad Geeta as a religious scripture and the 'Yatharth Geeta' provides its proper definition. This should be recognized as a religious treatise. The Geeta is a philosophy for mankind that eradicates the reasons for suffering and complex anguish embedded within their subconscious minds and provides everlasting happiness. This has been spoken addressing every human being: 'come to my refuge having received the rare human body, although it is devoid of happiness and subject to mortality' Hence, the Geeta is for a person desirous of attaining eternal peace.

The Geeta is a treatise of unity, brotherhood and nationality. It proclaims that God is one, the process of His realisation is one, the fervour on its path is one and the result of all these is one; that is the realisation – the perception of the Supreme Divine, ultimate salvation and attainment of ageless life. If you want to see united India adopt the commentary on the Geeta – the 'Yatharth Geeta'— then let it reach the hands of every human being. As soon as a religious scripture is made available, the humanity would find solace. Nobody, then, will be able to convert

Indians to Islam or Christianity. Nobody will be able to convert religiously. Everyone from huts to palaces will look at each other as the children of one God.

The Geeta does not belong only to Hindus, because in Hindu society, the worship of Saraswati for the Brahmins, Durga for the Kshatriya, Laxmi for the Vaishyas and Vandevi for the Shudras have been prescribed but the Geeta does not talk of all these deities. There is no mention of the word like 'Hindu' in it. The Geeta is free from the conservative thought that divides men from men. The advocates of social orders call casteism the creation of the God, but incessant deep study of the 'Yatharth Geeta' is a challenge to them because not a single verse of the Geeta can create a chasm in humanity. According to Shri Krishn, every human being is the purest form of the Supreme Divine. Despite such specific proclamation, thoughts of untouchability, high and low castes, down trodden and Harijans prevail in India. The creation of reservation for scheduled caste and tribes, Adivasi, Dalits etc. are but black marks of the stigma smeared on the face of the majority masses, which in a way is an insult to humanity and a wedge splitting humanity. You should provide reservation, but for those who have been suffering for centuries from blatant poverty. If you want to remove the stigma of ill-luck from their lives, want to perceive God in the right perspective and wipe the ever-flowing tears of the poor masses and alleviate their sufferings and establish a spirit of brotherhood on this earth, promote the Geeta and its commentary the 'Yatharth Geeta'.

The Geeta is the spiritual scripture of the world. Luckily it came into being in India; therefore, this is the scripture of the Indians, which has made them the world spiritual teacher. The day the Geeta is recognized at the national level, as a religious scripture, the religious diversity will be totally eradicated from India. There will be no place for inter-secular feuds; millions of rupees being wasted on different ostentatious programmes in the name of unity will be saved; spirituality will prevail in full bloom; an Indian living in any part of the world will be able to heave a sigh of relief; the stigma from the face of the people of higher castes living as a minority within their nation will be removed. Therefore, by according honour to the Geeta and making it available to the masses becomes a part of the movement to re-establish the esteem of India as the flag-bearer of true religion and the world spiritual teacher. Keeping alive the tradition of writing in indelible script on the surface of time, act in such a manner that the world should always remember you as a person of this era.

Many of the forecasts of Nostradamus might seem baseless, but his forecast worth noting is that, out of the grim situation of warfare and degradation of moral values, India will provide a meaning to religion, which will help to restore peace in the world. Luckily, religious leaders have already proclaimed the religious scripture and its definition; therefore, get at least three editions of the 'Yatharth Geeta' by learned persons and having accepted it, spread it among the masses as the true definition of religion.

Formulae of Unity

Formulae of Unity

These days India (a world spiritual teacher) does not have any scripture; India is devoid of a religious scripture. We are in need of such a scripture, which can provide definite direction to us. As a matter of fact which is our religious scripture? There were many theses that have been written by many learned saints (such as - Parashar, Manu, Yagyavalkya etc., and there have been hundreds such theses. Out of these, there were around twenty scriptures) which became law-books in various states at different times. In these states, where out of an average of around 50,000 citizens some 500 to 1000 citizens were compelled to remain illiterate, these rules were imposed; because if the citizens began think, they would create innumerable questions for those ruling them. Most of the restrictions on these treatises were undesirable. Strict prohibition was imposed on studying them. The learned were also prohibited from showing these books to the others! It was suggested that such books could be only shown to the one who was aware of all the rituals ranging from the conception to cremation ceremonies and perform religious rituals; but first that person should be tested and then only the books could be shown to them. The scriptures were written for us but we were forbidden from reading them.

After getting political freedom, education was made freely available to the masses; the people began to understand. It is because of this reason that today, no learned or a religious preacher has courage to proclaim those theses as religious scriptures. This way, India has remained without any spiritual treatise for over 2000 years. More than six billion people on this earth are without any religious scripture. There is not a single treatise, there are no unified rules, which could unite them. It is easy to say that the Veda is the scripture or Sankhya Upanishads or Nyaay, Vaisheshik or Mimansa - these six scriptures are available to the Hindus but the masses have not seen them till date, neither have they tried to understand them. Now this is the time to ask



the religious Pundits what is a religious scripture? Now the memoirs (Smriti) are no more available. Hardly anyone would be able to reply to this question.

When the religious scriptures were not seen and were not available, because many were not deserving, the masses followed the saints. The followers of Kabir were known as the Kabir Panthi, while the followers of Nanak were called Nanak Panthi, the followers of Dayanand were Arya Samaji, Varakaris were the followers of Gyaneshwar. There were many followers and many sects. The floodgates of various religious faiths had opened up. However, if only one religious scripture was available, nobody could have created any other sect in the spiritual path, despite great efforts. Why would that be created if it were not possible? One has to give up the worldly passions and take refuge of the Supreme Being. When there is only one benevolent God, then why should there be so many different ways to realise Him? There is only one method of realising Him - that is to conserve the carnal senses, which are attracted by many worldly desires and guide them towards the attainment of the divinity. How could these be restrained? - The name of its method is Yoga, one has to understand only this process of spirituality; this is worship and that is the Yagya (sacrificial action) and to put it into action is Karm (performance of ordained action). There is only one treatise explaining religion in such a simple, definite, orderly, complete and omnipresent explanation; and that is the Geeta.

