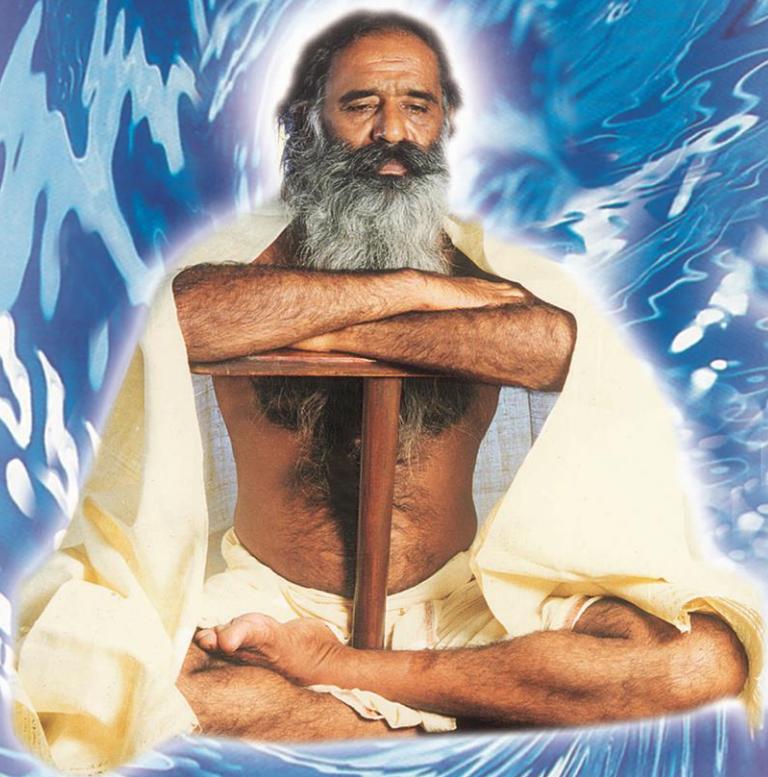


Om Namah Sadgurudevay

Untouched Questions



Author

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|| Om Namah Sadgurudevay ||

Untouched Questions

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Most Respectfully Dedicated

At The Holy Feet

Of

Most Revered Swami Sri Paramanand Ji

Yogiraj

Matchless Grandsire Of The Era

GURU VANDANA

(SALUTATIONS TO THE GURU)

|| Om Shree Sadguru Dev Bhagwan Ki Jai ||

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

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

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

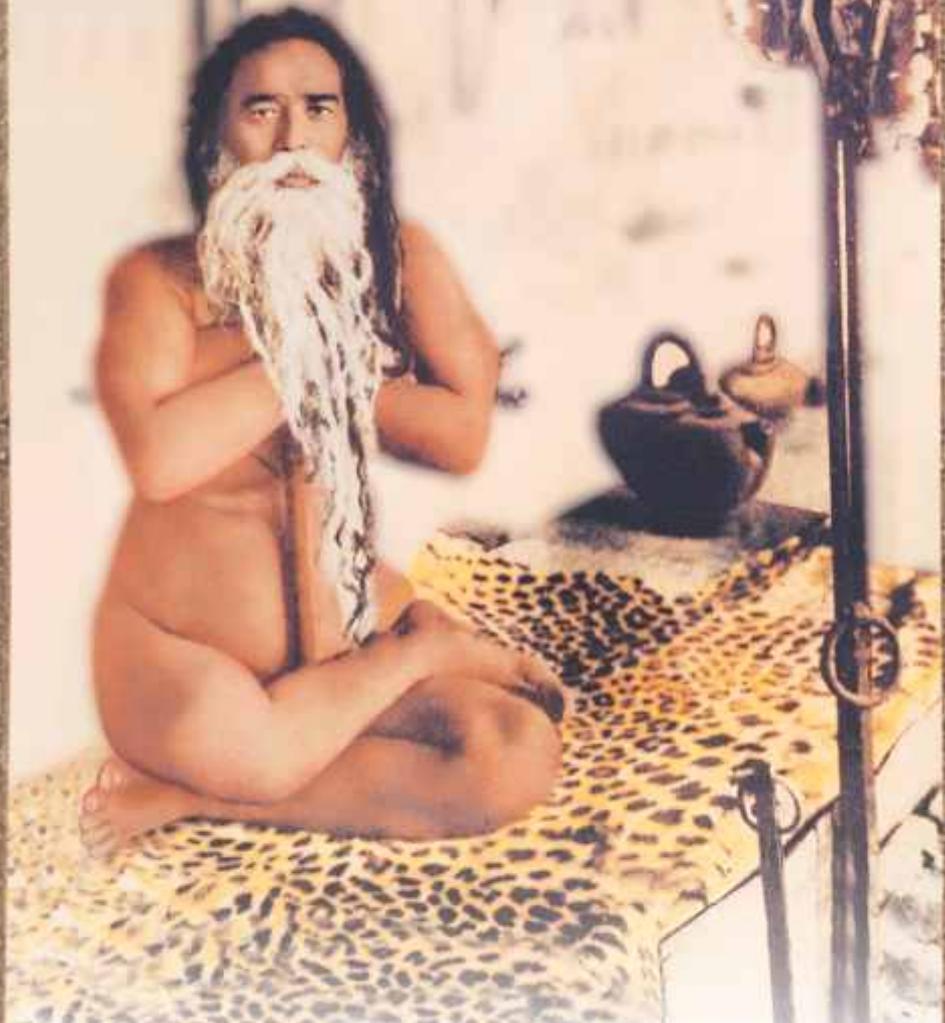
Chittrakuthi aayo, advait lakhaayo,
anusuia asan maari I
Shree Paramhans Swami, antaryaami,
hain badnaami sansaari II

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

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



“आत्मने मोक्षार्थं जगत् हिताय च”

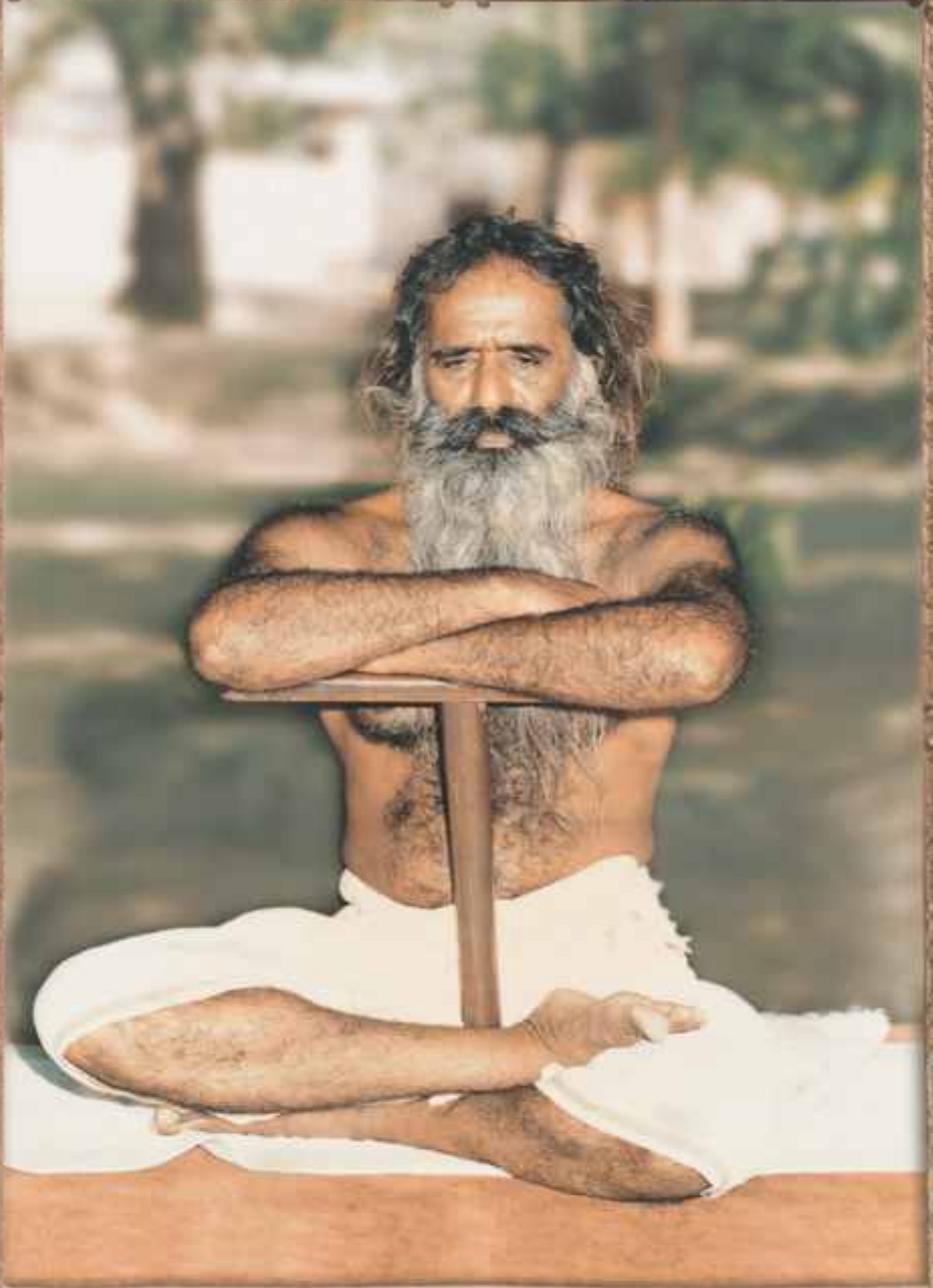


SRI SWAMI PARAMANAND JI MAHARAJ (PARAMAHANS JI)

Birth : Vikram Samvat 1969 (1911 A.D)

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Paramhans Ashram, Ansuuya (Chitrakoot)



Sri Swami Adgadanandji Maharaj

Index

S.No.	Subject	Page No.
1.	The History of Lord Shri Ram	1
2.	Desertion of Sita	6
3.	Varna (Caste)	17
4.	Shambook	36
5.	Worship of Goddess Saraswati	49
6.	Why God Has No Beards?	58
7.	Vishwakarma Pooja	62
8.	Idol Worship - Valid or Invalid	79
9.	Dhyan	92
10.	Hath, Chakra-Bhedan and Yog	114
11.	Analysis of Dravid & Arya in the Light of Ram-Katha	142
12.	The Historical Value of Mahabharata	161
13.	The Need of Universally Acceptable Critique of Shrimadbhagwadgeeta	182
14.	Is Hindu Religion Way of Life?	186
15.	What is Hindutwa?	191



!! Om Shri Paramatmane Namah !!

THE HISTORY OF LORD SHRI RAM

Brothers,

You have placed before me certain queries. One of them has been sent to me by a saint who has spent sixteen years in foreign countries. People used to ask him there- How can you call Ram a unique personality? The total span of his carrier is only fifty two years. He was married at the age of twenty seven. Thereafter he was exiled. He passed fourteen years in forests. When we add the two periods of time, we find the account of forty one years. After his return from Lanka, Sita became the butt of criticism. Consequently she was abandoned by Ram and sent to live in forest where Luv and Kush were born. Only at the tender age of twelve years, they held up the ceremonial horse of Ashwamedha which Ram had organized for establishing his supremacy over all the rulers of the age. This was his last deed. If we add forty one years to eleven years, the grand total is just fifty two years. But you claim that Ram ruled for eleven thousand years. From where such an account has been collected? According to Valmiki Ramayana, the total history of Ram is confined only to fifty two years. Further Ram is presented as a great hero because he killed a number of demons in Lanka. So what? Hitler too had killed sixty millions of Jews. By mere such deeds Ram can not command any peculiar position in history.

If Hitler ventured to commit such a large scale massacre, he had to pay for it. He was finished for ever, whereas the list of the attainments of Ram is very long. After the elimination of Ravan,

Ram never took up any weapon again. If occasions ever arose for applying force, he dispatched his brothers Bharat or Shatrughan. The world craves for universal welfare, but it could never attain this goal. No body can make everybody happy. The atomic powers of the world are worried lest other nations might not know the secret of nuclear proliferation, jeopardizing their safety and security.

Today suicides are committed in large numbers in developed countries. Old age is curse there. The married couples produce a number of children but none of them steps forward to help in old age. On receiving call from the hospital about the death of his father, the son simply observes two minutes silence and all is over. Such is their culture. What a miserable life they have to suffer.

But in the kingdom of Ram, there was no sorrow of any kind. Every kind of happiness was available to every one. Ram at first eliminated him who had been the cause of afflictions of the society since long. Thereafter he reformed by change of heart all the followers and supporters of Ravan who had escaped elimination. By his conduct Ram created such a wave of peace and tranquility in the world that not only in Ayodhya but through out the three worlds, sorrows of all kinds ended for ever – ***'Ram Raj Baithein Trailoka. Harshit Bhaye Gaye Sab Soka.'*** (राम राज बैठें त्रैलोका। हरषित भये गये सब सोका।।). His health department functioned so well that people were free from diseases – ***'AlpaMrityu Nahin Kavanau Peera. Sab Sundar Sab Viruj Sareera.'*** (अल्पमृत्यु नहीं कवनिउ पीरा। सब सुन्दर सब बिरुज सरीरा।।). People belonging to all the Varnas were busy in performing the allotted jobs dispassionately – ***'Baranashram Nij Nij Dharam, Nirat Vedpath Log.'*** (बरनाश्रम निज निज धरम, निरत वेदपथ लोग।।). No doubt the Shudra existed in the society but they followed the instructions of the Vedas – ***'Vedpath'*** (वेदपथ) and were very prosperous and happy. What is the definition of happiness? ***'Nahin Bhaya Soka Na Rog.'*** (नहीं भय सोक न रोग।) – Happiness is found there

where there is no fear, no sorrow, no disease. Often pangs of separation of near and dear ones cause sorrows but in the kingdom of Ram, even such kinds of pain and sufferings did not exist.

What was the state of material prosperity? '*Nahin Daridra Kou Dukhi Na Deena. Nahin Kou Abudh Na Lakshan Heena.*' (नहिं दरिद्र कोउ दुखी न दीना। नहिं कोउ अबुध न लच्छन हीना।) – There was none in his kingdom who suffered from want and pain. Shudras existed no doubt but they were not like those described in the Manu-Smriti or Parashar-Smriti which had laid down that the Shudra should live the life of penury, should sleep under a tree, should not own any land or any property. None felt helpless or hopeless. All were enlightened and possessed good traits – '*Sab Gunagya Pandit Sab Gyani. Sab Kritagya Nahin Kapat Sayani.*' (सब गुनग्य पण्डित सब ज्ञानी। सब कृतग्य नहिं कपट सयानी।।) All of them were of elevated nature and were learned scholars (Pandits). Even Shudras were Pandits (educated and learned). '*Sab Kritagya*' (सब कृतग्य)– People felt obliged if they received any help or favor from any one. Hypocrisy and arrogance were foreign to them.

In the kingdom of Ram not only agricultural fields but the whole environment was rich with greenery. Things looked gay and green. '*Bayaru Na Kar Kahu San Koi. Ram Pratap Vishmata Khoi.*' (बयारू न कर काहू सन कोई। राम प्रताप विषमता खोई।।) – No one felt animosity against any one. Enmity is usually born when there is mal-distribution of wealth. But in Ram-Rajya, the cause of enmity was uprooted. Businessmen and traders looked like Kuber, god of wealth. Traders of different kinds of goods like jewels and jewelries and exchangers of money sat on their seats in such a way as if several Kubers were sitting in the market. The metaphor of Kubers, the god of wealth signifies here that there was no shortage of any merchandise in the market. They had inexhaustible wealth. A noticeable feature of the market was that the goods could be

purchased without paying any price – *‘Vastu Binu Gath Paiye.’* (वस्तु बिनु गथ पाइए). Suppose any one needed ornaments for the marriage of his daughter, the ornament dealer used to say, “O.K.! You may take as much as you require.” If the goods are so easily approachable, no one would like to hoard them in his house. Why would anyone like to fill the open space of his house and misuse it? People used to take goods according to their need, the surplus was returned to the traders who were only the trustees of them.

In the kingdom of Ram everywhere equality prevailed. No disparity could be found anywhere. No doubt all the four Varnas lived together but there was no discrimination of any kind regarding their style and standard of living. Everyone enjoyed equal rights to education, to the riches, to agricultural activities, to business negotiations etc.- *‘Sakal Param Gati Ke Adhikari.’* (सकल परम गति के अधिकारी). All of them ultimately accompanied Ram when he left this world for his final destination, his ‘Dham’. People, thus, obtained the material opulence in this material world, thereafter they attained the Supreme Spiritual goal, the summum-bonum of life. Such was the kingdom of Ram. Everybody equally made advancements here and hereafter.

There was a bank of river Saryu, named as Rajghat – *‘Rajghat Sab Vidhi Sundar Bar. Majjahin Tahan Baran Chariau Nar.’* (राजघाट सब बिधि सुन्दर बर। मज्जहिं तहाँ बरन चारिउ नरा।). During our childhood days we have seen Harijans sitting at a distance from the wells. Persons of higher castes used to pour some water into their pitchers after their bath on the well. It was regarded as a benign act. The water so poured was not meant for bath, it was given only for drinking purpose. The Harijans were Hindus but they could not step on the well. About four or five years back, I used to live in the Ashram of Jagatanand. An old gentleman of about eighty years, named Gudaroo Dadda (now dead) came red-hot with anger after

taking bath in the Ganga. He was muttering some words. I asked, “O, Dadda! What’s the matter?” He replied, “Don’t ask any thing, Maharaj. A Chamar (man of lowest caste) too was taking his bath in the Ganga where I was bathing. The water was flowing towards me after touching his feet. I left the place and climbed up. He too picked up his clothes and posted himself at a higher point. Again I moved ahead, but he tried to bypass me. Then I rebuked him, abused him. Maharaj! It seems some one has incited him against me.”

But in the kingdom of Ram, Rajghat was an ideal place. Every body including Ram used to take bath here – *‘Rajghat Sab Vidhi Sundar Bar. Majjahin Tahan Baran Chariau Nar.’* (राजघाट सब बिधि सुन्दर बर। मज्जहिं तहाँ बरन चारिउ नर।।). Had only the princes and persons of higher castes been taking bath there, disparity would have belittled it. So we find that there was no discrimination of any kind at that time.

Thus lord Ram during, his long rule, did what none of his ancestors could do. None could provide all round peace, prosperity, public welfare and ultimate salvation earlier or later in history. Now a days history is taken to be the record of wars and massacres. That peace for which people revolt, agitate and fight was provided by Ram during his life time of eleven thousands years. It is for this reason that he is our ideal.

॥ OM Shree Sadgurudevaya Namah ॥

!! Om Shri Paramatmane Namah !!

DESERTION OF SITA

(This discourse was given by Maharaj Shree in the public Meeting at Allahabad in Annie Besant College.)

A famous political leader has charged Ram for deserting pregnant Sita. Such allegations leave adverse impression about our culture. If such learned leaders are the advocates of women they should go through Koran also which allows divorce merely by uttering thrice ‘Talak, Takak, Talak’ by the husband. Mere utterance of these words deprives her of her right over her children and property. Ram existed ages back. Today neither Ram nor Sita exist but his act of desertion worries all. I request the leaders to be generous towards women who are the honoured citizens of our country. They should be properly given respect and regard. They may fight for the chair but they should not touch our scriptures, which are revealed to rare saints and which can be grasped only by going to the shelter of some Mahapurush. I would try to assuage the anger of such persons by narrating an anecdote.

When wounded Ravan fell in the battlefield, Ram instructed Lakshman to go to him and learn the lessons of politics as he was a great statesman. Lakshman contradicting Ram said, “What a poor politician he is?” Then Ram asserting his view-point further instructed, “No Lakshman! Ravan is a very shrewd politician. No politician has yet excelled him. So you should go and learn diplomacy from him.” Lakshman did not want to take instructions from Ravan because he was a tyrant and despot and had abducted

Sita. Still hesitatingly obeying Ram's instructions he went to Ravan and standing at the side of his head said, "O King! You are great statesman. I, Lakshman, the younger brother of Ram want to take instructions in politics from you." Ravan did not respond. He did not even open his eyes.

Lakshman came back and reported to Ram, "O Brother! Flies are flying over his face, he is not conscious to deliver his instructions on politics, his breathing is also faltering, he is totally unconscious." Ram enquired, "Where did you stand?" Lakshman replied, "At the side of his head." Then Ram directed, "Instructions are taken from a Guru (teacher) by sitting at his feet. You should go and bow at his feet and then request him to give instructions." Lakshman then again went to Ravan and said, "O Ravan! You are a great statesman. I, Lakshman want to take lessons in politics from you."

Ravan abruptly got up, snatched Lakshman's bow and quiver (Tarkash) and sharply aimed the arrow at Lakshman's neck before he could be alert. Aiming thus he spoke, "O.K., I spare you alive only because you are the brother of Ram. The first and foremost lesson of politics is that whenever you go near your enemy, you should be fully alert and cautious not withstanding the fact that he is wounded or dead." Lakshman was stunned. He had thought that Ravan was breathing his last, his end was close but it was wrong. Regathering himself Lakshman put another question, "O King! Why did you cause the elimination of your whole family and lineage just for a woman? What kind of politics is it?"

Ravan smiled and said, "Lakshman! No one can uproot my lineage because it is imperishable. I had already sent Vibhishan to the shelter of Ram for the sake of saving it." Lakshman enquired, "O.K. I accept your statement as true, but tell me why did you kick your brother Vibhishan? Why did you fire the unfailing missile at him?" Ravan said, "Had I not kicked him my strategy would have

failed. You could not have so easily believed him. The missile was fired only to test whether Ram could protect the family or not. When Ram himself braved it at his chest, I got assured that my family was safe in his hands. O Lakshman! Did you mark that my war strategy changed thereafter? I started battling desperately.”

Lakshman said, “We were also doubtful whether you could be killed or not.” Ravan further said, “Yes! I was now fully convinced, so fought ferociously. I committed sins throughout my life, and induced my family members also to commit them. We had broken the limits of sins. Had we chosen the path of devotion, we could not have got salvation even after many births. When my brothers Khar-Dukhan were killed, I had an intuition that Ram was none but God himself. Why not utilize this fact and make all the members of my family claimant of the heavenly abode. So I abducted Sita, challenged you all to fight against me. I am successful in my mission. O Lakshman! When you come to the heavenly abode, you would find me there well-settled alongwith my family. I would meet you there. Ram would reach there alongwith the subjects of Ayodhya later on, I would be there even before him. Lakshman! We enjoyed a rich material life on earth, like a despot lead our earthly life, now I am going there where saints and sages go, which is the abode of Ram.”

Astonished Lakshman came back and said, “O Brother! He has succeeded in his manipulations. The fact is that he was not at war, we had wrong notions that he was villainous, crooked and abducted mother Sita, it is not so, he had not kidnapped at all. It was all his politics. He was engaged actually in the protection of his lineage and the attainment of ultimate salvation.”

Ram knew this subtle politics. During his life time Maharishi Vishwamitra not only trained Ram in the use of war-weapons but handed him over his arsenal of advanced, celestial weapons also,

Maharishi Agatsya presented his special bow, swords and miraculous quiver (Tarkash). It was the arrow, given by Agatsya, which could kill Ravan. According to the Valmiki Ramayana, Ram accepted weapons in the Ashram of Sutikshn. Those days all the Mahapurushas kept weapons of various kinds, Vashishtha had given all the weapons to Ram. But Valmiki had a huge collection of weapons and had attachment with them. Even big armies could not defeat Ratnakar (the former name of Valmiki). When the Saptrishis came to him, Ratnakar renounced his profession of loot and dacoity. By adopting the prescribed method of devotion, he was changed into Maharishi Valmiki.

Lord Ram went to him- '*Muni Kahan Ram Dandwat Keenha. Ashirvadu Vipravar Deenha.*' (मुनि कहँ राम दण्डवत कीन्हा। असिरवादु विप्रवर दिन्हा॥). No doubt Valmiki Ji gave his blessings but avoided the point of presenting his weapons. Ram thought that the arsenal of weapons was useless for Mahatmas, they should be given for proper use. So he inviting slander and calumny made Sita the medium of his plan and made arrangements to leave her near the same forest, where the Ashram of Valmiki was situated. The Maharishi did not like this act of Ram. He took it as affront to that Sita who cared a fig for Lanka made of gold, who had turned out successful of the test of fire. Such a noble, celestial woman was deserted and sent to forest by Ram just out of the fear of public opinion. This gross injustice was insufferable for the Maharishi so the Maharishi gave shelter, protecting the chaste, virtuous Sita. Sita gave birth to two sons, Luv and Kush. The Maharishi decided to teach a lesson to Ram for his gross misbehaviour through Luv and Kush. So he taught them the skill of operating the divine weapons. Enjoying motherly care and affection and brought up under the expert direction of the Maharishi, the boys became adept in the art of warfare within ten or eleven years. In their twelfth year

they held up the horse of the Ashwamedha, organized by Ram. The horse was passing through their region.

Shatrughan and his powerful army which was deputed for the safety of the horse were razed to the ground. All the war skill of Lakshman proved futile before these children. Bharat, who had in the past curbed the uncontrollable speed of Hanuman, the matchless warrior just by shooting the wicker of a broom, was badly defeated by these children. The fully equipped army of Ayodhya which had destroyed the unconquerable Lanka and the army of monkeys which was re-enlivened by the rain of nectar got also vanquished. Hanuman became helpless; Sugreev, Vibhishan and others fainted. Under such circumstances, Ram himself was forced to take the command. Then the Maharishi intervened. While submitting his complaint he smilingly persuaded, "I agree that the royal obduracy is stronger but it should retreat when it clashes against the obduracy of a child."

After receiving the introduction of Ram from the Maharishi the boys asked Ram, "Why did you send to jungle a virtuous lady like Sita, who had passed the test of fire?" Ram answered, "Dear Boys! It was politics." ***'Raj Dharam Sarbas Etnoi. Jimi Man Mahi Manorath Goi.'*** (राज धरम सरबस एतनोई। जिमि मन माहिं मनोरथ गोई।।)- Secrecy is the most important factor of politics. The desertion of Sita was actually a part of the strategy of Ram. He was a great Kshatriya emperor and so was unable to beg from Valmiki his weaponry. He received all of them from Valmiki by a device. He had not given the punishment of exile to Sita. Actually he provided ample opportunity for the proper and efficacious education of the children. No one can be more efficient in upbringing children than a mother. Ram knew this truth very well. ***'Neeti Preeti Parmarath Swarath. Kou Na Ram Sam Jaan Yatharath.'*** (नीति प्रीति परमारथ स्वार्थ। कोउ न राम सम जान यथारथ।।) He never deserted Sita, he actually made provision

for getting the best weaponry and training of the children. It was all his strategy.

Sita, in fact, was not a woman. It is also not a fact that Ram deserted pregnant Sita and sent her to jungle. Manas is unique. One should cautiously imbibe its real import. Manas means heart or psyche. Ramcharitmanas implies those exploits of Ram which occur in the inner world of psyche or heart and which are not physically visible. If you study closely your mind you would find there the exploits of lust, the exploits of avarice, the exploits of attachment, hate and love, you would not see there the exploits of Ram because they lie dormant. The point is how to kindle and perceive the dormant underlying exploits of Ram, how after they are kindled, they eliminate the distance from Ram and lead to the ultimate union with Him. The Ramayana records, in fact, such a technique of Sadhana. It presents Ram as symbol of Vijnan and Sita as the symbol of power. It is said that Sita was born of this earth. Is it possible? The legendary bow, which could not be lifted by the joint efforts of even ten thousand kings, was every day moved for cleaning by Sita. It is not strange and unbelievable? The Manas says, *'Dhad Dharati Ka Ekai Lekha, Jo Bahar So Bheetar Dekha.'* (धड़ धरती का एकै लेखा। जो बाहर सो भीतर देखा॥) 'Dhad' or trunk symbolizes the physical body. 'Dharati' has been used for earth. Whatever is visible in the outer world, (it) is all present in the core of the heart- *'Asan Vasan Pasu Vastu Vividh Vidhi Sab Mani Mah Rah Jaisey. Sarag Narak Char Achar Lok Bahu Basat Madhya Man Taisey.'* (असन वसन पसु वस्तु विविध विधि, सब मनि महँ रह जैसे। सरग नरक चर अचर लोक बहु, बसत मध्य मन तैसे॥) It means just as food, clothes, wealth, prestige, honour etc. are all present in a jewel, similarly heaven, hell and all the outer world including the ultimate abode are present in the core of this heart. Everyone gathers shape at its turn and appears before us.

Power remains dormant in the physical body which is symbolised as earth (Prithvi). Yog has been represented as Janakpur, bow has been taken here as consciousness or mind which is by nature fickle. The day the fickleness of the mind is curbed by regular practice of Yog, the state of Dhyan (meditation) is attained. Dhyan is symbolized as bow. As soon as stability in the state of Dhyan is achieved, power, metaphorically presented as Sita descends in the heart of the devotee. Thereafter he is honoured with the garland of victory which is symbolised as enlightenment. Everyone in this world is lying in the slumber of Moh (attachment)- **‘Mohnisha Sabu Sowanihara.’** (मोहनिर्साँ सबु सोवनिहार) The self becomes wakeful only when it withdraws its attachment with all the objects and luxuries of the world and renounces everything- **‘Jaaniya Tabhin Jeeva Jag Jaga. Jab Sab Bishaya Bilas Biraaga.’** (जानिय तबहिं जीव जग जागा। जब सब विषय बिलास बिरागा।) Goswami Ji has given here a new message of awakening through a unique ‘Dhanush Yagya’ (Sacrificial bow) rejecting the tradition of popular, worldly sacrifices.

Numberless kings demonstrated their physical power but could not even move the sacrificial bow. Then ten thousand kings jointly held it but they could not even budge it. Now the question occurs- Is it possible for ten thousand persons to hold together and try to lift a bow? This seems to be simply a cock and bull story. The real meaning of the story is not on the surface. It is actually a metaphor containing spiritual meaning. In this light if we analyze we find that Dhyan (meditation) is symbolised as Dhanush (bow). Without curbing the fickleness of mind, the state of Dhyan can not be attained. Countless tendencies of the ten senses have been symbolised as ten thousand kings. All your efforts of Raj-Yog become futile till lustful tendencies of the senses exist. You would not get anything.

Generally it is seen that the travelers of the spiritual path become impatient to move on it without caring for the required precautions. They do not have at hand any self-realised Guru for guidance. So they go on trying their hands themselves. '**Chaley Ishtdevanh Sir Naayi.**' (चले इष्टदेवन्ह सिर नाई।)– Ten thousand kings bowed their heads remembering their respective Isht and gods and moved forward to lift the sacrificial bow but all failed.

Ram also looked at the bow and remembered the Isht– '**Gurhi Pranamu Manahin Man Keenha. Ati Laaghav Uthai Dhanu Leenha.**' (गुरहि प्रनामु मनहिं मन कीन्हा। अति लाघवँ उठाइ धनु लीन्हा।।) He very easily lifted the bow. His Sadguru was his Isht. At the initial stage, the devotee salutes the physical form of the Guru. His directions are obeyed. The second step is subtler. Now the spiritual form of the Guru is mentally grasped and adored. The state of Dhyān instantly occurs. This is the technique, this is the real Yagya. '**Yagyānam Japyagyāsmi.**' (यज्ञानां जपयज्ञोऽस्मि)- The Yagya of Jap is the best of all Yagya. As soon as Dhyān deepens, power symbolised as Sita is attained.

In this spiritual world, Ravan exists in the form of Moh (infatuation). '**Moh Sakal Byadhinh Kar Moola.**' (मोह सकल ब्याधिन्ह कर मूला।)- Moh is the root of all maladies. '**Tinh Tein Puni Upajahin Bahusoola.**' (तिन्ह तें पुनि उपजहिं बहुसूला।।)- From this very root spring forth the multiple afflictions. It is the emperor, governor of all demonic tendencies. Sita, the symbol of power remains dormant in the fire of yog till the tendencies leading to various attachments, remain alive. Lord Ram addressed to Sita at Panchvati-

Sunahu Priya Vrat Ruchir Susila.

Main Kachhu Karbi Lalit Narleela.

Tumh Pawak Mahun Karahu Nivasa.

Jau Lagi Karoun Nishachar Nasa.

(सुनहु प्रिया व्रत रुचिर सुसीला। मैं कछु करबि ललित नरलीला।।
तुम्ह पावक महुँ करहु निवासा। जौ लागि करौं निसाचर नासा।।)

“Darling, Now I venture to perform some pleasing simulant actions.” What was this simulant action? Was it the launching of a warfare in which demons were massacred, rivers of blood ran riot and warriors like Kumbhkarn with their mountains of flesh drowned?

Is it a pleasing action or a horrible one- *‘Tumh Pawak Mahun Karahu Nivasa.’* (तुम पावक महुँ करहु निवासा।)- It gives the impression that Pawak (fire) was some kind of five star hotel. Is it a place fit for habitation? It is said that Ram acted like ordinary human beings simulated the actions of human beings. Is it humanly possible to live in fire? No, never.

‘Vapush Brahmmand Supravritti Lanka’ (वपुष ब्रह्माण्ड सुप्रवृत्ति लंका।)- Actually the physical body is like well arranged cosmic world. The illusory tendencies symbolise Lanka. Mind symbolised as demon Maya (मय) has built it. Such a Lanka has Ravan (symbol of attachment), Kumbhkaran (symbol of wrath), Narantak (symbol of avarice), female demons (symbol of allurements) and a number of devilish forces. The family of Ravan is endless.

After all the demons were annihilated, Ravan singlehanded recreated numberless demons. *“Dasmukh Baith Sabha Ek Bara. Dekhi Amit Aapan Parivara.”* (दसमुख बैठ सभा एक बारा। देखि अमित आपन परिवारा।।) When all the demons were killed from where the countless devils emerged? Actually Ravan is the symbol of attachments. He is the root. So long as root is alive, the tree even if it is cut, would again spring forth; after sometime branches, leaves, flowers, fruits would reappear. This is how Ravan raised again a huge army and set out from his fort for the decisive battle. When Ravan was killed,

only then the drama ended- '*Raha Na Kul Kou Rovanihara.*' (रहान कुल कोउ रोवनिहारा।) None remained after him to bemoan the death.

The moment Moh (attachment) disappeared from the scene Sita emerged out from the fire. Yog is communion with God and it happens only after the elimination of Moh (attachments). Such a Yog is free from the feelings of union and disunion. Such a fire of Yog burns to ashes all the disorders, the auspicious as well as inauspicious tendencies for ever. Sita after the immersion of such a fire of Yog emerged out. The god of fire holding her hand said, "O Ram! This primeval power, this pure consciousness present as Sita here is non-involved, stainless, inseparable from you, she is your own image, accept her." As the state of perfection occurs in Yog the blissful, primeval, power of consciousness embraces the soul. The whole world becomes permeated with the essence of Ram.

'Ram Rajya Baithe Trailoka. Harshit Bhaye Gaye Sab Soka.' (राम राज्य बैठे त्रैलोका। हरषित भये गये सब सोका।।)- With the coronation of Ram, the worldly sorrows disappeared and happiness spread everywhere. All the disorders ended for ever. Now whom to worship? Which entity is now to be explored? In such a state Dhyana works as Dhobi (Washer-man). Kabir says- '*Sadguru Dhobia Se Parichaya Nahin.*' (सद्गुरु धोबिया से परिचय नहीं।). A washer-man cleans the spots of the clothes, but only Sadguru cleans spots of Samskaras of inner self. When disorders have disappeared, bliss has overtaken everything, whom to search now in meditation? Spots are cleaned. So the use of Shakti (power) is over. For sometime it remains dependant on Brahm Vidya and under its cover, but when Lav and Kush are born and Lav culminates, the power (Sita) outlives its utility. Sita does not die. She again becomes dormant after bestowing ennoblement and enters the earth which bore her. Sita merges into the Earth.

‘Nahin Daridra Kou Dukhi Na Deena. Nahin Kou Abudh Na Lakshan Heena.’ (नहिं दरिद्र कोउ दुःखी न दीना। नहिं कोउ अबुध न लक्ष्ण हीना॥)- All attained perfection. ***‘Bayaru Na Kar Kahu San Koyee. Ram Pratap Vishamata Khoyee.’*** (बयरु न कर काहू सन कोई। राम प्रताप विषमता खोई॥)- Power has now no use, no use for the yogi. But the power ever remains present under the earth. It offers guidance to other aspirants but the saints and sages alone can kindle the fire. So Sita is the divine consciousness of your Inner self, she is not any woman. The popular anecdotes about Sita are the outcome of our proud, glorious, traditional culture, our history, our ethical ideals. Symbolically Sita is our primeval consciousness which leads to salvation.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

VARNA (CASTE)

(This discourse presents the solution of the burning problem of the society. Maharaj Shri delivered it on 16th January 2000 while inaugurating the Lifeline Hospital at Sunderpur in Varanasi.)

Some questions have been presented to me by the members of the audience today for finding their answers. One gentleman refers to the following line in the Ramcharitmanas and finds it highly objectionable. '**Jay Barnadham Teli Kumhara. Shwapach Kirat Kol Kalwara.**' (जे बरनाधम तेलि कुम्हारा। स्वपच किरात कोल कलवारा।।) He feels shocked because Swapach, Telee, Kumhar, Kol, Kirat, Kalwar and so on and so forth have been called mean, base and vile. He wants to know whether Varna (caste system) is a social arrangement or the part of religion. Though this subject has been discussed in detail in 'Jeevnadarsh Aur Aatmanubhuti', 'Yathartha Geeta', and 'Shanka-Samadhan' published by the Ashram still I try to explain it in short. If Varna (caste system) is taken as division of human beings, it is nothing but self-destruction.

In ancient days Aryan culture had spread all over the world. It was the proclamation of your own ancestors- '**Krinvantu Vishwamaryam**' (कृण्वन्तु विश्वमार्यम्) which means "Convert the whole world into Arya Dharm". They tried to do it and brought in to their fold three fourth people of the world. Cities like Gazni, Samarkand and others were built by Indian kings. In the geographical map of those days Indian border has been found to be extending up to Altai Mountains and Hindukush hills. The whole Asia, some parts

of Europe like Germany and other countries are Aryans, Even before the advent of Columbus, Inca and Maya civilizations had reached America.

The call was to convert the whole world into Aryan Dharm and make them all eligible for the ultimate good and Grace. Such an Aryan culture today stands contracted and clipped in such a way that it is to be seen at few places only. The Buddhists, the Jainis, the Sikhs are all your brothers but they do not accept the Varna (caste system). People of East and West Pakistan are all Hindus, all the Christians of India are also Hindus. Unfortunately you have expelled them from your fold. Now the time is changing. The Harijans say that they were no doubt born as Hindus because it was not in their control, but they would not like to die as Hindus, they would now embrace Buddhism. So Sanatan Dharm stands today curtailed contracted and abridged into only three fourth of its size. The untouchables argue, “The temples are useless for us because our entry is banned there.”

At the time of the partition the population of Hindus was sixty crores, now it is diminished and remains today only thirty to thirty five cores. Those who remain as Hindus are not united, they do not have love and affection among themselves. Their mode and manner of eating and drinking, their social relationship all differ but our bragging and boastings still go on “Victory to the Sanatan Dharm” Hindus in many states of India are outnumbered by Muslims and Christians.

Everyday we make slogan-‘*Vishwa-Guru Bharat*’ (विश्वगुरु भारत- India- the teacher of the world.) How hollow is this proud statement? Can you recruit and baptize all those who are left out of all the four Varnas into your religion? Can you include any one of them among the Brahmans, Kshatriyas, Vaishyas or Shudras? No, never. If you cannot accept any one of them as your disciple, what

sort of world teacher you are? A true teacher grants the disciple his own stature, makes him also Guru. But alas! You are such a guru who gets contaminated if a foreign disciple touches you, your stature instantly collapses.