Thousands of years ago and even today, the Geeta expounded by Yogeshwar Shri Krishn is your religious treatise. Before that, the Vedas comprised the primary spiritual

literature. The synopsis of the Vedas is the Upanishads and the essence of the Upanishads is the Geeta. Hence, it is your utmost responsibility to make the Geeta the religious scripture, reach every home. Although no scripture contains the word - 'Hindu', many sects have been created around this name. Everyone is talking about 'Hinduism' but hardly anybody knows the meaning of the word 'Hindu.' Similarly the government, in the name of secularism, is striving to provide a comfortable administration to the citizens. When there is only one religion, what kind of secularism could exist? Only in view of more than one religion a question could crop up. Leaving aside the search for utmost happiness, if the government is solely engaged in increasing agricultural yield, the people of the country can never be united. When the whole of society is disintegrating if you try to enhance the prosperity of each individual section of society, your efforts will never get the desired results. It is because the key to uniting the people lies in religion and that is not given to the people. Because of this reason, the meaning of the word 'Hindu' is simple overcrowding, whereas this is the country of the origin of religion. Your religious scripture is just intact; what you need is to understand it properly.

If only the learned politicians and the well-wishers of the Hinduism make a presentation of a religious scripture and in the form of a religious scripture accept the Geeta, the people will be able to receive a proper definition of religion. A population of sixty to seventy crores will be benefited and they will get a right direction. The basic reason for their disintegration will get abolished. Hatred within the communities

will get eliminated. Different sects are currently demanding separate recognition – all that will come to an end and whoever will be able to provide a direction in such a manner will be called a legendary person of the era. This society would become secure for thousands of years to come and the name of the person will become immortal. The world will get a true message.

Therefore, whether it is a king or a queen, Vajpayee Ji or a grandfather – theirs and ours is one duty; and that is to do this much work in the next four to five years. The tomorrow never comes. Just begin today and build up the foundation in the next ten days. Place this question in parliament, and ask as many questions as possible to find out which is our true religious scripture. If you review the texts of all the religions, you would realise that nobody has any other religious scripture as an alternative to the Geeta. Many of your ancestors have sacrificed their lives for the protection of this religion and the country. Now you don't have to lay down your life. You have to strive to spread these thoughts in all the homes of the country.

What is a scripture? What is religion? How could it be defined in the least possible words? What is the procedure for following it? From where could one begin? – The Geeta is the complete treatise to answer such questions. The basic essence of the Geeta is described in the 'Yatharth Geeta'. Besides this, many other obstacles have been raised in the name of religion; such as – religious attitudes towards cows, ritual of Sati, Casteism – an effort has been made to answer all such questions through five to six small booklets. That will help a person to understand the obstacles and think about them.

It is worth considering that Muslims make a child of ten to twelve years memorise the Koran (Hafiz). The Christians too make the people memorize the Bible by reading every day one page in prayers, but look at our bad luck and absence of far-sightedness that our religious leaders that nobody can read the religious scriptures.

In place of a proper religious scripture, many obnoxious rituals and systems have been thrust upon our brains in the name of religion during the last thousands of years. The ancient legends and the Purans describing the stark differences between hell and heaven have shattered the confidence of the masses. In order to eradicate such evil effect from the minds of the people if a time slot of ten to twenty minutes is not spared on the government-run broadcasting media, the desired reforms will not be possible. The day these broadcasts are going to vibrate the hearts of the people, the people will become united, hatred will get eradicated, and those who have given up the Hindu religion will return to its fold and this way India would be able to regain her lost honour. Just think before spreading its message begins.

Yes, do not attempt to spread it yourself. The Geeta is the divine speech of Yogeshwar Shri Krishn. He has prescribed in the Geeta that, only a rare person knows the scripture and only a rare person reads it under his guidance. Therefore such a knowledge must be transferred under the guidance of some great saint. The Geeta cannot be understood merely on the basis of educational qualifications. It is because the linguist would talk on the basis of 'written text', whereas the great saints would speak on the basis of 'personal perception'. Therefore, it is very much essential that direction should be received from some great saint.

The Geeta : The Real Manu Smriti

The Geeta : The Real Manu Smriti

The Geeta got manifested even before the advent of Maharaj Manu, the first ancestor of mankind "Imam Vivaswate Yogam Proktawanhamvyayam" (Geeta, 4/1) O Arjun! I passed on this eternal yog to Sun in the begining of aeon (Kalp), Sun passed it on to Manu. Manu on hearing it retained it in his memory because it can be stored in the enambers of mind alone. Manu further passed it on to kind Ikshwaku. Rajarshis knew it from Ikshwaku. After this momentous time this eternal yog disappeared from this earth. In the begining there used to be the tradition of telling and hearing any thing. Nobody could imagin that things could be retain also. Manu Maharaj retained it in the enambers of his mind and thus the tradition of Smrities started thus we see that the Geeta and the knowledge propounded by the Geeta is nothing but Manu Smrities, pure and undefiled.

Lord Sri Krishna says, O Arjun! I am going to tell the same ancient yog. You are my dear devotee and bosom friend. Arjun was very intelligent and true claimant. He

put a series of questions after questions. He pointed out to him that He (Lord Krishna) was born lately in his age and Sun was born long long ago so how can I believe that you alone passed it on to Sun?

He put twenty to twenty five such question to Him. By the end of the Geeta all his questions exhausted. Then Lord Krishna himself raised such questions which Arjun could not raise and which where for his well-being and resolved then too. At last the Lord said, "O Arjun! Did you listen to my preachings with close concentration? Has your nescience borne of attachments gone?" Arjun replied,

"Nastomohah Smritirlabdha
Twatprasadanmayachyut,

Isthitoasmigatsandehah Karishye
Vachanam Tawa." (Geeta, 18/73)

Lord! All my attachments have been pulled down. I have regained the original memory. I have not only listened but retained whatever you said into the chambers of mind. I shall obey and follow your instructions and would join the battle.

He picked up his bow and the battle was fought which was won by him. Thereafter the true empire of religion was established and the Geeta emerged as the sole religious scripture. Today the same Geeta is available to us with all its prestine glory.

The Geeta is your first religious scripture it is the same Manu Smriti which Arjun stored in his memory. Manu had before him two works : one the Geeta which he received from his father; secondly the Ved which descended before Manu. There was no other work which appeared during the period of Manu. Since there was no system

for writing any thing in the absence of pen and paper, so people used to listen to whatever was told to them and they used to store the knowledge in their memory. Manu Maharaj, the first man of the mankind, the first person from whom the men were born called the Vedas, the Shruti and named the Geeta as Smriti and placed it on a hire pedestal.

The Geeta is Manu Smriti. Lord Sri Krishna said,

"Iti Guhyatamam Sastramidmuktam Mayanagh." (Geeta, 15/20)

O Arun! This most secret Shastra has been narrated by me. These words of Yogeshwar Sri Krishna are in themselves perfect Shastra. There is no other scripture, no other Smriti. A number of Smritis which are popular today in the society were written under patronage of some or other kings for controlling the reins of the rule of their kingdom and hence they raised the walls of higher and lower castes, so called Manu Smriti published in the name of Manu, does not portray the age of Manu.

The original Manu Smriti propounds only one God and takes Him to be the ultimate truth, it leads us to ultimate merges with It. On the other hand the Smritis which are available today do not even refer even the name of God, nor do they throw light on the techniques of attaining God. They are confined upto the reservation of heaven. They support only such things which do not exist, 'Na Asti' There is no reference at all of the ultimate existence in them.



Is Hindutva the name of any way of life ?

Is Hindutva the name of any way of life ?

The constitutional bench of the supreme court of India delivered a judgement on Nov. 11, 1995 that Hindutva is a way of life of Indians. Some senior political leaders also from time to time go on expressing such an opinion. This very year (2005) some persons from India went to Germany to take part in the German Book Fair. They were shocked to see separate places of worship for Christians, Jews, Parsis and Muslims at the airport but there was no place of worship fixed for Hindus.

It is a truth that your Acharyas did not allow your religions to move abroad. They had banned to cross the seas, so how could they be expected to allow religion to move foreign countries? What ever is popular in the name of religion among the Hindus was called by Swami Vivekanandji a way of life what wrong has he said? Whatever is prevalent here in the name of religion, it is nothing but a style of living. The society is divided here into four Varna! Who should go to the temple and who should not, who should take good food and who should not, who should wear what kind of cloths, who should occupy higher positions and who should not; who should sleep on the floor.

What is it? Is it not the way of life? It is not this and what it is?

System of living have been changing from time to time, from countries to countries and from situation to situation, where as religion is unchangable on the one hand we find the worldly system of living and on the other hand we find a system leading to the attainment of God. How the two can be compared? Why are you sighing for placing a way of life equal to religion? If it is mere a style of living, then why do you worry to match it with religion?

The then Acharya did not allow the real and genuine form of religion to reach the common Indian masses. By writting the books of Smritis and associations them with the names of Mahapurushas (sages) declared the style of living as real Dharma, which was presented before the sentimental people for controlling the administration and social organisations. The common people came to understand this to be real religion. Education was restricted and the law-givers kept concealed such Smrities. In these Smrities it is recorded that only those could read them who knew the Mantra right from the

conception to the funeral pyre. It was not enough to be a Brahmin to read them, most of the Brahmins also were not acquainted with them.

Those Smrities had laid down that leading a caste life was religion, violation of such a system was irreligious, they had laid down that a Shudra should not enter any temple, he should not wear clothes even on the occasions of marriage above his waist, he should never take the cow milk. If he broke the rule, he was bound to go to hell after death. The Brahmins had monopolised education and teaching jobs only Brahmins could get the posts of Ministers. Even justice could be dispensed with only with the counsels of Brahmins. The Brahmins presided over Dharma also. Now such rules and regulations of the states are overruled. Nobody now obeys them. Now crores of persons are here to challenge the system. If it is so then why the tradition of calling this system as religion should not be corrected and dropped.

Why should we not identify the genuine form of religion and take it to every man here and abroad. For doing this the religion is to be first liberated from the clutches of such Dharmacharyas (religious and professional priests) who have kept religion in their strangle holds.

The genuine religion was safe with such Mahapurushas who remained, absorbed in contemplations in desolate forests. The religion was safe with them and is still safe with them.

One should try to gather from them the real meaning of Dharma and it should be circulated to one and all. Even in Christian, Jewish and Islamic countries, you can find space. First you present your definition of Dharma.

Dharma is never created or carved out. It is transcendental and Sui Generis. Srimadbhagvadgeeta sprang out from the holy lips of the God himself and hence is the real religious scripture. It is your obligation to take it to every man.

A number of recognised commentaries on the Geeta have been appearing from time to time all of them have attempted to approach from different angles this religious scripture. All of them have their own utility and beauty but despite them the millions of the religious conversion of Hindus are taking place. Under such conditions such a commentary of Geeta is urgently needed which could provide solid assurance to persons from cottages to castles, from higher to lower castes, from poor to the rich. A commentary which is spontaneous, easy and never manipulated. It should express the same sense which Lord Krishna has while delivering the Geeta.

Such an easily comprehensible and convincing interpretation is present in the form of the Yatharth Geeta presented by Swami Sri Adgadanand Ji for absorbing the quintessence of the Geeta.

Dharma inspires you to surrender before God will all your mind, words and actions when the surrender becomes perfect, the Supreme being Himself starts leading you, guiding you and introducing you to Sadgurus. After the Sadguru becomes available the path becomes smooth, instructions start occurring. Nobody can provide religious solutions merely by collecting informations and by the tricks of language and skills intelligence. Generally it is seen that faith in God diminishes in the absence of the Mahapurushas in the societies. It is on account of intellectus decession alone that wooden customs and

systems masquerade as religion. The society becomes athiest in the absence of the Sadgurus. Man is a faithful creature, tortured by situations, he seeks God. The fake religious leaders go on presenting before them such thing or other even during the days of Lord Sri Krishna India was locked in ill custons and systems. The Lord removed them at that time.

Today like those days India is fumbling in dark without any scripture. In the absence of a scripture he runs the risk of believing what ever is told to him. Millions of gods, millions of Mantras, millions of system of worship are present before the faithful men. The descendance of Rishis are moving on the street without any goal before them, without any help from right directions.

The Geeta is your best Religious Scripture. It is the ancient religious scripture, the devine voice of the Supreme Being and is the heirloom received from Maharaj Manu which he stored in his mind. So Manu Smriti itself is Geeta.

In the presence of the Geeta communalism, confusions, diffence of opinions, feelings of untouchability, caste superior or inferiorities can never take place it is so because the Geeta recognises every one holy and the son of immortality.

According to the Geeta only the Supreme Being is the ultimate truth, the eternal being, present is every particle of the world. He surveys all and hears all we entertain desires but He preconceives them. Religion is nothing but our total surrender to one ultimate entity and to retain him in our hearts with complete faith those who believe in him are Theists and hence Aryans.