Everyday we see that the pages of the Ramayana are being torn to pieces and Tulsidas is being blamed for writing- '*Dhol Ganwar Sudra Pasu Naari.*' (ढोल गँवार सूद्र पसु नारी।) or '*Pujiya Vipra Shil Gun Heena.*' (पूजिअ विप्र शील गुन हीना।). His Ramayana declares sixty percent of people unfortunate, mean and untouchable. If it is so such a Ramayana is not worth keeping in our homes. It is alleged that Tulsidas was a casteist Brahmin whereas we find that Tulsidas was not allowed by these very Brahmins themselves to live peacefully. In such a situation we should seriously examine the correct position of Varna.

Actually Varna is our true eternal religion. The four Varnas are the four devotional steps towards the realization of the eternal soul and they are Brahman, Kshatriya, Vaishya and shudra. If you are not acquainted with devotional steps, if you do not know the prescribed path of devotion, or if you do not start the practice of devotion despite your knowledge of it, you can never become even a shudra, what to say of Brahmin, Kshatriya or Vaishya.

'Ya Nisha Sarvabhutanam Tasyam Jagarti Samyami' (या निशा सर्वभूतानां तस्यां जागर्ति संयमी।)- The world has been compared here with pitch-dark night. All the living beings are lying indolent in deep slumber, People who are busy in doing hard work are only lost in dreams. But those persons who have self-restraint are the only awakened ones. From the day self restraint begins, the devotee joins the class of shudra, In the beginning the self-restraint remains unmanageable. So he should engage him self in the service of some Mahapurush. Shudra means 'Chudra' or a person having little knowledge. This stage is the entrance of devotion. If we do not

move on the path of devotion despite our knowledge of it we are not even Shudra. But if after knowing it the devotee moves on it, he is very well on the broad way of Sanatan Dharma irrespective of the fact that he is born in India or Arab. When the proper method has been adopted and the accumulation of virtuous traits begins, the devotee joins the class of Vaishya. As the power develops to struggle against nature, the devotee enters the stage of Kshatriya. After the disorders subside and the eligibility to merge with the Supreme Being is attained, the devotee becomes a Brahmin. After the ultimate merger, all these steps or stages disappear. Then neither Brahmin nor Kshatriya, nor Vaishya nor Shudra; only the blissful state of consciousness prevails-

***Na Brahaman Na Kshatriya Na Vaishyam Na Shudro
Chidanand Roopo Shivo Kevaloham.***

(न ब्राह्मण न क्षत्रिय न वैश्यं न शूद्रो चिदानन्द रूपो शिवो केवलोऽहम्।)

In fact the four Varnas are the four stages of spiritual developments of the self. It is a measuring device, the scale of the progress of the devotee. By and by the practice developed in the society to use these Varnas as names for addressing persons of different traits leading to the caste system. Those who adopted the profession of service were classed as Shudra; those who amassed wealth were known as Vaishyas; those who supervised the defense management came to be known as Kshatriyas; those who devoted themselves to studies and teaching work were called Brahmins. In the beginning the aim of this classification was good, but later on the law givers, misusing the names of the ancestors, laid down demeaning social system. For example today according to a popular Smriti which is known after the name of Manu the baptism of the new-born child is done on the twelfth day from the date of its birth. It is ordained there that the names of Brahmins should be auspicious, the names of Kshatriya should denote physical strength,

the names of Vaishyas should signify wealth and the names of Shudras should be detestable. If according to the birth-Rashi (sign of zodiac) the first letter of the name is to be selected is 'Ka', the name of a Brahmin child could be Krishna Dutt, if it is 'Pa' it could be Patit Paawan. But the name of a Kshatriya child should be like Krandan Singh or Parvat Singh, name of a vaishya child should be karori Mal or Panna Lal but the name of a Shudra child born in the same Rashi should be like Katwaroo, Patwaroo etc. Mere mention of names in the society gave hint how the person was to be taken or behaved. Is it not cheating?

If such is the shape of Sanatan Dharm, it has outlived its utility. Now the children of those who are regarded as Shudras are being named as Parmanand, Brahamanand etc. Such a feudal system of the state period is collapsing now. The attributes, which were linked with such castes of the society earlier, got gradually exhausted even during the feudal age, the system turned so rigid that it became hereditary. The son of a Shudra was condemned to remain always a Shudra; the son of a Brahmin would always be called a Brahmin even though he is illiterate. A Brahmin means a learned man even though he is ignorant of the ways of worship because the Shastra have declared him to be so.

A true Brahmin is he who has realized Brahm, who has merged himself with Brahm and is set there. Those who were not competent and eligible started claiming that their castes were 'Varnas' and Sanatan Dharm meant four Varnas. They forced people to remain under such a system and convinced them that such a system alone would grant them deliverance. But our ancient books do not record such things.

There is one Richa (ऋचा) in the Veda regarding Varna-system '*Brahmanah Asya Mukhmaseet*' (ब्राह्मणः अस्य मुखमासीत्), Brahmans are placed at the level of the face of God. When a devotee attains

this level, 'Sham' (tranquility of mind), 'Dama' (endurance), 'Tap' (penance), 'Shauch' (cleanliness), 'Shanti' (Peace), 'Aarjava Gyan' (knowledge), Vijnan (Intelligence) which lead to the ultimate merger with Brahm become the part of his nature. Then intelligence remains only as a tool. God speaks Himself through the mouth of the devotee. This is the connotation of the above Richa of the Ved which says that Brahmins are placed at the level of the face of God. Since the devotee fights against the disorders, he is placed at the level of the arms of God and is Kshatriya. When God teaches you how to walk, the devotee is at the level of the thighs of God and is Vaishya. At the initial stage of Sadhana (devotion) which is the period of awakening, the devotee is born as Shudra and is at the level of the foot of God.

There is One Shloka of Bhagwat which speaks that Shudra or instinct of service was born from the pious, lotus-like feet of God, it means the capability to please God through service has been found only in a Shudra, none else. When Sadhana begins and when we surrender at the feet of God, God Himself provides the methods and modes of service and worship. The moment the technique is learnt, the admission is granted and the devotee is born. He is shudra from the very beginning of his Sadhana. He serves God as per his guidance and instructions.

The Gita also says, "I have created four Varnas." Does it mean that God divided human beings in to four categories? God says, "No, '*Karmani Pravibhaktani*' (कर्माणि प्रविभक्तानि)". It is Karma, Which has been divided into four parts. We should behave according to this division. That is our religion. For this and for this reason Varna has been called our Sanatan Dharma. If we do not know the technique of Bhajan (worship) there is no Varna for us. We are mere living creatures of this world who are being crushed in the grinding mill of nature. When out of such beings, some one picks

up the secrets of Sadhana and intelligently starts following it, from that day he is a Shudra. Prior to this when he does not know the Karma (method) he is not even Shudra.

Tulsidas Ji has tried to find out and locate who created Varna. It is referred in the Ramcharitmanas that once Garud Ji had doubt about the genuineness and impact of the incarnation of God. He felt that it was not so impressive. ***'Bhavbandhan Tey Chootahin Nar Japi Jakar Naam. Kharba Nisachar Baandheau Naagpas Soi Ram.'*** (भवबंधन ते छूटहिं नर जपि जा कर नाम। खर्ब निसाचर बाँधेउ नागपास सोई राम॥) A petty demon like Meghnad had the guts to make Ram captive and tied him with the rope of snake? He proudly felt that had he not gone there God knows what would have been the result of the battle?

The moment this thought occurred in the mind of Garud, he fell victim to doubts. He had no peace day and night. His own self became his enemy. Instead of receiving good omens, he started receiving bad ones. Garud approached Narad Ji and told him about his doubt. Narad simply shuddered to hear it. He thought that it was the same Maya (illusion) of God which had mislead him so many times. He replied, "O! Brother I can not offer any solution, Better you go to Brahma Ji." Brahma Ji, the creator of this world, thought that it was the Maya (illusion) of Hari which made him also dance to her tune. If Garud, who was his own creation, got so entangled, it was not at all surprising. So he directed him to go to Shiva Ji. Shanker Ji cast a glance at Garud and instantly understood the cause of his restlessness. ***'Hoihin Keenh Kabahun Abhimana, So khowai Chaha Kripanidhana.'*** (होइहि कीन्ह कबहुँ अभिमाना। सो खोवै चह कृपानिधाना॥) He must have felt at some time proud. ***'Sakal Sokadayak Abhimana'*** (सकल सोकदायक अभिमाना) The cause of his affliction was nothing but his self pride, he has fallen victim to it. It seems God wants to save him by removing his pride.

He said, “O! Garud! You have met me at such a time when I am on way to Kuber, your doubt would be removed only when you attend for some time the company of saints, I suggest you to go to the hermitage of Kagbhusundi, your sorrow would be removed.” Garud went to the North direction where the beautiful mountain Neelgiri was situated. Garud saw the mountain. He saw a pond at the summit. There were seven steps which led to the pond. The steps were studded with jewels. The staircase was transparent. There were four tops of the mountain which had four trees. Day and night Bhajan was going on, day and night sat-sang was available there. All the doubts of Garud disappeared the moment he entered the Ashram. After hearing the discourse all his doubts were not only removed but rooted out for ever.

Garud humbly saluted Kagbhusundi Ji. It was really very surprising to see that Garud the king of birds respectfully bowing before a crow, who is regarded as the meanest among the birds. All his pride was over. Expressing his gratitude he said,

Sanasai Sarp Graseu Mohi Tata.

Dukhad Lahar Kutark Bahubrata.

Tav saroop Garudi Raghunayak.

Mohi jyiaeu jan sukhdayak.

(संशय सर्प ग्रसेउ मोहिं ताता। दुखद लहर कुतर्क बहुब्राता।।

तव सरूप गारुडि रघुनायक। मोहिं जियाएउ जन सुखदायक।।)

“The serpent of doubt had stung me, waves of perverse reasonings rose in me-Now merely by meeting with a scholar like you, who removes the hurdles, the effect of the sting is over and I have a new life.” Kagbhusundi said, “No, Garud Ji! You had no doubts at all. Actually God has sent you to me, making your doubts as instrument to oblige me. Doubts are quite natural when one is on the path of devotion. The attainment is guaranteed. Illusion can create hurdles and worries for some time only but not for all times.”

In a very sweet voice the Kag further said, “Your doubt is nothing in comparison to that which had once gripped me.” ***‘Poorab Kalp Ik Prabhu, Yug kaliyug malmool. Nar Aru Naari Adharm Rat, Sakal Nigam Pratikool.’*** (पूरब कल्प एक प्रभु, युग कलियुग मलमूल। नर अरु नारि अधर्म रत, सकल निगम प्रतिकूल॥) (*Manas, 7/96 Kh*). Long long ago, Kalyug, an era which was the source of all sins. Men and women were engrossed in irreligious activities. All of them moved against the path of the Vedas.” Kagbhusundi Ji is narrating here his memoirs of Kalyug which existed even before the advent of Treta and Satyug. It is the memoir of one thousand births back. It is the memoir of twenty seven eras back before Maharishi Kag lived at the Neelgiri. It is the event of millions of years back. He was narrating his memoirs of those days not of twenty first century. Don’t take it to be of the present day.

Kagbhusundi Ji said, “Then I had assumed the body of a Shudra. That was my first birth.” What is he driving at by saying that it was his first birth? The self is the part of God. Does it mean that it parted from God for the first time? No, only that is the appreciable birth in which the spiritual awakening happens. Actually such an awakening is birth of the soul. This is such a kind of birth, which does not lead to death. It is so because the seed does not die on the path of God. Kagbhusundi Ji was blessed by Lord Shankar that he would not forget in any birth the knowledge of past births. Describing that age he says,

***Kalimal grasey Dharam Sab, Lupt Bhaye Sadgranth.
Dambhinh Nij Mati Kalp Kari, Pragat Kiye Bahupanth.***

(कलिमल ग्रसे धर्म सब, लुप्त भये सदग्रन्थ।

दंभिन्ह निज मति कल्प करि, प्रगट किए बहुपन्थ॥) (*Manas, 7/97 Ka*)

The Sins of Kalyug devoured all religiousness, genuine books disappeared but the egoists by their fancies created a number of

sects. **‘Pragat Kiye Bahupanth’** (प्रगत किए बहुपन्थ)- What had Kalyug devoured? It was religiousness. But we should try to know what religion is, Is it religion of Varna? **‘Baran Dharam Nahi Ashram chaari, Shruti virodh Rat Sab Nar Naari.’** (बरन धरम नहिं आश्रम चारी। श्रुति बिरोध रत सब नर नारी॥) Varna was neither religion nor four Ashrams. What Kalyug had devoured was the religious spirit of Varna. **‘Sab Log Biyog Bisok Haye. varnashrm Dharm Achar gaye.’** (सब लोग बियोग बिसोक हए। बरनाश्रम धर्म अचार गए॥)- Every body on account of the pangs of separation from their dear ones became almost dead. The tenets of Varnashrm Dharm and its practice were ignored. What was popular as Dharm was nothing but the creation of the fancy of arrogant persons and it was the semblance of religion? The real Dharm was different it contained classes of Sadhana, the steps leading to the path of God. But the arrogants and egoists divided human beings-

Jey varnashram Teli Kumhara.

Swapach Kirat Kol Kalwara.

Naari Mui Grih Sampati Naasi.

Mood Mudai Hoin Sannyasi.

(जे बरनाधम तेलि कुम्हारा। स्वपच किरात कोल कलवारा॥

नारि मुई गृह संपति नासी। मूड मुड़ाइ होहिं संन्यासी॥)

They laid down new rules, and declared which was the meanest among the Varnas. Teli, Kumhar Shwapach, Kol, Kirat, Kolwar, Chamar, Dhobi and other castes who earned their livelihood by physical work and labour, were degraded as despicable and vile. Those who earned their livelihood by service were called by them as mean. The right of worship was seized from them. They started to become Sannyasi after the death of their wives or after the destruction of their property. They were condemned for such acts in Kalyug.

***Te Viprahanh San Aapu Poojavahin.
Ubhay Lok Nij Haath Nassawahin.***

(ते विप्रन्ह सन आपु पुजावहिं। उभय लोक निज हाथ नसावहिं।।)

They get their worship done by Vipras and thus burn their both the worlds. The present world in which they live is already ruined because neither visits to temples nor worship could be done. They thus lead a deceitful life. The other world is also lost. If Kalyug had eliminated Dharm (religion) and there were no Varnas, from where the Vipras appeared? Kagbhusundi said that new Vipras were carved out- ***'Dwij Chinh Janeu Ughar Tapi.'*** (द्विज चिन्ह जनेउ उघार तपी।।)- merely by putting 'Janeu' (holy threads) on the shoulders, they became Dwij (द्विज). By throwing away the clothes, they became performers of penance. They were not the Brahmins as described in the Geeta who performed Sham, Dum, Tap, Shauch, study of the self and meditation. So what were they? ***'Bipra Nirakshar Lolup Kaami. Nirachar Sath Vrishali Swami.'*** (बिप्र निरच्छर लोलुप कामी। निराचार सठ वृषली स्वामी।।)- They were such Vipras who were illiterate, greedy, lustful, sexy, characterless and vagrant. Then how to identify the genuine cheats who created Shudras as well as Vipras. How would our both the worlds be ruined by getting the worship done by such Vipras?

Thus the division of human beings on the basis of Varna was the act of the arrogant cheats. Why should you go on still beating the same track even today? Neither Tulsidas nor his Ramayana ever propounded that persons who do physical work are mean and vile. Instead Goswami held that- ***'Budh Jug Dharm Jaani Man Mahin. Taji Adharm Rati Dharm Karahin.'*** (बुध जुग धर्म जानि मन माहीं। तजि अधर्म रति धर्म कराहीं।।)- Enlightened persons very well know that Dharm is committed to the operations of mind. Those who try to seek Dharm in casts and casteism, according to Tulsidas are the products of the arrogance of Kalyugi cunning persons. They are

still under the influence of those traditions which died out millions of years ago. It is sheer display of our meanness to beat the same track.

Varna-Dharm in Ram Rajya

Actually Varna is our eternal Dharm (Sanatan Dharm). According to the Ramcharitmanas after the debacle of Ravan and coronation of Ram as king, Dharm was restored-

Baranashram Nij Nij Dharam, Nirat Vedpath Log.

Chalhin Sadaa Paavahin Sukhaki, Nahin Bhai Sok Na Rog.

(बरनाश्रम निज निज धरम, निरत वेदपथ लोग।

चलहिं सदा पावहिं सुखहि, नहिं भय सोक न रोग॥) (*Manas, 7/20*)

Your religion or Dharm is to behave according to the Varna or the level of Sadhana where you stand. The behavior is in consonance with the level of Sadhana. So it is known as Ashram also. According to such a Varna or Ashram people in Ram-Rajya behaved according to the Vedas following their own Dharm. No doubt the Shudras existed at that time but they knew the Vedas. You can yourself understand what kind of Shudras they were? Some people dictate that the Shudras must not study the Veda or Sanskrit. According to Kagbhusundi Ji such extraneous thoughts were floated by the haughty persons of Kalyug which has spread its tentacles up to the present age and it might further go on flourishing. But according to Tulsidas Shudras in the kingdom of Ram were conversant with the Vedas and lived as directed by the Vedas-

Aalp Mrityu Nahin Kavniau Peera.

Sab Sundar Sab Biruj Sareera.

Nahin Daridra Kou Dukhi Na Deena.

Nahin Kou Abudh Na Lakshan Heena.

(अल्प मृत्यु नहिं कवनित पीरा। सब सुन्दर सब बिरुज सरीरा।।

नहिं दरिद्र कोउ दुखी न दीना। नहिं कोउ अबुध न लच्छन हीना॥)

The whole society in the kingdom of Ram was divided into four Varnas and people behaved according to their Varna. But strangely enough none was poor. Although he happened to be a sweeper but financially not inferior to a prince. Nobody suffered worries nor were they helpless. *'Nahin Kou Abudh'* (नहिं कोउ अबुध)- Everyone was enlightened because they had right to education. *'Sab Gunagya Pandit Sab Gyani.'* (सब गुनग्य पण्डित सब ज्ञानी।)- All were learned scholars and virtuous. No doubt the Shudras were present in the society but they were Pandits (scholars). Now you yourself can think what is Varna?

There was a royal bathing point (beach). Goswami Ji says- *'Rajghat Sab Bidhi Sundar Bar. Majjahin Tahan Baran Chariu Nar.'* (राजघाट सब बिधि सुन्दर बर। मज्जहिं तहाँ बरन चारिउ नरा।)- Persons of all the Varnas used to take bath together at the royal point of the beach of the river untouchability was foreign to them.

Varna is actually the state or stage of Sadhana. 'Varan' in Sanskrit means to choose. There are the four steps or stages of the same Sadhana. In the kingdom of Ram all the devotees lived under his protection and they all are the inhabitants of Ram-Rajya enjoying equal rights. Varna appears exactly at the moment the Ishtdeo (adored god) becomes active in the heart. Then the Dharm originates. *'Baranashram Nij Nij Dharam'* (बरनाश्रम निज निज धरम)- The individual Dharm or one's own Dharm. It means the devotees start their Sadhana from that very step where they stand. *'Nirat Vedpath Log'* (निस्त वेदपथ लोग)- They move forward with detachment or non-involvement.

The Vedas are celestial creators. They should not be taken as an ordinary book. They are the spoken words of God Himself and they are immutable. It does not change with the change of time. No sooner the devotee gets absorbed in meditation than the celestial God starts speaking from His inner self, His words descend. The

inhabitants of Ram-Rajya, comprehending the same words, act and behave accordingly. Merely sitting every morning and evening with closed eyes is not real performance of Bhajan or enjoying entertainments during Bhajan is no Bhajan. A true performer of Bhajan remains so overwhelmed with the inner bliss that he becomes speechless. On account of joy- **‘Gadgad Gira Nayan Bah Neera.’** (गदगद गिरा नयन बह नीरा)- tears of joy gush out of his eyes. **‘Jagat Me Sumiran Karai, Sovat Me Lau Lay. Soorat Dor Laagi Rahe, Tar Toot Na Jay.’** (जागत में सुमिरन करे, सोवत में लव लाया। सुरत डोर लागी रहे, तार टूट न जाय।) The persons who live in the kingdom of Ram- **‘Chalahin Sada’** (चलहिं सदा)- ever moves ahead on the path of worship. **‘Paawahin Sukhahi’** (पावहिं सुखहिं)- He draws pleasure from his Sadhana. What is pleasure? **‘Nahi Bhay Soka Na Rog’** (नहिं भय सोक न रोग)- Pleasure is an experience; where there is no fear, no sorrow, no separation from dear and near ones and no desires at all. Death is the cause of fear. If a devotee ever remains under the direction of the Isht (adored God), there is no room for fear, for sorrows, for diseases. Some diseases are physical, so they are the disorders of the body. Another kind of disease is worldly **‘Bhav Rog’** (भवरोग) like **‘Moh’** (attachments)- **‘Moh Sakal Byadhinha Kar Moola.’** (मोह सकल ब्याधिन्ह कर मूला।) and it is the root of all the diseases. The inhabitants of the kingdom of Ram are free from them.

The moment God takes the reins in his hands and starts transmitting the lessons of Bhajan (spiritual lessons), Bhajan takes off from that very time. You take it as his entry into the spiritual life. How so ever great scholar a person might be, he would never present the research papers before a student of kindergarten. He would teach him reading and writing letters like A, B, C, D.... If the devotee is of initial stage, he is given the lessons of service and spiritual etiquettes. He is taken step by step forward, transferring

him from one Varna to another and ultimately teaching him to transcend all the Varnas. The devotee has only to comprehend and grasp the celestial voice and move accordingly.

Seeds of spirituality never decay in the divine path. Once the spiritual awakening has taken place, it never stops in the way. For the very reason, there is no pain, no suffering in the kingdom of Ram- '*Alpa Mrityu Nahin Kavaneu Peera.*' (अल्प मृत्यु नहीं कवनिउ पीरा।). In general parlance death in young age means short-life or death in early life like child-death, but such a kind of death does not occur in the kingdom of Ram. It means that once the spiritual awakening has taken place, once the seed has sprouted and offshoots spring forth, Maya (illusion) is not potent enough to trample it down. It is bound to be a strong tree and bound to fructify. Ultimate attainment is guaranteed- If you happen to take up two steps on the path of God in your life, you are bound take up the third step in the next birth. After a birth or two you would find yourself placed at the realm which is the realm of Ram. Thus we find that there is no fear of infantine death on this path- '*Alpa Mrityu Nahin*' (अल्प मृत्यु नहीं). The spiritual awakening ends into spiritual culmination. '*Nahin Kavaneu Peera*' (नहीं कवनिउ पीरा)- One who listens to the celestial voice and moves accordingly is immuned from all the troubles, pains and sufferings. One finds oneself at the cross only when his interest in Bhajan fizzles out or flounders! Mind is never vacant; it can never be put off. If you have granted it leave from Bhajan, it would go on illusory excursions or build up something in such a way that might cause disaster. We suffer only when we are negligent in performing Bhajan. There is no suffering at all for those devotees who devotedly obey the injunctions of God.

Everybody was handsome in the realm of Ram- '*Sab Sundar Sab Biruj Sareera.*' (सब सुन्दर सब बिरुज सरीरा।) It means there were no deformed person, no hunch back, on one eyed or lame ones. Very

strange! Were all persons old, young, children handsome alike? No, it was not so. When the devotee makes spiritual advancements by following the prescribed technique a divine glow starts enveloping him. He mirrors God. That is the beauty of the devotee. Actually the physical body has no beauty and it is not all. In fact we are not corporeal body. We should not waste our valuable time in making it beautiful or adorning it in various ways. It is destined to decay some day despite our efforts to save it. Ramakrishna Paramhansji, Shankaracharya and the like died in their early age. Attainment of physical beauty is not our aim. It is meant for ‘Sadhan’- ‘*Sadhan Dham Moccha Kar Dwara.*’ (साधन धाम मोच्छ कर द्वारा।). Physical body is the gate of salvation. It has been given for spiritual attainments with the advancements. On spiritual path, mental diseases like lust, wrath, avarice, attachments etc drop down and good healthy look is obtained by the devotee and that is the real beauty.

‘*Nahin Daridra Kou*’ (नहिं दरिद्र कोउ)- Nobody is destitute who has chosen the path of spirituality. How can a saint holding a staff and a bowl in his hands be called a rich fellow? Tulsidas suggests that the real wealth is the spiritual wealth which is imperishable. He, who listens and grasps the celestial voice and pursues the spiritual practice, is blessed with spiritual properties. The divine magnificence is gifted to him. ‘*Nahin Kou Abudh*’ (नहिं कोउ अबुध)- Such a devotee is truly enlightened. He is endowed with the knowledge of all. Thus all the traits which are the hallmarks of spiritual devotees are found in the residents of Ram-Rajya.

Sab Gunagya Pandit Sab Gyani.

Sab Kritagya Nahin Kapat Sayaani.

(सब गुनगय पण्डित सब ग्यानी। सब कृतग्य नहिं कपट सयानी॥)

All are there scholars and virtuous, possessing excellence and high merits. Even Shudras are learned; Pandits are learned;

Kshatriyas and Brahmins are learned. According to his standard of devotion and knowledge of the technique of worship, he goes on treading the path of the Vedas (वेदपथ). The Veda means knowledge. When God, who is unknown, unrealized, unperceived becomes known, realized or perceived, is called the Veda. His realization is called Veda. God becomes known only when He makes it possible, when He makes Himself knowable. God leads at every step. He tells us where we are. If it is the stage of a Shudra, He leads according to that stage; if it is the stage of a Vaishya, He transmits knowledge suitable to that stage; if the devotee is capable of facing struggles, He leads from that stage. So all the four Varnas possess virtues and excellence (गुणज्ञ), all of them are well aware of the secrets of Sadhana. They are ever ready to repay- '**Sab Kritagya Nahin Kapat Sayaani.**' (सब कृतग्य नहिं कपट सयानी।) even the least obligations done to them. The residents of Ram-Rajya can never be hypocrites, can never be cunning or fraudulent. By the words 'Sab Gyani' (सब ज्ञानी) people generally understand that they were well-read; but is not so in the spiritual field. Here it means what God has taught you, how much you have grasped His lessons. Only this is taken here to be the connotation of the word 'Gyan'.

In the Geeta there is Shloka-

***Adhyatmyannityatvam Tatvagyandarshanam.
Etjgyanmiti Proktamgyanam Yadatoanyatha.***

(अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।

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

Remaining always under the guidance the soul, picking up properly what has been transmitted by God and moving ahead accordingly, is beginning of the dawn of knowledge. By living so under the tutelage of God, the devotee gets His direct perception and Supreme Knowledge. This is the spiritual culmination or the

final attainment. Whatever we get opposite to it, is sheer ignorance. For this reason in the realm of Ram everyone is learned and savant.

Rajghat Sab Vidhi Sundar Bar.

Majjahin Jahan Baran Charieu Nar.

(राजघाट सब बिधि सुन्दर बर। मज्जहिं जहाँ बरन चारिउ नर।।)

Generally people take the word ‘Raj’ to mean ‘Kshatriya’. If a Kshatriya becomes a saint, he is addressed as ‘Rajarshi’, similarly Brahmin saints are called ‘Brahmarshi’. If it is so, how would you address saints of other casts? In the realm of Ram, there is a river named ‘Saryu’ which symbolically means modulated or harmonized breathing. Breathing is the clue to spiritual attainments. Spiritual aspirants have to resort only to the modulation of breath. So in the realm of Ram there was only one beach-point at the river Saryu. Ther is only one and one method of worship. In the beginning breathing remains uncontrolled. After it is controlled, its movement becomes ‘Pashyanti’ and ‘Para’. The Sadhak (devotee) who is beginner is a new entrant in the spiritual world so knows little and hence has short comings. Consequently he is backward or Shudra. He sits in mediation for hours still the wanderings of his mind do not stop. It is so because he still lacks the knowledge of proper technique. He might be taken as nit-wit (अल्पज्ञ). A devotee who is of the standard of Vaishya achieves fifty percent success. A devotee who is of Kshatriya standard is at higher stage because he fights against disorders. He may be categorized under ‘Pashyanti’. So far as breathing is concerned, he covers three fourth of the distance. As soon as disorders are silenced, the same devotee enters the ‘Para’ stage and is elevated to the stage of Brahmin. Persons of all the four Varanas bathe themselves in the river of modulated breathing symbolized as Saryu.

Actually Varnas are the four steps of Yog-Sadhana. The path of devotion which is one, has been divided into four parts. The

beginner of today goes on making progress gradually and attains ultimately the state of Brahmarshi and shines in the glory of God. This is the reason that sages like Vishwamitra, Valmiki, Vyas, Kandwa, Bhardwaj, Shringi and others came to be known as Brahmarshi. None of them were born as Brahmins. In the Valmiki Ramayana it is mentioned that Ram on meeting Shabri asked her whether her penance was going on well, whether her resolutions and pledges were being pursued properly, whether she got the fruits of her service done to the Gurus (saints and sages). Shabri prostrated at the feet of Ram and said, “Lord, my penance has reached its pinnacle after seeing you, my resolutions and pledges are fulfilled, services which I rendered to saints and sages have borne fruits.” According to the Ramcharitmanas Shabri while introducing herself said- ‘*Adham Te Adham Adham Ati Naari.*’ (अधम ते अधम अधम अति नारी) She belonged to the most depressed class like Kol-Kirat and is above all a lowly woman who is illiterate and stupid. Ram replied, “O Shabri! I recognize only the relation of devotion. Whoever, he be a man, a woman or even impotent, remembers me whole heartedly and devotedly, is very dear to me. Bhakti or devotion has nine parts. ‘*Pratham Bhagati Santanh Kar Sanga.....*’ (प्रथम भगति संतन्ह कर संग।.....)- If even one part of devotion is present in anyone, he is most dear to me. Your Bhakti has all its nine parts well integrated and in full bloom. You go now to my abode.” Still if you argue that Shudras have no right for Bhajan, you tell me then how as Shudrin (female Shudra) could do Bhajan? Shudras do exist in the realm of Ram but they are great scholars of the Vedas, they are rich and wealthy, they take bath along with Pandits and Brahmins. Such are the Shudras. If we have not attained the spiritual awakening, if the celestial voice is not heard by us and if we do not follow the directions of this voice, we are not even Shudras, we are actually inanimate creatures.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

SHAMBOOK

It was India which gave to the world the message of unity. The Vedic Rishis had proclaimed for the first time the essential unity of the world- '*Srenavantu Vishwey Amritsya Putrah.*' (शृण्वन्तु विश्वे अमृतस्य पुत्राः)- "O Men of the World! You are sons of immortality." Such an announcement of universal unity is never to be found anywhere in the world. But alas! It is India itself which stands today disunited and disintegrated. The so called intellectuals have sown the seeds of discord and dispute in such a way that the unsophisticated, simple-hearted people are fighting among themselves. They are badly crushed on this account. They have been branded by such persons as Teli, Kumhar, Thakur, Brahman. Such disunity was never to be found in India. People are fighting the battles of forwards and backwards. They are divided on the question of reservation. There was never such a situation. A leader in Kashi said that he found Ram guilty because he killed Shambook. Why did Ram do it? Everyday we see thousands of people being killed. Lately such an incident occurred in Madras. Perhaps Harijans have been killed there more in number. Nobody approached them to look after their children or to offer food and clothes to them. Millions of years back an incident took place and this incident provokes them so much that they beat their breasts and cry- 'Oh our Shambook Ji!'. They recollect this incident with an ulterior motive to generate discord and dissensions. They are not at all acquainted with scriptures, they can not know them.

It is written in the scripture- '*Janahin Yeh Charitra Muni Gyani.*' (जानहिं यह चरित्र मुनि ग्यानी।). When Tulsidas Ji wrote Ramcharitmanas, he himself declared who could understand it. Those who were found capable of understanding it have been listed as Muni and Gyani (saints and enlightened ones). '*Yeh Shubh Charit Jan Pai Soi. Kripa Ram Ki Ja Par Hoi.*' (यह शुभ चरित जान पै सोई। कृपा राम की जा पर होई।।). In other words those who enjoy the blessings of Ram, alone can comprehend it. In the election campaign recently some leaders were mentioning the name of Ram in such a way as if Ram was their uncle or a neighbor. They impeached Ram. Wonderful! Ravan too used to speak in such a tone. Does it mean that they are Muni or enlightened ones?

There were no such castes during the time of Ram which created fissures in the society. Varnas are the four steps of the practice of Yog. If we do not know the practice of Yog, if we do not move after grasping the technique, we are not in any of the Varnas at all. They can be attained only after the entrance into the Sadhana (means of worship). A Shudra is very lucky because he moves forward after understanding the technique. Mere understanding the technique is not enough, practice is important. Varna was never meant for the division of human beings. Had it been so anyone from amongst Shuklas, Tiwaris, Pandeys, Dubeys or Mishras would have emerged as Brahmarshi. Not even a single Brahmarshi was born those days in the family of Brahmins. Many of the Brahmarshis of those days were found lying here and there. Perhaps women like Sulakshana when deviated from the path of virtue deserted their illegitimate issues as was done by Kunti under the pressure of circumstances. Rishi Shringi was found lying in the herd of deer. When Rishi Mandavya happened to see the child, he brought it up and taught him the contemplation of Brahm; later on he became Brahmarshi. For evolving as Brahmarshi, he never

got any help or cooperation from higher or noble castes. Bhardwaj was the issue of Brahaspati and Utathya, was found in a box which was floating in a river. Varun seized this box. It seems Varun was the name of the pious caste of 'Kewat' those days. Thus Varun brought him up. Bhardwaj grew up into a genius.

Those days King Bharat ruled Aryavarta. Not finding any of his sons to be fit for administration, he adopted Bhardwaj as his son and crowned him as King. Bhardwaj was a man of Samskaras (of pious and spiritual taste). Abdicating all he became a renowned Rishi (saint) of Prayag. Similarly Vashishtha was the son of Urvashi; Narad was the son of a maid servant. Valmiki belonged to the class of Kol-Kirat. Vishwamitra was a Kshatriya king and his name was Vishwarath. He fought a fierce battle against Vashishtha. At last he said, "The prowess of a Kshatriya is nothing before the spiritual powers. Spiritual force is the real force. I shall now attain the spiritual superiority." He got absorbed in Tapasya (penance). When God tested him thrice, every time he failed so he prayed for the grace of God and ultimately succeeded to get it.

Thus the record of all the Rishis, Maharishis and Brahmarshis, which we find today, denotes that all of them belonged to the class of untouchables, if we use the modern idiom. Maharishi Agatsya was found in a jar or pot. This convention continued upto the age of Dwapar. Ved Vyas was the son of a virgin girl. There was no Brahmarshi superior to him in that age. Had the 'Varna' signified caste anyone from amongst Tiwari or Upadhyayas would have emerged as Brahmarshi; not even a single one is to be found. So it is quite evident that there was no social caste system. The Manu-Smriti and Parashar-Smriti issued a Kalyugi decree that only he can become a Brahmarshi who is born in a Brahman family. They further say that Kshatriya can become Rajarshi but not Brahmarshi, Vaishya can perform worship but he can never be a Rishi and a

Shudra can not perform worship at all. Such is the regulation of these Smritis of today. On the contrary, all the Brahmarshis of earlier days belonged to 'scheduled castes'. Then there was no regulation matching that of today. '*Badey Bhagya Manush Tanu Paawa.*' (बड़े भाग मानुष तनु पावा।) Human body was regarded as the most pious one. Those who got it were fortunate ones. But there are people who class them as 'Scheduled castes'.

The Ramcharitmanas refers Maharishi Valmiki that he became equal to Brahm by counting the name of God in reverse order. '*Ulta Namu Japat Jagu Jaana. Balmiki Bhaye Brahm Samana.*' (उलटा नाम जपत जग जाना। वाल्मीकि भए ब्रह्म समाना।।) Just below this line Goswami Ji introducing him writes-

***'Swapach Sabar Khas Jaman Jad, Paavar Kol Kirat.
Naam Let Pawan Param, Hot Bhuvan Vikhyat.'***

(स्वपच सबर खस जमन जड़, पावरँ कोल किरात।
नाम लेत पावन परम, होत भुवन विख्यात।।)

Dacoit Ratnakar, who was born in the family of Kol-Kirat, got the company of saints. In the beginning he swooped and pounced upon them for robbing them, but on account of the kindness of those saints he could understand the means of worship. He fully grasped the technique and ultimately attempted to attain the status of Brahmarshi. During the period of his exile, Lord Ram met a number of Rishis. Many of the Rishis touched the feet of Ram and paid their respect. But there were some such saintly personalities like Valmiki before whom Ram Himself prostrated. Tulsidas says, '*Muni Kahn Ram Dandwat Keenha. Aassirvadu Vipraver Deenha.*' (मुनि कहँ राम दण्डवत कीन्हा। आसिरवादु विप्रवर दीन्हा।।). The great Vipra blessed him. Was Valmiki a Brahman? There is not even a single Brahmarshi who attained this height an account of his high birth and caste.

In short there were neither castes like Brahman, Kshatriya, Vaishya and Shudra during the period of Ram nor they were specified on the basis of birth. They were simply the nomenclature denoting the inner capabilities. Just as posts of I.A.S, P.C.S. are attained through selection, similarly status of Shudra is attained through spiritual training. This is the first step of Bhajan (worship). Few fortunate persons out of millions ascend this first step.

In the kingdom of Ram, a Shudra committed a mistake. He was performing penance hanging himself upside-down the branch of a tree. He started his penance in such a way that the child of a Brahman died. It caused havoc in the kingdom of Ram, people were worried why it so happened? Some saints tried to find out the reason of it. It was guessed that a Shudra was performing Tapasya somewhere but they failed to locate him. Ram searched him out and asked him, "What are you doing?" Shambook said that he wanted to go to heaven with his corporeal body. In other words he wanted to convey that he wanted self-realisation before the body expired. He wished 'Good luck' to Ram. Thereafter he said that he was a Shudra. Ram instantly took out his sword and beheaded him. Instantaneously the child of the Brahman became alive. The gods welcomed it by blowing their trumpet and thus the corrupted religion was purified and re-established. What a wonderful instance of surgical feat? Such a treatment was never heard anywhere; the child of the Brahmin who lay dead for long, became alive. Is it possible to make a dead one alive by beheading some one else? Is it possible to kill a Shudra and a Brahman becomes alive as a result of it? If some Pandit dies at your place, would you verify this fact by killing a Shudra? What is this issue of Shambook?

Actually the Ramayana or the Ramcharitmanas is a mystical book. If you try to interpret it in literal way, you would only fumble and grope. For example it is said in the Ramayana that Sita was

forced to pass through fire to test her purity. Sita came out successful of this test of fire. If you try this test today, can anyone come out of fire alive? People say that it was the Lila of Ram; in other words he behaved like ordinary men. Then it can be concluded that it is permissible for all men. If you want to verify it, you can throw a virgin girl in the fire. If she comes out alive, everybody would believe it. Actually what is Sita's test of fire?

The fact is that the fire-test of Sita and the topic of Shambook are the spiritual metaphors. The scriptures have been written with double purpose- firstly for giving information of the incidents of history so that the people may follow the footsteps of the ancestors and lead ideal life. But merely by earning our livelihood and living comfortably, we can not manage to achieve our welfare nor perform our duties. So the scriptures have another aspect and that is the spiritual one. Every living being is governed by the powers of Maya (illusion). That, which frees him from the clutches of Maya and lands him on the authentic plane of the spirit and God, is known as spirituality. Then he becomes completely dependant on Him and acts according to His instructions. The whole Ramayana is spirituality. Its other name is Ramcharitmanas. Manas means conscience. So it portrays the tendencies of the conscience. It depicts the doings or transactions of Ram and hence is called Ram-Charit. Which sort of transaction, is it about his birth, place of birth, battles in Lanka, his exile, incidents which occurred at sometime? No, Manas means mind or conscience. Those transactions which occur within your conscience happen in the conscience of everyone but remain imperceptible. What is perceptible, are only the transactions of lust, greed, attachments, wrath etc. How those dormant transactions of Ram are awakened, how after waking up they eliminate the distance from Ram, how they lead you to the attainment of the position or status of Ram are recorded along with

the method or means of worship in the Ramayana. If the method of worship has not been picked up, who then awards the class or category?