All our actions which we perform with faith in God are the actions of an Arya and

the manifestation of the Aryan culture. Seeing God touching Him, entering into his realm and getting establishes their and acquainting with His glories is Aryan techniques. The Geeta contains such Aryan techniques.

The chanting of own is the beging of the Aryan techniques. It is blunder to take the style of living as Dharma. It is to be corrected.

On account of the Aryan techniques the ancient name Arya came into prevalence. Later on it was named as Sanatan because the soul is everlasting. After the lapse of millions of years, it came to be known as Hindus. 'Hridaya' plus 'Indus' equal to 'Hindus' (Ya Nisha Sarvabhutanam) the dim light of God is ever present in the nocturnal world, so the name Hindu came into being on account of the gap of time. But all the three mean the same God is ever present in the realm heart even during the darkness of the world.

Azmte Yatharth Geeta

Azmte Yatharth Geeta

(Glories of the Yatharth Geeta)

I most reverentially submit that who ever studies and absorb Yatharth Geeta, he would only, countenance with truth and convey essence.

Yatharth Geeta scripture delineating the tussles of life and the winners and loser of it.

The Yatharth Geeta conveniently places a man in such a habitation where he could enjoy the fruits and benediction and begifted with an eye for identifying the truth.

If any one goes through the Yatharth Geeta the roses of his desires would bloom. The wounds of hearts would get cured and the signal of right path are traced out.

It endows with knowledge and the indescrible light of God. On reading Yatharth Geeta the spirit stands reassured.

It contains lessons for devotion, meditation, knowledge and solves the riddles of life. You would find in it the solutions of all your troubles.

Your doubts would be resolved, you would attain your path if you go through Yatharth Geeta and follow its teachings. It would lead to the realm of God.

You would know the nature of Truth, you would receive intimations of it. You would get the path which leads to the ultimate goal. If you desire to meet Him, you would attain Him. After reading and delving deep into pages of Yatharth Geeta.

- Munir Baksha 'Aalam'

Spiritual Literatures by Swami Shri Adgadanand

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Books	: Language
Yatharth Geeta	
Indian Languages	: Hindi, Marathi, Gujrati, Punjabi, Bengali, Urdu, Telugu, Malayalam, Kannada, Nepali, Tamil
Foreign Languages	: English, German, French, Spanish and Italian.
Shanka Samadhan	: Hindi, Gujrati and Marathi
Jivanadarsh Evam Atmanubhooti	: Hindi, Gujrati and Marathi, English
Why do the Body Parts	
Vibrate? What do They Say?	: Hindi, Gujrati and English
Anchhuye Prashna	: Hindi, Gujrati
Eklavya ka Angutha	: Hindi and Marathi
Bhajan Kiska Karen	: Hindi, Gujrati and Marathi
Shodashopchar Pujan Paddhati	: Hindi and Marathi
Pranayam	: Hindi and English

Introduction to Cassettes

Audio CD's (Mp3) :

Yatharth Geeta : Total (18 Chapters)
Hindi, English, Marathi and Gujarati

Amrutvani : Hindi

Audio Cassettes :

Yatharth Geeta : Total (18 Chapters)
Hindi, English, Marathi and Gujarati

Guruvandana : Hindi



Introducing The Cassetts Amrit Vani - Vol. 1 to 55

Introducing The Cassetts Amrit Vani - Vol. 1 to 55

(Collection of Immortal Words of Sri Swami Ji Maharaj)

Vol. 1, Side A - 1. Naihar Dag Lagal Mori Chunri

2. Balam Raur Desva Main Chunri Bikay

Consciousness has been likened here with Chunari (lady's wear which is dotted with multi-colours and look like mosaic) the divine tendency of consciousness which leads to God, is the gift of Sadguru. Such a consciousness gradually absorbs the impact of God, His glories become the discernible. The light of the Moon and Sun fade before it. This is a devotional song depicting practical spiritual steps which a devotee undertakes.

Vol. 1, Side B - 1. Sadguru Gyan Badariya Barse

The knowledge of Sadguru rains like clouds. It rains in the hearts of those devotees where the spiritual awakening has begun, it rains in the firmament of

consciousness of such devotees who are engaged in the yogic practices.

Vol. 1, Side B - 2. Shabda Sou Priti Kare So Pave

Shabda or word is nothing but the voice of God, it is a scenario which might materialise even from void and might appear like symbol too. The proper grasp of it and translating it into action is the secret of Sadhana. Shabda or word is the fountain-spring of the spiritual awakening.

Vol. 2, Side A - 1. Adgad Mat Hai Puro Ka

The path of spiritual practice is very arduous, full of thorns, it is like moving on the edge of any sword. Only those who are perfect and genuine alone can move on it. Cowards are of no use here. It contains the code of conduct for true devotees.

Vol. 2, Side A - 2. Bahuri Na Aihen Koi Shooron Ke Maidan Mein

Conflicts and quarrels are very common in this world but nobody comes out of it with flying colours and eternal victory. But yog-sadhana is such a spiritual conflict which guarantees eternal victory, nobody is looser



in this eternal battle. He becomes free from the cycles of birth and rebirth.

Vol. 2, Side B - Chhavo Chhavo Re Fakir Gagan Kuti

Sky is known as void. Mind which is free from the thought-waves attains capability to stay erect in void; gradually then divine help become available for inavating it to stay there. It does not like to climb down from it. He becomes free from the anxieties of birth and rebirth.

Vol. 3, Side A - 1. Tavan Ghar Chetihen Re Mere Bhai

This is a devotional song spiring to get entry in that house where the fears of birth and death get rooted out. The goddess of Lakshmi appears for service. The immortal state is attained. The song records all the glories which the devotee receives after the spiritual attainment.

Vol. 3, Side A - 2. Ka Kahe Kaise Kahe Ke Patiayi

The Supreme Being is indescribable and beyond perception. He is like a flower, under the petals of which mind like a bee is covered, the moment its touches it. Only God remains ultimately. This song depicts the state of attainment.

Vol. 3, Side B - Sai Ke Sang Sasur.....

At first the devotee gets the company of Sai or God, thereafter He is gifted with the perception of his true self. The present song records how the spiritual practices advanced further? What obstacles were encountered and what was the achievement?

Vol. 4, Side A - Bhajan Kiska Kaise Kare? (Whom to worship, how and why to worship?)

Now-a-days we find array of gods so we have to think whom to worship, how to worship and why to worship. Human beings are imperfect, Bhajan makes them perfect. One should worship one God for the attainment of which Sadguru is needed for the spiritual awakening and patronage when the entry is achieved only God ultimately remains.