In the context of Shambhoo Lord Ram acted as a judge. Lakshman, who renouncing the palace luxuries preferred to move with Ram as his shadow, who preferred to serve Ram remaining wakeful at night when Ram slept, was once adjudged as guilty in the eye of law, so even he was abandoned by Ram. You can very well realize how painful it is to abandon a kith and kin. Lakshman after the fast of eighteen days ended his earthly life on the bank of Saryu. In the same way when Ram's life-partner Sita who kicked off the grandeur of Awadh empire, who dogged the footsteps of Ram, who cared a fig for Lanka made of gold, who came out successful of the test of fire, was put in the dock of justice, Ram preferred to take the side of public good. Not only this, he punished himself also. Ram, the supreme emperor of the world, used to sit on the throne only to dispense with justice otherwise he used a bed made of straw. He believed that if Sita slept on the bed of straw, he had no moral right to use a bed of cushion. Ram did punish once a saint on the complaint of only a dog. Would it be justifiable for such a lover of justice to spare and embrace a common man who committed error? Can any judge become partisan?

Was there any reservation system in the kingdom of Ram? No, there was only one kind of reservation- reservation of universal happiness and eternal existence. They were reserved for all. Today if you provide reservation for one section of persons, others shed tears of blood. It was not so in the kingdom of Ram. '*Nahin Daridra Kou Dukhi Na Deena. Nahin Kou Abudh Na Lakshan Heena.*' (नहिं दरिद्र कोउ दुखी न दीना। नहिं कोउ अबुध न लच्छन हीना॥) There was no one poor in the kingdom of Ram. Everybody was prosperous. Nobody was in sorrow, no one was illiterate. If such was the system,

provision of reservation was meaningless. Provision of reservation is made only at such places which suffer from want and pain, where provisions are limited. Further not even a single Brahmarshi of those days hailed from such castes which are adorned today with aristocratic glamour and high social status.

This proves that during the period of Ram there was no division between man and man on account of Varna-system. When there was no Varna system in the society, from where Ram found a Shudra to kill? So it is quite evident that the issue of Shambook has neither social context nor any palpable existence. One should try to find out the purpose of introducing this context of Shambook in the Ramayana.

Shambook means etymologically such a pseudo-person who pretends to possess equanimity. Shudra is the first stage of Sadhana, so a person of this stage naturally knows little. He closes his eyes for hours and fails to meditate even for ten minutes. He performs this exercise in futility. If he is not absorbed in Bhajan then what is he doing? Merely by closing the eyes one can not do Bhajan, then why to waste time? From where should we start Bhajan? In this context the Geeta says, '*Paricharyatmakam Karm Shudrasyapi Swabhavjam.*' (परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्।) (Geeta, 8/44)- You should serve those who have the knowledge of the quintessence of Truth. By serving such Mahapurushas, you would automatically attain the ability to move on the path of spirituality. On getting the technique, gradual promotion to higher stages becomes possible.

A devotee of lower stage commits mistake. '*Sochiya Sudra Vipra Avmaani. Mukhar Maan Priy Gyan Gumani.*' (सोचिय सूद्र विप्र अवमानी। मुखर मान प्रिय ग्यान गुमानी।।) Such a Shudra, who is outspoken, talkative, lover of social respect and honour, proud of his knowledge and humiliater of Vipra, is a serious case of diseased mind. When

one passes through the stage of Shudra, such weaknesses do crop up. The first birth of Maharishi Kagbhusundi, in which spiritual awakening happened, was the birth of Shudra. He got no doubt entry into Sadhana but became envious of his own Guru. Describing about his condition at that time Maharishi Kag himself says- **‘Dhan Mud Mutt Param Baachala. Ugra Buddhi Ur Dambh Bisala.’** (धन मद मत्त परम बाचाला। उग्र बुद्धि उर दंभ बिसाला।।)- My intellect was very sharp and heart was full of vanity and self-exultation. **‘Harijan Dwij Dekhe Jaraun, Karaun Vishnu Kar Droh.’** (हरिजन द्विज देखे जरउँ, करउँ विष्णु कर द्रोह।) Once my respected Guru Maharaj came to me. I was counting the name of Shiv. Out of arrogance I did not stand up and salute him. Consequently God, whom he was serving Himself became his enemy. A curse was given- “O Great Sinner! You remained seated like a python, so go and live the life of a python.” Thus we see that Shudra commits mistakes. The worshippers of other stages like Vaishya, Kshatriya and Brahman never commit mistakes. Maya or illusion can cheat them and create hurdles but the devotee never commits mistakes. Mistakes naturally occur at the initial stage of Shudra.

Those who have entered Sadhana are at the initial stage and may be called Shudra. But Shambook pretends to possess the quintessential knowledge, he was hanging topsy-turvy from a tree. **‘Sansar Vitap Namaamhey’** (संसार विटप नमामहे), **‘Urdhwamoolam-adhahshakham’** (ऊर्ध्वमूलमधःशाखम्)- The world has been presented through the metaphor of such an imaginary tree which stands topsy-turvy, roots at the top and leaves and the branches lying low. God is the roof of such a metaphorical tree and is at the top. Shambook was hanging upside down from such a tree of the world. The inner meaning of it is that he had little knowledge but pretended to possess spiritual perfection. Such an act of pretension, the presence of a deception and the presence of an imposter in the kingdom of Ram

was not possible. As a result of such an outrageous sin, the child of a Brahman died. This also has a metaphorical meaning. The death of a Brahman child connotes the dissolution of the beginning of the contemplation of God which was at the primary stage. Nobody knows when it died. Bhajan and God-contemplation all stopped. The Rishis tried to guess but could not know about this mishappening. In other words nobody can know about the spiritual fall of anyone and find out who was hypocrite and who was genuine one. But Ram could know it. He could locate him because he ruled over the soul and consciousness of men. In this anecdote sword is presented as renunciation. Ram armed with the sword of renunciation or with the divine inspiration pulled him down. Instantaneously the Brahman-child was resurrected to life. It means divine tendencies again started operating. The gods started blowing their trumpets. Thus contemplation of Brahm started as it had started earlier.

Thus we see that it is impossible to pick up holes in the Ramayana. It is unquestionable. There is no favoritism or any feeling of untouchability in it. Still people find fault with it and cry- "Why our Shambook was killed?" Persons who were redeemed by Lord Ram were Kewat having mean origin. Shabari, Kol-Bheels, monkeys and bear, countless demons. They all belonged to low classes of society and were redeemed by Ram. None of them was Brahman or Kshatriya.

Ram was so kind that he ate even plums defiled by Shabari and dispatched his devotees to his heavenly abode. Nobody gives thanks to him for such generous acts. They blame him for killing Shambook irrationally and cry- "Oh Shambook! Our grand sire." They forget that the context of Shambook is the symbolical presentation of the practice of Yog.

So far as castes and their justifications are concerned, we find them telling us the honoured tales of our great ancestors who performed noble feats and memorable exploits. The names of the castes were picked up and awarded for exemplary deeds. For example those who studied only two Vedas came to be known as Dwivedi. Trivedi and Chaturvedi were the names awarded for wider learning and scholarship. The whole India is the descendent of Rishis. This is the truth, all else is falsehood. Further castes denote professions. For example, if someone mended iron, he came to be known as iron-smith (Lohar); if he moulded gold, he became a gold-smith (Sonar); if he dealt with leather, he was hailed as shoe-maker (Chamar); if he studied books, he was named as Pandit; if he wielded weapons, he was termed as Kshatriya. Gradually after sometime a practice may develop in future to denominate a person as driver because he drives vehicles. Similarly new castes of engineers and doctors may also emerge. They only denote the identity of professional persons, not at all connected with religion. People allot names to their children as Guddu, Chunnu, Munnee etc. to fix their identity. In the absence of names all of them would rush up on being called, "Boys, come down!". This is the way of calling the children separately. Family, tribe, sect or castes are only denominations meant for accosting separately. Besides this they mean nothing. How professions can become religion? Unfortunately a misconception prevailed in the society in such a way that people started taking castes as creation of God and hence everlasting.

People should ponder over what Sanatan is? Only our soul is Sanatan or everlasting. '*Akshedyoayam-adahyoayam-akledyo-ashosha Eva Cha. Nityah Sarvgatah Sthanurachloayam Sanatanah.*' (अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च। नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥) What is religion? '*Soi Sarbagya Guni Soi Gyata. Soi Mahi Mandit Pandit Data. Dharm Parayan Soi Kul Trata. Ram Charan*

Jakar Man Rata.’ (सोइ सर्बग्य गुनी सोइ ज्ञाता। सोइ महि मण्डित पंडित दाता।। धर्म परायन सोई कुल त्राता। राम चरन जाकर मन राता।।) (*Manas*, 7/126/2-3). The person, whose mind is singularly devoted to the lotus-like feet of Lord Ram, alone may be called really conversant with the knowledge of religion. Only He is the knower of religion. We worship many gods and goddesses before our Sadhana begins but afterwards we have to quit them and worship only one God. Names like Ram, Parmatma, Sanatan, Shashwat; all denote the same entity. The Mahatmas have tried to explain God from different angles. One can not get the key to Bhajan and God can not be perceptible without the guidance and instructions of Sadguru. So if you want to know God, go and serve any Sadguru or any Mahatma. You should pick up a short name, having two letters of God like Ram or Om and chant it. All the time the name should be present in your mind, even when you are engaged in the discharge of your routine duties. You should allot at least half an hour for meditation everyday regularly. You should pray God to lead you to a self-realised Sadguru. You should pray that you can not locate with your finite faculties. As soon as the curtain between you and your soul is lifted even a bit and Samskaras are washed out, your soul itself would tell you where your Guru Maharaj Ji was. Once Sadguru is got, everything is got. ***‘Sadguru Miley Jaahin Jimi Sanshaya Bhram Samudaya.’*** (सद्गुरु मिले जाहिं जिमि संशय भ्रम समुदाय।).

All men and women should do Bhajan and should rise up from their prejudices. If the Ramayan forbids it, if Lord Buddha, Lord Mahavir, the preachings of Gurunanak forbid it, you are free to reject it; but if they preach to do Bhajan, you should generously follow. The scholars should teach the Geeta in place of the book of stories. The Geeta is a scripture meant for the whole mankind. Yog-Darshan is nothing but the rendering of the Geeta. Similarly the Ramcharitmanas is the echo of the Geeta. The Manas is an occult

work but the Geeta is very simple and clear. There is no play of logic in the Geeta. Nobody in the world can question its postulates because the Mahapurushas afterwards followed. The day this priceless work is hailed as real scripture of religion, the whole world would get united. The number of the devotees who worship only one God would outnumber all. All of you should make efforts to present the Geeta as the book of the world. Please do go through the '**Yathartha Geeta**'.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

WORSHIP OF GODDESS SARASWATI

(This discourse was delivered on 22nd January 1999 on the occasion of the inauguration of 'Pilgrims Book House' at Varanasi.)

Today is 'Basant Panchami' which augurs 'Basant' (spring). There are six seasons in India. Summer occurs in the month of Jyesth and Aasadh; Shravan-Bhadrapad are the months of Rainy Season; Kwar-Kartik are the months of Sharad Ritu; Agahan-Paush occurs in Shishir Ritu, Magh-Phalgun in Hemant Ritu; Chait-Vaishakh are the months of spring season (Basant) which has been hailed as the king of all seasons. For this reason there has been a tradition to formally welcome and worship Basant Ritu. In this season all kinds of vegetation bloom and bear fruits which nurse and nourish the living beings. So our ancestors aspired to hail and worship this season. Today we are assembled here to celebrate this occasion. From today by and by the characteristic features of Basant start appearing. Clusters of blossoms on mango-trees could be seen here and there, fresh leaves sprout on the branches of trees. A climate of jubilation is the hallmark of this sweet, melodious season.

Other parts of the world are not fortunate enough to have all these seasons, There are only two seasons in Cherapoonji i.e. winter and rainy season; It has no summer season. Similar is the case with England. The sun shines only for two hours in summer and is very scarce hence like a commodity it is sold on roofs. As the morning rays are not so warm, so it is cheaper in comparison to the hot rays of sun at noon. Many other countries are not fortunate enough to have all the seasons. The worship of spring season is performed on

the 'Basant Panchami'. Since education of a child is formally started on 'Basant Panchami', so the worship of goddess Saraswati is done on this auspicious day. We should try to know for what Saraswati stands and how to worship the goddess. Goswami Tulsidas in very simple words has depicted the spiritual heritage of India in his Ramcharitmanas which includes Saraswati also. The operations of Saraswati in three different contexts are remarkable here and they are the contexts of Kumbhkarān's penance, coronation of Ram and when Bharat moved for persuading Ram to cancel his programme of going on exile and was ducked.

Lord Brahma, the creator, became pleased on account of the penances of Ravan, Kumbhkarān and Vibhishan. Ravan asked for a life of millions of years and world conquest. Lord Brahma was very much pleased to see Vibhishan who begged for devotion. But when the creator of the world saw Kumbhkarān, he became restless. He thought if this wicked demon managed to succeed in getting the boon he would eat so much that the world would be converted into a barren land- '*Jau Yehi Khal Nit Karab Aharoo. Hoihi Sab Ujaari Sansaroo.*' (जौ एहिं खल नित करब अहारू। होइहि सब उजारि संसारू।।). He was in anxiety now not for his devotee but for the safety and future of his creation. So the boon which Kumbhkarān got, carved out the course of his death.

The other use of Saraswati could be seen at the time of the coronation of Ram. After the marriage of all his four sons and getting daughters-in-law like Sita Dasharath was overjoyed as if he got supreme bliss- '*Maanhu Parmanand Samana*' (मानहु परमानन्द समाना). He instantly decided to crown Ram as king of Ayodhya, the very next day. Ram was fully eligible for the throne from every point of view. When mother Kaushilya got this news, she promptly entered the temple- '*Poojee Gramdevi Sur Naaga. Kaheau Bahori Den Balibhaaga.*' (पूजीं ग्रामदेवि सुर नागा। कहेउ बहोरि देन बलिभागा।।) She worshipped

female country deities, all the gods and the Naagas and prayed that if the coronation of Ram ended safely, she would offer the parts of sacrifice to all of them.

Firstly, the gods had no inkling of the incidents occurring in the world but the 'Gram-Devis' (the country-deities) after receiving their share of worship, instantly informed lord Indra about the royal coronation. The gods became nervous and remembered goddess Sharda (Saraswati)- '*Saarad Boli Vinay Sur Karahin. Baarhi Bar Paay Lai Parahin.*' (सारद बोलि विनय सुर करहीं। बारहीं बार पाय लै परहीं॥). They requested her several times touching her feet to manage for the banishment of Ram so that he could quit the kingdom and fulfill the mission of gods. What an irony! Mother Kaushilya had prayed for the fulfillment of her wishes, whereas gods solicited help for the fulfillment of their mission.

Saraswati declined. She told the gods that if she fulfilled their wishes, what would happen to mother Kaushilya who devoted her whole life in the worship of gods. The gods replied that they were simple living creatures and were subject to undergo the sufferings and joys of life as per their Karmas. She should look after only the interests of gods and leave the human beings to their lot. '*Jeev Karam Bash Sukh Dukh Bhagi. Jaiea Avadh Dev Hit Lagee.*' (जीव करम बस सुख दुख भागी। जाइअ अवध देव हित लागी॥)

When Saraswati was still not ready, the gods played another trick. '*Bar Bar Gahi Charan Sankochi. Chali Bichari Bivudh Mati Pochi.*' (बार बार गहि चरन संकोची। चली बिचारी बिबुध मति पोची॥) They fell several times at the feet of Saraswati repeatedly touching her feet. She was hesitant and concluded that the gods were mean-minded. '*Unch Niwasu Neech Kartuti. Dekhi Na Sakahin Parai Bibhuti.*' (ऊँच निवासु नीच करतूती। देखि न सकहिं पराई विभूती॥)- They have palatial residence, but how narrow-minded they are, they are never happy at the happiness of others.

Even then Saraswati came forward to help gods. She entered Ayodhya- *'Harakhi Hridaya Dasrath Pur Aayi. Janu Grahdasa Dusah Dukhdaai.'* (हरषि हृदयँ दसरथ पुर आई। जनु ग्रहदसा दुसह दुखदाई॥) Alongwith the entrance of Saraswati, all the malevolent stars, which cause havoc assembled in Ayodhya. The ascendance of Saturn stays for seven years and is well-known for its destructive role but here its effect persisted for fourteen years and mother Kaushilya fell victim to it for her whole life.

Mother Saraswati surveyed Ayodhya closely and found then not even a single citizen's mind could be contorted there after the birth of Ram. So Saraswati looked around and ultimately succeeded. She found a weak link. Her name was Manthara, who had a twisted mind and was the attendant of queen Kaikeyi- *'Namu Manthara Mandmati, Cheri Kaikayi Keri. Ajas Pitari Taahi Kari, Gai Gira Mati Pheri.'* (नामु मंथरा मंदमति, चेरी कैकई केरि। अजस पिटारी ताहि करि, गई गिरा मति फेरि॥) She had come from a different place as a part of dowry of Kaikeyi and was the maid servent. Her mind could be distorted. So Saraswati got seated on her tongue distorted her mind and thus handed over the bag of infamy to her.

The poor lady was already an imbecile, now she was picked up as the chosen one of Saraswati. She started making nonsensical utterances- "My daughter Kaikeyi! Kaushilya is very cunning. You do not know her. She would afterwards make you a maid servant. Do you want to make Bharat a slave?"

Mother Kaikeyi had an unflinching affection for Ram. She at first contradicted her but on account of the powerful dose of the effect of Saraswati, ultimately gave in, as a result of which Ram proceeded to the forest. What did mother Kaushilya get despite her worships? She got only tears for fourteen years and became widow in addition. Widowhood is the greatest cause of suffering for a woman. This was the result of worshipping gods who very cruelly

had categorized human beings as living creatures subject to pain and pleasure. They most selfishly looked after their own interests.

Poison taken deliberately or un-deliberately causes death. Similarly Saraswati who appears after invocation or without invocation and sits on the tongue should generally cause good to him but in the case of Manthara, whose power of speech fell under her control became a miserable figure. Please see! What happened to her- **'Koobar Toote Phoot Kaparu. Dalit Dasan Mukh Rudhir Pracharu.'** (कूबर टूटेउ फूट कपारू। दलित दसन मुख रुधिर प्रचारू॥). Her hunchback was broken, her forehead cracked, her teeth fell down and she started vomiting blood. It seems the poor lady lost her job also because we do not find in the 'Manas' any further description of Manthara after this incident. This is the fate of one on whose tongue Saraswati presides! After all what the author of the Manas, wants to drive at? Saraswati was invoked by gods at that time also when Bharat proceeded to Chitrakoot to persuade and appease Ram- **'Suranh Sumiri Sarada Sarahi. Devi Dev Saranagat Paahi.'** (सुरन्ह सुमिरि सारदा सराही। देवि देव सरनागत पाही॥) On simple invocation of gods Saraswati appeared. Gods started flattering her by saying humbly that she could perform anything and everything and they all were under her shelter. They requested her after such flattering prayers to confuse Bharat by unleashing her Maya so that the meeting between them does not happen at all. Saraswati now retreated. She said to gods, "You say to me to turn the mind of Bharat but you fail to see the mount 'Sumeru' despite your thousand eyes." **'Mo San Kahahu Bharat Mati Pheru. Lochan Sahas Na Soojh Sumeru.'** (मोसन कहहु भरत मति फेरू। लोचन सहस न सूझ सुमेरू॥) (*Manas*, 2/294). What kind of Sumeru-like weight did Bharat possess? **'Bharat Hridaya Siyaram Nivasu. Tahn Ki Timir Jahan Tarani Prakasu.'** (भरत हृदयँ सियराम निवासू। तहँ कि तिमिर जहँ तरनि प्रकासू॥)- The heart of Bharat is the abode of Sita and Ram. Is it possible to spread darkness there where sun shines in full splendor?

The gods did all which they could do. They spread terror, confusion, disaffection, swiftness but persons like Bharat, Vashishth, Vishwamitra, Janak and others could not be affected- ***'Hari Bhaktan Key Paas Na Aawe Bhootpret Pakhand.'*** (हरि भक्तन के पास न आवे, भूतप्रेत पाखण्ड) Black magic, Tantra-Mantra or even Saraswati can not confuse the mind of the devotees of God. Thus we see the role of Saraswati on three occasions and every time she failed to influence the devotees of God. In other cases wherever she appeared, she brought only disaster. So we should think how and why the worship of Saraswati should be done.

It is the context of Ramcharitmanas again. Once Maharishi Yagyavalka came to the Bhardwaj hermitage at Prayagraj. It was the month of Magh (December-January) and the bathing festival. Bhardwaj Ji requested the Maharishi, "Kindly narrate to me the life and deeds of Ram." Yagyavalk Ji replied, "O Great Muni! the life and deeds of Ram are inscrutable and unfathomable. Even millions of Sheshnagas (the legendary serpent) are unable to describe them- ***'Ramcharit Ati Amit Munisa. Kahi Na Sakahin Sat Koti Aheesa.'*** (रामचरित अति अमित मुनीसा। कहि न सकहिं सत कोटि अहीसा॥). Still as I have heard, I describe to you fully surrendering to the wishes of Lord Ram who himself is the Lord of the faculty of speech." Maharishi did not pray to goddess Saraswati who is regarded as the deity of human speech. Instead he invoked Lord Ram who is the Lord of the power of speech. Why? ***'Sarad Daru Naari Sum Swami. Ram Sootradhar Antaryami.'*** (सारद दारु नारि सम स्वामी। राम सूत्रधर अन्तर्यामी॥) What is Sharada? Simply a puppet made of wood, simply a tool. And what Ram is? Ram is the stage-manager who makes the puppet dance. He is omnipresent. In whomsoever he finds devotion, he obliges him by making Saraswati dance in his heart and really goddess Saraswati starts dancing at his command. ***'Kavi Ur Ajir Nachavahi Bani.'*** (कवि उर अजिर नचावहि बानी।)

Hanuman was also such a devotee. Once he happened to be made a captive surrounded by demons in Lanka. Some of the demons wanted to kill him, some of them wanted to break his legs or maim him. Ravan said- '*Kapi Key Mamta Poonchh Par, Sabahi Kahaun Samujhai. Teil Bori Pat Bandhi Puni, Pawak Dehu Lagai.*' (कपि के ममता पूँछ पर, सबहि कहउँ समुझाइ। तेल बोरि पट बाँधि पुनि, पावक देहु लगाइ॥) You know nothing, tail is dearest to all monkeys. You wrap it with cloth and dip it in oil and then burn it. '*Poonchaheen Banar Tahn Jaaihi. Tab Sath Nij Naathahin Lai Aaihi. Jinkey Keenhis Bahut Badai. Dekhau Main Tinh Kai Prabhutai.*' (पूँछहीन बानर तहँ जाइहि। तब सठ निज नाथहि लइ आइहि। जिन्ह कै कीन्हिसि बहुत बड़ाई। देखऊँ मैं तिन्ह कै प्रभुताई॥) This monkey was all praise for Ram, his master and had said that Ram was omnipresent; he was the soul of soul. I myself want to verify and see it. You burn his tail, only then he would return with his master.

On hearing such a remark Hanuman Ji became very happy. '*Bachan Sunat Kapi Man Musukana. Bhai Sahai Sarad Mai Jaana.*' (बचन सुनत कपि मन मुसुकाना। भइ सहाय सारद मैं जाना॥) It seemed to Hanuman that Sharda was helping him. When the Lord becomes kind, He commands Saraswati to dance at the tune of the devotee. This truth is quite indisputable. For the safety and welfare of the devotees, Saraswati inspired the demons to speak only such words which were favourable and helping to the devotee only.

Actually what is the use of Saraswati? '*Bhagati Hetu Bidhi Bhavan Vihai. Sumirat Sarad Aavat Dhai.*' (भगति हेतु बिधि भवन बिहाई। सुमिरत सारद आवत धाई॥) For the good of the devotee Sharda quitting the palace of Brahma, the creator, comes rushing. '*Keenhey Prakrit Jan Gun Gana. Sir Dhuni Gira Lagati Pachhtana. Ram Charit Sar Bin Anhwaye. So Shram Jaayi Na Koti Upaye.*' (कीन्हें प्राकृत जन गुन गाना। सिर धुनि गिरा लगति पछताना॥ रामचरित सर बिन अन्हवाये। सो श्रम जाइ न कोटि उपाये॥) If Saraswati comes and you fail to bathe her with the devotion

of Ram, you can not remove her fatigue by any other means. Thus we see that Saraswati is useful for him only who is devoted to God.

Goswami Ji has placed Saraswati among those things which purge and purify people- '*Puni Bandaun Sarad Sur Sarita. Jugal Puneet Manohar Charita.*' (पुनि बन्दउँ सारद सुर सरिता। जुगल पुनीत मनोहर चरिता॥) Goswami Ji accepts the lovely and charming influence of Saraswati and Ganga. What are their characteristics? Why both are regarded holy? '*Majjan Paan Paap Har Eka. Kahat Sunat Ek Har Aviveka.*' (मज्जन पान पाप हर एका। कहत सुनत एक हर अविवेका॥). If Ganga carries away all the sins when one takes a dip into it and drinks its water, Saraswati by mere spoken words, exchange of thoughts removes all irrationality.

What is rationality? Goswami Ji replies- '*Sunahu Taat Mayakrit, Gun aru Dosh Anek. Gun Yah Ubhaya Na Dekhiahin, Dekhia So Avivek.*' (सुनुहु तात मायाकृत, गुन अरु दोष अनेक। गुन यह उभय न देखिअहिं, देखिअ सो अविवेक॥) O Lakshman! Maya has created innumerable series of virtues and innumerable series of vices. Looking at such virtues and vices created by Maya is sheer irrationality. Do not look at them. Only God transcends Maya. So Vivek means knowledge of self-exploration. Action according to reason is made possible by Saraswati. This is the gift of Saraswati.

Goswami Ji, in Uttarkand (the last canto of the Manas) while answering all the questions, has described what Dharm (religion) is? What Karm is? Though God is present everywhere still He says worship at all places was not needed. Ram excels crores of Sharadas. '*Durga Koti Amit Ari Mardan.*' (दुर्गा कोटि अमित अरि मर्दन।)- If you worship Durga, only one Durga would be pleased; but if you worship Ram, crores of Durgas, crores of Vishnus, millions of Brahmas and Rudras would be pleased all at once. '*Sarad Koti Amit Chaturai. Vidhi Sat Koti Sristi Nipunai.*' (सारद कोटि अमित चतुराई।

विधि सत कोटि सृष्टि निपुनाई।) So only Ram should be worshipped. Goswami Ji has scrutinized all the great gods and concluded that these gods can grant only one-sided progress but none of them can match the resplendent light of Ram, they do not look even like fire-worms before his powerful light. Devotion to God leads you to your all-sided development. All your aspirations, for opulence and grandeur are fulfilled. Not only this, attainment of salvation is also certain. It is so because the path of God never ends before the final attainment.

None could attain salvation without doing Bhajan (worship) of God. ***'Ramchandra Key Bhajan Bin, Jo Chah Pad Niravan. Gyanvant Api So Nar, Pashu Bin Poonchh Vishan.'*** (रामचन्द्र के भजन बिन, जो चह पद निरवान। ज्ञानवंत अपि सो नर, पसु बिन पूँछ विषान।) Without the Bhajan of Ram (one God), if one wishes to get salvation and eternal place, he despite being a scholar or a learned man is like an animal which has no tail and horns. ***'Vaari Mathey Ghrit Hoi Baru, Sikta Tey Baru Tel. Binu Hari Bhajan Na Bhav Taria, Yeh Siddhant Apel.'*** (वारि मथे घृत होइ बरु, सिकता ते बरु तेल। बिन हरि भजन न भव तरिअ, यह सिद्धान्त अपेल।) Butter might appear by churning water; oil might ooze out by crushing sand but without performing Bhajan (worship) of God, no one can cross the ocean of the world. So Bhajan of only one God is desirable. You are free to celebrate festivals but prayer or worship should be addressed to only the Supreme God as Yagyavalk did- ***'Sumiri Girapati Prabhu Dhanu Paani.'*** (सुमिरि गिरापति प्रभु धनु पानी।) Small gods and goddess are, according to Goswami Ji, small sections which are ordained by Ram, the Supreme God. Ram, Shiv, Om are synonyms and carry the same meaning or sense which implies surrender to one God only. For power of speech, for wealth, for salvation, for the fulfillment of desires etc. worship of only one God is approved by the scriptures. This is the only right way.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

WHY GOD HAS NO BEARDS? (It is the query of a devotee)

Brothers!

Your curiosity is natural regarding the appearance of God. Similar was the curiosity of mother Parwati. She had once enquired from Lord Shiva whether Ram was simply a son of the king of Ayodhya or an Immortal, everlasting entity. **'Ramu So Awadh Nripati Sut Soi. Ki Aj Agun Alakhgati Koi.'** (रामु सो अवध नृपति सुत सोई। की अज अगुन अलखगति कोई॥) Lord Shankar got displeased at this. He said, "O Parwati! Only a mean, depraved person can put such an absurd question." **'Kahahi Sunahi As Adham Nar, Grase Je Moh Pishach. Pakhandi Hari Pad Bimukh, Janahin Jhooth Na Saach.'** (कहहिं सुनहिं अस अधम नर, ग्रसे जे मोह पिसाच। पाषंडी हरि पद बिमुख, जानहिं झूठ न साच॥) He is the captive of the devil of infatuation, he is a hoax deprived of divine glory. Who else can put such a question? - **'Batul Bhoot Bibash Matware. Te Nahin Bolahin Bachan Bichare.'** (बातुल भूत बिबश मतवारे। ते नहिं बोलहिं बचन बिचारे॥)

In this way Lord Bholenath thrashed with severe admonishments. Mother Parwati simply listened to his words calmly. Lord Shankar, seeing her cold reaction, inferred that his words had no impact on her. He thought why it was so? With his occult powers he tried to read her mind. When he located the cause for putting such a question, he was overjoyed. After regathering himself, he said— O Parwati! By the grace of God your mind is free from sorrow, from doubts and confusions. **'Ramkripa Te Parwati, Sapanehu Tav Man Maahin. Sok Moh Sandeh Bhrum, Mam Bichar Kachhu Nahin.'** (रामकृपा ते पारवति, सपनेहुँ तव मन माहिं। सोक मोह संदेह

भ्रम, मम विचार कछु नाहिं॥) I know you do not have the least doubt; but since you have placed this question, so listen to me. It is in the interest of the whole world. Your question is: What is the appearance of God or what God is?-

'Aadi Aant Kou Jasu Na Pava.

Mati Anumani Nigam Us Gawa.'

(आदि अन्त कोउ जासु न पावा। मति अनुमानि निगम अस गावा॥)

Nobody till date has been able to know when God was born, till what time would He live. But the Vedas have given some clue: He can touch without having a physical body, He can see without the help of eyes, He can move without legs, He functions without the aid of hands, though He is faceless still enjoys the taste of all kinds of juices, though He is speechless still He is the best speaker and is a matchless Yogi- ***'Binu Pad Chalai Sunai Binu Kana. Kar Binu Karam Karai Bidhi Nana. Aanan Rahit Sakal Ras Bhogi. Binu Baani Bakta Bad Jogi.'*** (बिनु पद चलइ सुनइ बिनु काना। कर बिनु करम करइ बिधि नाना॥ आनन रहित सकल रस भोगी। बिनु बानी बकता बड़ जोगी॥) Thus His actions are supernatural. ***'Us Sab Bhanti Allaukik Karani. Mahima Jasu Jai Nahin Barani.'*** (अस सब भाँति अलौकिक करनी। महिमा जासु जाइ नहिं बरनी॥) Thus all the deeds of Ram are supernatural. Now can you paint a picture of God who has no hands and no legs?

Lord Bholenath, who created the Ramcharitmanas, has Himself described the appearance of God. He says that He is formless and immanent in every particle of the world; but it is the heart where He is seated- ***'Sabake Ur Antar Basahu, Jaanahu Bhau Kubhau.'*** (सबके उर अंतर बसहु, जानहु भाउ कुभाउ।) Despite all such traits He is immutably adolescent- neither like an innocent child faltering and falling, nor like old persons committing mistakes after mistakes, remaining always under confusion. To sum up, God is adolescent and formless.

The age of adolescence is an age one second before the sprouting of beard. It is age of bubbling youth and the inexhaustible energy and smartness. Such is the condition of all the creatures in this age, ever alert for safety and security. For this very reason God has been drawn as adolescent. The truth is that He is formless, indescribable as delineated in the records of earlier sages.

Since times immemorial all the sages and saints of the Vedic and Pre-Vedic ages who directly perceived God, say that He is indescribable; He is omniscient and eternal, transcending Time and space. People have floated rumours that Lord Buddha was an atheist because he did not accept God. They forget that Lord Buddha himself has said that he had attained that imperishable state which was attained by earlier Maharishis. He clarified further that he had attained the stage of omniscience. Only this much is the clue of the form of the Supreme Entity. The same has been reiterated by the Geeta that the soul is imperishable, it is omniscient; but God is neither of dark nor fair complexion, neither of light nor heavy weight. He neither takes birth nor grows up. There is nothing like that. Lord Buddha, Lord Mahavir and others are of the same opinion that He is perceived only by the inner eye; He can be realised only in meditation and trance and He merges the devotees into Himself. Under such situation there is no question of maintaining by God a beard on His face. If He is formless, faceless, where the beard would grow?

***Jin Dekha So Kaha Nahin, Kaha So Dekha Nahin.
Rahiman Agam Baat Ke, Kahan Sunan Ko Nahin.***

(जिन देखा सो कहा नहीं, कहा सो देखा नहीं।
रहिमन अगम बात के, कहन सुनन को नाहिं॥)

All those, who perceived God, are silent; but all those who have not perceived speak a lot. If it is true then the physical appearance of God is meaningless.

God is not any person, He is a luminous glow, a flaming ingredient present in the heart. Through Bhajan, through contemplation He first talks to the devotee, then gradually starts looking after his welfare. He turns into your vision, materializes before you and guides you at every step. **‘Janat Tumhahi Tumhai Hoi Jai.’** (जानत तुम्हहि तुम्हइ होइ जाई।) He merges with yourself or the self merges into Him. **‘Man Bash Hoi Tabhin, Jab Prerak Prabhu Barje.’** (मन बस होई तबहिं जब प्रेरक प्रभु बरजे।). The mind is restrained only when God restrains it. Since God is ever ready to do all for you so God has been portrayed as adolescent or as juvenile. As a result of such a conception, He has been so idolised in the temples. Beautiful idols have been sculpted. All such exercises are symbolical. Idols, images have been carved out to sow the seeds of devotion in the mind of ignorant persons which is not tuned. After the development of Sadhana, the devotee remains confined to his inner-self. He does not peep out. People should ponder over it. Our ancestors did not like to get entangled in such questions aimlessly. Once a person asked Lord Buddha- “Could he show God to him?” Buddha replied that he could not show God to him, but he could help him in attaining God. God is formless. If you want to attain Him, practice meditation with me. Everyone must try to attain God.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

VISHWAKARMA POOJA

Several kinds and modes of worships are prevalent in India. Vishwakarma Pooja is one of them. Let us see what is this Vishwakarma Pooja?

In the Ramcharitmanas, which bears the stamp of approval of Puranas, Nigmas, Agamas, Goswami Tulsidas Ji says- '***Karam Bachan Man Chhadi Chhal, Jab Lagi Janu Na Tumhar. Tab Lagi Sukh Sapanehu Nahin, Kiye Koti Upachar.***' (करम बचन मन छाड़ि छल, जब लागि जनु न तुम्हार। तब लागि सुख सपनेहुँ नहीं, किऐँ कोटि उपचार।) It means that one who does not become the man of God, relinquishing all the hypocrisy of mind, action and words, can never dream of happiness, '***Sukh Sapanehu Nahin***' (सुख सपनेहुँ नहीं) despite all the ways one adopts for getting it- '***Kiye Koti Upachar***' (किऐँ कोटि उपचार). Still we make multiple efforts to discover various means and methods to attain happiness. There are thirty three crores of gods; thirty three crores are their names; every god has separate Mantra for invocation; separate priests have been allotted for each god. It means there is some confusion. Either Tulsidas is at fault or we have flouted his directions. Somewhere the lapse lies indeed.

The Indian sages have unanimously acknowledged that God alone is an entity which is not plural. He never cut Himself into two- '***Byapaku Ek Brahm Abinashi. Sat Chetan Ghan Anandrasi.***' (ब्यापकु एक ब्रह्म अबिनासी। सत चेतन घन आनन्दरासी।) Where does he live? '***Us Prabhu Hridaya Achhat Avikari.***' (अस प्रभु हृदय अछत

अविकारी।) Such a God pervades every particle of the world. He never multiplied Himself. He is immutable, imperishable, free from old age and diseases. Time can not hold or confine Him. He is Supreme Truth. **‘Sat Chetan Ghan Anandrasī.’** (सत चेतन घन आनन्दरासी।) Where does He live? Goswami Ji replies– Such an entity, such a God lives in the heart of every being. He is indivisible, imperishable. If you by surgery cut asunder the heart and put it away, He would remain safe. He can not be harmed. He stands as a non-involved witness to all your activities. You might eat an ass, a horse, a dog, He is untouched. He is not affected by any disorder. Whenever anyone sought Him, he found Him only in the heart.

Lord Shri Krishna says-

‘Iashwarah Sarvabhootanam Hrididyeshearjun Tisthati.’

(ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।) (*Geeta, 18/61*)

Such a God lives in the heart of all the beings. He is one and only one. If perchance another God happens to be born, where would He live? Already a God has permeated every particle of world. There is no room, no space at all for another God. Brahma would have to go for another creation, another world to accommodate the other God. But it is not possible because the creator (Brahma) too is born of His navel and bound with it. How can Brahma create another world? Not possible! If it was possible, every God would have separate boundary of his state. A chaos would prevail. So it is logical and convincing that God is one and He is ultimate. Every creature is born of Him. **‘Iswar Ansa Jeev Avinasi.’** (ईश्वर अंस जीव अविनासी।). The Vedas had proclaimed- **‘Amritasya Putrah’** (अमृतस्य पुत्रः)- You are the child of immortality. God is only one. Without going to his shelter, no one can find peace and respite. We hear that there are sixty crore Hindus and thirty three crore gods. It means one god covers only two Hindus. What an absurd proposition, silly

calculation! Unity among Hindus is chimerical. On account of fission and fragmentation Hindus are not well off. Not very long ago, a dispute “Whether Ram was great or Shiva” agitated the minds of Indians. Battles were fought for such foolish disputes. Similarly Shaivas clashed against Shaktas. The Manas of Tulsidas is an attempt of conciliation. He has very well resolved all the disputes and this was done on account of divine inspiration: ‘*Tas Kahiyaun Hiya Hari Ke Prere.*’ (तस कहियउँ हिय हरि के प्रेरे।).

According to the Ramcharitmanas worship of only one God is desirable-

Soi Dharmagya Guni Soi Gyata.

Soi Mahi Mandit Pandit Data.

Dharam Parayan Soi Kul Trata.

Ram Charan Ja Kar Man Rata.

(सोइ धर्मग्य गुनी सोइ ज्ञाता। सोइ मही मंडित पंडित दाता।।

धर्म परायन सोइ कुल त्राता। राम चरन जा कर मन राता।।)

Only he is the master of religion, only he is the knower of the essence of religion, only he is a good person, good scholar who is devoted to Ram.

Niti Nipun Soi Param Sayana.

Shruti Siddhant Neek Tehi Jana.

Daksha Sakal Lakshan Yut Soi.

Jakey Pad Saroj Rati Hoi.

(नीति निपुन सोइ परम सयाना। श्रुति सिद्धान्त नीक तेहि जाना।।

दच्छ सकल लच्छन युत सोई। जाके पद सरोज रति होई।।)

Only he is politic sagacious, clever, knower of Vedic principles (despite being unlettered), skilled in the performance of the technique who is devoted to Ram, to one God.

Lord Shiv, who is the original source of inspiration for the creation of the Ramcharitmanas, finally pronounced his verdict-

***So Kul Dhanya Uma Sunu, Jagat Puja Supuneet.
Shree Raghuv eer Parayan, Jehin Nar Upaj Vineet.***

(सो कुल धन्य उमा सुनु, जगत पूज्य सुपुनीत।
श्री रघुवीर परायण जेहि नर उपज विनीत।।)

O Parwati! That family is lucky by all means whose even one member develops love and devotion for God, for the Supreme Being. Total surrender to one God is the crux of true Religion.

But in our India the different castes, which emerged on account of different professions, have developed different modes of worship. The Kayasthas worship Chitragupta with a lot of fanfare. Chitragupta is known as the record-keeper or accountant of Yamraj (lord of death). His followers depose that when Lord Krishna stepped out to take back the dead son of Sandeepani, his Guru, from Yamlok, Yamraj got unnerved to hear the sound of his footsteps. He wished to locate its reason. Chitragupta turned the pages of his register and informed that no appointment for visit to Yamlok was fixed at that time. The lord blew his conch shell. On account of its powerful vibration the whole Yampuri started shaking. Chitragupta failed to give any information about the visitor. Such details prove that Chitragupta was an accountant. '***Rabi Sasi Pawan Barun Dhandhari. Agini Kal Jam Sab Adhikari. Ayasu Karahin Sakal Bhaybheeta.***' (रबि ससि पवन बरुन धनधारी। अगिनि काल जम सब अधिकारी। आयसु करहिं सकल भयभीता।) In the court of Ravan Varun, Kuber, Pawan, Agni, Yam and all other authorities stood scared and terrified. They were dancing at the tune of Ravan. Chitragupta was only a subordinate officer of Yamraj who served Ravan like a slave. What is the use of worshipping the servant of a slave?

The potters worship Brahma. Like the creator they make the pots of clay. This too is based on fanciful conjectures. The iron-traders worship Vishwakarma. Hundred times more than the production of India is the production of iron and steel in foreign countries which are industrially advanced. But we do not hear about Chitragupta or Vishwakarma outside India.

If there is no existence except God, from where such new gods have appeared? There is a row of gods- god of water, god of earth, god of sky, god of war etc. Every field keeps a god. People believed that they grant things to us: god of war grants strength for war, god of wealth gives riches. But none of them has power to grant salvation to us. You have to approach only the Supreme Being for wealth, for prosperity, for everything.

It is referred in the third chapter, section 2 of Shrimad-Bhagawat that one wishing for love and affection between husband and wife should pray Parwati, one wishing for off-springs should pray Prajapati, for wife one should worship Urvashi, for wealth Kuber, for health Dhanwantari. Thus after enumerating the names of ten to twenty gods, Shukdev Ji says that one should go to the shelter of the Supreme Being for the fulfillment of all the desires and for ultimate salvation. Goswami Tulsidas too confirms it- '**Lok Lahu Parlok Nibahu.**' (लोक लाहु परलोक निबाहु!) All the sources of prosperity would be within your province, if you worship one God. Besides this you would find place in His godly state. The supreme state would be within your approach. If you covered some distance in this birth, you are sure to go ahead in the next one. After some births you would achieve the ultimate goal, the Supreme State of God.

Goswami Ji has referred here and there about the creator of the world. The moment Sugreev cast a glance at ascetic Ram, he grew restless. Addressing to Hanuman he said, "Look! Two valiant

warriors are coming. Bali is black-hearted; I apprehend he might not have sent them to kill me. The moment you give the hint, I would run away.” Hanuman wore the guise of a Brahmin and started testing them in his own way- “**Ki Tum Teeni Dev Mah Kou. Nar Narayan Ki Tumha Dou.**’ (की तुम तीनि देव महाँ कोऊ। नर नारायण की तुम्ह दोऊ॥)- Are you the part of the Trinities- Brahma, Vishnu, Mahesh? Or are you Nar and Narayan? ‘**Jag Karan Taran Bhav, Bhanjan Dharani Bhar. Ki Tumha Akhil Bhuvanpati, Leenha Manuj Avatar.**’ (जग कारन तारन भव, भंजन धरनी भार। की तुम्ह अखिल भुवनपति, लीन्ह मनुज अवतार॥)- or are you the Supreme Being who is the cause of this world, who bestows deliverance from the worldliness and its cumbersome load on the earth? Are you the master of the whole universe? Or are you the incarnations of god in human form?” it is the quite evident from this query that the trinity is some different entity, Nar-Narayan too are different ones and the creator of the world, its redeemer or savior and remover of the burden of the earth is someone else. If by Vishwakarma the creator of the world is meant, then it corroborates that the creator of this creation is none but God Himself. The writer of the Manas has not accepted the existence of any other creator.

Despite all the prosperity and grandeur, the first Manu of this creation once felt deep agony- ‘**Hridaya Bahut Dukh Laag, Janam Gayau Haribhagati Binu.**’ (हृदयँ बहुत दुःख लाग, जनम गयउ हरिभगति बिनु।) The fourth stage of life has reached; still attachment with the worldly objects is quite intact. Such a revelation dawned on him. So he handed over the kingdom to his son, reached Naimisharanya to grasp the technique of Sadhana from Rishis and started Bhajan at a solitary place. He pondered-

Sambhu Biranchi Vishnu Bhagwana.

Upajahi Jaasu Ansh Te Nana.

(संभु बिरंचि विष्णु भगवाना। उपजहिं जासु अंस ते नाना॥)

Aisheu Prabhu Sevak Bas Ahai.

Bhagat Hetu Leela Tanu Gahai.

(ऐसेउ प्रभु सेवक बस अहई। भगत हेतु लीला तनु गहई॥)

Jau Yah Bachan Satya Shruti Bhasha.

Tau Hamar Poojihin Abhilasha.

(जौ यह बचन सत्य श्रुति भाषा। तौ हमार पूजिहिं अभिलाषा॥)

If the pronouncement of the Vedas that countless Brahmas, Vishnus, Maheshas are only a part of God; and appear & disappear at His will and if such a God is under the sway of devotees, my wishes would certainly be fulfilled. In India most of the Hindus are either the worshipper of Vishnu or Shiv or Brahma, but Manu Maharaj worshipped that entity out of which countless trinities appear and disappear. Here the creator and the destroyer of this world, is one God and He is the true Vishwakarma. Tulsidas Ji too addresses to only one God who is the creator, controller and the destroyer of the world.

In the court of Ravan where all the gods stood with folded hands suffering humiliation, the messenger of Ram stood fearlessly and boldly. Ravan thundered- “O Wicked Monkey! Have you not heard my name and fame? By whose permission you ruined the garden? Depending on whose strength you killed the demons? Do you not fear death?” Hanuman replied- “*Sunu Ravan Brahmand Nikaya. Pai Jaasu Bal Virchati Maya.*’ (सुन रावन ब्रह्माण्ड निकाया। पाइ जासु बल विरचति माया॥) On whose strength Maya creates the cosmos, the sun, the moon, the earth, the animate and the inanimate world; on getting whose least power you conquered the whole world, I am the messenger of the same Supreme Entity. You have abducted the consort of such a Being.” Maya is not capable of creation- ‘*Maya Khalu Nartaki Bichari.*’ (माया खलु नर्तकी बिचारी॥)- She is only a dancer, dancing at the tune of the Supreme Being. She is nothing more than this. Who has thus created the world? By whose will the

formations and transformations take place? It is all the gift of God. Goswami Ji pleads for the shelter of such a God again and again.

In the Purans we find the reference of Vishwakarma. During the period of Mahabharat, Indraprasth was built by a demon. When Hanuman Ji burnt Lanka to ashes, which was made of gold, melted into a heap of ashes. Vishwakarma renovated it and restored its glamour. The demon, who had built Lanka, was the father-in-law of Ravan. Dwarkapuri of Shri Krishna was raised by Vishwakarma. Sudamapuri (the town of Sudama) was also built by him. A query has just been made to know whether Vishwakarma was a demon or a god. I do not find any difference between the two because both were real brothers, sons of the same father. From maternal side one was the issue of Diti, another the issue of Aditi. Vishwakarma belonged to both the sides.

There is an anecdote that Indra once built up a palace. He wished that the palace should look matchless, unparalleled in the whole universe. So he wanted to decorate it by all means. He invited the suggestions of experts and skilled persons. Everyone started tendering his suggestion. Vishwakarma got puzzled including and excluding the suggestions, mending and amending the palace. Once Maharishi Lomash reached there. Vishwakarma narrated his trouble to him and requested him to find some way out. The Maharishi assured him and approached Indra. After offering salutations Indra beseeched him to inspect the palace. After inspecting it the Maharishi reserved his opinion. Then Indra requested him to comment and give suggestions for betterment. Maharishi Lomash replied that the palace suffered two deficiencies which are incorrigible and incontrovertible. Deeply shocked the lord of gods said, "You simply order me sir." Then Maharishi Lomash said that firstly it would crumble down someday and the second disqualification was that the builder of it would not be able to live

in it. Indra wore a shocked silence. Vishwakarma was thus relieved. This anecdote denotes that Vishwakarma was an architect who felt compelled to obey the directions of others.

On the other hand God is the supreme architect. In the Purush Sookht of Rigved, there is a Richa (canon) that the whole cosmos is created, groomed and transformed by a single fragment of the glow or brilliance of the Supreme Being. So the first and foremost architect is the Supreme Lord. There is no Vishwakarma having a separate existence.

In the Geeta, Lord Shri Krishna says- *“Mamaivansho Jeevloke’* (ममैवांशो जीवलोके)- By my single fragment, the creation is caused, maintained and directed. So Arjun! You come under my refuge.” So it can safely be concluded that there is only one creator of the whole world and He is the Supreme Entity. There is no Vishwakarma different from God.

Once the worship-ceremony of weapons was going on. Bhishm said to Arjun that weapons would be worshipped the next day. Then Arjun was very small. Arjun enquired- “O Grandfather! Are the weapons God enjoined for worship?” Bhishm replied- “My Son! Weapons are not God. Only God is to be worshipped and He is worshipped so that He might grant us skill for the operation of them.” This is the correct approach. In the factories and offices people worship the Lord before commissioning them so that there might be no shipwreck and the work might progress smoothly. This is the real import of Vishwakarma worship. Since God is the supreme creator of the world so He alone is Vishwakarma. Out of His countless demeanours and bearings we worship His demeanour of creation so that our work might go on unhindered. We pray God that we are under His shelter. May He make us victorious like Arjun. Style might be any but our worship should be addressed only to

one and only one God who is the ultimate Master and dispenser of all our deeds.

It was the occasion of Swayamber of Janki Ji. A number of powerful kings had failed to break the proverbial bow. Sita Ji was nervous to see the tender, delicate form of Ram- '**Tab Ramahi Biloki Vaidehi. Sabhaya Hridaya Binayati Jehi Tehi.**' (तब रामहि बिलोकि बैदेही। सभय हृदयँ बिनवति जेहि तेही॥). She started praying all the gods and goddesses whose name occurred to her mind. She implored to lord Ganesh to grant favour as she had served him everyday for that very opportune moment. May he turn the bow very light so that Ram might lift it and break it. She thus invoked every god and goddess individually and collectively; but none came to her rescue. Vishwakarma Ji too must have been there. Had he applied his planer the bow would have lost some of its weight. But when she found no hint from anyone, she closed her eyes and started remembering the Supreme Lord.

Tan Man Bachan Mor Panu Sacha.

Raghupati Pad Saroj Chitu Racha.

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

Tau Bhagwan Sakal Uravasi.

Karihi Mohi Raghubar Kai Dashi.

तौ भगवान सकल उरवासी। करिहि मोहि रघुवर कै दासी॥)

Which God she remembered? That one who is present in the heart of all- '**Sakal Uravasi**' (सकल उरवासी). All her prayers to thirty three crore gods had fallen flat. Then she turned to that Supreme Being about whom Ramcharitmanas speaks of.

Worship of gods is in tune with our tradition. But she could succeed only when she surrendered herself to that Supreme Being who is present in the heart of all- '**Sakal Uravasi**' (सकल उरवासी). So one may worship any god, any goddess till one is ignorant but the

moment one realizes the truth, one must perform Bhajan of only the Supreme Being and surrender ultimately to Him.

The word Vishwakarma implies that only Karm in this world (विश्व) is first and foremost thing- '**Karm Pradhan Biswa Kari Rakha.**' (कर्म प्रधान बिस्व करि राखा।). If you want to achieve anything in this world, you have to work and as you sow, so you reap- '**Jo Jas Karai So Tas Phal Chakha.**' (जो जस करइ सो तस फल चाखा।।). It is up to you to attain your destination or fall and decay. Auspicious and inauspicious actions are countless. The best of all the actions is the remembrance of God. It never results in disaster, it fructifies as you will and thus get all round prosperity.

Lord Ram had been anointed. The whole world was enjoying peace and happiness. The Lord once called a meeting- '**Ek Bar Raghunath Bolaye. Guru Dwij Purwasi Sab Aaye.**' (एक बार रघुनाथ बोलाये। गुरु द्विज पुरवासी सब आये।।). When His Guru, Dwijas and the residents of the city came, addressing to all of them He said- '**Bade Bhag Manus Tanu Pawa. Sur Durlabh Sabgranthanh Gawa.**' (बड़ें भाग मानुस तनु पावा। सुर दुर्लभ सबग्रंथन्ह गावा।।). Human body is rare, even gods crave for it. Human beings enjoy a special prerogative, not available to gods. In the world of gods, the provision has been made for enjoying the fruits of virtues but when the effect of virtues exhaust, the gods are demoted to the world of death- '**Te Tam Bhuktwa Swarglokam Vishalam, Kshine Punye Mrityuloke Vishanti.**' (ते तं भुक्त्वा स्वर्गलोकं विशालं, क्षीणे पुण्ये मर्त्यलोके विशन्ति।). They can not attain the Supreme Being by performing advanced Sadhana. This privilege is given only to the human beings. For this vey reason the human body has been acclaimed as unique and unattainable even by gods- '**Sur Durlabh Sabgranthanh Gawa.**' (सुर दुर्लभ सबग्रंथन्ह गावा।). It is a special privilege. Such a human body is the gateway of salvation- '**Sadhan Dham Moksha Kar Dwara.**' (साधन धाम मोच्छ कर द्वारा।) Sadhan does not imply means of earning bread or livelihood; it implies the

means which leads to salvation. Reverence, surrender of the self, reason and renunciation are the real means or ways or steps required for the devotion of God. All such means have been granted to the human being.

Concluding his discourse the Lord said that if you wish to attain the summom bonum of life or happiness and prosperity in this very birth, then listen to Me. You have not to enter it in your diary but in your heart so that it is implanted in your memory. What is that? That is devotion to Me and this is accessible to all- **‘Sulabh Sukhad Marag Vah Bhai. Bhagati Mori Puran Shruti Gai.’** (सुलभ सुखद मारग यह भाई। भगति मोरि पुरान श्रुति गई।।) The Shrutis confirm it. Although Sita was sitting beside him but he did not refer devotion to her, devotion to Hanuman was also not suggested despite his presence there. He directed for his own devotion. If you want prosperity, direct your devotion to Me, for attaining everything. Devotion to Me is the only penance. Devotion should be singular to one God. This is the crux of the Manas. Countless births are meant for enjoyment and sufferings. But only the human beings are the creators of Karmas. **‘Karmanubandhini Manushyaloke.’** (कर्मानुबन्धीनि मनुष्यलोके)- Only in the human life bondage is the outcome of Karmas (actions). If no entry has been made in your destiny, your Karmas would become the cause of a number of entries in it. Karma is an instrument which helps you to attain God.

Once Lord Buddha stayed on the bank of the Ganga. An astrologer was passing through that way. He saw there some footsteps and was surprised to see that they were the footsteps of an emperor. He concluded that the astrology was false because if they were the footsteps of an emperor, why should he walk barefooted like a destitute. He decided to throw away the bundles of his books in the Ganges. Suddenly it occurred to his mind that the footsteps were fresh and the person, whose footsteps they were,

must be somewhere near the place. So he tried to locate him. After searching him here and there, he at last found Lord Buddha sitting cross-legged in meditation beneath a Peepal tree. The astrologer marked the lines of his palm and the lines of his forehead. Then he astonishingly shook him and enquired- “Gentleman! Who are you? You have challenged all my astrological knowledge which I had collected after my life-long devotion? I studied astrology for thirty years whole heartedly. I find the traits of an emperor in you. Only two persons have been in the last two thousand years who possessed such traits; you are the third one with such marks. You should have been an emperor but it is shocking to see you moving from place to place like mendicants with a begging bowl! It seems the astrology is false. Lines on the turning points of your hands and legs are quite natural. According to them you are not what you should have been. Please say who you are?”

The Buddha replied- “O Learned Man! Astrology is true. The astrologer at the time of my birth too predicted that the child would be an emperor. When I grew up, situation was in favour of making me an emperor but with the effect of Bhajan I annulled that Samskar. No, it can no more compel me. That Samskar was meant for mere materialistic life, signifying nothing eternal and everlasting. By performing Bhajan and penance I have nullified that adverse Samskar.”

Howsoever ill-fated a man might be, howsoever sufferings, he might be destined to undergo, all of his afflictions would end merely by pursuing with faith and surrender to God. You only start the chanting of any name of two and half letters, addressed to God. All the time, even during your daily routines of life you would find within four to six months that God is around you. So everyone should perform Bhajan with full faith, you would manage all your affairs properly.

The Karmas alone are responsible for good or bad results—**‘Karm Pradhan Biswa Kari Rakha.’** (कर्म प्रधान बिस्व करि राखा।). Only Karmas are all in all in the world. Good deeds are they which lead you to surrender to God to the attainment of your real self, to the attainment of perfection. That which protects you from falling into the ditch of degeneration is virtuous that which pushes you to fall is sinful. You should not forget that one day you have to depart from this world leaving all empty handed. So why not to do such deeds which lead us to the protection of God every moment.

Men are the makers of their Karmas. King Dashratha was not destined to die as a result of separation from his son but he suffered on account of his own deeds here in this world. It was earned by himself. Once young Dashrath was practicing to shoot arrows at the drop of sound. When he heard the sound of a bird like ‘chik-chik’, he shot and the bird was on the ground, the monkey too fell down. Similarly a deer uttered ‘pik-pik’ or a lion roared, his arrows pierced their chest instantly.

Once an incident took place. A bubbling sound from a pond was heard by him. The king guessed that some elephant was drinking water. He instantly shot the arrow but it hurt Shrawan Kumar. The prince was deeply shocked. Wounded Shrawan allaying his shock said to him, “Death comes under some pretext or in some disguise, you need not worry. My parents are thirsty, please, take water to them and quench their thirst.” Despite his extreme pain, the faithful son did not forget that his parents were thirsty. On the strength of such devoted sons, our culture solidly stands. Dashrath offered water to the devout parents who said, “Shrawan! Why are you not speaking? We feel anxiety. We will not take water till you speak.” Dashrath narrated about the whole incident. The ascetics got displeased. They cursed. The curse was in a way blessing too. By that time Dashrath had no son. Later on he was blessed with

four sons. On account of Kaikeyi's insistence Ram was exiled. The blessings of those ascetics bore fruit. Sons were born and a pang of separation too was suffered, resulting in the death of Dashrath. Before his death Dashratha said, "Kaushilya! Now I do not even see you. I see only the parents of Shrawan Kumar. My time is up." Dashrath breathed his last thereafter. This was not the result of the actions of his past birth, it was earned in his present birth. Thus we see that men are the makers of their Karmas and Karmas are all in the world. You can perform good actions. By surrendering yourself to God and starting contemplation, you can cross the bar. If you get bogged in the labyrinth, the cycle of birth and death would start.

Sometimes you pass remarks that you are not so destined to enjoy peace and bliss. But you should not forget that your fortune is perfect, suffering no short coming. '*Bade Bhag Manus Tanu Pawa.*' (बड़े भाग मानुस तनु पावा।). You are really very fortunate to be blessed with the human birth after meandering through lowly, mean forms of existence. It is immaterial whether you are a pauper or a prince. It makes no difference because men have power to carve out their own destiny.

There was a Kewat- a man of low caste- '*Lok Ved Sab Bhatihi Neecha. Jasu Chhah Chhui Leiya Seencha.*' (लोक वेद सब भाँतिहि नीचा। जासु छाँह छुइ लेइय सीँचा।।). His status according to the Vedas and the popular custom and belief was demeaning. But after Ram accepted him, he became the pious, holy being. Now he turned into one of the top devotees. Now a days if a man of upper class admits any poor person, he remarks- "Of course, you belong to us but please, sit aside at some distance." But Ram never behaved like this. If he admits, he grants his own status to him, he blesses him with his divinity. The Lord said- '*Tum Mam Sakha Bharat Sam Bhrata. Sada Raheu Pur Awat Jata.*' (तुम मम सखा भरत सम भ्राता।

सदा रहेउ पुर आवत जाता॥)- You are as dear to me as Bharat. My house is your house, do visit us always.” Ram embraced him. When the Kewat wanted to touch the feet of Guru Vashishth, he too embraced him. When the Kewat visited Ayodhya, he was seated parallel to the seat of Bharat.

The fellow had accepted his fate as a boatsman ferrying his boat from one bank to another. He took it to be his destiny. But when he started contemplation, he dropped ferrying. His pangs of separation were so acute that Ram himself came and embraced him. The Kewat became a rare gem. It proves that men make their own destiny they are not the slave of past Samskaras.

When the problem of crossing the ocean appeared, Vibhishan advised Ram to pray to ocean to give way. The Lord spread a mat of grass and sat down for prayer. But Lakshman did not like it and said- *‘Kadar Man Kahu Ek Adhara. Daiv Daiv Aalsi Pukara.’* (कादर मन कहु एक अधारा। दैव दैव आलसी पुकारा॥) Cowards seek aids from Devas. Destiny, lot, Sanskar is synonyms of Devas or gods. You should pick up your bow and by the power of your arrows, suck up or burn the water of sea.” Ram pacifying him said- “Lakshman! Do not worry. It would be so. First let me exhaust the alternatives.” For three days he went on praying and obeying what the ethics had prescribed. On the fourth day he took up his bow and no sooner than he placed the arrow on it and aimed, the ocean materialised before him and informed Ram that two persons in his army, Nal and Neel were the sons of Vishwakarma. If they only touched the stones, the stones would not sink in the water, they would start floating. Thus a bridge could be constructed for crossing the ocean. The whole army could thus cross the sea. The bridge would sing your glory for ages and would be the lasting source of inspiration.

Ocean stands here for this world. The army of monkeys signifies divine inclinations of the mind. God is the protector of

such an army implying that He is ever present through His spiritual transmissions. Nal symbolizes spiritual rules and methods; and Neel stands for Naam (Name of the Lord). When you regularly chant the name, it enables you to cross the ocean of this world or worldliness. Generally speaking all your desires and thoughts drown you into the ocean. But when you chant the Name, all your thoughts get permeated with godliness of the Name of God. Chant the Naam regularly in such a way that it starts flowing with your breath. As soon as the breathing is restrained, the entity which is concealed behind this restraint appears. The name of this entity is Ram. ***'Je Rameshwar Darshan Karihahin. Te Tanu Taji Mam Loke Sidhirahahin.'*** (जे रामेश्वर दर्शन करिहहिं। ते तनु तजि मम लोक सिधरिहहिं॥). This is the only bridge which would make you cross this world.

Vishwakarma implies that only Karma is the main thing in this world. You worship while performing your work. You worship only Him who has created this universe. You should not forget that this human body is like ship which enables you to cross this ocean of the world. The Lord says- His grace is the favourable wind, Sadguru is the boatsman. Such a human body is rare. Those who are blessed with such a rare body and fail to cross the ocean of the world are infidel, they procrastinate and are thus duffers, imbecile and murderers of their soul. To sum up man is the maker of Karmas. By performing good actions you can reach there which is the abode of eternal God. He is your hidden form; He is your eternal life, your everlasting peace. After attaining Him, you attain all. You do not suffer from want and pain. Perchance you have got the human body, so by performing the Niyat Karm, you should attain worldly opulence and heavenly peace.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

IDOL WORSHIP - VALID OR INVALID

Brothers,

Certain queries have been forwarded today by you for explanation. One gentleman wants to know whether idol worship is valid or not.

This is one of the most controversial subjects the world faces today. The history is replete with the examples of a number of armed conflicts between idolaters and iconoclasts. India has the biggest number of idols. Thirty three crores of gods and goddesses have already been taken into account and the numbers are increasing everyday. If some body is killed by the assault of bludgeons or cudgels somewhere he becomes Brahm or Baram. Now a days it is in vogue to name children as Guddu-Guddie. There is one platform in the village of Baraini which is famous as the platform of Guddy Mai. If you besmear red colour anywhere, a large number of persons would start saluting and worshipping the place. A long line of devotees could be seen there. Your families could be planned and many of them are certainly planned but there is no check on the multiplication of the numbers of gods and goddesses. If people feel the shortage of gods, they move towards tombs and graves for worship. Your priests have been increasing the numbers of gods for the last two and half thousand years. They start the worship by taking the name of Ganesh thereafter they go on uttering names of known-unknown gods and goddesses. They do utter the names of so many gods except the real God who is the Supreme Being. So your question deserves consideration and needs critical analysis.

That way the whole world could be taken as idolater or worshipper of idols. What is idolatry? It is nothing but fixing your faith on any figure made of five essential elements (earth, water, fire, air and ether). Temples, Mosques, Churches, Gurudwaras, books, sky and all such things come under the purview of idolatry. That way everybody is idol- worshipper.

This is true that India has the largest number of idols and temples, yet it is not idolater. The temples and the idols are here only as the primary schools classes of spirituality. Mothers teach small babies to salute elders like their father and brothers to bowdown before pictures of gods hanging in almost all the corners of the house. They teach them to burn and wave perfumed sticks and salute 'Tulsi' plants and trees of Peepal. Not only this, the ladies teach their children to salute rivers like Ganga, stars and planets like sun and moon also. They do so because they wish to sow the seeds of spirituality in their minds to make them grasp the truth that there is an eternal power which is omnipotent and which is the source of all our energy. That quintessence of Reality which the sages perceive on the accomplishment of their Bhajan is actually pointed out by them who inspire their children to show respect to every animate and inanimate object of the world. The children quite naturally and very easily get trained to comprehend the immanence of Supreme Reality.

When the same child grows into a young man of eighteen or nineteen years, he starts thinking whether God is one or many. He thinks whom to worship? So he contacts and consults a number of learned persons for finding solution of his problem. He visits holy places, holy saints for the solution of his inquisitiveness. Wherever he gets any Mahapurush (a Sadguru), he tries to learn from him the methods of worship. Thereafter he retires into peaceful calm grooves

or cottages. He starts loving solitude and contemplation. Lord Buddha was an idolater but he left everyone behind in opposing and condemning the worship of idols. Lord Mahavir was also an idolater. Before renouncing his home, he used to perform all the religious rites and rituals which an ordinary man performed. Before leaving finally his home, he regularly gave donations of gold coins for one whole year to Brahmins. Had Jainism been a separate religion, he would not have doled out gold coins in donation to Brahmins. He followed your traditions also but when he got absorbed in Sadhana, he never again visited any temple. Jad Bharat, my own Gurudev, myself and other Mahapurushas, all followed this very pattern. So we see India is not idol-worshipper. Idol-worship is only the entrance of spirituality so that every child may move towards real spiritualism.

Indian intelligence, after lots of research on the impact of sacraments on the conscious and sub-conscious mind of children, drew a supposition of impregnation sacrament (गर्भाधान संस्कार). It concluded that a child in the womb listens to voices outside, comprehends them and responds accordingly. Lately a few days back a gentleman came alongwith a child of only two or three years, who recited the 'Shiv-Stuti' - "Namami Shamishan Nirvanroopam" mentioned in the Ramcharitmanas. He informed that the child was not taught to learn and recite it. He further informed that he used to recite this 'Stotra' before his mother every morning and evening when this child was in the womb. She listened to it with full attention and devotion. We find an anecdote of Abhimanyu of similar type in the Mahabharat. Abhimanyu learnt the art of cleaving the strategy of Chakra-Vyuh when he was in the womb. The anecdote of Maharishi Ashtavakra is also very much like the above anecdotes. Once his father, who was reciting the Vedas to deliver the knowledge of Shruti to his students, committed mistake in the

recitation. His mother was also listening to it from a distance, the child in the womb promptly pointed out to the mistake of his father who became very angry. He cried and said, “You are very crooked, you challenge me even before your birth.” Thereafter he cursed him that his limbs would be crooked from eight places of the body. The same child later on came to be known as Ashtavakra. The Upanishads relate a number of tales about him. It is said that he got his father freed from the captivity of Janak, the king of Videh. Thus we see that children start learning right from the womb. For this very reason our ancestors from the time of pregnancy itself start dropping good sacraments and the idea of one God in them.

Thereafter through sixteen Samskaras (sacraments) like Jaatkarm, Mundan samskar, Annaprashan Samskaras etc. only one idea is conveyed that God is infinite, *‘Sahasrasheersha Purushah’* (सहस्रशीर्षा पुरुषः). He has countless hands, countless legs, countless faces. Mere one part of his splendor creates and nurses this world. The Maharishis of the past ages realised the same singular God through meditation. He whom Brahma contemplates, He whom Indra pleased through hymns is the only ultimate Reality which everyone should keep in mind. Only this much is conveyed through rituals (Karm-Kand). Kand means happening or occasion. Birth is a happening, marriage too is a happening. Thus on important occasions there are provisions for inspiring people through out life for the investigation of God. Sowing the seeds of such spiritual ideas is the greatest contribution of Indian priests.

It is taught in lower classes that ‘ka’ stands for ‘Kabootar’ (pigeon), ‘Kha’ stands for ‘khargosh’ (hare), ‘A’ for apple, ‘B’ for bat. A number of loud and colourful pictures are provided in the book for understanding each and every letter. “That the wolf turned into the grandmother of small Chunni.....”- tales like this are there only for increasing the sense of wonder and curiosity in children.

When the same children grow up and start studying in intermediate classes, they learn about the historical spear of Maharana (Pratap) and his Chetak (horse) or about the colonial expansion of Akbar. Further when they join graduate and research classes, they study voluminous books which do not contain even a single picture. Neither there is 'Kabootar' (Pigeon) nor Apple because the purpose of explaining the forms through the help of pictures is fulfilled. Once the alphabets are grasped, pictures lose their importance. Similarly the idols are worshipped at the primary stage. They are like the introductory letters, initial instruments. But after your child grows up and still wishes to read A for apple, this is a matter of concern. Advanced classes are ahead. From all such examples an inference may be drawn that visiting temples etc. is proper but continuance of visits to temples throughout one's life is sheer ignorance and cowardice.

Millions and trillions of temples are constructed in the world but none of them has the real picture or idol of God. ***“Jin Dekha So Kaha Nahi, Kaha So Dekha Nahi. Rahiman Agam Baat Ke, Kahan Sunan Ko Naahi.”*** (जिन देखा सो कहा नहिं, कहा सो देखा नाहिं। रहिमान अगम बात के, कहन सुनन को नाहिं।।)- He who has seen God, does not say anything and he who says that God was like this or that, is such a poor fellow who has not seen Him at all. The truth is that He is inscrutable, incomprehensible. Lord Krishna says that He is everlasting but incomprehensible through senses. He is beyond the purview of the calculations of mind and intellect. God is beyond their reach. So the Mahapurushas by restraining the senses and sublimating the mind realised Him through the eyes of perception. The first Shankaracharya said, “He is beyond speech. He can not be described in words. But you can attain Him.” How? He answers, ***“Kartal Bhiksha Tarutal Vasam Bhaj Govindam Moodhmatey!”*** (करतल भिक्षा तरुतल वासं भज गोविन्दम् मूढमते!) - O Fool! Perform Bhajan.

You must do it even when you have to take alms on your palms and live under trees.) It means that performance of Bhajan is to be done under all circumstances. Kabir said, “***Lali Mere Lal Ki, Jit Dekhun Tit Lal. Lali Dekhan Main Gai, Main Bhi Ho Gai Lal.***” (लाली मेरे लाल की, जित देखूँ तित लाल। लाली देखन मैं गयी, मैं भी हो गई लाल।) He named the innate splendor of God as ‘Laali’ and found it permeating all— “***Jit Dekhun Tit Lal***” (जित देखूँ तित लाल), “***Ishawasyamidam Sarvam.***” (ईशावास्यमिदं सर्वं). The moment that redness was touched, I also turned red, assumed the same form, merged with it. Our revered Maharaj Ji used to say that once a small bundle of salt went to measure the depth of ocean, the moment it touched it, it dissolved in it. Who would come back to narrate the experience? (It means it is not possible).

Every Mahapurush has concluded the same thing. Goswami Tulsidas says, “***Tumhari Kripa Paav Koi Koi.***” (तुम्हरी कृपा पाव कोई कोई।)- O God! Very rare persons can attain Your favour. ‘***Jaanat Tumhahi Tumhai Hoi Jai.***’ (जानत तुम्हहि तुम्हइ होइ जाई।)- After knowing You, he merges with You. The servant disappears forever, only the Master remains. Goswami Ji places an example- ‘***Sursari Miley So Paawan Kaise, Eesa Aneesahin Antar Jaise.***’ (सुरसरि मिले सो पावन कैसे। ईस अनीसहिं अन्तर जैसे।) If a drop of water is poured into the Ganga (river) the separate existence of the drop is gone forever. It is not possible to find it again. The drop becomes Ganga and is known as such. Only the current of Ganga is seen everywhere. Similarly the individual self is the part of God. After the right Sadhana is pursued, that which was only a part of the whole, merges with the whole instantly after it touches it- “***Jaanat Tumhahi Tumhai Hoi Jai.***” (जानत तुम्हहि तुम्हइ होइ जाई।) that which is larger remains, the constituents dissolve. This is true attainment of the immortal self or Kaivalya Pad. So nowhere the idol of God is found in temples despite their countless numbers.

Goswami Ji has tried to explain this issue from several angles of view. Mother Parwati asked Lord Shankar- Who was Ram? Whom he so contemplated day and night- '**Ramu So Awadh Nripati Sut Soi. Kee Aj Agun Alakhgati Koi.**' (रामु सो अवध नृपति सुत सोई। की अज अगुन अलखगति कोई॥)- Is Ram the same one who was the son of the king of Ayodhya or some other being? '**Jaun Nrip Tanaya To Brahm Kimi, Naari Birah Mati Mori. Dekhi Charit Mahima Sunat, Bhramit Buddhi Aati Mori.**' (जौं नृप तनय त ब्रह्म किमि, नारि बिरह मति भोरि। देखि चरित महिमा सुनत, भ्रमित बुद्धि अति मोरि॥) (*Manas, 1/108*). If he is the son of a king, then how can he be Brahm (Supreme Being)? How can a man who weeps and bewails at the bereavement of his wife, seeks her whereabouts from trees and creepers in the forest be the Supreme Being (Brahm)? Had the trees talked to him earlier also? '**Dekhi Charit Mahima Sunat, Bhramit Buddhi Aati Mori.**' (देखि चरित महिमा सुनत, भ्रमित बुद्धि अति मोरि॥)- I am confused and totally confounded to find him on the one hand behaving in such a way and on the other I see him present every where accompanied by Lakshman and Sita. Finding herself so confused, so confounded she closed her eyes and asked who is Ram? How is He?

Lord Bholey Nath first got annoyed but when he meditated and regathered himself, said, "Parwati! This can not be your query because you can never fall victim to doubts and disbelief? Actually this query sprang out from your mouth for the welfare of the world. If it is so, listen to me- '**Aadi Ant Kou Jasu Na Pawa. Mati Anumani Nigam Us Gava.**' (आदि अन्त कोउ जासु न पावा। मति अनुमानि निगम अस गावा॥) Nobody has yet been able to trace out His beginning and end but the Vedas, according to their own prudence have sung His praise thus- '**Binu Pad Chalai Sunai Binu Kana. Kar Binu Karam Karai Bidhi Nana.**' (बिनु पद चलइ सुनइ बिनु काना। कर बिनु करम करइ बिधि नाना॥) He walks without legs. He does all kinds of actions without hands. '**Tan Binu Paras Nayan Binu Dekha.**' (तन बिनु परस नयन बिनु

देखा।)- He touches without any corporeal body and sees without eyes. '*Asi Sab Bhati Allokik Karani. Mahima Jasu Jai Nahin Barani.*' (असि सब भाँति अलौकिक करनी। महिमा जासु जाइ नहिं बरनी।।)- He is thus Supernatural. His glories can not be put in words. He can only be perceived. At last he says- "*Jehin Emi Gavahin Ved Budh, Jahi Dharahi Muni Dhyan. Soi Dasrath Sut Bhagat Hit, Kosalpati Bhagwan.*" (जेहि इमि गावहिं वेद बुध, जाहि धरहिं मुनि ध्यान। सो दसरथ सुत भगत हित, कोसलपति भगवान।।)- He whose praise the Vedas and self-realised sages sing, He whom the saints worship, is the son of Dashrath, the well-wisher of the devotees and the king of Koshal. He is the Supreme Entity. The Munis (saints) do not meditate on any idol, they meditate on Him who walks without legs, who sees without eyes, whose actions are supernatural from every point of view. If anyone meditates otherwise he has not yet become a Muni.

Since the Manas is the key of self-relisation, it is mystical. Manas connotes the mind or the inner-self. Ramcharitmanas signifies all such operations of Ram which infuse the mind or the conscience. They are present in everyone but are not so visible, no one realizes it. On close and calm analysis of mind, we find that it is infused with the operations of avarice and attachments, love and hate. Nowhere the operations of Ram are to be found. The Manas contains that technique of Sadhana which kindles the dormant operations of Ram in the mind. When this technique operates it eliminates the distance lying between the devotee and Ram. Thus the whole Ramayana is psychic. The sublimated propensities of all the ten senses is symbolized in the Ramayana as Dashrath. The mind can never be sublimated or restrained by indulging in the enjoyments of the worldly objects. '*Jimi Pratilaabh Lobh Adhikai.*' (जिमि प्रतिलाभ लोभ अधिकाई।), '*Sewat Vishay Vivarth Jimi, Nit Navanu Tan Maar.*' (सेवत विषय विवर्ध जिमि, नित नव नूतन मार।)- Desires beget desires. Mind can be restrained only through Bhajan, or the remembrance

of God. The moment faith is born out of sumiran or remembrances of God, all the ten restrained senses turn towards the direction of the Isht or the adored God, Ram would appear instantly before you.

God is the greatest well-wisher. Bhakt or devotee is he who withdrawing all the meanderings of the senses, remembers only one God. 'Kosh' means accumulation of spiritual properties. Only that is your real property which once attained retires only after granting the unfailing assured salvation. He who is the master of this property is God himself.