Vol. 5, Side A - 1. Santo! Jagat Nind Na Kije

Here is a caution of the devotee. If they are engage in Bhajan they should not be over power by the slumber of attachments.

Vol. 5, Side A - 2. Man Mast Hua Tab Kyon Dole

After the attainment of spiritual experiences there is no reason for the mind to waver. The mind gains the capability to stay and become stationary even in void. With the sublimation of mind God is attained.

Vol. 5, Side B - Sone Ke Thali Mein Jevna Paroso

This folk song too has spiritual intent. The human body is clay and the breath is gold. Devotees accumulate divine attributes for the Lord, still He does not appear and accept them. The song records the pangs of seperation of such devotees.

Vol. 6, Side A - Panghat Par Gagariya Futa Ho

The world is like a ocean. Innumerable yonies (births) are like the banks of it. There is no way to cross it. Only the human body enables us to cross it, it is a means. The song intends portrages.

Vol. 6, Side B - Bujho Bujho Pandit Amritvani

Whatever Saint Kabir realised in his

spiritual perception, has been compiled in this verse. The devotee encounter such scenes. Ultimately the Supreme God of devotion success to attain the lap of God.

Vol. 7, Side A - Santo Bhagati Sadguru Ani

Spiritual devotion is not attained by reading books or hearing lectures, it is actually kindled by some self-realised Sadguru. The Cassett depicts the begining and climax of spiritual devotion.

Vol. 7, Side B - Nav Bich Nadiya Dubi Jay

The observance of spiritual rules and regulations has been compared here with a boat which enables to cross the river of this world. At last the exitence of the river of the world is disappears and saintliness is achieved. It is remarkable to see here the impact of Sadhana explained through different metaphors.

Vol. 8 - Dharmik Bhranti

There is multiplicity of different types of confussions prevailing in this world in the name of religion. The cassette identifies such misleaving confussion, locating their cause and solutions in the light of religious scriptures. Please do hear it.

Vol. 9 - Barahmasi

Barahmasi is the rhythmical song sprouted from the holy leaps of Guru Maharaj Ji. It gives practical tips for Sadhana. Through the twelve months of a year Maharaj Ji has pointed out spiritual awakening, its ultimate climax, glories and the attributes of a saint who has accomplished his goal.

Vol. 10 - Dharm Ki Vyakhya

A religion (Dharm) is not doing anything and everything. The society is floundering in dark in the absense of a scripture. Human being are by nature faithful. Out of faith he

goes on doing whatever is told to him removal of delusions and defining what real religion is, has been the aim of this present cassett.

Vol. 11, Side A - Piya Tori Unchi re Atariya

The mansion of God is sky scraper. When a devotee after crossing the world of matter touches the height of it with the help of Naam (name), lamps like moon and sun mislead by throwing allurements in the way. After crossing such obstacles when the mind's eye gets fixed the ultimate goal is achieved and all the credit goes to Sadguru.

Vol. 11, Side B - Daga Hoiga Balam

When the mind's eye after associating itself with, Annmay, Pranmay, Manomay, Vigyanmay and Anandmay starts dangling in the void representing the Supreme Being it becomes an ornament of devotion. The devotee never wishes to miss this state. Still many a time he gets a cheated and the dangle gets broken and his ornament (Jhoolani) gets broken. But the devotee should never gets disappointed.

Vol. 12, Side A - Chunar Main Dag Kaha Se Lagal

When Sadhana reaches the matured state and no opposite thoughts assail in how then such a restrained mind God blotted? It happens on account of Sanskar (imprints) and earlier. Although such a situation is inevitable, still it would also go by the practice of deep respiration enconscious state, it is pacified.

Vol. 12, Side B - Gath Padi Piya Bole Na Hamse

The path of God is under the control of God. It is He who guides the devotee and explaines to him everything issuing timely directions but if the devotee commits

mistakes he stops talking to him and guiding him the devotee repent the Lord again start smiling and becomes pleased.

Vol. 13, Side A - Daan

Donation lead to God. In proportion to your donations you relinquish the worldliness. As the donation increase the person gradually surrenders himself with all his mind body and wealth to God and in return he gets self-realisation.

Vol. 13, Side B - Na Tasabi Kam Ayegi Na Mala Kam Ayega

Counting the misguided persons in the world the saint have described what things would be of our use? Whatever is donated in the name of God, only that is ours, the rest would be left out. Whatever has been thought about God, whatever breathings have be dovoted to the remembrance of God, whatever has been eaten as an offering to God, only that much would be useful to us and help us otherwise neither the armed forces nor the kingdoms would come to our rescue.

Vol. 14 - May Pikar Je Baura Gaya

Bhajan is a kind of intoxication. Do not ask such frenzied persons what have they seen? Wherever his eyes fall he sees the divine celebration of the Lord. Who were the intoxicated ones, what worldly obstacles him before them and how God rescued him, all such inspiring descriptions are given in the Bhajan.

Vol. 15 - Varn-Vyavastha

In equality of various types exist in the society, hatred this unities are much prevalent today. In contrary to it the Geeta proclaims that there is only one God, one truth of attaining Him, there is fixed technique which is called Yagya. Karm is

nothing but mastering of the technique. This Karm has been divided into four categories and they are known as Varn. They are four stages of Sadhana. So Sadhana has been divided into four categories not the human beings. These categories donate the higher and lower stages of Sadhana.

Vol. 16, Side A - Dunia Jise Kahate Hai, Jadu Ka Khilona Hai

Even it be get all the material wealth of the world, it is nothing but dust after loosing all this world one thing still remains and that is God. He is never lost. How to attain His state? What should be our relationship with Him? The cassett elaborates it.

Vol. 16, Side B - Tu Dairo Haram Ka Malik Hai

This is the inner pang of a devotee who is separated from his Beloved. He prays God for help. At last hs says that he was unnecessaries praying and persuading God, actually the glory of God could be same among His devotees. The friendly relationship with God and his devotee has been delineated in the cassett.

Vol. 17, Side A - Chadariya Jhini Jhini Bini

Consciousness represents the sheet of cloth. The subtle entity of Brahm is immanent in every particles of the material world. The warp and weft of this sheet of cloth is made of the Name of Ram. Maya (illusion) chases till the stages of gods human being and Munis. The sheet of cloth becomes soiled but Kabirdas covered his body with his cloth skillfully and returned it toward in its original form. This is salvation.