This is the reason that temples of God were no doubt raised but His idol is nowhere to be found. How can it be found because He walks without legs,, He is transcendental. He who knows Him merges with Him. He never returns to narrate his experiences. He is beyond words, indescribable. **“Kah Kabir Gunge Ki Sakkar Khai Soi Pai Jane.”** (कह कबीर गुँगे की शक्कर खाय सोई पै जाने।)- If a dumb fellow takes sugar, he only moves his head and smiles but fails to tell about its taste. So whatever idols you find in the temples, they all are mostly the idols of such Mahapurushas who attained godliness after the divine touch of God. Since the idols are of such Mahapurushas who had attained Kaivalya Pad, so they are of God Himself. Our ancestors like Krishna, Ram, Nanak, Buddha or Mahavir or Shiv are all god-like. Only idols of such great saints who commanded reverence are installed in the temples. In which so ever form the Mahapurushas tread this earth, they instantly start inspiring and giving guidance if one remembers them in their particular form. The particular form of the Mahapurush never dies. Our revered Gurudev Maharaj Ji used to say- “Ho, my body may die but I would never. I would ever be present in my subtle body. Who ever would call me, I would help him.”

We asked him could we keep his body. He replied, “In old age a lot of troubles overtake, afflictions like cough create problems. The body which was given for fulfillment, has attained its goal, the Bhajan has fructified, and the realization of the self has been attained so why the body should be kept. Incarnations of great persons took place, Rishis and Maharishis were born in the past, but we do not see their physical bodies today. The body is to be relinquished at last on some pretext. You just see my physical body but actually it does not exist. Exactly after five days he quit his body. Atri Maharaj Ji does exist today. Every Mahapurush is present even today. If you remember him with faith he would give guidance, but when you systematically start Bhajan, he would out of compassion connect you to a self-realized Mahapurush, present today, he would drop you in his lap- *‘Sadguru Mile Jahi Jimi Sanshaya Bhram Samuday.’* (सद्गुरु मिले जाहि जिमि संशय भ्रम समुदाय।)- Doubts and confusions are uprooted and the Sadhana gathers speed.

Lord Shri Krishna says- O Arjun! He whose mind is seized by desires, foolishly worships other gods. The gods whom they worship do not exist but I am present everywhere. If a person hangs his faith on a tree or a pillar or an idol, I from the background strengthen his faith and grant his prayers. Consequently he gets the instant result but after the enjoyment, the faith dies out.

If the prayer results favorably, what is the harm in it? Shri Krishna says, “Arjun! Those who worship gods indirectly worship me but such a worship is unsystematic, so its result dies out. If worship is to be made, it should be made systematically. If labor is to be done, why should it not be done in such a way so that it may not fizzle out and may remain with us forever.” Yogeshwar Shri Krishna suggested the prescribed technique, the prescribed ‘Karma’ approved by the Geeta. Only the soul is worthy to be worshipped

because it is everlasting, because it is the Truth, the eternal Truth, the Supreme Being. There is a fixed way to attain Him. This is the 'Karyam Karm' and it is addressed only to 'Me', for attaining 'Me'. Hence it is known as 'Madarth Karma'. Contemplate on Me and be free from desires. It has been called 'Karma' which means a fixed way to worship. The Geeta so enjoins it. During this period of contemplation, if a self-realized sage happens to meet him, he picks up the virtual path. Then the Bhajan gets kindled.

Then Arjun asked, "Lord, where would I get that knowledge?" the Lord replied, "Go to a self-realized Mahapurush and serve him selflessly and attain that knowledge after putting queries. Thereafter you would never be in doubt regarding the right path, regarding the correctness of the mode of worship. Thus you would attain that knowledge after acquiring which nothing remains to be acquired."

When the Lord Himself was present there, why did He direct him to go to a self-realized sage? In the words of Shri Krishna, he himself is a Yogi and is capable to impart Yog to others. He is the Lord of Yog, having the expertise of Yog. He is the fountain of inspiration and the director of Yog. Lord Shri Krishna knew that the true deserving fellow of that age was standing before him. The future generation might not fall victim to doubt and dilemma regarding whom to worship after his departure, so the Lord directed to go to the shelter of a self-realized saint for guidance, for the solution of queries and doubts.

When the devotee crosses the level of idol-worship and attains higher stage, the guidance of a self-realized sage becomes available to him. After receiving the secret of Sadhana from him, the same devotee starts his worship at a solitary peaceful place, suitable for worship. Lord Shri Krishna did not disclose it in the beginning, Arjun stopped putting questions and queries when the eighteenth

chapter of the Geeta starts. It is so because his doubts dissolved. What he could not ask, was answered by God Himself. In the end when God found him eligible, He Himself disclosed where God lives- '*Ishwarah Sarvabhootanam Hridideshearjun Tisthati.*' (ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।) (*Geeta, 18/61*)- God is present in the heart of every living being. If He is so close, why people do not know him? The Lord says that out of Mayic confusion people go astray and wander about here and there, so they do not know the truth. Whom to approach for knowing Him? In the very next Shlok, the Lord says- "*Tamev Sharanam Gaccha Sarvabhaven Bharat. Tat-prasadatparam Shantim Sthanam Prapyasi Shashwatam.*" (तमेव शरणं गच्छ सर्वभावेन भारत। तत्प्रसादात्परां शान्तिं स्थानं प्राप्यसि शाश्वतम्।) (*Geeta, 18/62*). You seek whole heartedly the shelter of that God who is present in your heart, your devotion should not be half-hearted - sometimes to Pashupati Nath, sometimes to Vaishno Devi or Kamakhya Devi or Maihar Devi. If you wander in this way your devotion would wither away. Your sentiments and past-Sanskaras usurp you and make you run here and there. You would not attain God by such pursuits. In order to attain Him seek His shelter whole heartedly with singular devotion and single-mindedness.

Suppose we have broken all the bonds of our belief and have come under the shelter of God, then what? The Lord says that his blessing would give you supreme peace, you would attain that position which is everlasting. After receiving instructions from the Sadguru, the disciple worships there where he should be. He worships in his heart. '*Binu Pad Chalai Sunai Binu Kana.*' (बिनु पद चलइ सुनइ बिनु काना।), '*Jaahin Dharahin Muni Dhyani.*' (जाहि धरहिं मुनि ध्यान।)- He starts worshipping such a God who walks without legs, hears without ears, only sages contemplate such a God. In the beginning everybody is an idolater. As soon as he passes out of the

class, he never goes back to sit in the last classroom. So it is good and beneficial to visit temples but if one continues to visit them through out his life and never thinks of higher classes, this is sheer ignorance. Idol worship is a primary state so it is valid to some extent. But after making advancements it drops down. He now worships in the way earlier Manishis did.

This rule is applicable to all men of all places. A man might be a philosopher, a scientist, a scholar but in the field of spirituality, he is simply a child, a student of the primary standard because all his investigations are based on material things, not on the truth. A man might explore, discover and invent any thing in this world but all his ventures are linked with the physical world, limited to material modes of livelihood. They are not related to the spiritual world. God is never plural. He is one and only one. If someone says that He is more than one, it is fraud, it is mischief. So keeping faith in one God, you should contemplate and chant any two lettered name like Om, Ram or Shiv which should denote the awareness of God. Besides this seek the shelter of any saint or Mahapurush present there. Live in his contact, all your ways would be smoothened.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

DHYAN

Brothers and Sisters!

Your presence at this ceremonial occasion along with saints who have come from distant places in such big numbers denotes the immense popularity of Swami Om Prakashanand Ji. We are all very happy. Some queries regarding the true nature of Dhyan (Meditation) have been forwarded to me for exposition by saints. Many of them have attended Meditation camps at different places but failed to get peace. They have requested that we should also organize such meditation camps. One of them is particularly inquisitive to know- What is meditation and on whom to meditate? There is a lot of confusion about it prevailing in the society. Let us try to remove it today in the light of the directions and preaching of our Gurudev Bhagwan.

Meditation camps are being organized these days in India and foreign countries. Strangely enough they adopt different methods. Some learned organizers lay stress on the practices of the Shatkarmas of Hath-Yoga like Neti, Dhauti, Basti, Nauli, Tratak and Kapalbhathi before starting meditation. Others prescribe to lie down on the earth and mentally see the limbs of body right from top to toe one by one and relax the whole body completely in such a way that you are not aware of anything else. they name it meditation. In the tales of Tantra Moolbandh, Jalandharbandh or Mudras like Khechhari have been described as aids to meditation. Like 'Aen' (ऐं), 'Klin' (क्लीं) or their sound. One Acharya of world

fame prescribes Bhastrika Pranayam and directs to inhale and exhale breath fast like the bellows of an ironsmith. Meditation would occur after you get tired and exhausted. There are several Acharyas (instructors) of yoga who give running commentary of Mantras, which the practitioners hear and gradually try to enter into an unconscious state. Some yoga guides ask to meditate on the figure of Gayatri or other deities, while others ask to concentrate on the vibration of the body. Thus we see that a variety of modes and methods are prevalent in the society. Under such conditions it is better to go to the ancient scriptures and epics to see what they speak on it.

According to the Ramcharitmanas, Dhyan (Meditation) is not the beginning of Sadhana. It is the result or fruit of it. The context occurs in the Aranya-Kand. Maharishi Agatsya was the top sage of his time. Dashanan (Ravan) could be killed only by the special arrow which he presented to lord Ram. This great sage had thousands of disciples. Sutikshna was one of them. He was very innocent, out and out a simple hearted devotee. Impressed by his simplicity, the master allotted him the work of cleansing the rectangular seat of the idol of lord Shaligram and giving bath to the idol. There was a river named Kaveri near the Ashram and some trees of Jamun (A kind of fruit of black color) were there on the bank of it. Sutikshna used to pluck the fruits by throwing the idol of Shaligram at them. When the fruit on the branches became unapproachable, he started pelting the said idol at them swaying his hands forcefully.

One day Shaligram Ji fell into the river. Sutikshna took dives after dives into the river to find it out but failed to get it. So he took a round black fruit of Jamun and placed it on the wooden seat. When the master came and tried to put a mark of sandal paste on the idol, his fingers got stuck into it (as it had become softer on

account of water). Sutikshna was called and asked to explain how it was so? How the idol of stone became so soft and yielding? He replied, “***Puni Puni Chandan, Puni Puni Pani Salig sad Gaye Hum Ka Jani.***” (पुनि पुनि चंदन पुनि पुनि पानी। सालिक सड़ गये हम का जानी।।)- (On account of repeated bathing and marks of Chandan paste Shaligram rotted. I do not know any other reason.) The Maharishi was amazed to hear the explanation. He burst out chastising him what a strange seer you are! Go away and return here only when you find out the real God otherwise don't appear before me. As he was dismissed, so he had to quit the Ashram.

Since Sutikshna had been the inmate of the Ashram for long, he knew well the system of Sadhana. He built a cottage in the forest and started living there.

Rishi Agasti Kar Sishya Sujana.

Naam Sutichhan Rati Bhagwana.

(रिषि अगस्ति कर सिष्य सुजाना। नाम सुतीछन रति भगवाना।।)

Man Kram Vachan Ram Pad Sewak.

Sapnehun Aan Bharos Na Dewak.

(मन क्रम वचन राम पद सेवक। सपनेहुँ आन भरोस न देवक।।)

With all his mind, body and action he was singularly devoted to lord Ram. He did not even dream of any other God to rely upon. He got absorbed in spiritual contemplation. One day Sutikshna came to know that lord Ram, his adored God, was somewhere round the place. he started cursing his fate-

Hey Vidhi Deenbandhu Raghuraya

Mosey Sath Par Karihahin Daya.

(हे बिधि दीनबन्धु रघुराया। मोसे सठ पर करिहहिं दाया।।)

O God! Would you be kind enough to one like me who is so foolish and crooked? ***‘More Jiya Bharos Dridh Nahi. Bhagati***

Birati Na Gyan Man Mahi. ' (मोरे जिय भरोस दृढ़ नहीं। भगति विरति न ज्ञान मन माहीं॥)- I am not mentally so stable. I do not have the virtue of renunciation also. I do not have any quality, which might attract the compassion of the Lord. ***'Nahi Satsang Jog Jap Jaga. Nahi Dridh Charan Kamal Anurage.'*** (नहिं सतसंग जोग जप जागा। नहिं दृढ़ चरन कमल अनुरागा॥)- My practice of chanting the name is not satisfactory, I am alone and miss here the company of saints also, my practice of yoga too is not going on properly, even the devotion to the lord is missing, so why should he care for me. Such mental ramblings were going on. But soon he was reminded of one quality of God-

'Ek Bani Karunanidhan ki.

So Priya Jakey Gati Na Aan Ki.

(एक बानी करुनानिधान की। सो प्रिय जाके गति न आन की॥)

The Lord has avowedly promised that he certainly grants his benedictions to one who does not depend on any one else. When this idea occurred to him his mind stood reassured- ***'Hoihain Suphal Aaj Mum Lochan. Dekhi Vadan Pankaj Bhav Mochan.'*** (होइहैं सुफल आज मम लोचना। देखि बदन पंकज भव मोचना॥)- My eyes would certainly be overjoyed to see the lotus-like face of the lord who grants deliverance from the ills of the world. The moment his sentiments stabilized, love-lorn, Sutikshna grew restless. No sooner the form of the lord dawned in his heart than he sat down firmly on the earth, unwavering and steady.

Muni Mug Manjh Achal Hoi Vaisa.

Pulak Sareer Panas Phal Jaisa.

(मुनि मग माँझ अचल होई वैसा। पुलक सरीर पनस फल जैसा॥)

He sat in the middle of the way, stable and staunch. Was it any ordinary pedestrian footpath where Sutikshna sat down firmly in the middle of it? No! There are actually two ways in the world- Pravritti Marg (the path of active association with and interest in

mundane affairs) and Nivritti Marg (the path of resignation from mundane activity). Pavritti Marg leads no where. it only throws one in the cycles of birth and death to wander about endlessly. Nivritti Marg is the path of devotion which after leading to the realisation of God finally ends as there is no being, no existence, no entity thereafter to seek for? Where would the devotee go? That is why when one moves on the path of devotion and goes on practicing the spiritual regulations and when the incessant flow of divine love starts, God instantly appears in the heart- '*Atisaya Preeti Dekhi Raghubeera. Praktey Hriday Haran Bhav Bheera.*' (अतिसय प्रीति देखि रघुबीरा। प्रकटे हृदय हरन भव भीरा॥)

When the lord came near him- '*Munihi Ram Bahu Bhanti Jagava. Jag Na Dhyam Janit Sukh Pawa.*' (मुनिहि राम बहु भौंति जगावा। जाग न ध्यान जनित सुख पावा॥)- He tried to wake him up by different ways, but the Muni was deeply absorbed in Dhyam so could not be awakened. Then the Lord adopted a device. His Dhyam underwent a change. The Muni now got disturbed and stood up restlessly. The form which was installed in his heart, was now visible outside. The Muni on seeing Him physically there fell at His feet. Lord Ram said, "O! Great sage! I want to have the Darshan of your Guru Ji. I want to go to him along with you." Sutikshna said, "O! My Lord! I know you are not going there for Darshan. Actually you wish to fulfill the injunction of my Guru who had said to me to come back to him only with real God. You are infact accomplishing it."

Hari Vyapak Sarvatra Samana.

Prem Tey Prakat Hohin Main jana.

(हरि व्यापक सर्वत्र समाना। प्रेम ते प्रकट होहिं मैं जाना॥)

This is the truth that God is immanent, all pervading everywhere, He materializes Himself on account of only love. Sutikshna Ji used to pursue Bhajan at that time also when he lived

in the ashram of his Gurudev. In the beginning, he was serving his guru and through service he got the technique of Bhajan. He was so evolved that he forgot his physical entity, his surroundings. **'Kabahuk Nritya Karai Gun Gai.'** (कबहुँक नृत्य करइ गुन गाई।)- Many a time he used to start dancing and singing about the attributes of God. He was god-intoxicated. When God found that the flow of love was incessant suited to the state of Dhyan, He appeared in his heart. When Dhyan stabilizes, God seems permeated every where. He seems to be guarding the devotee with his bows and arrows. He manifests Himself. Thus we see that Dhyan is the fruit, the result. Organization of camps of Dhyan is useless. One should try to learn how to practice Bhajan? One should also know whose Bhajan is to be done? The technique is to be learnt. By and by love for God would grow but faith in one God should remain stable. The moment the flow of love becomes continuous, God instantly reveals himself. You would attain the state of Dhyan (meditation). I repeat Dhyan is the result, not the beginning. One should learn in the beginning the restraint of senses, regulation of mind and should know who is one's adored God? After doing it, one should get involved in the Sadhana which leads to Divine love. It is the result of regular practice and firm faith. The state of Dhyan occurs later on.

Another context of Manas is also worth going through, it occurs in the Kishkindha Kand and refers to the deliverance of Bali. **'Jiti Pawan Man Go Nirasi Kari Muni Dhyan Kabahuk Pawahi.'** (जिति पवन मन गो निरसि करि मुनि ध्यान कबहुँक पावहीं।)- First, breathing is controlled through the regulation of inhalation and exhalation of it. Then the impulse of thoughts which is stimulated through breathing and the surrounding atmosphere is to be overcome. Only after completely freeing the mind and senses from the stronghold of objects and their attachments, the Munis attain the state of Dhyan which is the fruit of constant and perpetual practice. **'Dhyan**

Kabhuk Pawahi' (ध्यान कबहुँक पावहीं)- seldom get it. This is the result not the beginning. One should know first how to control the senses? How to free them, from the attachment of objects, how to regulate the movement of the breath, how to stop the velocity of mind? These are the pre-conditions without observing them Dhyān Camps have no meaning.

DHYAN IN THE YOGDARSHAN OF PATANJALI

Maharishi Patanjali, the great enunciator of the philosophy of Yog has been an eminent sage. He defines yog as '***Ath Yoganushashanam.***' (अथ योगानुशासनम्।) which means Yog is discipline. What to discipline? In the next maxim he answers- '***Yogashchittavritti Nirodhah.***' (योगश्चित्तवृत्ति निरोधः।)- Yog is the regulation or disciplining the modifications of mind. Modifications are endless and they command speed also. Mind moves faster than even wind. Regulation of its movement is 'Nirodh'. We have to keep this nature of mind in control, under discipline. Suppose through arduous efforts we succeed- '***Tada Drashtuh Swaroopayasthanam.***' (तदा द्रष्टुः स्वरूपेऽवस्थानम्।), the soul then gets established in the pristine form of Parmatma (God). Now the question arises- '***Vritti Saroopyamitaratra.***' (वृत्ति सारूप्यमितरत्र।). As the Vrittis are so the soul becomes.

What are Vrittis? The enunciator of the maxim explains their nature- '***Vrittayah Panchtathyah Klishtaaklishtah.***' (वृत्तयः पंचतथ्यः क्लिष्टाक्लिष्टाः।) (***Yogdarshan 1/5***). The modifications cause pain and miseries. They are of five kinds and every Vritti has two species. Sometimes they lead to distress, generating cycles of birth and death but at times they relieve also from them. The Vrittis are endless but are cognizable as criterion (प्रमाण), metathesis (विपर्यय), Option (विकल्प), Sleep (निद्रा), and memory (स्मृति). Thus they are of five kinds.

The problem is how to regulate them? How to discipline them? *'Abhyas Vairagyaabhyam Tannirodhah.'* (अभ्यास वैराग्याभ्यां तन्निरोधः।)– through practice and renunciation the modifications of mind are subjected and restrained. What is renunciation? How to start? Where the mind is to be centered? *'Kleshkarmvipakashayairaparamrishtah Purushvishesh Ishwarah.'* (क्लेशकर्म-विपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः।)– Nescience, self identity (अस्मिता), attachment (राम), hatred (द्वेष) and deliberation (अभिनिवेष) are the five causes of afflictions of human beings. He who is above the outcome of good or bad actions, he who is unrelated to their accumulations, is a special individual and may be called Purush Ishwara. They had no doubt their impact on this Purush prior to his spiritual attainments. But now he is free from it. Had the Vrittis not any relation with the individual how the idea of God being above their impact could be entertained. Such a one is Ishwara (God Himself). Time has no effect on Him. It can neither add nor subtract God. Time has no access there. He is the Guru of Gurus, in other words he is Sadguru because he incorporates supreme Truth. *'Tasya Vachak Pranavah'* (तस्य वाचक प्रणवः)- He is called by the name- 'Omkar' (ओंकार). So chant his name OM and meditate on its gist-form (Arthswaroop). You would cross the hurdles as a result of it. The sage has made it here very clear that you have not to meditate on any one and everyone; you have to meditate on only the supreme lord and chant only his name.

In the second chapter of Yogdarshan entitled 'Sadhanpad' Maharishi tells us from where the Yog starts? *'Tayah Swadhyayeshwarpranidhanani Kriyayogah.'* (तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः।)- Penance (Tap), Self Study (Swadhyaya) and Surrender (Sharnagati) to God is Kriya Yog. This yog has eight parts- Yam, Niyam, Aasan, Pranayam, Pratyahar, Dharna, Dhyan and Samadhi. Yam is of five kinds Non Violence, Truth, Non-Stealing, Celibacy

and non hoarding. Niyam also is of five kinds- Shauch, Samtosh, Tap, Swadhyaya and Ishwara-Sharnagati. Shauch means Cleanliness of the conscience. Samtosh connotes balance of desire. Tap means the mortification of mind and senses through austerity as per the will of the Isht (adored God). Swadhyaya suggests the study of the self or self evaluation as how much the mind is devoted to Bhajan, How much it depends on God.

Out of all these Tap, Swadhyaya and Ishwara-Pranidhan (the three) are Kriya Yog. As soon as the three are translated into action, Bhajan starts (Yog begins) Ahimsa, Satya, Asteya, Brahmcharya, Aparigrah would follow by degrees. Thereafter Shauch and Samtosh step in.

After Yam and Niyam the third part of Yog is Aasan (posture). *'Sthir-sukhmasanam.'* (स्थिरसुखमासनम्)– Aasan means stable and comfortable sitting posture. A trader sits from dawn to dusk on his seat, is it the import of the word Aasan? No, when does the Aasan become accomplished? The Maharishi says– *'Prayatnashaitilyanant Samapattibhyam.'* (प्रयत्नशैथिल्यानन्त समापत्तिभ्याम्). When the efforts of practicing Yam and Niyam become natural relaxed, and the mind gets fixed completely, then the Aasan is accomplished. If Aasan means sitting at some external place, where is the need of tying the mind with the Infinite? Had it been so what would have been the use and meaning of phrase- relaxation of efforts? Actually Aasan does not mean any seat or sitting posture, it means the stability of mind which tends to race hurriedly and wander untiringly. In fact Aasan becomes perfect only when the efforts made for attaining Ahimsa, truth, celibacy etc. turn natural, automatic or effortless and the mind gets established in the Supreme Being.

As soon as the Aasan is accomplished-

Tasmin Sati Shwaspraswasyorgativikshedah Pranayamah.

(तस्मिन् सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः।)

The inhalation and exhalation of breath stop and this cessation is called Pranayam. Pranayam occurs when neither the thoughts of external world nor of internal world germinate in the mind, when there is no commotion of feelings, this state is known as Pranayam. The operation of the breath ceases (the breath flows only in single direction). Thus it is clear that the Pranayam is not any form of practice. Practice is done for penance, study of self and surrender to one God. Practice has to be made for nonviolence, truth and keeping away from hoarding etc. After regular practice postures become easy, mind becomes stable. The moment Aasan is accomplished, Pranayam occurs. This is the result of the observance of the rules of Yam-Niyam and other steps.

For attaining this state one has to pass through four stages—***'Bahybyantarastambhrittirdeshkalasankhyabhih Paridrishto Deergsookshmah.'*** (बाह्याभ्यन्तरस्तम्भवृत्तिदेशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः।) External thoughts, internal reflections and stable thinking should be properly examined through Time, place and numbers. As a result of it Pranayam gradually becomes long and subtle and then turns stable. External thoughts generate either attachment or hatred, likes or dislikes, the whirlpool of worldliness. On the other hand there are desires and inclinations which are internal and endowed with Reason (Vivek), Renunciation (Vairagya) Penance (Tap), Self study (Swadhyaya) and contemplation of God. One should watch and examine in which area of consciousness (in the area of greed or attachment or desires) the mind was wandering, how much time it moved there, one should count the duration in numbers (because the clock or watch by that time was not invented).

At times this mind which wanders in the external world starts introspection and analysis of its way of self control and rules thereof. It is found moving sometimes in the area of renunciation (vairagya) or in the field of continence (Brahmcharya), or in that of self study, but this too is in fact a wave rising on the surface of consciousness. By counting in numbers a constant watch has to be kept on mind to know how much time it stayed in the particular field. Then it should be pulled back to stand unwavering. One should try to control its speed and turn it to subtle unwavering state of motionlessness.

Our revered Guru Maharaj Ji used to say- “Ho! Guard your mind with conscious alert thoughts. Only then the Bhajan is possible.” When the breath is observed step by step thoroughly, it becomes long, subtle and stable. Then the state of Pranayam comes naturally. *‘Bahyabhyantara Vikshayakshepi Chaturthah.’* (बाह्याभ्यन्तर विषयाक्षेपी चतुर्थः।)– This is the fourth stage which comes naturally after the renunciation of external and internal contact of thoughts. Pumping in air, causing to swell the belly, then propelling it out and holding it there like the bellows of iron smith, is only the perverted form of Pranayam. It is misleading but it masquerades today as the real one. What wrong your poor breath has done? If it stops, we will die, the rise and fall of five afflictions (Kleshas) like nescience, self identity (Asmita) does not affect physical body, it affects the movement of thoughts. Such thoughts are to be restrained, desires are to be controlled, not the natural flow of breath. As soon as the thoughts, the ideas emanating through breathing cease *‘Tatah Kshiyathey Prakashavaranam.’* (ततः क्षीयते प्रकाशावरणम्।) the veil of light becomes thin and Pranayam is accomplished. The veil of Samskaras which separates you from the soul becomes flimsy. *‘Dharanasu Cha Yogyata Mansah.’* (धारणासु च योग्यता मनसः।) the mind develops the power of retention (Dharna).

The Maharishi delineates the nature of Dharna (retention) in the first maxim of Vibhutipad– ‘*Deshbandhshchitsya Dharna.*’ (देशबन्धश्चित्तस्य धारणा।)– Fixing the mind to some area or to something is Dharna, Maharishi has already described two areas or locations for Dharna- firstly the Chanting (Jap) of OM and secondly meditation of God. in the beginning despite efforts the form of God eludes contemplation. Mind starts chanting Om but soon deviates and digresses, it starts roaming or thinking about senseless things. But when the Pranayam is mastered the mind acquires the power of retention (Dharna) and the grasp of Swaroop (self) becomes possible. ‘*Tatra Pratyektanta Dhyanam.*’ (तत्र प्रत्यैकतानता ध्यानम्।)– Where the mind is fixed, there the consciousness continuously flows and it is known as Dhyan. Dhyan is the fruit of such practices, it is never the beginning. Dhyan camps are useful for teaching how to restrain the senses, how to know on whom to meditate. Camps for learning the methodology may be organized but they should not be called meditation camps. Dhyan is simply the result of the correct spiritual practices.

When Dhyan becomes matured– ‘*Tadevarthmatra-nirbhasam Swaroopshoonyamiva Samadhih.*’ (तदेवार्थमात्रनिर्भासम् स्वरूपशून्यमिव समाधिः।)– When the aimed object alone remains in sight, when the mind dissolves, when the person who meditates loses the consciousness of his separate identity, it turns into Samadhi. ‘*Sam-Aadi Sa Samadhi*’ (सम आदि स समाधिः)– the state which gives equanimity with the phenomenon which has no beginning, no end and which is the ultimate truth, the Supreme God, is Samadhi. Even consciousness dissolves here. ‘*Man Mara Maya Mari, Hansa Beparvah. Jako Kachhoo Na Chahiya Soi Shahanshah*’ (मन मरा माया मरी, हंसा बेपरवाह। जाको कछु ना चाहिए, सोई शहंशाह।।)– The surface of mind which bears the imprint of illusion (Maya) is now lost, so where would Maya now stand. The separate entity of the witness no more exists; it has merged with the self. That is the ultimate aim of Yog.

According to Maharishi Patanjali, one should meditate on the Sadguru and chant Pranav (OM). Sadguru is he who is free from impact of pain and pleasure, who is not separate from God, who lives like the Akal Purush (Supreme Being) who is not subject to Time). Such a guru is the guru of gurus. Manas says– **‘Balak Roop Ram Kar Dhyana.’** (बालक रूप राम कर ध्याना।)- The child form of God can be meditated upon. Our revered Maharaj Ji used to say that a child and an accomplished saint are similar, live on the same plane. Such a saint may physically look grown up but his nature is child like.

In the Geeta (11/43) Lord Shri Krishna has been addressed as ‘Gururgariyan’ which means greater than Gurus. Maharishi Patanjali’s words like **‘Poorveyshamapi Guru’** (पूर्वेषामपि गुरु) have been used bearing the same meaning what Manas says- **‘Tum Tribhuwan Gurudev Bakhana.’** (तुम त्रिभुवन गुरुवेद बखाना।) Such is the nature, state and quality of a Sadguru.

If you do not get such a genuine Guru, do not be in hurry to accept any one as such. Till you get an exalted, self-realised Guru, you should serve saints, live close to them, chant the name and pray. There are lots of Samskaras (imprints) accumulated through different cycles of births and deaths and they are like dirt and dross, acting like sheath or envelop between you and your soul. The moment they are washed away God would guide your soul like a charioteer. He would instruct you what to do and what not to do. He would tell you also- “Look! There is your Sadguru.” Our revered Gurudev was informed by God Himself that his guru was present in a particular temple. Maharaj Ji told us that he had seen that gentleman several times earlier also but could not identify him. People used to take him to be a lunatic and like them he also took him to be so But it was God Himself who through Akashvani (Divine voice) informed him that it was he who was his Gurudev.

He could recognize him only when God told him. If you want to do Bhajan do it at a secluded, sequestered place, do it like a lunatic. If you show off, you can not perform Bhajan. All the great saints who stand as milestones looked like lunatics. Ramakrishna during the period of Sadhana looked like a lunatic; our Gurudev and his Gurudev Maharaj too were taken as such during their period of penance. He used to say- Where ever I went, people took me to be a mad man, street urchins pelted gravels and pebbles at me but when they happened to hear my words, they used to cling to me and say O! Maharaj Ji! How wrong ideas we had about you, astonishingly you turned out to be such a great saint. Actually the great seers perform Bhajan in disguise. When a man is absorbed in his industry, he has no time for general behavior or common courtesies. Those who read daily newspapers are found many a time so engrossed in reading that they are not aware of any passerby. If it is so with such persons you can imagine of a man who performs Bhajan and gets deeply absorbed in it. He does not know what goes on in the outer world. Bhajan is performed in a concealed way. Even the neighboring person fails to know that the Bhajan was being performed. Thus Sadgurudev is a hard nut to crack but it is very easy to find him out- only know the method of Sadhana and engage yourself in it. Go on chanting the name, Pray God and serve faithfully the saints and seers. God would Himself show the path- ***'Sant Vishuddh Milahin Pari Tehin. Ram Kripa Kari Chitwahin Jeyhin.'*** (सन्त विशुद्ध मिलहिं परि तेहीं। रामकृपा करि चितवहिं जेहीं॥) Once the Lord graciously happens to cast his glance at any one, the genuine saint (Sadguru) meets like a windfall. After you meet a Sadguru, nothing remains to be achieved. After this Dhyan comes as the next step. But Dhyan is never the beginning stage. When the Sadguru gives the clue of Sadhana, gradually the state of Dhyan is attained. The spiritual clues can not be found in books as they can not be put in

black and white. Only by an accomplished sage, it is kindled in the conscience of a devotee.

DHYAN IN GEETA

Yogeshwar Shri Krishna speaks in the chapter-sixth of the Geeta that a Yogi living in a sequestered place, abjuring desires expectations, hoardings should restrain the mind and senses, then sitting in a stable posture, keeping his body, neck and head straight collect himself and meditate on Me. Here too Dhyan is not beginning of Sadhana. The devotee has to fulfill certain preconditions like living in a sequestered place and restraining the mind and senses. The Yogeshwar (Lord of Yog) prescribes his own form as the object of meditation. It is important to note that the Geeta does not ordain to meditate on any or everything or every person.

In chapter 18/51-55 Yogeshwar Shri Krishna says for the attainment of my '*Parabhakti*' (पराभक्ति—transcendental devotion) the devotee has to abjure object even words (speech) and has to lead a secluded life. He has to take little food, restrain the body and senses and is to be thoroughly devoted to meditation. Here too Yogeshwar Krishna has directed several precursory steps to be taken before meditation. He has confirmed and pointed out that his devotion was possible through meditation of some exalted Yoga-Being (Yogeshwar).

The Geeta never speaks of the meditation on any Tom Dick Harry. In chapter (8/6) it says—

***Yam Yam Vapi Smaranbhavam Tyajatyantey Kaleyvaram.
Tam Tameyvaiti kaunteya sada Tadbhavbhavitah.***

(यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः॥)

It means-the person gets the same yoni (the form of existence) about whom he thinks at time of his leaving the body (death). Those who leave their body meditating on Me, attain my immortal, imperishable divine form which breaks the cycles of birth and death. So O Arjun! You constantly contemplate on me. Thus we see that Yogeshwar Shri Krishna prescribes meditation on his own being for liberation from cycles of birth and death for the attainment of immortal state and for final establishment in the element of immortality. Thoughts and contemplation of other forms of existence (Yonis) undoubtedly grant those very forms (Yonis). This is indisputable. Concentrating mind on a flower or lamp instead of God would not do. Discussing the same point the Yogeshwar further lays emphasis- “O Arjun! You contemplate on Me and start the battle.” In the next couplet (Shloka) he clarifies the method of contemplation i.e. unwavering renunciation, leading a life of recluse, retaining the yog -technique in the heart and singular contemplation of My being- ‘*Chetsa Nanyagamina*’ (चेतसा नान्यागामिना). They are the methods of meditation. If other scenes and visions in place of God appear in the mind, the contemplation is not perfect. The notable point here is that the lord has ordained to meditate on his own Being.

In the ninth chapter of the Geeta, Lord Shri Krishna introduces Himself-

***Avajananti Mam Moodha Manushim Tanumashritam.
Param Bhavamjananto Man Bhootmaheshwaram.***

(अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।
परं भावमजानन्तो मम भूतमहेश्वरम्॥)

“Not acquainted with my transcendental Being, fools take Me (the Supreme Master of all) to be an ordinary human being.” Do you know what the seers and sages are? They too by getting the

transcendental touch get established in transcendental entity. The physical body of such a saint is mere habitation which houses him- ‘*Sadhan Dham Moksha Kar Dwara.*’ (साधन धाम मोच्छ कर द्वारा।).

In the eighth chapter, the Lord says-

Yadaksharm Vedvido Vadanti

Vishanti Yadyatayo Veetagah.

Yadichanto Brahmacharyam Charani

Tatte Padam Sangraheha Pravakshaye.

(यदक्षरं वेदविदो वदन्ति

विशन्ति यद्यतयो वीतरागः।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति

तत्ते पदं संग्रहेण प्रवक्ष्ये॥) (*Geeta 8/11*)

O Arjun! I would tell you in nutshell about him whom sages attain and aspire for observing strict rules of continence, Yam and other rules. I would tell you about him who alone is worthy to be placed in the heart. What is his nature?

Sarvadwarani Sanyamya Mano Hridi Nirudhya Cha.

Moodhanyardhayatmanh Pranmashhito Yogdharnam.

(सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च।

मूढन्यायायात्मनः प्राणमास्थितो योगधारणाम्॥) (*Geeta 9/12*)

He, who by controlling the doors of all the senses by restraining them holds the technique of yoga in his heart, establishes his mind in his intellect and chants the name Akshar Brahm- ‘OM’ meditating on ‘Me’ (My form) and leaves his body-consciousness, gets instantly Supreme state of realisation. ‘*Tyajandeham*’ (त्यजन्देहं) means even he awareness of the body goes. ‘*Tato Yati Parmam Gatim.*’ (ततो याति परमां गतिम्). The moment it happens, the ultimate goal is achieved. The Lord has ordained here to meditate on Him and chant the name of OM. He calls the method of performance

‘*Yogavidhi*’ (योगविधि) which is to be observed to stop the movement of the senses from digressing to worldly objects.

The Lord again emphasizes-

***Ananyachetah Satatam Yo Mam Smrati Nityashah.
Tasyaham, Sulabhah Parth Nityayuktasya Yoginah.***

(अनन्यचेताः सततं यो मां स्मरति नित्यशः।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः॥) (*Geeta 8/14*)

I am accessible to him. Now what is the benefit of such accessibility?

***Mamupetya Punarjanm Dukhalayamashaswatam .
Napnuvanti Mahatmanah Samsidhim Parmam Gatah.***

(मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः॥) (*Geeta 8/15*)

Such accomplished sages are no longer subject to transient rebirth which is the source of all the miseries. Now the question arises- who falls in the sphere of re-birth?

***Aabrahmabhuvnalokah Punaravartino-arjun.
Manupeytya Tu Kaunteya Punarjanam Na Vidyatey.***

(आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते॥) (*Geeta 8/16*)

Even the creator of this world and the world created by Him animate and inanimate, the issues of Diti and Aditi known as gods and demons, all essentially are recurrent by nature, in other words take birth again and again in this world. ‘*Punarapi Jananam Punarapi Marnam*’ (पुनरपि जननम् पुनरपि मरणम्)— They are all stuck in the cycle of birth and death and hence transient and full of sufferings. But O Arjun! My devotee never perishes. The words of the Yogeshwar implies that if you desire to perish you may go for

mortal things or beings, if you want to attain immortal and imperishable state, you should rush up to the Yogeshwar.

In the closing chapter of the Geeta the Lord Himself speaks-
O! Arjun! Do you know where God lives?-

***Ishwarah Sarvabhutanam Hriddeshey-arjun Tishthati.
Bhrahmayan Sarvbhutani Yantraroodhani Mayaya.***

(ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।

भ्रामयन् सर्वभूतानि यंत्रारूढानि मायया॥) (*Geeta 18/61*)

O Arjun! God lives in the heart of all the creatures. If He is so close why people do not see Him? Why do they not know him? It is so because they are riding the vehicle of Maya which leads them astray. Then what to do? The Yogeshwar says-

***Tameva Sharanam Gachh Sarvabhaven Bharat.
Tatprasadatparam shanti Sthanam Prapsyasi Shaswatam.***

(तमेव शरणं गच्छ सर्वभावेन भारत।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥) (*Geeta, 18/62*)

Arjun! take the refuge of God present in you with all your heart and soul, with all your devotion. Devotion should be singular; it would not do if it is divided partly in Pashupatinath, partly in Kamacha Devi and partly in Bhaironath. If it is so it would defuse and would not do any good. So total devotion is required.

Suppose after breaking all the bonds with the beliefs, predispositions etc one takes the refuge of God what is the use of it? What would one get out of it?

'Tatprasadat Param Shantim.' (तत्प्रसादात् परां शान्तिम्)- By his grace you would get Supreme peace- not only this- ***'Sthanam Papsyasi Shashwatam.'*** (स्थानम् प्राप्स्यसि शाश्वतम्)- You would achieve a state which is immortal and everlasting. This is called the procurement of the quintessence of immortality and the

imperishable state. But here too there is one lacuna. Even after the attainment of this state, strangely enough we have not seen God dwelling in every heart. So how to go to his shelter? The Lord says- O Arjun! Listen a very confidential secret-

***Manmana Bhav Madbhakto Madyaji Mam Namaskuru.
Mameyvaishyasi Satyam tey Pratijaney Priyoasi Mey.***

(मन्मना भाव मद्भक्तो मद्याजी मां नमस्कुरु।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥) (*Geeta, 18/68*)

“O Arjun! You concentrate your mind on Me, be my exclusive devotee, I assure you would attain me.”

***Sarvadharmanparityajaya Mamekam Sharanam Braj.
Aham Twa Sarvapapebhayo Mokshayishyami Ma Shuchah.***

(सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥) (*Geeta, 18/66*)

Forget about all Dharmas; reject your dilemmas about the appropriateness of this or that way, only you come to my shelter you shall be emancipated from all the sins.

In the first two Shlokas quoted above the Lord says that God is present in the heart and directs to take His refuge. In the next two Shlokas he says to come to his own shelter. Now there is a great confusion where to go for refuge? Should the devotee go to God located in the heart or to Shri Krishna standing out beckoning to take his shelter? The truth is the God exists in the heart undoubtedly but he can be attained only through Sadguru. That is the way. The Yogeshwar introduces himself at several places in the Geeta that he was a Sadguru, a sage endowed with quintessence of truth.

So if you wish to attain God situated in the heart you have to go to the refuge of a Sadguru whole-heartedly.

Patanjali calls such a Sadguru free from the impact of karmas and miseries (klesh-karm-vipak). He identifies him as God. Sanjay was the direct witness. Whatever Arjun saw, that scene was seen by Sanjay also. The vision was obtained by Sanjay through the grace of Vyas, Shri Krishna granted the same which was granted by Vyas, Sanjay the visionary clarifies lastly-

***Yatra Yogeshwarah Krishno Yatra Partho Dhanurdharah.
Tatra Srirvijayo Bhutirdhruva Neetirmatirmum.***

(यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥) (*Geeta. 8/78*)

Wherever Yogeshwar Shri Krishna and the noble archer of yog Arjun are, there abide good fortune, victory, splendor and unwavering wisdom. O king! Pandav would emerge victorious because victory dogs the footsteps of Yogeshwar otherwise it is impossible to conquer nature. Lord Krishna is God-manifested and is endowed with the transcendental touch of divinity. He is the Lord of Yog.

When Arjun enquired how and from where he could get that knowledge, after knowing which nothing remains to be known, after acquiring which nothing remains to be acquired, God answered-

***Tadviddhi Pranipaten Pariprashnen Sevaya.
Updekshyanti Tey Gyanam Gyaninstatvadarshinah.***

(तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥) (*Geeta, 4/34*)

O Arjun! Approach a seer, surrender to him, serve him and through queries receive that knowledge which ends doubts forever, which removes nescience finally.

When God himself stood before him, what was the point in directing Arjun to a seer? Actually Lord Krishna was himself a seer who had not only seen God but himself had attained the ultimate state of divinity. The Geeta is actually a dialogue between a guru and his disciple. Arjun says- '*Shishyasteahm*' (शिष्यस्तेऽहम्)- I am your disciple, lead me on. Thus we see that Shri Krishna directs to a Sadguru, to his refuge. So the ancient scriptures prescribe to meditate on Sadguru.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

HATH, CHAKRA-BHEDAN AND YOG

Brothers!

You have placed two queries before me. The first question is whether idol worship is desirable or not? Second question is what is real Yog? A lot of confusion exists regarding various forms of yog like Hatha Yog, Raj Yog, Laya Yog and Kundlini Yog, Shatchakra Yog and Yog-Aasans? What is the truth? Where does it lie?

So far as the question of idol worship is concerned, it is not out of place to mention here at the very outset that I have discussed this question in detail in the 'Yatharth Geeta', 'Jeevanadarsh Aur Aatmanubhuti' and 'Shanka Samadhan' etc. published from the Ashram. Temples, Mosques, Gurudwaras, Churches, Tombs are nothing but the primary schools of spirituality. We can follow the foot-steps of our ancestors and get religious directions through them. They are useful up to a limit. Primary schools are important for learning alphabets but if someone wishes to stay life long in such schools, he would simply waste his time and learn nothing material. Similarly, if some one goes on visiting temples life-long, it should be taken as nothing but his sheer sentimentalism. Temples and idols are our revered monuments, which enshrine the glorious memories of the spiritual investigations made by the ancestors. If valuable informations regarding the Sadhana of the majestic personality who chose the place for it, are given there, if the modes and methods adopted by him for attaining God are trans-communicated there, if his divine messages are relayed there, only then the temples and

idols are meaningful. Temples which distribute only Charnamrit (ambrosial offerings) are not perfect; they exploit the devotion of devotees.

The second question which is connected with Yog definitely needs discussion at large. Now a days a number of training centers in the name of Yog are being run in the country as well as abroad where the house-holders as well as saints are imparting the knowledge. All such institutes are prospering. Even small children have mastered Yog. Some young boys used to come to our Ashram. All of them learnt Yog and won gold medals. Actually they were all gymnasts. Geeta does not refer gymnastics and acrobatics as Yog. The Geeta speaks as follows-

Tam Vidyaddukhsanyogviyogam Yogsangyitam.

Sa Nishchayen Yuktavyo Yogoanirvinchetasa.

(तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम्।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा॥) (*Geeta, 6/23*)

Yog is the attainment of inner bliss which is free from the worldly attraction and repulsion and which is known as the quintessence of all existence, God. Yog means ultimate union with Supreme Being. Only those who patiently and regularly practice it, attain it. The ripples of mind do exist in between us and God and they may be called the modifications of the mind. 'How to modulate them, How to restrain them?' is the only problem of Sadhana. Sadhana (Spiritual Endeavour) is nothing but the modulation of mind. The sages of the past express the methods of worship in their own different words and styles under the impact of different time, place and characters. The same information regarding the investigations of God who is the only source of mundane as well as supra-mundane joys, are stored in the Vedas, which goes in the Upanishads by the name of Udgeeth Vidya, Madhu Vidya, Atma

Vidya, Dahar Vidya, Bhuma Vidya, Mantha Vidya, Nyas Vidya. This has been called in the philosophy of Patanjali, Yog.

What is Yog? Maharishi Patanjali replies- '**Ath Yoganu-shasanam.**' (अथ योगानुशासनम्।)- What means Yog? Yog is a discipline. If it is so who is to be disciplined?- Family or the country; or the neighboring locality? Maharishi, the exponent explains- No, '**Yogah Chittavritti Nirodah.**' (योगः चित्तवृत्ति निरोधः।)- Modulation of the operations of mind is Yog. If some one after making frantic efforts succeeds in restraining the mind, what does he actually get? '**Tada Drastuah Swaroopeavasthanam.**' (तदा द्रष्टुः स्वरूपेऽवस्थानम्।)- His soul which stands as witness. gets established in its pristine form. The question arises-was it not so established earlier? According to the Maharishi- '**Vritti Saropyamitrat.**' (वृत्ति सारूप्यमितरत्र।)- the witnessing soul ordinarily assumes the Satvik, Rajas and Tamas, complicated or uncomplicated form in accordance with the modifications of mind. How to restrain the impulses, the ripples of mind? The answer is '**Abhyasvairagyabhyam Tannirodhah.**' (अभ्यासवैराग्याभ्यां तन्निरोधः।)- The efforts which are made to control the mind is known as practice or Abhyas. Renunciation of attachments with objects around is known as Vairagya. But if we have to make practice, we should know practice of what? '**Kleshkarmvipakaashyairparamristah Purushvishesh Ishwarah.**' (क्लेशकर्मविपाकआशयैरपरामृष्टः पुरुषविशेष ईश्वरः।) – God is that unique being who remains uninvolved and above sufferings, actions, accumulation of actions and the experiences of their results. He is beyond Time; He is the Master of all masters. Such a Being may be addressed as 'OM'. '**Tajjpastdarsh-bhavanam.**' (तज्जपस्तदर्शभावनम्।)- chant this name of God, which is Pranav, meditate on the form of God. Only this much practice is to be done. By the impact of this practice the obstacles would disappear, anguish and afflictions would end for ever and the distance lying between the self and the realization of the self would be eliminated.

So far as yogic achievements are concerned one has to pass through the turmoil of the thought waves, or flickering of the mind. How then the physical exercises and various Mudras and postures have become Yog? Nobody can go on practicing the Aasans all the time without losing a second. The Geeta does not speak of Yog as physical exercise. According to Geeta-Yog is a continual, unbroken process. Maharishi Patanjali says- '*Sa Tu Dirghkal Nairantarya Satkara-asevito Dridhbhoomi.*' (स तु दीर्घकाल नैरन्तर्य सत्काराऽऽसेवितो दृढभूमिः।)- By long continuous and devoted practice, yog gets strongly grounded. No practice of Aasans is to be done. What is to be one is the practice of the Jap of 'OM' and meditation on God? What is the fruit of Yog? Establishment in the pristine form of the all witnessing soul- nothing except this is Yog. All those practices which ensure different results and have different attributes can never be Yog.

Now we try to find out how physical activities in Yog got introduced in place of mental activities? From where various Aasans enter into Yog? Mahatmas used to worship and practice Yog in dense forests at solitary places and lived on only fruits and roots of plants. Such places were generally the breeding grounds of a number of diseases. '*Laagat Ati Pahad Kar Pani. Vipin Vipati Nahin Jai Bakhani.*' (लागत अति पहार कर पानी। विपिन विपति नहीं जाई बखानी।।)- The climate of hills affects adversely, the problems and difficulties of forest-life are beyond descriptions. The hilly water generally is not suitable for health. There are so many inconveniences in forest-life and words can not express them. Besides the problem of living in midst of snakes, scorpions, lions, bears, rhinoceros, elephants and different kinds of insects, there are big mosquitoes and their fatal stings on account of which the devotees fall sick of malaria, liver complaints, typhoid, stomach ache within four to six months. The fever stays for months. The mind of the devotees which was to be fixed on God now start contemplating on the ills of the body. The problem

is how to remain healthy at such places? If somehow the health recovered, the devotees again within four to six months fall sick. Men have very limited time in life and if it is wasted in fighting with the diseases how and when the practice and Sadhana would start and move?

Medical facilities in ancient days were not at hand as they are today. In distant forests they were absolutely not available. For this reason the Mahatmas started sparing some time for those physical exercises which keep the body fit and ward off the diseases like constipation and its concomitant ills. ***'Yog Karat Rog Badat. Vairag Yog Kathin Uddho, Ham Na Karab.'*** (योग करत रोग बढत! वैराग योग कठिन ऊधो, हम न करब!) Gopis while complaining to Uddhava say that Yog is very tough, it gives birth to diseases. This is really very true because Bhajan depends on the ebb and flow of breath. The name of the Lord is chanted in four ways- first loudly 'Baikhari' (बैखरी), thereafter with low sound 'Madyama' (मध्यमा) then mentally 'Pashyanti' (पश्यन्ति) and at last though 'Para' (परा) or transcendental state.

Baikhari is called that way of chanting the name in which the sound is loud and audible to others nearby. Madhyama means the sound which is not audible to others, only the devotee who chants the name, hears it and understands it. Pashyanti is the advance stage in which the mind's eye is concentrated on the flow of breathing and the devotee watches closely when the breath is inhaled, how much time it stays inside and when it is exhaled. The mind is ordained to stand as witness to the jap of the name. In the matured state of Pashyanti which is called 'Vipashyana' (विपश्यना), the name gets activated concurrently with the observation of breathing. Effortlessly it all happens. Once the meditation starts, it goes on unbroken, when the power to witness the process of breathing is achieved, the devotee enters into 'Para' state or

transcendental state. At such a time the motion of the breath becomes very slow. If generally you breathe four times in a minute, in the Para state you breathe only once. It is the breath which purifies the blood. If it becomes slow, the circulation of blood also becomes slow. When the circulation of blood in the veins, arteries and the muscles of the body, is slow a number of diseases afflict the body. To redeem Sadhana from any break, the Mahapurushas discovered Neti, Dhauti, Aasans and Physical Acrobatics.

Neti is a process in which a thread of cotton is inserted into the hole of the nose and taken out of the throat. Dhauti is another cleansing process in which a thin cloth of five meter length and five centimeter width is gulped down with water and then it is taken out. While doing Vasti water is sucked up through rectum to clean like enema the bigger intestine. Nauli is an act in which smaller intestines are moved circular in a standing pose leaning and placing both hands on the knees. 'Tratak' (त्राटक) is seeing an object without twinkling of the eye. Kapalbhati (कपालभाति) is taking and leaving fast breath like the bellows of an ironsmith. There are further divisions of all these like Karnadhauti (कर्णधौति- cleaning of ear), Dantadhauti (दन्तधौति- cleaning of teeth), Shankha-Prakshalan (शंख-प्रक्षालन- taking water with the mouth and discharging it from the rectum) etc. They were all physical devices for body fitness so that the Bhajan could go on unhampered. They were not at all connected with the fundamentals of Sadhana. '**Tan Bin Bhajan Ved Nahin Barana.**' (तन बिन भजन वेद नहिं बरना।) They are actually the prescriptions for keeping physical fitness so that Bhajan could be done with no obstructions. Later on they came to be known as Hatha Yog.

Actually there is no separate Sadhana like Hatha Yog. When I came under the benign shelter of Guru Maharaj Ji, he started within a month or two transmitting inspirations and directions in my heart what to do and what not to do, how to concentrate on the

movement of breath. He guided us, assured us, corrected us when the Sadhana faltered, removed the hurdles when they stood in the way and informed also that the hurdle were removed. All these intimations, I received in my divine experiences, Guru Maharaj Ji kindled the light of spiritual experiences; God now himself took the reins in His hands like a charioteer. Gurudev systematically taught us the method of Jap, meditation on the inhalation and exhalation of breath, name, form, Lila and Brahmavidya etc. But he never referred to Neti, Dhauti, Nauli, Vasti and Yogasan.

Guru Maharaj always laid much emphasis on service and directed to do this or that thing, kept us engaged in service in order to make up the lack of Yogasan. He used to say us to remain absorbed in the practice of Yog. To get the mind engaged in the contemplation of name-form-Lila or the abode of God. If you free the mind, it is bound to get stuck in Maya. Mind is such an apparatus which never remains quiet; it always remains busy in doing something. So contemplate continuously even while discharging services. The meditation must go on even when you are picking up straw. Do it steadfastly with full resolve. This is the real Hath (हठ). There is no act like Hath other than this. Basking in Panchagani or eighty four Dhuni (fire), lying on water or on thorns, living in forests, standing erect on one foot or standing with hands up, hanging upside down from the branch of a tree and getting smoked from the embers of fire underlying, to become a nude or a speechless saint, accepting no food, or taking only water, only fruit, only milk or roots herbs etc are the Hatha practices. But the real Hatha is the strong firm faith in one God.

Saptrishis presented once a proposal to Parwati Ji for her marriage with the most majestic Lord Vishnu. They persuaded her by saying that Shiva did not have even proper dress, possessed no riches at all to keep her comfortably. Parwati Ji replied, '*Hath Na*

Chute Chutai Baru Deha. (हठ न छूट छूटै बरु देहा।) She was ready to leave her physical body, but not her obduracy (हठ). ***'Janam Koti Lagi Ragar Hamari. Barau Sambhu Na Ta Rahau Kuwari.'*** (जनम कोटि लागि रगर हमारी। बरउँ सम्भु न त रहउँ कुँआरी।) For millions of births, I would cling to the pledge that either I would marry Shambhu or remain virgin. ***'Tajau Na Narad Kar Upadeshu. Aapu Kahahin Sat Bar Maheshu.'*** (तजउँ न नारद कर उपदेसू। आपु कहहिँ सत बार महेसू।) would never renounce the instruction of Narad, not even at the multiple persuasions of even lord Shiva Himself. ***'Guru Ke Bachan Pratiti Jehi. Sapanehu Sugam Ma Sukh Sidi Tehin.'*** (गुरु के बचन प्रतीति न जेही। सपनेहु सुगम न सुख सिधि तेही।) Those who do not have faith in the words of Guru, they can not even dream of happiness or accomplishments. Such was the steadfastness of Mother Parwati, such was her vow. Lord Buddha also had taken such a vow which is referred to in the Shloka of 'Lalit Bisatar' - ***'Ehasane Shushyatu Me Shariram, Tvagasthi Mansam Pralayam Cha Yaatu. Aprapya Bodhi Bahukalpa Durlabham Naivasanat Kaayamtashcha Lishyate.'*** (इहासने शुष्यतु मे शरीरम्, त्वगस्थि मांसं प्रलयं च यातु। अप्राप्य बोधि बहुकल्प दुर्लभाम्, नैवासनात् कायमतश्च लिष्यते।) - Even though my body gets dried, bones drop down leaving the flesh, the deluge overtakes, I shall not get up from my seat without attaining the rare Bohikaivalya (Self-realisation). There is no act like Hatha except the obduracy? Steadfastness or firmness. Hatha means not to budge even an inch from your devotion to God not even at the gospels of the millions of preachers. In the Sadhana of Yog, Hatha (firmness) is most needed. Our respected Maharaj Ji used to say, "Ho! Hatha is the symbol of Hanuman. A devotee should be like Hanuman, he should be unyielding like Mother Parwati. This is Hatha; practices of Neti and Dhauti are not Hatha at all." Later exponents managed to advance an equation by splitting the letters 'Ha' (ह) and 'Tha' (ठ) which according to them represented Sun and Moon or Pingala and Ida nerves.

There are references of a number of Bundha Mudras (Bonded postures) and Pranayam for the regulation of body and mind besides the above Shatkarmas (six processes) in the books of Tantra. In the Mool Bandh, the rectum is shrunk with the force of the breath. In the Uddiyan Bandh the stomach is joined with back of the body. The chin touches the Heart in Jalandhar Bundh. In Khechari Mudra the tongue is rolled back and is kept in touch with the palate, thereafter by Gharshan (rubbing) Chedan (piercing), Chalan (movement) and Dohan (milking) the tongue is lengthened. Shrinking the genitals or organs again and again is prescribed in Ashwani Mudra. Dropping the hips, repeatedly on the ground is called Shakti-Chalini Mudra. Fixing eyes on the tip of the nose is Shambhavi Mudra. Sucking up water etc. through the genitals is Vajroli Mudra. In Yoni Mudra, ears are closed with both the thumbs, both eyes are closed with index fingers, the holes of the nose with middle fingers, lips with ring and little fingers. The Pranayam with the three steps- Poorak (filling), Kumbhak (storing) and Rechak (exhaling) is divided into eight kinds 1- Sagarbha with Pranav, 2- With out Pranav, it is Nigardha, 3- Suryabhedhi Pranayam, 4- Ujjayi Pranayam, 5- Sheetal, 6- Bhastrika, 7- Bhramari, 8- Moordha and Kewali are other forms of Pranayam. To fill the stomach with wind like a pitcher is called Taragi Mudra. These were used to give desired favorable results in different diseases. Some persons used these processes along with the meditation but these methods of cure were tough and involved great dangers. Even experts lost their lives at slight mistakes or negligence. So Aasans were discovered. By observing the ways of eighty four lacs of creatures eighty four Asana were chiefly developed and they are known as Siddhashana, Padmashana, Seershashana, Mayurashana, Sarvangasana etc. One starts perspiring after doing even some of these Aasans, blood circulation becomes normal, muscles feel the pressure and one feels healthy and cured. These Aasans or exercises are helpful in Yog

but they are themselves not Yog. Some persons practice only Aasans, Neti, Dhauti etc. in the name of yog. Such physical exercises are not Yog. Yog is beyond the concord and discord of the world. Yog is inner bliss, transcending time; it signifies the union with the state of Kaivalya (Eternal emancipation). Physical activities are only the ways and devices to cure the disorders. They never represent the real perfect Yog. If you want to know what is real Yog, you should thoroughly go through thrice or four times ‘Yatharth Geeta’, an exhaustive commentary on ‘Shrimad-bhagawatgeeta’.

Once at beginning stage of his Sadhana, Maharaj Ji was on his wandering tour, he reached Prayag. Some Hatha yogis lived at the Prayag Dam. A young devotee saw him sitting in meditation since 2 O'clock at night; he asked him why was he doing it at odd hours when his bowels were full of stool? He said that it was not possible to meditate in such conditions, before starting Dhyana, Neti, Dhauti and other processes were very important. How could he concentrate in meditation without performing the preliminary acts? Smilingly Maharaj Ji replied, “All the filth lies in fact in mind, what's the use of cleansing the intestines of the material body? The polluted impressions (Samskaras) of various births are the real filth. Yog is that process by which the filth of the mind is cleansed. Only self realized sages can rouse the Sadhan in the heart of the devotees by which the accumulated filth of various births are removed and the devotee is directed towards his 1st (the adored deity). This is purely a mental contemplation and is not at all connected with physical body. The Geeta is the important scripture of Yog but strangely enough not even a single maxim or precept speaks of Neti, Dhauti or Vasti. The Ramcharitmanas also leads to union with the Isht but here also there is no description of such processes and rituals. Maharishi Patanjali and Kabir also gave no place to

them in their system. No doubt Neti, Dhauti etc. which are physical treatments, can cure even the most obstinate maladies but you can not achieve God, the Sumum Bonum of Yog. There is only one method in Yog and that is every where the same-

Vyavasayatmika Buddhirekeha Kurunanadan.

Bahushakha Hyanantaash Buddhyoavayasayinam.

(व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्॥) (*Geeta, 2/41*)

O! Arjun there is only one determining mind in this beneficial system. The mind of the ignorant is divided in numberless branches, so they develop countless methods, ways and processes. The Geeta calls the prescribed rules as 'Yagya Chakra' (यज्ञ चक्र) later on the exponents gave various names to it. On account of the emphasis on different aspects the same and single Yog got divided into different branches like Gyan Yog, Bhakti Yog, karma Yog, Raj Yog, Hatha Yog, Mantra Yog, Laya Yog, Surati Shabd Yog, Kundlini Yog, Chakra-Bhedan Yog and the like. The different branches have become so differing that often they appear to be contradictory. The Gyan-Yogis laid emphasis on the intellect, Karma-Yogis on service, Bhakti yogis on total surrender, Raj-Yogis on meditation, Hath Yogis on physical cleanliness and fitness, Tantra Yogis on Mantra, Laya Yogis on the merger of Samskaras and the self with God-Consciousness. Kabir's Surati Shabad Yog is the same. The Kundalini Yog of guru Gorakhnath also resembles much with this. Yog is the aggregate of all; it is the essence of all.

After the final departure of the Mahapurushas, several distortions of their teachings often happen; they masquerade as the genuine and original one and get popularity in its name. This is the reason that mystical interpretations, meaningless Mantras and occult practices of worship like Panchmakar, came to be prevalent during

the medieval ages. Vulgar, debauch and depraved interpretation of Matsa, Mans, Madira, Mudra and Maithun were presented. Great yogis like Saint Gorakhnath came forward to restore the glory of yog.

The second reason for the appearance of different doctrines and counter doctrines in the medieval age was the imposition of ban on learning Sanskrit language for common people. As special class of persons monopolized it, so a number of Mahatmas on account of their low social status were deprived of the Vedic lore. Their followers produced thousands of Aagam books in local dialects parallel to the works of other sects just to prove their superiority. How ludicrous they have made the concept of the Chakras in the physical body on account of not properly following the reality? Generally people know of seven chakras in the body, in 'Saubhagya Lakshami Upnishad' nine Chakras have been described. The disciples of Kabir Sahab have given many more chakras besides them and try to install Kabir Sahab at the apex of them. Sant Puran Singh Ji accepts fourteen chakras and believes them to be the domain of Guru Gorakhnath Ji. Guru Nanak Dev Ji has been described to have gone above these chakras and to be living in the Mahamahimavati Bihangampur (महामहिमावती बिहंगमपुर) I would not further go into the descriptions of sectarian rivalries which were going on unbridled in the past. I now discuss your question.

Actually these chakras in the body are metaphorically described. The Mahapurushas through these symbols have attempted to explain the subtle mysteries of the spiritual worlds. These chakras involve the attempts to demonstrate resemblance between the physical body and the cosmos. For example it is imagined that there are seven regions below this earth- namely Atal- अतल, Vital- वितल, Satal- सुतल, Mahatal- महातल, Rasatal- रसातल,

Talalal- तलातल and Patal- पाताल and six regions above it namely- Bhuvah- भुवः, Swah- स्वः, Mahah- महः, Jan- जन, Tap- तप and Satyalok- सत्यलोक, in the same way there lies below the spinal chord- Mooladhar Chakra which is Bhoolorok, below it lies seven places Padtal- पदतल, Aeri- एड़ी, Gitta- गिट्ट, Pindali- पिंडली, Janu- जानू, Jungaha- जंघा, and Taragi- तड़गी, The equivalent of regions above the earth are as follows- above the Mooladhar lies Swadhistan, Manipurak- ceefCehetj, Anahat- अनाहत, Vishudh- विशुद्ध, Aagya- आज्ञा and Sahstrar- सहस्रार- these are seven Chakras or regions. Some called them the seven gates of Chakrayvuh, while others named them the seven steps of Bhakti devotion-

Ahi Mah Ruchir Sapt Sopana.

Raghupati Bhagati Ker Panthana.

(एहि महँ रुचिर सप्त सोपाना। रघुपति भगति केर पंथाना॥) (*Ramcharitmanas*)

In several Upanishads of Naigamic tradition like the second part of Akshyupanishad of Krishna Yajurved, they have been called seven preludes or initiations of Yog- (Asamvedan- असंवेदन, Vichar- विचार, Assnsrga- असंसर्गा, Swapna- स्वप्न, Shushupti- सुषुप्ति, Turya- तुर्या and Videh Mukti- विदेहमुक्ति). In the fifth chapter of the Mahopnishad of Samveda, eight channels or mediums of knowledge are mentioned like Vivek, Vairagya, Shadsampatti (Sham, Daam, Shraddha, Samadhan, Upamata and Titiksha) Mumuksha, Shravan, Manan, Nididhyasan, Sakshatkar. When these seven preludes or initiations get developed and ripened by seven fold steps of knowledge- Shubheksha, Suvichama, Tanumanasi, Satwapathi, Asansakti, Padarathbhavana and Turyaga, they accrue and outcome and these seven initiations of Yog are more famous as the seven flights of stairs.

Subheksha or desire for goodness is the primary or the first stage. It means desire for attaining that which is pure, unpolled

that is stainless, eternal and the ultimate truth. The desire for the most desirable eternal truth is the first step of Yog, the auspicious beginning. But mere desire for God would not lead one to Him, Where to seek Him? When good thoughts start surging in the mind, when restlessness and renunciation overtake inclinations towards God, good conduct begins. This is called deliberation or enquiry, gradually the attachment of the senses with objects become weaker and weaker, faith in God grows stronger and stronger. After this the third stage, known as Tanumansha occurs. Till now the devotee took the physical activities as his own. But now his body consciousness merges with his mind. The more the mind is distorted, the more it commits blunders, the more it is ordained the more it is ordained the more it grasps the Swaroop (स्वरूप- Self) and grows introvert. As a result of solitary life and contemplation Satypatti (सत्त्वापत्ति) the fourth stage of Yog is attained. In this stage as awareness of that which is truth, of that which is eternal becomes powerful. Now the soul is roused, the mind starts concentrating on the stainless self. When devotion (Sadhana) is further elevated, the power of Asanshakti (असंसक्ति- detachment) becomes part of nature. The devotee earns the power to remain unaffected from favorable or unfavorable situations. This is called Asanshakti when Sadhana further develops, the sixth stage known as Padarthbhavani comes. Padartha means objects of enjoyments. Worldly persons seek day and night only the objects of pleasure and are busy in amassing them. For a yogi of this stage such objects are non-existent. **‘Siyaram May Sab Jag Jaani. Karau Pranam Jori Jug Paani.’** (सियराम मय सब जग जानी। करउँ प्रनाम जोरि जुग पानी।।). Such a stage is reached when the presence of God is felt in all the objects of nature. When the objects are non-existent where would the mind wander?

‘Sarag Narak Aapbarag Samana. Jah Tah Dekh Dhare Dhanu Baana.’ (सरग नरक अपबरग समाना। जहँ तहँ देख धरे धनु बाना।।)- Heaven

does not appear to be so alluring and hell not so alarming to the Yogi of such a stage because he is now endowed with equipoise. He sees everywhere the active presence of his adored God). This is the meaning of the absence of the objects around.

When the Sadhana further grows subtler, the seventh stage, known as Turyaga (तुर्यगा) is achieved. The Mahapurushas have compared mind with 'Turang' (horse) because it is very volatile always wandering and forceful. A yogi of this stage rides over such a horse of mind. He is no more a slave of mind rather he is now the controller of it. He can stop his mind whenever he wants (in contemplation or in breath or in the form or in the 'Brahmavidya' (metaphysical knowledge) this is the stage of the sublimated mind (निरोधावस्था). The mind is no doubt restrained but is still very much alive. When the mind is so quietened when its throbbing or modifications stop, then it is annihilated, all the processes of mind are effaced. ***'Man Mita Maya Miti, Hansa Beparwah. Jaka Kachu Na Chahiya, Soi Shanshah.'*** (मन मिटा माया मिटी, हंसा बेपरवाह। जाका कछू न चाहिये सोई शहंशाह॥) The yogi now becomes a yogi of the state of Hansha-indifferent to every thing completely non-involved. Manas describes the features of Hans as follows:

'Jad Chetan Gun Dosh Maya Viswa Keenh Kartar.

Sant Hans Gun Gahahin Paya Parihari Vaari Vikar.'

(जड़ चेतन गुन दोष मय विस्व कीन्ह करतार।

संत हंस गुन गहर्हि पय परिहरि वारि विकार॥)

The creator created this world as an admixture of good and evil. but those saints who are like Hans (swan-like) separate milk from water and accept the milk of divinity and reject the water of perversions or deformations. Saints of such a stature are true Hans. If you keep fish out of water, can it last any more? Similarly divine qualities are the food of a Hans like saint. If the Hans starts enjoying

perversions, he is no more a Hans. He falls to the state of a crow. When the devotee aiming at the divine attributes, sublimates his mind and when his restrained mind dissolves, he is ultimately rewarded with the glimpses of the Supreme Consciousness. Such yogis are called Turyateet (beyond the state of Truya- A Videh, transcending body consciousness). He become jeevan Mukta - a man freed from the bondage of life. Whatever was to be attained has been attained. The truth which was to be sought has been achieved. So the yogi becomes now carefree. Nothing remains to be desired and he does not desire anything- '*Jaka Kachu Na Chahiye*' (जाका कछू न चाहिये)- hence he is self contained like the emperor of emperors- '*Soi Shanshah*' (सोई शहंशाह).

In the Aagam books the idea of seven steps or stages as the seven Chakras of the body has been given, for example Mooladhar belongs to Subheksha Yog, Swadhasthan Chakra is related with Suvicharana, Manipurak with Tanumansa, Satwapatti with Anahat, Asanshakti with Vishudh, Padarthbhavani Agyan and Turgaya with Shahshtrar Chakra.

Swami Brahmanand Ji was a good saint who used to sing and write Bhajan. In one of his poems he has described the Kundalini Yog-

Niranjan Pad Ko Sadhu Koi Pata Hai.

(निरंजन पद को साधु कोई पाता है॥)

Mooldwar Se Khench Pawan Ko, Ulta Panth Chalata Hai.

(मूलद्वार से खींच पवन को, उलटा पंथ चलाता है॥)

Nabhi Pankaj Dal Me Soi, Nagin Jai Jagata Hai.

(नाभी पंकज दल में सोयी, नागिन जाइ जगाता है॥)

Merudand Ki Sidi Banakar, Shunya Shikhar Chad Jata Hai.

(मेरुदण्ड की सीढ़ी बनाकर, शून्य शिखर चढ़ जाता है॥)

Bhavar Gupha Me Jai Virajai, Surata Sej Bichata Hai.

(भँवर गुफा में जाय विराजै, सुरता सेज बिछाता है।)

Shashi Mandal Se Amrit Tapake, Peekar Pyas Bujhata Hai.

(शशि मण्डल से अमृत टपके, पीकर प्यास बुझाता है।)

Sab Karmo Ki Dhuni Jalakar, Tan Me Bhasma Ramata Hai.

(सब कर्मों की धूनि जलाकर, तन में भस्म रमाता है।)

Brahmanand Swaroop Magan Ho, Aap Hi Aap Lakhata Hai.

(ब्रह्मानन्द स्वरूप मगन हो, आप ही आप लखाता है।)

Niranjan Pad Ko Sadhu Koi Pata Hai.

(निरंजन पद को साधु कोई पाता है।।)

Brahmanand Ji names the Supreme Stage as stainless eternal soul, Niranjana. '***Guru Pad Raj Mridu Manjul Anjan.***' (गुरु पद रज मृदु मंजुल अंजन). The dust of the feet of the Guru Maharaj has been likened with soft collyrium which cleans the eyes of knowledge. The effect of such a collyrium has been described in the following lines- '***Sukrit Sambhu Tan Bimal Bibhuti. Manjul Mangal Mod Prasuti.***' (सुकृत सम्भु तन बिमल बिभूती। मंजुल मंगल मोद प्रसूती।।) The ashes which lord Shiva has rubbed on his body denote nothing but the benign spell of the dust of the feet of Guru Maharaj.

There is one Shiva who is beyond virtues and sins and the second one is Lord Shankar who is virtuous. How do two Shiva exist? Actually- '***Kah Pujaneyah? Shvattvanisthah.***' (कः पूजनीयः? शिवतत्त्वनिष्ठः।) Who is to be worshipped in this world? The answer is- That Mahapurush who has absorbed the quintessence of the elements of Shiva. Shiva means the enlightened state of Supreme Reality. He who attains this truth is none but Shiva. Only virtuous souls are entities to attain it. Virtuous persons of the present day by taking the dust of the feet of Sadguru and using it as collyrium attain the state of Shiv. Only virtuous souls are entitled to attain it.

Virtuous persons of the present day by taking the dust of the feet of Sadguru and using it as collyrium attain the state of Shiv. Niranjana is the attainment of that absolute state after which even the supporting shelter of the Guru Maharaj is no more required, no more the prop is needed. Very rare saints achieve the state of Kaivalya and attain the ultimate knowledge.

What is the method of achieving it? *'Mooldwar Se Khench Pawan Ko, Ulta Panth Chalata Hai.'* (मूलद्वार से खींच पवन को, उलटा पंथ चलाता है।)- There are four petals of lotus in the Mooldwar (the main entrance) which look downward. By Sadhana they are turned upward. Mind, intellect, consciousness and ego are the four petals of the symbolic lotus and they are inverted, upside down. In other words they are inclined towards mundane or the material world. They should be checked from turning towards the material world. This is called Moolbandh. If we fail to restrain them, we can not perform Bhajan. They, who are expected to contemplate, contemplate on worldliness. Mind remains busy in the transactions of matter, consciousness remains occupied with the thoughts of the physical world, the operations of the intellect are confined to business like-judgments. Ego too is engrossed in worldliness, their nature, their behavior is to be transformed. They are to be turned upward to concentrate on Isht (one's adored God). Mind is the faculty which generates thoughts. Recurring contemplations on thoughts are done by consciousness. The intellect is the faculty which takes decision after repeated contemplations. When decisions are translated into action by Ego, Ego creates a feeling that the act was done by me. These are the four petals of the Lotus. Since they are inclined towards the material world, they are to be checked on priority basis. Mind should be kept engaged with the thoughts of God. If consciousness is to contemplate, it should contemplate on the Isht, if the intellect has to take decisions it should take decisions

relating to God only and if Ego rises it should be the ego of God, God-motivated ego- **‘As Abhiman Jai Jani Bhore. Mai Sevak Raghupati Pati More.’** (अस अभिमान जाइ जनि भोरे। मैं सेवक रघुपति पति मोरे।।) Only God is the doer not I, such a feeling is to be nursed. This is called Moolbunth. After this, real Bhajan starts. This is the main entrance of Yog practice hence it is known as Mooldwar, the first window of self realisation. The winds of worldliness ever blow in the internal four regions of the heart, they are to be pulled and plucked and their current is to be turned towards the Isht. As soon as the practice develops the female snake is woken up- **‘Nabhi Pankaj Dal Me Soi, Nagin Jai Jagata Hai.’** (नाभि पंकज दल में सोयी, नागिन जाय जगाता है।).

Navel (Nabhi - नाभि) means the centre, the hub where all kinds of Samskaras, good and bad impressions or sacraments are centralized. In the triangle of this Nabhi-Kamal (Lotus of Navel) the female serpent (नागिन) lies coiled. Actually this female serpent is nothing but the Chittvritti (the impulses of the mind) which lies coiled in the intervals of Sat, Raj and Tam (सत्, रज, तम) Gunas (attributes). When these modifications of thoughts flow towards the material objects, they go on vomiting the venom of worldliness and torture men in horrible ways. Lotus in the navel is the symbol of downward flowing six kinds of depravations- lust, wrath, avarice, attachment, arrogance and jealousy. When they look upward the six depravations are converted into six properties- decampment, renunciation, tranquility, self restraint, sacrifice, fortitude.

This is all symbolical. You should not take this symbolical lotus as physical lotus blooming in navel. Withdrawal of the mind from six depravations and directing it towards six properties has symbolically been said the awakening of the female snake.

‘Ya Nisha Sarvabhootanam Tasyam Jaagarti Sayami.’ (या निशा सर्वभूतानाम् तस्यां जागर्ति संयमी।) In the Geeta Lord Krishna says— O

Arjun! All the creatures lie in stupor in the world, symbolized as night. People running day and night and making frantic efforts, are only dreamers. Only those who have self restraint get awakened. The self-restraint is possible only when discernment, Renunciation, tranquility, self control, sacrifice and fortitude have been attained. Goswami Tulsidas Ji also says the same thing— **‘Mohnisa Sabu Sovanihara. Dekhia Sapan Anek Prakara.’** (मोहनिसाँ सबु सोवनिहारा। देखिअ सपन अनेक प्रकारा॥) All men lie in deep slumber in the night of Moh (Infatuation). Those who run day and night making fruitless efforts are only dreaming dreams. **‘Soi Pur Paatan Bahuri Na Dekha Aai.’** (सोई पुर पाटन बहुरि न देखा आइ।) Then who wakes up from this lethargic slumber? **‘Ahi Jag Jamini Jaagahin Yogi. Paramarathi Prapanch Biyogi.’** (एहि जग जामिनि जागहिं योगी। परमारथी प्रपंच बियोगी॥) Those who are Permarathi or in other words restless for attaining the Supreme opulence, abjuring the charms of the illusory world, are really awakened. Till the fellow is lying in slumber of Moh (illusion), the female snake goes on biting him again and again, forcing him to take births after births. The effect of the poison does not lessen, the creatures go on groaning and groaning. They can not finally even meet their end also because they are the part of God. Neither total annihilation nor total bliss is possible. **‘Jaaniya Tabahin Jeev Jag Jaaga. Jab Sab Bishaya Bilas Biraga.’** (जानिअ तबहिं जीव जग जागा। जब सब बिषय बिलास बिरागा॥) (You should take the creatures really awakened only when they have renounced all the attachments with worldly objects). Thus we find that all the seers speak the same truth. As soon as the practice develops, the ascent and descent of Bhajan are governed by breathing. All the seers and sages have laid emphasis on it. **‘Swash Praswash Par Ram Kahu, Britha Swash Mat Khoy. Na Jane Eahi Swash Ka Aawan Hoi Na Hoi.’** (श्वास-प्रश्वास पर राम कहु, वृथा श्वास मत खोय। न जाने यहि श्वास का, आवन होय न होय॥) Do not waste even a single breath without uttering with it the

name of Ram. Nobody knows whether the next breath would be possible to take or not. Lord Buddha says that you should concentrate on the process of breathing (on the process of inhalation and exhalation of the breath). The words and style changed no doubt from time to time, but essence of the truth explained by mahapurushas is the same. Although the entire body is energized by the breath yet the sages have directed to observe closely the outgoing and incoming breath circulating from the nose to the navel, propped up by the spinal chord for the concentration of the mind and for turning it inward. The mind is ordained to stand and witness when does the breath enter and when does it revert? How long does it stay out before entering again? Not even a single breath should move without our notice, you have to fix up the Surati (mind's eye) on the breath and when the power to witness it develops very slowly you should consign the adored name of the contemplation with it (breath). The sound of 'OM' should get blended with every incoming and outgoing breath. 'OM' or 'RAM' whichever name is suitable to you should be mingled with the breath. Now the female serpent 'Kundalini' is aroused and it flows with the contemplation on breathing. This is known as the ladder of the spinal chord. In some Upanishads, Merudand (spinal chord) has been described as Veenadand (typical Indian lute). By converting the spinal chord into ladder, the yogi through the breathing process gets installed on the summit of the void where all kinds of thoughts good or bad sleep forever. Only the awareness of the goal remains, nothing else crosses the consciousness. The yogi goes on watching vigilantly one for whom he had been yearning since long but he never becomes inert or mechanical. With boundless love, the mind's eye (सुरति) gets perfectly centralized on the name, the breath blended with the name should be like an unbroken chord. In the words of our reverend Maharaj Ji- The breath should stand erect like a bamboo, only the rhythmic sound

of 'OM-OM' should go on flowing without break. No thought rises in the mind, no volitions from out side penetrates; only the unbroken meditation goes on and on. This state has been named as Shunya Shikhar (शून्य शिखर- summit of void). A yogi of such a state is installed in the cave of the humming bee where he spreads the sheet of his Surat (mind's eye)- '*Bhramar Gupha Me Jay Viraje, Surata Sej Bichata Hai.*' (भ्रमर गुफा में जाय विराजे, सुरता सेज बिछाता है।)

The sages have compared God with flower and mind with bee. A famous song of Sant Kabir which was very dear to Maharaj Ji, gives the same connotation- '*Phoolwa Ke Chuwat Bhavar Mari Jai. Ka Kahi Kese Kahi, Ko Patiyai.*' (फुलवा के छुअत भँवर मरि जाई। का कही केसे कही, को पतिआई॥) (The moment the bee touches the flower, it dies. What to say and to whom to say? Who would believe it). God is like a flower. The bee of mind, which had been so restless for realizing Him, stops the moment it climbs upon the summit of the void and becomes tranquil in the vacuous cave. But the bed of Surati (Mind's eye) is essential for this otherwise the mind would never be stationary. Surati is the name of the Mind's eye. Suppose while you are sitting here and are enthralled to see the rain of colors, someone comes and whispers in your ears that your child has fallen down from the roof and is hospitalized in an unconscious state. Instantly you would lose the sight of the scenes you had been seeing despite the fact that your eyes and ears are open, Every part of the baby's body, the face, the teeth, the nose, hands, legs, eyes all clearly appear before your mind's eye. The sight of the object which is physically absent before you, is presented by the minds eye which is known as Surati. With the help of this Surati the Bhajan is performed. A yogi reaches his goal by fixing up this Surati on the breath.