Vol. 17, Side B - Karm Ree Rekha Nyari Nyari
Karm determines destiny. The invisible lines of fate take men to different directions. One

son of the same mother becomes king while another one sturd into a pauper. Meera in this Bhajan though light on the power of the fate and says that parents should not be blamed for adverse situations.

Vol. 18 - Thaganiya Kya Naina Jhamkave

Saint Kabir has called Maya (illusion) a chiting force. The devotee realises its impact when he only after his falls, but if the devotee is of advanced stage he pregate prior clues of the mischief of Maya. The state of remaining away from even the shadow of Maya has been presented in this verse.

Vol. 19, Side A - Avadhu Aisa Gyan Na Dekha

The spiritual knowledge can not be obtained by studying books or by seeing the world. It is such a knowledge which dawns by Yogic practices, by getting last in meditations and contemplations, what happens when one sees the Divine Light, has been depicted here.

Vol. 19, Side B - Saiya Nikasi Gaye Main Na Ladi

The Supreme Being guides us right from the kindling of spiritual spark upto the time of accomplishment. But at the time of accomplishment He stops talking to the devotee. This is so because nothing remains to be attained. So what should He talk about? The devotee feels worried that despite his treading the right path, why He has ignored him, why has He left him? This is the portrayal of the time of attainment.

Vol. 20 - Jadan Maro Sari Raat

The cold waves of wants ever go on blowing in this world. After the fulfilment of one desire, ten more desires are born and make us restless. People decay in getting them

fulfilled. But I have taken the refuge of the divine sheltering canvas. This verse contains the yogic experiences.

Vol. 21, Side A - Tum Chalo Diwaney Desh

Here there is an exhortation to move to that realm where live those who are divinely frenzied like Meera, Jada Bharat of Monsoor. You would meet there the Invisible Being. What are the traits of divinely-mad persons has been given in this cassette.

Vol. 21, Side B - Piyat Naam Ras Pyala

On drinking the cup of the juice of the name of Ram, the mind gets intoxicated. The intoxication rises and falls with the flow of the respiration. Here all the techniques of the chanting of the name have been referred. The Sadguru activates this name.

Vol. 22 - Naam Roop Leela Dham

There are four steps of spiritual path : the Name, the Form, the Leela, the adobe. Chanting of Name, meditation on the Form and Leela implying the divine directions, and the attainment of that centre of divinity from where God issues His directions. This verse contains a brief portrayal of all the spiritual practice.

Vol. 23 - Substance of the Geeta

You grasp here the crux of the Geeta.

Vol. 24 - Idol Worship

What is the rationale of Idol Worship? How far does it help? This has been explained here.

Vol. 25, Side A - The Place of Women

Often women faced maltreatment and humiliations in the world. But in the eyes of Indian sages, women occupy the same position which men do. The present

cassette delineates the importance of women and their real position.

Vol. 25, Side B - Sati

God alone is the Truth. Whose mind gets linked with the Truth, is Sati irrespective of the fact that he is a male or a female gradually its real import was forgotten and it became a means of tormenting women. You will here the true interpretation of Sati.

Vol. 26 - Santo! Yeh Murdon Ka Gaon

The Vedic sages had called this world (Lok) mortal. Saint Kabir says that Lok is encompassing all. The world is only a small village of mortal ones. The cosmos is endless. The world is like a creeper which goes on bearing leaves leaves forward but its back part gets withering. So whom to worship? Should we worship those who are mortal and have no real existence? We should worship only one God.

Vol. 27 - Gaiya Ek Viranchi Diyo Hai

Agitations regarding cows always go on happening in India. But cow in spiritual parlance and spiritual scriptures have been taken as senses including the mind. This verse deals with the nature of senses, their power, their force and how can they be subjugated.

Vol. 28 - Swarth

Selfishness in this world is regarded as an evil. But it is not so in the spiritual world. Here it means the awake of the true self and realisation.

Vol. 29 - Shanker Ka Swaroop

Shanker is the first Sadguru. How? You would find here. The Shiv-element is present in every creature. After making advancements in the contemplation of God, one gets liberated from doubts and gets the

realm of Shiv (Shanker Aarih Sa Shanker). This is the state of the Guru also.

Vol. 30 - Vishwakarma

In the Geeta, Lord says that creation, sustenance of creation and transformation of it ever go on. So there is no other God like Vishwakarma. God Himself is Vishwakarma.

Vol. 31 - Saraswati

'Sa' stands for the Supreme Being. That awakening in which the devotee gets lost is Saraswati and this is regulated by the Supreme Being. There is no entity of Saraswati separate from God.

Vol. 32 - Kundalini

There are seven steps of progress on the path of yog. Crossing from one step to another step is the awakening of Kundalini. After crossing the last step one attains accomplishment and becomes free from the cycles of birth and death. This nothing but another name of the Sadhana germinated by the Sadguru.

Vol. 33 - Daras Diwana Bawala

In the present verse attributes of an ascetic who is absorbed in devotion have been described. This verse provides guidance to the devotees with regard to the life of seclusion, life of deep absorption and the removal of hurdles by the Sadguru.

Vol. 34 - Santo! Sahaj Samadhi Bhali

The Supreme Being is always changeless and in His simple natural form. What is the nature of the Bhajan of a yogi who gets identified with the Supreme Being? How he leads his life? How his breath remains always soaked with devotion? You would find all here.

Vol. 35 - Dharmacharan : Vichar Ya Vishwas
This is an answer to the query of a devotee

who wanted to know whether religious conduct is the result of thought or faith. Faith in God becomes firm only after being acquainted with God without the proof of perception, faith is not born. If it is there, it is not faith but superstition.

Vol. 36 - Ghoonghat Ke Pat Khol

The guil and wile of the conscience has been compared here with the veil. Only after removing this veil, union with God is possible. After kindling the lamp of devotion, make your Aasan (sitting posture) stable. You shall meet your beloved.

Vol. 37 - Avtar

There are unique confusions regarding incarnation. Actually incarnation takes place in the heart. If God whom we aspire to meet, descends at the stage where we stand and starts giving His guidance, completely identifying with the self, it is the lowest type of awakening, gradually when the God-permeated atmosphere spreads everywhere, the culminating point of incarnation occurs.

Vol. 38 - Dhyana

In meditation the mind is fixed, the modifications of the mind are channelised. What to meditate? How to meditate? are the points at which the light has been thrown here. Meditation moves on the wheels of chanting the Name and contemplating the Form. It is the source of Brahmvidya.