'*Shashi Mandal Se Amrit Tapake, Peekar Pyas Bujhata Hai.*' (शशि मण्डल से अमृत टपके, पीकर प्यास बुझाता है।)- Manna drops from the

region of Moon, the Yogi drinks it and thus quenches his thirst. When the Surati gets fixed on the summit of void, a celestial light descends. The Supreme Self who is immortal beyond death and decay, becomes comprehensible and perceptible. After attaining him, the thirst of the self is quenched for ever. No material achievements can ever quench his thirst. The self, which is the part of the supreme self and hence the child of immortality can be satisfied only when it is linked with its root, it gets satisfied only after attaining its primeval form. Whatever was to be attained has been attained. Now whom to seek through Bhajan? What for karmas are to be done? So he burns all his Karmas (actions) and rubs its ashes on his body— ***‘Sab Karmo Ki Dhuni Jalakar, Tan Me Bhasma Ramata Hai.’*** (सब कर्मों की धूनी जलाकर, तन में भस्म रमाता है।) The same Karmas (actions) and practices which were so essential become irrelevant after the attainment, here they are burned. It causes no damage of any kind. Its resultant ashes and its majestic grandeur now bedeck the body.

Shri Krishna in chapter- 4/16-19 of the Geeta says- O! Arjun, even wise men and discreet persons are confused about Karma, Vikarm and Akram. No one can attain enlightenment without performing the karma (action) all the sages and seers of the past could attain the state of actionlessness only after performing the Karmas— ***‘Yasya Sarve Samarambha Kaamsankalpavarjitah.’*** (यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः) but the Karma which was started with perfection and which grew so subtle and keen that it rose above desires and thoughts, gets burnt in the fire of knowledge for ever— ***‘Gyanagni Dagdhakarmanam.’*** (ज्ञानाग्नि दग्धकर्माणं). The self realised Mahapurushas have described sages of such a state as Pundits (Seers).

The Lord says in the Gita (5/19)- ***‘Ehaiva Tairjitah Sargo Yesham Samye Sthitam Manah. Nirdosham Hi Samam Brahm***

Tasmad Brahmani Te Sthitah.’ (इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः। निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः॥)- O! Arjun, those whose minds get equipoise, they stand still and steady in the void where the bed of the Surati lies unfolded. Now what is the relation of the still, steady mind with conquest of the world? Shri Krishna says- ***‘Nirdhosham Hi Samam Brahm.’*** (निर्दोषं हि समं ब्रह्म।)- The Brahm (God) is stainless and even the mind of such a yogi also becomes stainless and even. So he merges with Brahm (God)- ***‘Tasmad Brahmani Te Sthitah.’*** (तस्माद् ब्रह्मणि ते स्थिताः).

A reference of ***‘Gyanagni Dagdhkarmanam’*** (ज्ञानाग्नि दग्धकर्माणं) which occurs in the fourth chapter of the Geeta was given a while ago. Knowledge or Gyan does not mean memorizing and producing by wrote memory some principles of metaphysics. In fact knowledge means the realisation which dawns with the vision of God. In the tenth chapter of the Geeta (10/3), the Lord says- ***‘Yo Mamjamanadin Cha Vetti Lokmaheshwaram. Asammudha Sa Matreshu Sarvapapaih Pramuchyate.’*** (यो मामजमनादिं च वेत्ति लोकमहेश्वरम्। असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते॥) The mortals who realize Me (God), My Supreme Entity which is primeval having no beginning or end, are the real men of knowledge. Knowledge means the spiritual experiences which one gets at the time of realizing God. If one does not go through practical process, there is no use of his delving deep in doctrines and dogmas. You can not know about the Himalayas by just seeing its drawing on the chart, you can know it only when you tread on it. Thus we see that knowledge means enlightenment which dawns at the time of fulfillment of the Sadhana (Spiritual Endeavour) in the form of restraint of the mind and the divine perception of God. Now nothing remains to seek because according to every sage what ever was to be achieved has been achieved. There remains no entity to be realised- Karmas (actions) are burnt for ever. Since there is no God beyond, so whom to

worship now? So Bhajan also concludes at this point. ***'Bhajan Hamara Hari Karein, Ham Payo Vishram.'*** (भजन हमारा हरि करें, हम पाये विश्राम।)- (Now God would perform the Bhajan on my behalf, I am now totally retired. This is the correct import of burning the karmas and rubbing ashes on the body. At last he says "lost in the bliss of God, he sees Him in all and all in Him- ***'Brahmanand Swaroop Magan Ho, Aap Hi Aap Lakhata Hai.'*** (ब्रह्मानन्द स्वरूप मगन हो आप ही आप लखाता है।) When God owns, he does not leave a devotee as a separate soul. ***'Jaanat Tumhahi Tumhai Hoi Jai.'*** (जानत तुम्हहि तुम्हइ होइ जाई।)- After knowing Him he merges with Him- The servant, the attendant goes forever, only the master remains. ***'Ishwar Ansa Jeeva Abinasi.'*** (ईश्वर अंस जीव अबिनासी।)- This soul is the inseparable immaculate part of the Immortal being. As soon as the root is touched during the period of correct practices (Sadhana), the part is effaced out and only the whole, the immanent whole remains. The part is dissolved, he finds Godliness diluted in himself. When God owns anyone, He grants His Godliness to him, He makes him also the master, never allows him to remain as servant anymore. So only he and he alone becomes visible everywhere in everything- ***'Aap Hi Aap Lakhata Hai.'*** (आप ही आप लखाता है।) Every genuine saint definitely attains this state.

Swami Brahmanand has not elaborated the description of seven Chakras located in the body. But the inner meaning of the steps in the spinal chord can be followed. He has given the description, of Mooladhar. Above this Chakra is situated Swadhistan- 'Swa' means yourself, 'Adhistan' means seat or habitation. In other words your faith in your Swaroop (form) is fixed. Now it can not be dislodged. At this stage, six petals namely- lust, wrath, avarice, arrogance, infatuation and jealousy are downward looking. When they look up they are turned into six glories- Discernment, Renunciation, Restraint, Endurance, Sacrifice and Fortitude. This is called the blooming of the Lotus.

When the Sadhana (Spiritual Endeavour) further develops, the Chakra named Manipur, comes. Ten petal lotus is found there which is known as five Karmendriyas (organs of action) and five Gyanendriyas (sense organs). They now turn from downward to upward posture, to the direction of the Isht. The moment they are regulated, the Manipur is covered. The sages have compared every breath with Mani (Jewel). ***'Taat Bhagati Mani Ur Bas Jaake. Dukh Lavles Na Sapanehu Taake.'*** (तात भगति मनि उर बस जाके। दुख लवलेस न सपनेहु ताके॥) (when this jewel of devotion is fixed in the heart of devotee, there is no room for even slight pain for him in the world). The primordial nature of matter (Ashtdha) is converted into Ashtsiddhi (eight fold achievements). Some say that the lotus at this step is of eight petals. Since the yogi remains untouched by the mundane filth so he has been likened with lotus.

The gradual progress of Sadhana (Spiritual Endeavour) leads to Anahat Chakra. Twelve petal-lotus blooms here. The ten senses were already present, now two more petals of mind and intellect (thought and judgment) join it and thus the twelve petal lotus now blooms. The devotee is now capable of retaining the glories of God. He is not moved by the buffets of the physical world and advances on his path undaunted.

The Vishuddh-Charka, which comes next after this, has sixteen petals. This body is composed of five elements- Earth, Water, Fire, Space and Air, the constituents of the material body. Within it lies a subtle body which is the world of mind and this is made of sixteen elements-ten senses- ***'Chatustaya Antahkaran.'*** (चतुष्टय अंतःकरण)- Tejas and Pragyas. The divine light outbreaks in it. ***'Kabira Man Nirmal Bhaya, Jaise Ganga Neer. Paache Paache Hari Phirai, Kahat Kabir Kabir.'*** (कबिरा मन निर्मल भया जैसे गंगा नीर। पाछे पाछे हारि फिरै कहत कबीर कबीर॥) (When the mind becomes clean like the

water of Ganga, Hari (God) runs after me yelling ‘Kabir! Kabir!’) When the subtle body of sixteen elements becomes purified and perfect instantly thereafter occurs Aagya Chakra. Master and the servant stand here interface, they are represented as the two petals of this Chakra. The devotee now has only to obey. When the Sadhana further improves under his guidance, then the last chakra, Sahastrar comes Sahastra means innumerable too. When innumerable inclinations and dispositions become God-oriented, when moving under the command of God not even a single disposition remains downward looking. **‘Vishwe Anuah Sa Vishnu.’** (विश्वे अणुः सविष्णुः)- the Supreme power which permeates in every atom, starts transmitting his realizations and gets him acquainted with his glories,. When the Sadhak (devotee) fails to grasp, God him self enables him to see his cosmic form as it happened in the case of Kagbhusundi and Arjun. On seeing it the devotee gets dissolved in the same cosmic consciousness. God converts his body into his own abode. For the good of the devotee God himself assumes the body of the devotee. He makes the saints happy and helps them despite the troubles and problems. **‘Jaanat Tumhahi Tumhai Hoi Jai.’** (जानत तुम्हहि तुम्हइ होइ जाई।)- Now the nomenclature of jiva (self) ends. God accepts it as his habitation.

‘Ram Bhagat Hit Nar Tan Dhari. Sahi Sankat Kiye Sadhu Sukhari.’ (राम भगत हित नर तन धारी। सहि संकट किये साधु सुखारी।।) For the welfare of the devotee, God accepts his body and his sufferings and makes the saintly persons happy.

To sum up the concept of Hatha, Kundlini and different Chakras is all aimed at turning the devotee into an introvert being. Most of the saints regard devotion (भक्ति) better than Chakra Bhedan because Bhakti (Devotion) enables one to easily cross all these stages. That is why in ancient religious books, there is no reference

of them. The sages have said from time to time that the state of Godliness is achieved the moment mind becomes stable and stainless. For knowing it systematically and in detail, you should go through the Geeta which is Yog-Darshan (Philosophy of Yog). A critique on the 'Geeta' known as 'Yathartha Geeta' has been published by the Ashram. If you study it all your doubts regarding Yog and other things related with it would be removed forever.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

ANALYSIS OF DRAVID AND ARYA IN THE LIGHT OF RAM-KATHA

Que.: *Maharaj Ji! South Indians are being seduced by statements that Aryans came to India from outside; that they drove away the peaceful original natives, Dravids to South India; that Ram, Lakshman of North India humiliated Suparnkha of South India and defeated Rawan; that their praise in the Ramayana of Balmiki is sheer imaginary and mythical floated by higher caste persons; that this adulation prove the imperialistic nature of Ram. So the South Indians should boycott the narratives of Ram. Kindly throw light on this burning issue.*

Ans.: You see; the conspiracy to separate the North Indians from South Indians is not new. Spurred by vested political interest foreign rulers working under the policy of 'Divide and Rule' presented this poisonous idea. 'Jeevanadarsh Evam Atmanubhuti' and 'Shanka-Samadhan' published by the Ashram throw a lot of light on this issue in the article 'Arya'. Today I would discuss it in the light of Balmiki who originally authored the tale of Ram and Tulsidas Ji whose 'Ramcharitmanas' is based on Balmiki Ramayan.

Ramayana is originally a spiritual work. A scripture is written from two points, firstly to keep safe the historical events so that the future generations following the traditions of their forefathers might lead a civilized and disciplined life. But merely by leading a successful well-off and well-fed life, no one can attain one's true well-fare. So the next aim of writing a scripture is Adhyatm (spiritualism). Every creature is dancing to the tune of Maya (illusion).

By freeing it from the clutches of Maya, by bringing it under control of Aatma (soul), by leading it under its direction, attainment of self-realization and the elevated spiritual state, are the aims and goals of Adhyatm. Adhyatm bestows such a life which is not shadowed by death. It leads everlasting peace, prosperity and the ultimate abode. In other words it is called Moksha (salvation). Scriptures are written from the above two points of view. The tale of Ram described in the Ramayan or Ramcharitmanas is your true history. Events did happen. The Mahapurushas basing on them have tried to bring home the subtle facts of spiritual world. Ramayan is unique blending of two points of views. It has been declared a figment of imagination under vested interests and misguided intelligence. The fact is that Ramayan is the stainless record of your ancestors.

In the beginning of the creation men were regarded to be created by the Immortal Being. Since men were born of Manu, so they came to be known as Manushya (Men). The first Manu was an emperor. Since men are born of Manu, so all the human beings belong to royal family, they are sons of a king and descendants of sun because Manu was the son of Surya (sun). Surya (sun) is that effulgent form of God from which human beings were created. All of them who were born of Maharaj Manu, were holy and pious- '*Swayambhoo Manu Aru Satroopa. Jinhate Bhai Nar Srishti Anooopa.*' (स्वायंभू मनु अरु सतरूपा। जिन्हतें भै नर सृष्टि अनूपा।।)- Swayambo means performing deeds themselves. The creation which was caused by Manu and Satroopa was excellent and matchless. All the beings created by them were perfectly pious.

Gradually millions of years passed by. The creation grew dense but the tradition of one emperor remained continued. Ikshwaku Maharaj was the son of Manu. Kashyap was born in his family. He had two queens named Diti and Aditi. Tussle started among their issues with regard to superiority. The issues of Diti came to be known

as Danav (demons). They believed in their prowess, in the consumption and enjoyment of Nature, so they came to be known as 'Asur'.

The issues of Aditi came to be known as 'Dev' because they believed in Supreme God; they had imbibed all the divine properties which lead to God. Thus Dev and Danav were real brothers, but they got divided into two parts.

Even after the partition both maintained their marital relationships. Shachi, daughter of demon king Puloma was married to Devendra (king of gods). Jayati, daughter of Devendra was the wife of Shukracharya, the Guru of Asuras. Such a system of give and take was going on. But they quarrelled afterwards among themselves like brothers who fight for the boundaries of their farms.

Similarly they fought among themselves. Difference of views among them was on account of Dev culture and Asur culture. Devta depended on God, on the other hand Asurs relied on their own strength. '*Prabhuta Pai Kahi Mad Naahi.*' (प्रभुता पाइ काहि मद नाही) - it was quite natural for power-drunk persons.

Demon king Rawan and others were never South Indians nor were they residents of Lanka. They were born in Dev-Lok (region of Devas) which is situated from west to East in the plains of Himalayas. It extended thousands of miles up to Aassam and Arunachal. The environment of this region has been pure and unpolluted. Since times immemorial germs carrying diseases have been absent here. Even today we do not find diseases in such areas. The most powerful Rawan was born in the midst of Mansarover. Kailash and Badrinarayan, Alkapuri existed at this very place. His grand-father Pulatsya, his father Vishrawa lived here. Kuber, the treasurer of gods, was his elder brother. He was the king of Alkapuri.

Rawan was the younger brother of Kuber. He passed his early years in very rigorous, the unyielding penance. Then Rawan was a devotee. On account of penance he went on earning powers and blessings like long life of millions of years, power of remaining alive even after being beheaded thousands of times, nectar in the navel. After achieving such great powers he became riotous. He snatched two planes (viman) of Kuber, his elder brother. Kuber thinking him to be his younger brother did not like to fight against him. He complained it to his father and grand-father Pulatsya said, “Let him take it away. This is beyond his capacity to keep Pushpak for ever. Let him enjoy, after sometimes Pushpak would be back to you.” Rawan went on flying on it. When he was killed, and Ram returned to Ayodhya boarded on it, Ram directed, “O! Pushpak, you go back to Kuber.” - *‘Tumh Kuber Pahi Jaahu’* (तुम्ह कुबेर पहिं जाहु). He dispatched Pushpak to Kuber. Without any struggle Kuber got it back. It was a wonderful invention of ancestors. Rawan used it for millions of years, neither mobil oil nor any fuel was needed, nor any part of it ever became defective.

Rawan set out boarding on the Pushpak for conquering all the three worlds. He was anxious to establish his own capital because in Himalaya Kuber ruled. Though he had greedy eyes on it too. Rawan, while so roaming reached Gandharwa Nagar which was situated in the midst of ocean. The moment his eyes fell on the ramparts of the beautiful city near the ocean, he drove away the Gandarvas and established his capital there. Thus we find that Rawan was not a South Indian.

After setting up his capital he crowned his son Ahi-Rawan as the king of Patal. His son Narantak became the emperor of Bihvalpur (Britain). There is an anecdote regarding his birth that he was born in Abhukt Mool Nakshtra. Seventy two crore children were born in Lanka under this very Nakshtra (planet). What else can be expected

from persons who believed in physical enjoyments? Rawan threw them all in the ocean. But the issues of Asurs do not die so easily. They swam away and caught hold of a Banyan tree. They grew up there. Narantak became, thereafter, an emperor of Britain.

After the outbreak of war against Ram, Rawan invited Narantak through his minister for taking part in the war. All the seventy two crore brothers of Narantak were brought up together. All of them had similar faces and were dressed also similarly. They were sitting on similar thrones also. Seeing such a bewildering similarity, the intelligent minister did not feel amazed. He started praising the ancestors of Rawan and mother Mandodari. Thereafter he said that he saluted at the feet of Narantak, the elder brother of Meghnad and son of the world conqueror Rawan. All the eyes turned towards Narantak as all of them identified each other. The wise minister handed over the letter of Rawan to him.

Thus Rawan and his descendants captured the whole world. The Dev-Lok was now under their control. Meghnad made Indra a prisoner. Brahma got him released. In return Meghnad was blessed with Brahm-Shakti (powerful weapon which never missed the target). '*Dev Jaksha Gandharva Nar, Kinner Nag Kumari. Jeet Bari Nij Bahubal, Bahu Sundari Bar Naari.*' (देव जच्छ गन्धर्व नर, किन्नर नाग कुमारि। जीति बरीं निज बाहुबल, बहु सुन्दरि बर नारि॥) (*Manas, 1/182*)- All the beautiful damsels of Devas, Yaksha, Nar, Nag, Kinnars and Gandharvas were put in the Pushpak which got filled with their tears. In spite of it, Rawan was not kind to them. Rawan forcefully married them all. '*Surpur Nitahi Parayan Hohi*' (सुरपुर नितहिं परावन होई) (*Manas, 1/178/8*)- Dev-Lok shuddered on account of the terrorism of Rawan.

After victory over Dev-Lok, Rawan turned towards India. It occurred to his mind to conquer king of Kishkindha which was close

to Lanka. He thought to invade the Aryabrata where people worshipped Existence. The most powerful Bali, the king of Kishkindha was at that time in deep meditation of God with half open eyes. Rawan caught hold of him from the backside. Bali, despite his closed eyes caught and pressed him under his arm-pit. He returned home in the same posture after taking round of the ocean. When he lifted his hand, Rawan dropped down. When Angad saw him, he tied him with a rope. Pulatsya Rishi came to know of it, he got him freed and managed for a treaty between them and made them friends. Despite this Rawan could not deter himself from establishing his superiority in the region. Despite the treaty of friendship, he sent two of his brothers-in-law, named Dundubhi and Mayavi to fight against Bali. '*Maya Sut Mayavi Tehi Nau. Aava So Prabhu Hamre Gau.*' (मय सुत मायावी तेहि नाऊँ। आवा सो प्रभु हमरे गाऊँ॥). Madodari was the daughter of Mai (मय) and the sons of Mai were Mayavi (possessing powerful illusory powers). They threw challenge to the ocean and the Himalaya mountain. The ocean and the Himalaya replied, "O! king of Asuras, we are not powerful like you, what's use of your coming so far? Your neighbor king Bali would certainly quench your thirst for battles." Maya challenged Bali who killed him by throwing him on the ground. Dundubhi used to fight by assuming the form of a he-buffalo of mountain size. Bali lifted him up and threw miles away. The hermitage of Matang Rishi was near the place, the drops of blood fell on the Ashram. The Rishi got annoyed, cursed Bali that if he came near the Ashram, he would be killed.

Rawan was worshipping Lord Shiv on the bank of Narmada River. Heaps of flowers were lying there. Haihai king Sahastrarjun was enjoying swimming along with his wives in the river. Consequently the flow of the river got blocked, the level of water started rising up, the flowers lying near Rawan started floating. Water surrounded the place where Rawan was sitting. On his enquiry

Rawan was told by his minister that a horrible man with thousand hands was sitting in the water of the river. Rawan along with his army attacked on him. Sahastrarjun drove away the army of Rawan; the body-guards of Rawan also took to their heels. Sahastrarjun made Rawan his captive. Rishi Pulatsya intervened and said, “O, King, he is my grandson, very naughty, please pardon him.” The Haihai king released him.

The kings of India were so powerful that Rawan was helpless against them. Parasuram Ji belonged to this very region, Maharishi Agatsya also was there, Shabari too was there, the residence of Matang was also situated there. Jatayu, the legendary vulture, his brother Sampati were very brave and powerful. When Rawan was going after abducting Sita, Jatayu addressing to Sita said, “O, deer daughter! Don’t worry, I am coming. I would kill him just now.” When the great old vulture moved, Rawan thought that ‘**Ki Mainak Ki Khagpati Hoi. Mam Bal Jaan Sahit Pati Soi.**’ (की मैनाक की खगपति होई। मम बल जान सहित पति सोई॥)- “Mount-Mainak is well aware of my prowess, once I had driven him away or it could be Garuda but even he along with his master Vishnu knows well about my powers. How has he dared to reach here? On coming near him he identified that it was the old vulture. It appeared he was bent upon laying down his life in the pilgrimage of his powerful arms.” Rawan had not fully calculated his strength. The vulture pushed Rawan down from the Pushpak (plane). Rawan chopped off his wings with his sword named Chandrahas.

The son of Sampati Suparswa was collecting food for his father on the sea-coast. Taking Rawan to be a strange creature, he captured him. Rawan did not like to fight against this young fellow as it was dangerous, so he started requesting him to let him go and said, “O, great bird, you belong to a family which had travelled up to the region of sun, you are well-versed in the Vedas. The Vedas enjoin

that no one should disappoint anyone who begs. I, the king of Lanka, beg to submit to let me go. A person of such a high family would never like to break the tradition of values. Keeping Dharm in view, you pave my way.’’ Suparswa was thus befooled by him and Rawan on account of the use of his craftiness, slipped away.

Sampati seeing the small quantity of food provisions in the evening burst out on his son, ‘‘Is it my food? Where were you loitering the whole day?’’ He replied, ‘‘I would have collected enough provisions but I saw a black shadow of a figure, I caught hold of it for your food. He appeared to be Rawan, the king of Lanka; he started praising you and our family. When he started begging permission to go, I thinking the norms of our religion, released him. On account of this obstruction, a lot of time was lost.’’ Sampati enquired, ‘‘What did he have?’’ Suparswa replied, ‘‘A damsel was with him. It appeared to me that Rawan was taking her away after abduction. She was yelling like this - Ha! Ram! Ha Lakshman! Ha Dashrathnandan!’’ Sampati reprimanding Suparswa said, ‘‘You wicked! Dashrath is my friend since childhood, a very close friend. Humiliation of his daughter-in-law is equal to my humiliation. Why did you not force him to release Sita? Or why did you not kill Rawan? Had you brought Rawan to me, I would have myself killed him. Go away! Blacken your face and get out from my view.’’ He drove his son out.

It is a matter of consideration that birds fed on the bones and flesh, occur to be the relatives of emperors. Actually Geedh, Naag, Reech, Vanar, Kinnar and the like were the words used for your ancestors. Kinnars were not eunuchs, there used to be girls among them. All of them were human beings possessing great strength. Suparswa had once drawn Rawan by his neck. For this very reason Rawan feared from him and avoided to fight with him though he fought against old Jatayu. Thus Rawan failed to put India under his

sway. Very powerful races used to live near the borders of Rawan's capital.

The neighbors of Rawan were true Indian kings. They were descendants of Ikshwaku and followers of the tradition of king Dashrath. They were such emperors who did not accept taxes from the kings of their empire. In emergency they simply sought help in guarding the culture only. These emperors used to provide safety and security only. They used to provide safety and security to the kings. When Ram shot Bali, the wounded Bali complained, "O, Ram! the standard bearer of religion! Why have you killed me? I am not guilty, we were simply settling the family scores?" Ram explaining his guilt said, "Bali! the whole earth belongs to kings. Today Bharat is the ruler, is indecent behavior possible in his kingdom? Can the culture be allowed to be degraded? If adverse immoral activities occur it is our duty to protect the values. Wife of younger brothers, sisters, daughters-in-law and daughters deserve due respect. If someone casts evil eye on them with audacity and violates, the cultural standard, he deserves to be annihilated- '**Tahi Badhe Kachu Pap Na Hoi.**' (ताहि बधे कछु पाप न होई) - It is not sin to kill such persons. I have simply upheld religion."

Handing over Angad to the patronage of Ram, Bali breathed his last. Ram enthroned Sugreev as the king of the place and proclaimed Angad to be the crown-prince. Ram took nothing from South India.

Rawan had planned to destroy the establishments of Indian kings after captivating them. He planned to convert them all into Asurs. Indian kings were no doubt brave and valiant but were lost in physical enjoyments and luxuries blinded by their egotistical conducts. Bali, king of Haihai, Sampati and others despite being strong and powerful were busy in eating and drinking, they did not

pay any heed to culture and its safety. Consequently crossing the ocean Suparnkha, Khar-Dushan, Trishira, Mareech, Tadka and others took advantage of the situation and installed different pickets in Aryabrat and established their posts. The demons used to devour all such saints who were the mediums of propagation of divine qualities and positive traditions. But Bali or Haihai were sleeping over such activities of demons, they could not protect them.

The Rishis who fell victims to the demons, were also South Indians. The southern portion of vindhya hills is known as South India. Ram found here the pockets of Virag, Tadka, subahu, Mareech and others there. There was a place near Gazipur which was established by gods and was known as Karoosh. Tadka after ruining it, ruled over it. The place had turned into a depopulated forest. Tadka did not rule over persons, she ruled over the jungle. Vishwamitra brought Ram and Lakshman here and got her killed by them.

When Ram, during the period of his exile, moved ahead along with Sita, Viradh forcibly took Sita away. The demons kept close eye on Sita. When Ram went ahead after killing him, he saw heaps of bones. He was informed by people there that-

Nisichar Nikar Sakal Mini Khaye.

Suni Raghunath Nayan Jal Chaye.

(निसिचर निकर सकल मुनि खाए। सुनि रघुनाथ नयन जल छाए॥)

Nisichar Heen Karau Mahi Bhuj Uthai Pan Keenha.

Sakal Muninah Ke Aashramnhi Jai-Jai Sukh Deenha.

(निसिचर हीन करउँ महि भुज उठाइ पन कीन्ह।

सकल मुनिन्ह के आश्रमन्हि जाइ-जाइ सुख दीन्ह॥) (*Manas, 3/9*)

Wherever the demons attacked, Ram reached there and eliminated them, and saved the Ashrams of Rishis from the terror of demons.

Executing such operations Ram reached Panchvati. Suparnkha reached there. It was the nature of Asurs to kidnap women and loot the property.

Baade Khal Bahu Chor Juwara.

Je Lampat Pardhan Paradaaraa.

(बाढे खल बहु चोर जुआरा। जे लंपट परधन परदारा॥)

Maanhi Matu Pita Nahi Deva.

Sadhunha San Karvavahi Seva.

(मानहिं मातु पिता नहिं देवा। साधुन्ह सन करवावहिं सेवा॥)

Jinha Ke Yah Aacharan Bhawani.

Jaanahu Te Nisichar Sab Prani.

(जिन्ह के यह आचरन भवानी। जानहु ते निसिचर सब प्रानी॥)

All are demons who behave in such a way. Abduction was the habit of demons, not their religion. Dharm is one, which is above Time and which is unchangeable. Dharm is to place God in the heart. Asur is not any religion. Under Asuri tradition, it was legal to kidnap women from anywhere. If such was the nature of Asurs, the nature of their women could be easily imagined. Suparnkha said to Rawan, “Are you my brother or my enemy? You killed my husband, Vidyutjihva. Now I would be called a widow.” Rawan replied, “O, Sister! I could not recognize him as I was under the intoxication of the battle, on account of this he was killed. You need not worry. In our race no one is wed, so can not be widowed. we keep thousands of wives, you too should go with Khar-Dhushan and enjoy anywhere you like. Eat, drink and be merry, crush down anybody you like or dislike. This is the usual way of our life.”

Roaming wantonly Suparnkha came to Ram and assumed a beautiful form. Addressing to Ram she craftily said, ‘***Manu Mana Kachu Tumhahi Nihari.***’ (मनु माना कछु तुम्हहि निहारी) - You are very handsome but this is not true. Since I took birth, I have been passing

my days anyhow. But I am still virgin, I would try to adjust.’’ In this way she started giving false statements. She attacked Sita. Lakshman chopped off the nose of this she-demon who had come from across the ocean. She fully deserved not only maiming but beheading. It was actually their mercy that she was set free alive. Like Asurs, Asur-women also had the Asur nature. They had no values and morals. ‘*Bhrata Pita Putra Urgari. Purush Manohar Nirakhahi Naari.*’ (भ्राता पिता पुत्र उरगारी। पुरुष मनोहर निरखहिं नारी।।)- They found in every man only a male person symbolizing sex idol. They did not have any character. The Asurs wanted to increase their population so that they could force the powerful kings on the strength of their number. Ram making a frantic search of Sita entered Rishymook hill. Sugreev lived there along with his ministers.

Sugreev was afraid of Bali, so he had appointed guards to thwart the efforts of Bali to kill him. It was Sugreev to see Ram first despite the presence of guards. He instantly instructed Hanuman to rush up and inform him whether there was any danger to him so that he could slip away safely. He pointed out towards two persons armed with bows and arrows coming towards him.

It is really a point to think that Sugreev who had himself been a king, a commander like Hanuman stood at his back guarding him, there was a minister like Jamvant with him. and some army men too must have been there. Despite all this he was so afraid that he intended to run away merely on seeing two armed persons. On account of the invasions of Rawan they were so terrorized and terrified that they had lost their courage and self-confidence. Ram befriended Sugreev organized everyone there, erected a bridge as a result of which the army could cross over the sea to fight the battle. On seeing the skyscraper like Kumbhkaran, all the monkeys of the army flew away. Some of them who were nervous fell down in the sea and died, some of them got stuck in the mud, some hid themselves in the

grooves of trees and some with the help of the same bridge crossed back. The whole army of monkeys ran away. Only five or seven remained. Ram said, “Vibhishan Ji, just see! My army flew away merely on seeing his figure in stead of fighting against him. Who is he? Is it a machine or a man?”

Vibhishan replied, “Lord! He is Kumbhkarana, my elder brother who is younger to Rawan. Since his childhood he has such a huge body. As his body so is his valour. If he wishes he can devour the whole army of monkeys and digest them too. Your fleeing army would stop only if it is emboldened and explained that it is a machine not a man.” Ram entrusted this job to Angad.

Angad took a leap and reached the other side of the sea. ‘*Angad Kahai Jau Mai Para.*’ (अंगद कहइ जाउँ मैं पारा) - Angad could cross the sea in one leap. The army of monkeys also had reached by then the other side of the bridge. Had Angad been late even by a minute or two, the monkeys would have been untraceable in the forest. Then it would have been a problem to trace them out and reassemble them. Seeing the crown-prince on the terminus of the bridge, the monkeys felt reassured and safe.

Addressing them Angad said, “O, brave, bold monkeys! We are the issues of such Aryans who had won big battles and achieved victory or martyrdom, but they never showed their back. If we show our back today we would be stamped as non-Aryans.” Who says that North Indians are Aryans and South Indians non-Aryans? King Sugreev and prince Angad who belonged to South India were Aryans from generation to generation. On the lightning call of Angad the fleeing army returned and started fighting. Thus we find that the terror of Rawan was so great that even the king was ready to run away on seeing Ram and Lakshman; on seeing Kumbhkarana the whole army flew away. Ram instilled new hope, self-confidence

and will to resist the injustice. After the battle against Rawan was won, grateful Ram gave a message to the soldiers - '*Nij Nij Griha Ab Tumha Sab Jahu. Sumirehu Mohi Darpahu Jani Kahu.*' (निज गृह अब तुम्ह सब जाहू। सुमिरेहु मोहि डरपहु जनि काहू॥) (*Manas, 6/117/5*). Forever the fear was gone.

Undoubtedly Rawan was very powerful but he was not a South Indian. The whole India is 'Aryabrat', the place of residence of Aryans. Arya is he who does not miss his goal. He who worships existence is Arya. It is only the soul which exists and soul is eternal, imperishable and everlasting. He who explores this truth and keep faith in it, is Arya. He who adopts the method prescribed by the Geeta to attain it is the follower of Aryan path. He who has realized God and attained the elevated spiritual state, has attained the essence of Aryanism. Arya is the name of a system of Sadhana (worship); it is the name of spiritual firmness or steady fastness. It is never the name of any piece of land or region. Your one brother might be an Aryan and the other non-Aryan. One who is born in Arab too can be an Arya; on the other hand one born in India in the family of a Brahmin may be a non-Aryan. The whole South India is cent percent Aryan. Vibhishan was an Arya. Rishi Vishrawa, the father of Rawan, was Arya. The whole lineage of Pulatsy was Arya. But Rawan hailing from the same lineage was non-Aryan. His father-in-law was non-Aryan. The Vedic word 'Dasyu' was the synonym of Anarya (non-Aryan). Dasyu, Asur, Danav adopted beastly ways so they are non-Aryans. Those who depend on God and have faith in Him are Aryans or gods.

Arya never signifies a piece of land wherefrom they came or where they migrated. On the other hand the word Dravid denotes definitely a place. In Sanskrit literature it is written that '*Asti Dravideshu Kanchi Naam Nagari.*' (अस्ति द्रविडेषु काञ्ची नाम नगरी). Dravid is the name of a place situated on the South coast. Panch Dravid

includes Dravid, Karnat, Gurjar, Maharastra and Telangana areas. The national Anthem of India refers the names of Punjab, Sindh, Gujarat, Maratha, Dravid, Utkal, Bang, Vindhya, Himanchal and the like are the names of different parts of India. The Bhakti Devi in the Bhagwat also confirms that Dravid denotes a place- '*Utpanna Dravide Saham.*' (उत्पन्ना द्रविडे साहं) (1/48).

It is also a mistake to say that Aryas live only in the northern part of India and Dravids are non-Aryans. In ancient books there are no such usages. Under the political vested-interest of foreign rulers such racial usages have been used in some modern literature propagated in the name of Mahapurushas. Those having the least knowledge of scriptures can never fall victim to such misunderstandings. Arya is a system of Sadhana. This has been avowdly proclaimed by Valmiki, Vedvyas, Maxims of the Upanishads, Lord Mahavir, Lord Buddha, Goswami Tulsidas Ji in their works. Everywhere Arya has been taken to be a system of Sadhana and Dravids as the geographical places like Ang, Bang, Punjab etc.

If North India alone had been the Aryabrata where the Aryans lived, then what is the justification of the call - '*Krinvantu Vishwam-aryam*' (कृण्वन्तु विश्वमार्यम्). How could the whole world be converted into Aryanism? Rishis have given a call to convert the whole world into Aryanism, to lift up the senseless living beings from their dark plight of nescience. Demonic properties cause the fall into depraved, vile conditions. The human beings who have been given the rare human body are heading towards depravity they need spiritual guidance. They should be guided or properly spiritualized, they should be converted into the worshippers of God, the Supreme Entity. This is the true signification of the call '*Krinvantu Vishwamaryam*' (कृण्वन्तु विश्वमार्यम्). The world at large has acknowledged this solicitation of your ancestors. The ancient culture by and by spread all over the

world. Even today the archaeological remnants of Shiv temples are being found in far-off countries like America. Inca and Maya cultures have been discovered. Hitler used to call himself an Arya. The ethos of Russia breathes Aryanism. Our forefathers established a brotherhood - '*Vasudhaiv Kutumbakam*' (वसुधैव कुटुम्बकम्) but alas! you are shrinking in the artificial walls of higher and lower castes, touchables and untouchables, Arya and Dravid. Actually it was the wicked diplomacy of British rulers. Then India was uneducated. Cunningly smelling the weakness of Indians, they floated the idea that Aryans came from this or that place and they drove away the original inhabitants towards the southern part; that Ram-Lakshman came from North India and sowed the dragon's teeth in the south. Consequently a South Indian fought against a South Indian. For uprooting such confusion every child is to be enlightened what Arya really means.

During the whole battle Ram himself killed only two or three demons like Ravan and Kumbhakaran; Lakshman also killed not more than one or two. The remaining numberless army of demons was killed by the monkeys themselves who were all South Indians and who had gathered self-confidence and had become bold on account of the initiative of Ram. When the battle was over Devendra said, "Lord! any service?" Ram replied, "These monkeys have supported me a lot, bring them back to life." Thereafter nectar rained and the dead monkeys and bear returned to life. Only demons died and Ram merged them with himself. Thus in this great battle not even a mouse of South India was killed. All the monkeys and bears returned safe and intact.