Vol. 39 - Aalam Hai Udasi ka

This is a devotional presented in the form of Gazal. In the beginning of the Sadhana, God gives a glimpse of Himself, then disappears. For this reason the restlessness to attain Him increases. The devotee does not rest till he attains Him.

Vol. 40 - Dhobia Jal Beech Marat Piyasa

Sant Kabir has compared here a devotee with a washerman, who is capable to clean out the stairs of different births. God does exist in his heart, the water of Bhakti (devotion) too is in his heart. Still he remains thirsty in the midst of water. The technique for quenching this thirst lies with the saints who turn the worldly mind towards God.

Vol. 41 - Bandgi Ho To Us Shan Ki

Worship does not mean closing the eyes. Prayer should be of such an intensity which compels the descent of the grace of God with the bowing of the head; it should improve the conditions and the devotee should on moving forward in the light of divinity.

Vol. 42 - Pani Beech Meen Piyasi

Earlier sages realised God in their heart. You all live in the midst of divine-nectar still you feel thirsty. How to obtain that technique has been told in this cassette.

Vol. 43 - Sasura Se Gawana Ulati Chalyo Naiharvan

The creature stuck in the worldliness returned to its original place (Naihar), or the place of origin by singular devotion to God. Sant Kabir has depicted here the union of the self with the Supreme Self.

Vol. 44 - Ras Gagan Gupha Mey Ajar Jharey

In the beginning the devotee does not enjoy Bhajan but afterwards a stage occurs when the immortalising astral juice starts drizzling from the "Caves of Sky" which is named as divine bliss which incessantly goes on flowing, the divine music also becomes audible, the divine light glimmers.

Vol. 45 - Yogshartriya Pranayam

Pran is collectively known as the aggregate of mind, intellect, consciousness and ego. Pranayam is nothing but the cessation of the operations of all the above four elements of Pran. In Pranayam no thoughts arise, no external ideas germinate. This state is known as Pranayam.

Vol. 46 - Ab Hum Dono Kul Ujiari

There are two kinds of worship - worship God of with attributes and the worship of God without attributes. Kabir likens the two modes as the two families. He says that he has reached that stage where both are intermingled. Both kinds of worship are the same.

Vol. 47 - Anekon Prashna Aisey Hain

If the seed on the path of God has been sown, it never dies. It is never repeated. Similarly there are many answer which can not be expressed in words. They are only to be perceived words can not express all, divine things are understood only after the awakening.

Vol. 48 - Todana tootey Hue Dil Ka Bura Hota Hai

They should not be hurt whose hearts are broken. Time changes soon so one should not feel disappointed. God protects those who are unprotected.

Vol. 49 - Sidh Hai Koi Ateet Batawe

This verse depicts the mode of living of a Mahapurush. It describes the attributes of those who are attributeless, the state of Sanyas, the qualities of a Paramhans sage etc. This is very useful for saints.

Vol. 50 - Payo Ji Mainey Ram Ratan Dhan Payo

There are several names of God. Every name excels the other; but "Awakening" is the most suitable name and this name is received from the Sadguru. This verse of

Meera is in this very context. This cassette resolves a number of complicated questions in connection with the name.

Vol. 51 - Ram Kahat Chal, Ram Kahat Chal Bhai Rey

Do remember God while performing all your worldly duties. If you fail you would be locked in the cycles of birth and death. No place is unholy for chanting the Name. If there is no devotion to one God and you do not remember God then every place is unholy.

Vol. 52 - Sadguru Ki Haat Alag Laagi

Sadguru keeps that precious thing which is known as Parmatma (God). His court remains in session. The devoted devotees who have pursuing Him since various births attain Him.

Vol. 53 - Koi Apaney Mey Dekha Sai Sant Ateet

A devotee who himself is Sai, or a saint one is beyond the clutches of material nature of three attributes, do see a Mahapurush in his heart. All his problems relates with his Sadhana get resolve.

Vol. 54 - What is the Mantra of the Guru?

Mantra in nothing but the chanting of the name of God which could be Om or Ram. When the directions of the Guru which are issued from the heart of the Guru to the heart of a devotee who lives under his shelter, they protect and preserve this Mantra. Mantra incessantly flows in the mind or it ever stays there. This unwavering flow is Mantra (Man Antar Sah Mantra).

Vol. 55 - Ekai Dharm Ek Vrat Nema.....

There is only one religion in the world which we have to attain. We have to avow to follow the spiritual path in accordance with divine dictates. Through mind, action and speech we must dedicate ourselves devotionally at the Lotus Feet of the Supreme Divine.

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उद्योद रि हल
(अशोक सिंहल)

अन्तर्राष्ट्रीय अध्यक्ष-विश्व हिन्दू परिषद

॥ श्री काशीविद्वत्परिषद् विजयते ॥
सर्वतन्त्रस्यतन-शास्त्रार्थविद्यावतार-विद्वत्विभूत-महामहोपाध्यायदिविकदविभूषक
पण्डितसम्राट-प्रातःस्मरणीय श्री गुरुकुमाराश्विभिरप्रतिष्ठापिता
वाराणसेयसर्वविद्वत्समाज-प्रतिनिधित्वता -

श्री काशीविद्वत्परिषद्

टे.नं. : २४५२९१३
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पत्राचार कार्यालय :
डो. १७/५८, दशाश्वमेध,
वाराणसी, उत्तर प्रदेश,
भारत

दिनांक १.३.०४

श्री काशीविद्वत्परिषद् समय-समय पर धर्म की समीक्षा करती आयी है। धर्म के सम्बन्ध में यह समाज को निर्देश देने का अधिकार रखती है। धार्मिक प्रकरणों में यह भारत की बहुमान्य सर्वोच्च संस्था है। किसी निर्णय को संशोधित करने का अधिकार परिषद् की कार्यकारिणी को है किन्तु धर्म और धर्मशास्त्र अपरिवर्तनशील होने से आदिकाल से धर्मशास्त्र श्रीमद्भगवद्गीता ही रही है।

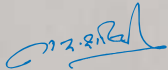
इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वानन्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ गीता, ४/१

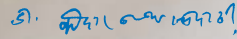
अर्जुन ! इस अविनाशी योग को कल्प के आदि में मैंने सर्वप्रथम सूर्य के प्रति कहा। सूर्य ने अपने पुत्र मनु से कहा। मनु ने इस स्मृत ज्ञान को सुरक्षित रखने के लिए स्मृति की परम्परा चलायी और अपने पुत्र इक्ष्वाकु से कहा। कालान्तर में इस स्मृति ज्ञान को महर्षि वेदव्यास ने लिपिबद्ध किया। मानव जीवन का नियमन तथा निःश्रेयस प्रदान करने वाली आदि मनुस्मृति गीता ही है।

मनु के समक्ष अवतरित वेद इसी का विस्तार हैं। अन्य शास्त्र समयानुसार विश्व की विविध भाषाओं में ईश्वरीय गायन श्रीमद्भगवद्गीता की ही प्रतिध्वनि हैं। गीता की अवधारणा को स्वामी अङ्गड़ानन्द जी ने 'यथार्थ गीता' में व्यक्त किया है जो शत-प्रतिशत सत्य है। परा विद्या की परिभाषा है।

स्वामी जी ने गीता की यह व्याख्या देकर विश्व मानव को एक धर्मशास्त्र, एक परमात्मा के पथ को प्रशस्त किया है। धर्मशास्त्र की व्याख्या के रूप में हम सभी 'यथार्थ गीता' की अनुशंसा करते हैं।



गणेशदत्त शास्त्री
मंत्री
श्री काशीविद्वत्परिषद्
भारत



आचार्य केदारनाथ त्रिपाठी दर्शनरत्नम वाचस्पति
अध्यक्ष
श्री काशीविद्वत्परिषद्
भारत

1-3-2005

India's Supreme Society of Religious Scholars 'Shri Kashi Vidvat Parishad' has on 1st March 2004 accepted the 'Shreemad Bhagwad Geeta' as the 'Dharm Shastra' (Science of Religion) andn the 'Yatharth Geeta' as the truth definer.

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Extract from Historical Judgment of Hon'ble High Court, Allahabad

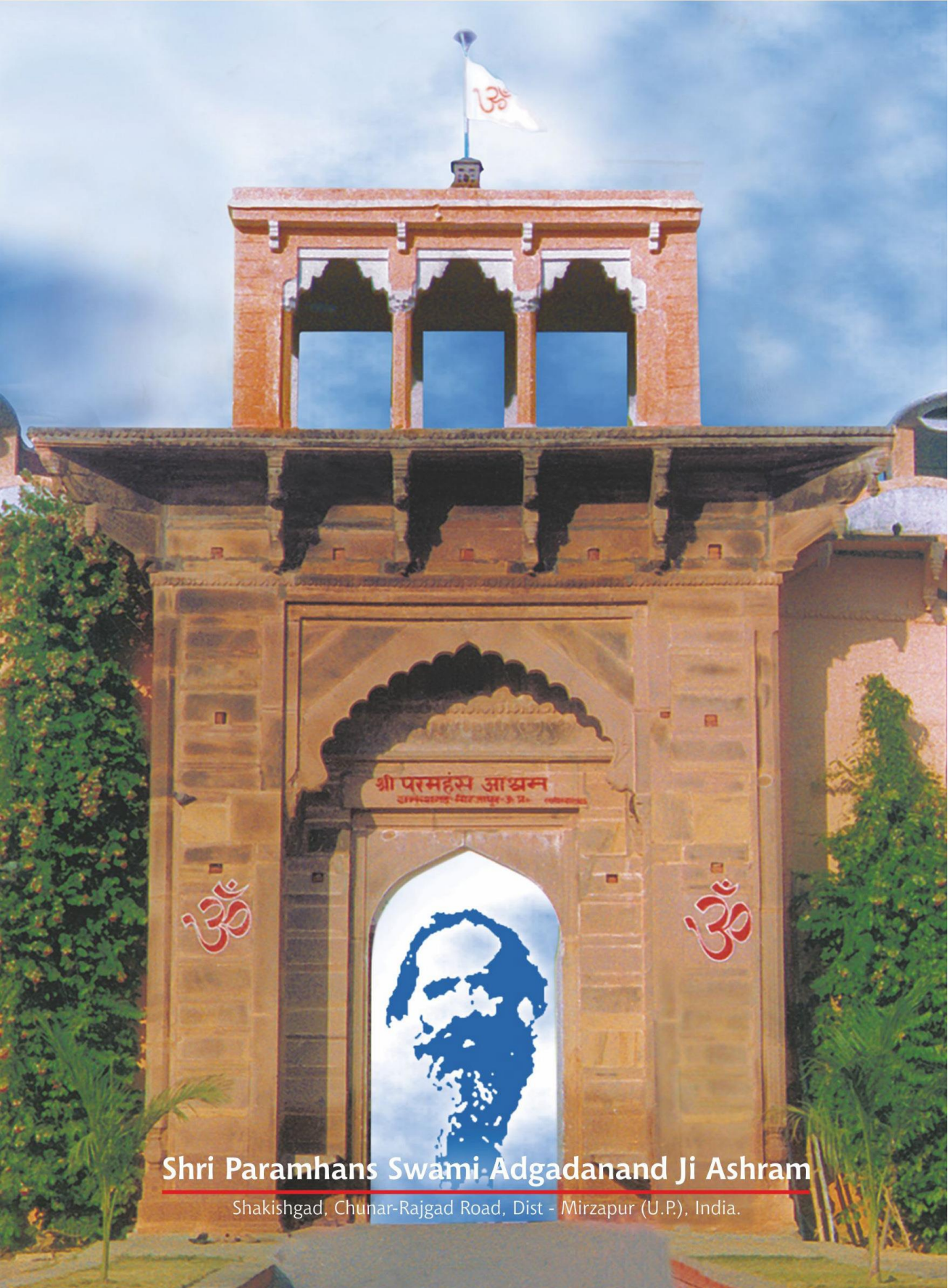
Hon'ble Mr. Justice S.N. Srivastava, (in his judgment dated 30.8.2007 passed in writ petition No. 56447 of 2003 Shyamal Ranjan Mukherjee Vs. Nirmal Ranjan Mukherjee & others) has been pleased to hold that:

“Shrimadbhagwad Gita is a Dharmshastra not only for Hindu but for all human beings. Message of Gita is relevant for all Religions of the world and is not limited for any particular Religion”.

“Yatharth Geeta” by Swami Adgadanandji Maharaj, a great saint of India, is Dharm and Dharmshastra for all, irrespective of their caste, creed, race, religion, Dharm & community and is for all times and space.

N.B.:- The aforesaid decision is available on the Website:

<http://www.allahabadhighcourt.in>



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