Ram eliminated demons not only in the South India but in the north too. He had already finished Khar-Dooshan, Viradh, Trishna and Tadka. When the ocean was not yielding and was not giving the path, Ram took up his bow and aimed to shoot; terrified ocean

appeared and told about the device of building the bridge. Ram said to him, ‘Now what to do of this arrow which is ready to shoot and which is unfailling. It retires only after hitting the target, tell me whom to shoot?’ The ocean said, ‘Lord! The demons who came to be seen by you, were all killed but their tentacles are still spread - *‘Ehi Sar Mam Uttar Tat Vasi. Hatahun Nath Khal Nar Agharaasi.’* (एहि सर मम उत्तर तट वासी। हतहु नाथ खल नर अघरासी॥).’ What is the north direction from the southern sea? ‘All the evil forces which existed in the whole of India, including the areas of Himalayas and even beyond it, kindly be eliminated’, said the ocean. Ram said *‘Evamastu’* (एवमस्तु - be it so) and shot the arrow. Thus he not only finished the demons hidden in India but in Lanka too. Ravan had invited demons for participations in the battle from all the corners of the world. Demons from even Patal-Lok had come to take part in the battle. It is a fact when rays of sun fall on earth at noon, there is mid-night in Patal. The same difference of time even today is between America and India.

Ram, after the victory crowned Vibhishan but never took any thing in return. Lanka had fallen but the Lanka made of gold was intact. Gold ever remains unharmed. People again rebuilt Lanka as it was before the battle - *‘Jo Sampti Shiv Ravanhi, Deenh Diye Das Maath. Soi Sampadaa Vibhishanhi, Sakuchi Dinhi Raghunath.’* (जो सम्पति सिव रावनहिं दीन्ह दिये दस माथा सोइ सम्पदा विभीषनहिं सकुचि दीन्हि रघुनाथ॥) (*Manas, 5/49*). Ram handed over all the wealth to Vibhishan with diffidence. It is not the job of Ram to provide wealth, he actually provides eternal state. The wealth of Lanka was nothing in the eyes of Ram. He did not take anything from there. He returned Ayodhya empty handed. It was the direction of mother Kaikeyi to Ram that he should live like an ascetic during exile. Had Ram accepted some gold, Kaikeyi would certainly have been angry and would have taunted, ‘Were you doing business there?’ He returned empty

handed. He first went to Kaikeyi perhaps to give proof that he had returned in the same condition in which he departed. Ram removed the cowardice, dissensions and discords of South India. After handing over their kingdom to them he rendered the whole earth safe and secure. He ended the demonic culture.

When Ram-Rajya (rule of Ram) started, '*Bayaroo Na Kar Kahu San Koi. Ram Pratap Vishmata Khoi. Nahin Daridra Kou Dukhi Dukhi Na Deena. Nahin Kou Abudh Na Lakshan Heena.*' (बयरु न कर काहू सन कोई। राम प्रताप विषमता खोई।। नहिं दरिद्र कोउ दुखी न दीना। नहिं कोउ अबुध न लच्छन हीना।।) (*Manas, 7/19-20*) - all men were enlightened, nobody was destitute. '*Alpamrityu Nahin Kavniu Peera.*' (अल्पमृत्यु नहिं कवनिउ पीरा।) - Health management was perfect, people were prosperous. '*Ram Bhagati Rat Nar Aru Naari. Sakal Param Gati Ke Adhikari.*' (राम भगति रत नर अरु नारी। सकल परम गति के अधिकारी।।) (*Manas, 7/20/4*) - All the persons had faith in one God and were devoted to Ram including the South Indians. The whole India was Aryabrata. The mal-system which intruded from South India were all extirpated. The Aryabrata had now become clean and safe.

There were no divisions like higher castes and lower castes during the life-time of Ram. Ram protected the depressed people throughout his whole life. Kewat, Monkeys, Kol-Kirat, Shabri and demons were all mean, base and vile. Ram raised them up and made them religious. Even vultures who suffered from depravity - '*Geedh Adham Khag Aamish Bhogi.*' (गीध अधम खग आमिष भोगी।), were granted that state which is rare for even Yogis. He redeemed all who were mean and vile but he did not redeem even a single Brahmin. Only Guru Vashisht requested him to grant him 'Anpayani-Shakti'. How could he say, "Be it so" to one who had taught him. His reticence was his affirmative reply. This is the single instance of redeeming a Brahmin. Who says that Ramayana is meant for higher caste persons?

During the period of exile, South Indian saints extended full co-operation to Ram. Maharshi Agastya presented 'Kodand' (a bow). He was born there. Tamil, the rich language is his excellent gift. Ravan was killed with the arrow given by Agastya himself. Sutikshna Ji also presented a sword to Ram. He too was South Indian. The Tamils should feel proud that they were redeemed by Ram. Ram organized them all in a proper way. All the posts which demons had established in South India, were abolished by the South Indians under the captainship of Ram who paved way for the eternal, everlasting life.

There is no caste in India signifying religion. Actually castes were the credentials of 'Kul' and 'Gotra'. But religion is a technique to attain God. He who worships one existence is Arya, he who is moving ahead in the areas of darkness is Anarya (non-Aryan). He is Asur. Human beings have two kinds of nature - God-like and Asur-like. Spiritual awakening and attainment of eternal state is the result of technique of Aryabrata which has been given in the Ramayana, the Geeta, the Ramcharitmanas but it is primarily given in the Geeta. This is the first philosophy, it is the inheritance of king Manu, it is couched in the Sanskrit language. Now Sanskrit is not people's language. Hindi enjoys the status of national language. For understanding the Geeta of Shri Krishna with the meaning originally intended for, please go through the 'Yatharth Geeta' twice or thrice definitely.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

THE HISTORICAL VALUE OF MAHABHARATA

I have received through you the scholarly letter dated 6/02/2006 written by Shri Madav Ji Gobind Ji Vaid addressed to you recording his disagreement on certain points of the interpretation of the introduction, first three chapters and the thirteenth chapter of the 'Yatharth Geeta'. I wish to be enlightened on them -

1. The Mahabharata in the present form was written in three parts. The history known as 'Jaya' written by Vyas Ji had only 6,000 Shlokas. Later on when Vaishampayan narrated the same account on the occasion of the 'Serpent episode', it was in 24,000 Shlokas. Thereafter Sauti retold it in one Lac Shlokas and they were composed during the period of twelve Years. Out of one lac Shlokas the Geeta is a small chapter of 700 Shlokas - only 0.7th part of the whole Mahabharata. Despite all this two facts are confirmed.
 - a. Arjun came for the battle. He did not want to fight.
 - b. Ultimately he fought and won the battle.
2. If we accept the interpretation of Adgadanand Ji, the whole Mahabharata turns allegorical. But it is believed that it is history. It is not possible to write such a voluminous story just to explain Yog. The names of its characters are historical. If Yogic meaning is drawn from them, they would lose their historical identity. The original intent of the Geeta is not Yogic.

3. 'Kshetra' connotes corporeal body - for telling this Maharaj ji had to seek reference from the 13th chapter. Had the idea of 'Kshetra' and 'Kshetragya' been important and notable, it would have been explained at the very outset.
4. Suppose Arjun is accepted as the symbol of 'Anurag' (attachment) but how Bhishm can be taken as the symbol of Bhram (illusion) or Bheem as Bhav (passion)? Is the term 'Brikodar' suitable for the inner feeling of heart? Explanations of the names of Dron, Ashwasthama, Vikarna, Karn, Nakul, Sahdev, Kashiraj, Shikhandi and their conchshells are not etymologically compatible.
5. in the word 'Hrishikesh', Hrishik means sense organ. So the master of it is Hrishikesh. For this very reason Lord Shri Krishna had been hailed as Hrishikesh. But Maharaj Ji says that 'Hrishikesh' means Hridaya (heart). A person having the least knowledge of Sanskrit language would not accept it.
6. '*Kulakshaye Pranshyanti Kuldharma Sanatanah*' (कुलक्षये प्रणश्यन्ति कुलधर्मा सनातनाः) - Here Sanatan qualifies Kuldharma. It is not the predicate. Kuldharma (family obligations) does not mean Sanatan Dharm.
7. '*Kaumaram Yaunam Jara*' (कौमारं यौवनं जरा) has been used for the condition of the body, not for he who owes it. They are not the states of the living beings having physical bodies.
8. The crux of Shrimadbhagwadgeeta is Karmyog. The Lord has narrated that skill of Karma (action) which frees the doer from the bondage or sins of the Karma (action). All kinds of Karmas (actions) are allowed to be performed faithfully but they should be done without attachment. The subjects of Dhyan, Dharm are no doubt good but the Geeta does not deal with them. Its intent is different.

At first we take up the first objection which questions the very existence of the Mahabharata and the Geeta and forwards the plea that it was written in several installments or editions and it is difficult to sort out the original 'Jay Kavy'. It is really regrettable that the objections born of prejudices caused by the propaganda of foreigners and their Indian supporters have been raised by Vaid Ji who is said to be one of the standard-bearers of Indian culture and Indian nationalism. The very evidences inherent in the Mahabharata successfully clarify that the Mahabharata having one lac Shlokas is the real, authentic Mahabharat. It is the real Bharat which was called 'Jay' also.

In the very index it is mentioned that -

Krishndwaipayan Proktah SupunyaVividha Kathah.

(कृष्णद्वैपायन प्रोक्ताः सुपुण्या विविधाः कथाः॥)

Kathitachapi Vidhivad Ya Vaishmpanen Vai.

Shrutvaham Ta Vichitrartha Mahabharat Sansritah.

(कथिताश्चापि विधिवद् या वैशम्पायनेन वै।

श्रुत्वाहं ता विचित्रार्था महाभारत संश्रिताः॥) (*Mahabharata, 1/11*)

Sauti Ugrashrava Ji reported in the Yagya (sacrifice) which had been going on for twelve years and which was organized by Shaunak Ji, the chancellery in Naimisharanya, that he, after hearing the episodes of the Mahabharata which had unique levels of meanings, narrated by Krishndwaipayan in the 'Sarp-Satra' (snake session) of Janmejaya.

In the coming lines of this very Parv (chapter) it is mentioned that Vyas Ji after the death of Dhritrashtra and others composed the Mahabharata and dedicated it to the mankind at large. In the 'Sarp-Satra' (snake session) he directed his disciple Vaishampayan to narrate the Mahabharata on the request of a number of Brahmins

present there. Thus Vaishampayan narrated to Janmejaya what he had heard from Vyas ji. The same was narrated by Sauti to Shaunak.

Edam Shat Sahatram Tu Shlokanam Punya Karmanam.

(इदं शत सहस्रं तु श्लोकानां पुण्य कर्मणाम्।) (101)

Upakhyanaih Sah Gyeyamadyam Bharatmuttamam.

Chaturvishati Sahastram Chakre Bharatsanhitam.

(उपाख्यानैः सह ज्ञेयमाद्यं भारतमुत्तमम्।

चतुर्विंशति साहस्रं चक्रे भारतसंहिताम्॥) (102)

Upakhyanairvina Tavad Bharatam Prochyate Budhai.

Tatoapyardhshatam Bhuyah Sankshepam Kritvaanrishih.

(उपाख्यानैर्विना तावद भारतं प्रोच्यते बुधैः।

ततोऽप्यर्धशतं भूयः संक्षेपं कृतवानृषिः॥) (103)

Anukramanikadhyayam Vritantam Sarvaparvanam.

Edam Dwaipayana Purvam Putrmadhyapayachukam.

(अनुक्रमणिकाध्यायं वृत्तान्तं सर्वपर्वणाम्।

इदं द्वैपायनः पूर्वं पुत्रमध्यापयच्छुकम्॥) (104)

Tatoanyebhyoanurupebhayah Shisyebhyah Praddaavibhuah.

Shasthinshat Sahastrani Chakaraanyam Cha Sanhitam.

(ततोऽन्येभ्योऽनुरूपेभ्यः शिष्येभ्यः प्रददौविभुः।

षष्टिंशत सहस्राणि चकारान्यां च संहिताम्॥) (105)

Trinshachatasahatram Cha Devloke Pratisthitam.

Pitrye Panchdasham Prokatam Gandharveshu Chaturdashah.

(त्रिंशच्छतसहस्रं च देवलोके प्रतिष्ठितम्।

पित्र्ये पञ्चदशं प्रोक्तं गन्धर्वेषु चतुर्दशः॥) (106)

Ekam Shat Sahatram Tu Manusheshu Pratisthitam.

Naradoasrawayad Devanasito Devalah Pitdhn.

(एकं शत सहस्रं तु मानुषेषु प्रतिष्ठितम्।

नारदोऽश्रावयद् देवानसितो देवलः पितघ्नम्॥) (107)

***Gandhrva Yaksha Rakshansi Shravayamasvai Shukah.
Asminstu Manushe Loke Vaishampayan Uktawan.
Shishyo Vyasasya Dharmatma Sarvavedavidam Varah.
Ek Shatsahastram Tu Mayoktam Vai Nibodhat.'***

(गन्धर्व यक्ष रक्षांसि श्रावयामासवै शुकः।
अस्मिन्स्तु मानुषे लोके वैशम्पायन उक्तवान्॥
शिष्यो व्यासस्य धर्मात्मा सर्ववेदविदां वरः।
एक शतसहस्रं तु मयोक्तं वै निबोधत॥)

Sauti Ugrashrawa, the son of Lomharshan Ji, says that the original Bharat contains one lac Shlokas which describe the tales of persons who performed holy deeds. The Bharat which had 24,000 Shlokas is the same one but it does not contain the subordinate anecdotes. Thereafter he further abridged it including only one hundred and fifty Shlokas and prepared the index of it.

Krishndwaipayana taught the Mahabharata first to his son 'Shook' therefore he passed it on to his other deserving disciples. Thereafter Maharishi Vyas wrote another work entitled 'Bharat Sanhita' which contains sixty lacs Shlokas. Thirty lacs Shlokas out of them are consecrated to world of gods. Narad Ji recited them to gods there. Asit, Deval recited one lac Shlokas to the manes (deceased ancestors). Shukdeo selected fourteen lacs Shlokas from them and recited to Gandharvas and Yakshas. Vaishampayan recited one lac Shlokas in the world of human beings. I narrate those very one lac Shlokas selected by Vaishampayan. You should all retain them.

The aim of telling all this is to say that the history or annals of the descendants of 'Bharat' have been presented by Vyas Ji in his 'Jay-Kavy' which contains fourteen thousand Shlokas. It underlines the blueprint or outlines of Bharat (India). On account of including the description which endows Dharm, Arth, Kaam, Moksha; it came

to be known as Mahabharata which contains one lac Shlokas. Its index containing one hundred fifty Shlokas is like one chapter. Apart from Mahabharata Jay or Bharat (other version of Mahabharata) are untraceable. So it is utterly misleading to say that its size was increased from time to time though interpolations in the Mahabharata can not be denied. By the way you too accept that the Mahabharata contains one lac Shlokas. You, yourself have written that the Geeta containing 700 Shlokas is a small portion of the Mahabharata which has one lac Shlokas. Thus it is safely inferred that you have admitted that the Mahabharata incorporates one lac Shlokas. Your argument that the Geeta occupies only 0.7 percent portion of the Mahabharata does not at all belittle the importance of the Geeta in any way. It is the crux of the Mahabharata. In the words of the author of the Mahabharata himself -

Bharatmrit Sarvasya Gitaya Mathitasya Cha.

Sarmudadhritya Krishnon Arjunasya Mukhehutam.

(भारतमृत सर्वस्य गीताया मथितस्य च।

सारमुदधृत्य कृष्णेन अर्जुनस्य मुखे हुतम्॥)

(Mahabharata, Bheesm Parv, 43/5)

Krishna after churning the Mahabharata and bringing out the nectar - Geeta, the crux of it, poured it into the mouth of Arjun.

The Mahabharata was written after the death of Dhritrashtra during the reign of Yudhisthir whereas the Geeta saw the light of the day the very first day of the great battle. The Geeta precedes the Mahabharata, and it can not be ignored even in the large, bulky and massive Mahabharata.

Now the second objection has been raised that if the interpretations of Swami ji are accepted, the whole Mahabharata would turn into a Metaphor or a figment of imagination. The metaphorical form of characters would render them imaginary figures

and thus we would lose our history. It is really a matter of pride today you occur to remember your history, but you have forgotten it since long. The Mahabharata teaches valour, valiance, not to run away from the battlefield, but alas! the whole of India today is fugitive, is truant. When communal riots flare up, the members of the majority community do not find a hiding place or a lane to hide or run away. Has the Mahabharata taught us to behave in such a way? Is it the impact of the history? The history is witness to the fact that simply ten to fifteen thousand invaders came from Arab and tied with their own ropes three lacs to five lacs Hindus and dragged them to their own places and sold them in the markets of Baghdad and other cities at a throwaway price of Rs. two. Sometimes five Hindus were sold just at the price of one Diner. Millions of Hindus were butchered and towers were erected with their chopped off heads. Had they resisted even without arms, the history would have been different. From where this cowardice came? 'Yatharth Geeta' has been written today but history has been disowned and repudiated long long back by your ancestors.

The religious preachers proclaimed not to go through the Mahabharata because it created dissensions and discord in the family. Occurance of family feuds are natural during the course of studying such a voluminous work - the Mahabharata. Unfortunately the people started blaming it for them. The Mahabharata which is so valuable and which has been hailed as Ved of the Vedas, the Mahabharata which has been called the fifth Ved (Pancham Ved), was banned with ulterior motive. Nobody could float evil practices and pernicious, baneful customs in the popular presence of the Mahabharata. It was all done by the later religious legislators schemingly. Confining education to one class, they propagated Dharm with selfish motive. As a result of this, illiterate devout persons were exploited and terrorized. Such was the consequence of discarding the Mahabharata.

The Mahabharata is the valiant-history of our ancestors. Arjun fought against overseas Niwat Kavachs and came back with flying colors. But your Smritis enjoin that your Sanatan Dharm would be lost if you ever crossed the sea. Sita crossed the sea but she is worshipped, she is placed beside Shri Ram - '*Sitasamaropit Vambhagam.*' (सीतासमापरोपित वामभागम्). Not only this Hanuman and his whole army crossed the sea and came back. What's about them? We fail to understand its relationship with Dharm (religion). How religion can be demolished or subverted by going across the sea? How that which is eternal be destroyed? Destruction of the indestructible! Is this superstition the gift of the history?

It is the bristling message of the Geeta during the battle that the physical body is like raiment which is subject to change but it does not decay - '*Hato Va Prapyasi Swargam Jitwa Va Bhocchayase Mahim.*' (हतो वा प्राप्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्) - After the valiant-death of Abhimanyu the mournful Pandavas army started retreating then Dharmraj Yudhisthir posted himself in front of the army. Addressing them he said, "O, valiant heroes! Don't mourn the loss of Abhimanyu! He, after killing more than ten thousand crowned princes has earned great virtues, he has gone to the Eternal World." Modern religious legislators say, "Don't kill even ants, give in donation ten cows if you happen to kill a Shudra (person of lower caste). If you use the broomstick, you commit sin; if even in the forest you perchance kill any creature; you must report it and pay the death-tax; if you fail to report you would go to Raurav Narak (hell where severe punishment is said to be awarded)." Thus Indians have always been apprehensive of going to hell if they killed a creature, without rhyme or reason. The Mahabharata did exist in such situations for help but it was prohibited. Then the sages came forward for rescue. They separated Geeta from the Mahabharata and recognized it as an independent book. The Lord declared it to

be the most privy of all the privy or occult scriptures - '*Iti Guhyatamam Shastram*' (इति गुह्यतमं शास्त्रं) (*Geeta, 15/20*). He who drinks this ambrosial juice (nectar) systematically is the finest and excellent Yogi among all the Yogies. He is very dear to Me - '*Ye Tu Dharmyarmritamidam Yathoktam Paryupasate.*' (ये तु धर्म्यर्मृतमिदं यथोक्तं पर्युपासते) (*Geeta, 12/20*). The shrewd religious legislators banned even this book. They preached not to keep Geeta in homes because it might turn the children into ascetics and leave you childless. Hundreds of Smritis substituted such glorious books, the evils of cowardice fugitiveness or desertion are the boons of the new religious legislators, not of the 'Yatharth Geeta'. You will not lose history by reading the interpretations of 'Yatharth Geeta'. Actually it has long been lost. Had there been spirit of history alive, people would not have turned the tails and run away from the battle field. Why India became slave? It is a matter of happiness that you are reminded of history.

Undoubtedly Mahabharata is history which records the description of the Indians from the beginning of the creation up to the age of Dwapar. It contains the food habits, ways of living, friendships and enmities, war-techniques, inventions of weapons, politics, public politics, art of creating differences among enemies, etiquette of children towards parents, behaviour with wife, with brothers and with friends. It contains all the valuable informations. Remembering God before starting and finishing any work is Indian culture. Without remembering God all the actions are simply performing a deed. Mahabharata is a scripture but Yog precedes it. It is the original history.

The first Manu has fathered the whole world. That is why we are called men or Manushya. Manu Maharaj received from his father Surya (sun) the Geeta as legacy. Lord Shri Krishna said - 'Arjun! I revealed this eternal Yog in the beginning of the era to Surya (sun).

Surya revealed it to his son, the first Manu.’’ Since Manu got it as inheritance so Yog is your first or primal history. The Geeta is the systematic presentation of it. It was revealed by Manu to his son Ikshwaku. Those days written chronicles could not be imagined. So people used to retain whatever they heard in their memory. Memory is remembrance (Smriti). Thus Maharaja Manu started the tradition of remembrance or retention in memory. The Rajrishis gradually learnt it from him. This knowledge was lost after the Rajrishis. But Lord Krishna reviving it, revealed it to Arjun because he was his dear friend and devotee. Thus the Geeta is the real Manu-Smriti.

The Yogeshwar communicated this knowledge at the juncture when the armies of both the parties stood facing each other and were ready to fire - *‘Pravittee Shastrasampate’* (प्रवृत्ते शस्त्रसम्पाते). The armies stood stunned but did not hear any word. Only Arjun heard it. The Lord declared, ‘‘It should be communicated only to the deserving ones.’’

Now the question is why this scripture was declared at the critical hour of the battle. The Lord knew it very well that even the victorious party would not get anything despite killing millions of men and shedding rivers of blood, it would not be able to enjoy eternal peace, eternal prosperity and eternal life. The Geeta was revealed right at the moment when the war was about to break so that the warring parties could realize its realities. Only after tripping and stumbling men pull themselves together and get disenchanted with the worldly affairs. Only after discovering defaults in the conduct of his queen king Bhatrihari could quit his home.

No doubt Yudhisthir won the battle of Mahabharata but he looked lost and found himself in dumps. Day and night he found himself worried sometimes for Karn, sometimes for brothers. What did he get after the victory? Shockingly the news of feuds among Yaduvanshis and the final departure of Lord Krishna from this earth

reached. He was so deeply hurt that the uselessness of victory and defeat and transience of the crown and the kingdom flashed into his mind. He at one stroke stood up and abandoned the throne to move on the path shown by the Geeta.

So Yog is our original history. Spirituality is the hallmark of Indians. Description beginning from the time of creation to the period of Dwapar is the content of Mahabharata. The battle which was fought after the gospels of the Geeta has been narrated in the Mahabharata. The great war of Kshatriya did take place, but the Geeta is our Yogic History. Our history starts from this point. Mahabharata contains everything, for instance mode of living, food habits, war-technique, our valour etc. What was the Yogic excellence and eminence of the Indians is recorded in the Geeta which has been placed in the middle portion of the Mahabharata to denote that even the victory of the world would ultimately lead to defeat. The victory which the Geeta speaks of grants everlasting peace and here lies the accomplishment of Yog-philosophy. It has only 700 Shlokas. This number never changed. It is the same from beginning to date. The Mahabharata with one lac Shlokas is also quite intact.

By delineating the characters metaphorically neither they nor the incidents become imaginary. Every Mahapurush (saint) has his own style. By taking the concrete examples of actually happened incidents and characters abstract feelings and ideas of the mind occult experiences are characterized and conveyed. This alone has been the style of explaining the yogic practice which happen in the inner world. The Ramcharitmanas refers -

Ram Naam Narkesari, Kanakakasipu Kalikaal.

Jaapak Jan Prahlad Jimi, Palih Dali Sursaal.

(राम नाम नरकेसरी, कनककसिपु कलिकाल।

जापक जन प्रहलाद जिमि, पालिहि दलि सुरसााल॥) (*Manas, 1/27*)

The Name of Ram stands for god Nrishingh and the era of Kali (Kalikaal) for Hirnayakashyap. Hirnayakashyap belongs to Satyug. Then there was no Kalikaal (era of Kali). According to Sanskrit dictionary Hirnayakashyap in no way means KaliKaal. Objections can be raised why Hirnakashyap has been compared with Kalikaal? People forget that it is metaphorical. Here there is no literal meaning. Suggestion has been used. The same is the case in the following example -

Ramkatha Mandakini, Chitrakoot Chit Charu.

Tulsi Subhag Saneh Ban, Siya Raghubir Bihar.

(रामकथा मंदाकिनी, चित्रकूट चित चारु।

तुलसी सुभग सनेह बन, सिय रघुबीर बिहारु॥) (*Manas, 1/31*)

‘Kootasth’ or the position of the mind at the hill-top of the forehead is like Chitrakoot, the tale of Ram flows like the river Mandakini. Does it mean that the river Mandakini is lost? Chitrakoot no more exists? History is mislaid? Similarly in Vinay-Patrika Tulsidas Ji says that the physical body is like the well-managed cosmos and attachment stands for Lanka - ‘*Vapush Brahmmand Supravitti Lanka*’ (वपुष ब्रह्माण्ड सुप्रवृत्ति लंका) (*Vinay Patrika, 58*). Does it mean that the historicity of Lanka is lost? Such has been the way of the Mahabharata to explain the subtle things. Lord Shri Krishna has also said - ‘*Teshamaham Samuddharta Mrityu Sansar Sagarat*’ (तेषामहं समुद्धर्ता मृत्युसंसारसागरात्) - that the world is the sea. Does it mean that the world has turned into sea? No, this is the style of communicating an idea. With the help of these symbols the secret of the tussle between the field and the knower of the field has been unlocked. There is no scope for the loss of history or the incidents and their turning into figments of imagination. It is also quite illogical to trace out their dictionary meaning.

Now we come to the third objection. The second and fourth objections have already been removed. The third objection is why

Swami Ji has jumped from the first chapter to the thirteenth chapter to explain the field (Kshetra)? This is the style of the Yogeshwar not to define the word at the outset. First he mentions the word, then he explains its characteristics, thereafter in the end he presents its interpretation and definition. For example in the fourth chapter he used the word ‘Tattwadarshi’ but he did not explain that what Tattwadarshan (philosophy of the quintessence) was. He elaborated it in the eighteenth chapter. The same is the case with Kshetra. It was referred in the first chapter and explained it in the thirteenth one.

Let us take another example. In the chapter 2/31 He refers about Karma. He says- ‘Now you listen about the intellect associated with Karmyog, after acquiring which you would snap the bondage of Karmas (actions).’ Here the Lord has not explained what Karma is. First he speaks about the characteristics of Karmyog that its beginning never perishes, that it does not suffer the ills of limited success, even the least efforts for attaining Karmyog kicks off the fears of the cycles of birth and death - *‘Swalpmapasya Dharmasya Trayate Mahato Bhayat’* (स्वल्पमपस्य धर्मस्य त्रायते महतो भयात्). There is single decisive action required for it, single intellect is necessary. Then what’s about they who perform multiple actions? Is their worship invalid? The Lord says- the intellect of irrational persons is multi branched so they perform multiple actions. They believe that Swarg (heaven) alone is supreme - *‘Swargparah’* (स्वर्गपरा). They remain entangled in discussions and discords of the Ved - *‘Vedyaadarataah’* (वेदवादरताः). So they are subject to multiple cycle of birth and death. They not only perform myriads of actions but they express and narrate them too in polished language. The mind of all those who fall prey to their polished language also gets polluted. They do not achieve anything. But the action which I am going to tell you would liberate you from the bondage of the world finally.

Thus we find that Yogeshwar Krishna mentions the name of Karma in the second chapter and throws light on its peculiarities. He lays emphasis on the precautions to be taken while performing Karma (action). For example He says that performance of action alone is within your power but not its result. Action should not be performed with desire for any fruit. He further underlines that the action should not be done carelessly, it should be done with full devotion. He has laid emphasis on the precautions but has not said what Karma was.

In chapter 3/9 He says - '**Yagyarthatkarmanoanyatra Lokoayam Karmbandanh.**' (यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः) - Arjun! Karma is the valid performance of 'Yagya'. There is a prescribed method of Karma - '**Niyatam Kuru Kram Twam**' (नियतं कुरु कर्म त्वं) (3/8). In Chapter 4 He says - '**Evam Bahavidha Yagya Vitataa Brahmano Mukhe. Karmajanviddhi Tam Sarvani Evam Gyatva Vimokshyase.**' (एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे। कर्मजान्विद्धि तां सर्वाणि एवं ज्ञात्वा विमोक्ष्यसे॥) (4/32). Inhalation and exhalation of breath is Yagya. Yagya is the restraint of the outward flow of the senses. Pouring the respiration of breath into the fire of Yog and knowledge is Yagya. The food of nectar or the attainment of the state of Brahm is the fruit of the Yagya. All the methods which lead to the performance of such a Yagya are known as Karma. Now at this point the word 'Karma' has been clarified. Karma has been discussed hereafter also. In 7th chapter it is mentioned that those who perform this virtuous Karma (act) know God completely, know the ins and outs of spirituality. They know the Adhidevas completely, they know the Karm completely and they know Me with all the forms of Yagyas.

Similarly in the second chapter He has mentioned the word 'Kshatriya' and has said that nothing is superior to battle for a Kshatriya (2/31). In Chapter (4/31) the Lord said - '**Chaturvanyam Maya Sristam Gunkarmavibhagashah.**' (चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः)

- I have Myself created the four varnas. What has been divided into four parts? He says that the Karmas have been divided into four parts according to their traits. The thing which was divided was Karma. If Karma is comprehended well, the underlying aim of division would also be clear. The Lord has, in the 18th chapter, fully explained Varna or what He meant by it. The Lord has elaborated it by degrees.

The Yogeshwar for the first time refers the name of Yagya in chapter (3/9) - '**Yagyartharkarmanoanyatra Lokoayam karmbandhanah.**' (यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः). But he has not explained what the Yagya is? At first He has described from where it came. The creator after raising the human beings along with the Yagya, said that it would promote the gods and the gods would promote you. Thus by mutual progress, you attain the summom-bonum. It is this which bestows all, and it is the only way out - '**Tairdttan**' (तैर्दत्तान्). He who says that he attained without performing it, is certainly a liar. Up till now He has not explained what the Yagya was. It is in 4th Chapter where He has elaborately explained Yagya. Here He speaks by degrees about Yagyas of Brahmrapanam, Brahmagni, Samyamagni, Shabdagni, Yogagni, Pranayam which self-realized saints perform. In chapter 17th He clarified that such a Yagya is fixed by the scriptural system, it restrains the mind. It has to be performed whole heartedly. Here we come to know that Yagya is a method which restrains the mind, it is a method which leads to the ultimate stage of ennoblement. Similarly in cahpter 1st He introduces the Geeta with the statement - '**Dharmkshetre Kurukshetre**' (धर्मक्षेत्रे कुरुक्षेत्रे) which connotes that 'Dharm' is a field and 'Kuru' too is a field. Afterwards in chapter 13th He explains in detail what the Kshetra (field) meant. In the critique of the Geeta under the opening Shlok an outline of the subject-matter has been hinted. Please do not take it otherwise.

The fourth point of disagreement is the word ‘Hrishikesh’ which implies senses, why Swami Ji has interpreted it as Hridaya (heart)? ‘Hrishikesh’ implies one who keeps in control the senses. God is Hrishikesh. Actually there is no ground for disagreement here at all. Your view point is safely placed in the interpretation of this word in the ‘Yatharth Geeta’ (*see page 10, Yatharth Geeta - Ed. 2009*). It seems it has been overlooked. Lord Krishna is Sadguru (a great preacher). It is mentioned on page ten the interpretation of the fifteenth Shlok of the first chapter as follows- “Sadguru, who inspires the heart of the devotee to withdraw the senses compelling them to stand like a servant.” Putting the senses under self-control or withdrawing them and compelling them to stand like a servant, is the same thing. The word Indriya (senses) has been used there.

Now we take up the point why Hridaya (heart) has been used in place of Indriya (senses). Actually the senses are mere vehicles simply a medium. Eyes do see an object but it is the mind which deciphers it. Eyes do not see, mind sees behind the eyes. It is not the ear which hears but it is the mind which governs the senses in the heart. Please do not take heart to be a special part of the body which throbs. In the Geeta six senses including mind are mentioned - ‘**Manh Shasthani-indriyani Prakritisthani Karshiti.**’ (मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति) (15/7). It is this sixth sense which has been called conscience (अन्तःकरण) or mind or heart. In the interpretations of this very fifteenth Shlok it is given - “If you are attached with a child, the central point of attachment is your heart which materializes as the child.” The word Hridaya (heart) has been used in the Geeta in this very sense - ‘**Sarvasya Chaham Hridi Sannivisto**’ (सर्वस्य चाहं हृदि सन्निविष्टो) (15/15). Thus we see that the senses are six in number inclusive of heart. Heart is the director of other five senses. Since God is the master of all of them so He has been called ‘Hrishikesh’. If Vaid Ji would approach the issue in this light things would be clarified and his confusion would be resolved.

In the sixth point of his objection he says that the word 'Sanatan' in '**Kuldharma Sanatanah**' (कुलधर्मा सनातनाः) qualifies Kuldharma, it is not the predicate. Gentleman! How long would you hide your face from the Truth under the shield of noun, pronoun, verb, adjectives? The Lord declared Kul-Dharm, Jati-Dharm for which Arjun worried, as sheer ignorance. Arjun enquired, "Then what is Sanatan (eternal)?" The Lord explained that the soul is impregnable, it can not be burnt, it can not be dried, it can not be cut, it is all pervading, never changing, everlasting entity. He said that words like Sanatan (eternal) or Shaswat (everlasting) are used only for the soul or God or Brahm. It is not at all proper for Jati (race) or Kul (family). It matters little whether it is adjective or verb or predicate.

In chapter 2/18 Yogeshwar Shri Krishna said that the physical body is subject to decay, to change. After the change of the body one meets another parents, another kind of positions and honor. So how Kul-Dharm and Jati-Dharm can become Sanatan (eternal)?

Now the question arises what is the nature of physical body? In the 8th chapter the Lord says-

Mamupetya Punarjanm Dukhalayamashaswatam.

Napnuvanti Mahatmanh Sansinddhim Paramam Gatah.

(मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः॥) (*Geeta, 8/15*)

They do not undergo the suffering of rebirth after attaining Me, the rebirths are transient. What comes under this Transience? The Lord clarifies thus -

Aabrahmabhuvanallokah Punaraavartinoarjunah.

Mamupetya Tu Kaunteya Punarjanm Na Vidyate.

(आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते॥) (*Geeta, 8/16*)

“Arjun! Even the creator of this creation and the whole cosmos created by him is subject to change. If it is so then how the mandate given for Jati (race) and Kul (family) be eternal?” For this very reason the Lord admonishing him said, “From where you got this ignorance?” Arjun took ‘Jati’ and ‘Kul’ to be the real Dharm (religion). It is the result of such malpractices that the worship of goddesses and gods, worship of even ghosts and evil spirits, styles of wearing any dress, ways of food habits etc. have become Dharm. The ills of untouchability are the bye-products of such wrong notions. It is the result of expelling the Mahabharata from day to day life and prohibiting the Geeta that so much confusion prevails today. By drinking two draughts of water and taking two morsels of bread people started losing their Dharm. All the knowledge of the Sanskrit scholars regarding Dharm collapsed. Now untouchability has become a crime, everybody touches everybody and education has become universal. People are leading a rational life. The implementation of the new constitution has made the operations of Smritis ineffective. So what do you have as Dharm? What you are trying to attain? If you want to maintain the traditions of the race and families, you may do so. They are the records of our glorious past, our brilliant history but by calling them to be Shaswat-Dharm (eternal religion) or Sanatan-Dharm (everlasting Dharm) do not create confusions and misunderstanding.

The scholars should seriously ponder over the poor plight of the language of Sanskrit which is primordial speech, the language which enjoyed the honor of being the language of gods, the language which was first used by God, the language which is important for the computer world today, is called now a dead language. Students of these subjects in universities are picked up for higher positions during campus selection process but never, no one reached the Sanskrit department for such campus selections. The Sanskrit teachers

outnumber the students of Sanskrit. Nobody wants to read this language despite facilities of freeship, scholarships, free fooding and lodgings. Once I asked a Sanskrit-teacher why there are few students in your school? Is it not permissible for all?

He replied, “Maharaj! Now all the castes are reading. But Shudras (students of lower caste) can not read the Vedas.” He imposed at least one restriction. On account of such restriction the Brahmins have earned a lot of disrepute. There is India-wide strong reaction against them. So, it is submitted very humbly to read ‘Yatharth Geeta’, the critique of Shrimadbhagwadgeeta at least thrice for the good of India, for preserving the organization, and for the welfare of the self during old age. Not only India but the whole world would be obliged to you.

In the seventh point of his objection, he says that ‘*Kaumaram Yauvanam Jara*’ (कौमारं यौवनं जरा) (*Geeta, 2/13*) is the states or stages of the physical body so how in the ‘Yatharth Geeta’ they have been associated with the individual self? Is it the stage of the body or of that who wears this body? Without falling into any philosophical dispute, I would simply quote the view of Lord Shri Krishna, placed in the 15th chapter. He says- The individual self in the physical body is My own eternal part. With the help of eyes, ears, nose, skin, tongue and mind it enjoys the objects. Fools can not understand its nature which is associated with three attributes. They can not understand how it relinquishes the body. How it enjoys the objects while remaining in the body and how it operates. Only those who possess the eyes of knowledge can understand it. Who says that the individual soul does not remain in the body or the living soul falls as well as gets uplifted or elevated? This is true that after attaining God, it becomes non-involved and is combined with divine attributes.

In the last portion of the letter he writes that Geeta stands for Karmyog. The Lord has explained to Arjun that skill which protects

the performer of the action from the bondage or the sins of Karma. Every Karma can be done without being involved in it. Dhyana, Dharana, Samadhi are no doubt good things but the Geeta does not mean them.

If all kinds of Karmas are allowed, then do as you like. Why then do you harbor love and hate against a person who embraces Christianity or Islam? Allow him to do as he likes. They can do all but the condition precedent is non-involvement and sense of surrender. This is not Karma at all. What is use of then referring to the Mahabharata or Geeta? Recently I happened to see a book entitled 'Hindutwa' published from 'Sevika Prakashan-Mathura'. It is mentioned in it that nobody has founded Hindu religion, nor there is any state of its beginning, nor there is any single book of Hindu. Hinduism permits individual worship. Dharm connotes duty. It is associated with liberal values of life like tolerance, generosity, unity in diversity etc. Since we see God in everything so we respect all. It may be an animal or bird, hill or river, stone or a broom stick. Hindutwa is a way of life. '*Vasudhaiva Kutumbakam*' (वसुधैव कुटुम्बकम्) and '*Krinvantu Vishwamaryam*' (कृण्वन्तु विश्वमार्यम्) has been our resolve. It is the nature of Hindu community. Persons of other religions are sure to embrace someday the 'Sanatan Dharm'. Hindutwa is related with nationalism. Hinduism implies humanitarianism. It embraces everything... etc. It means neither we have any religious book nor any mode of worship.

If you don't know about the existence any book of Hindus or any Hindu mode of worship, it does not mean that they do not exist. It is not proper to say it about Hinduism which has been the teacher of the world. The aforesaid book propounds that Hindus are tolerant and liberal. Hindus embrace everyone who comes here, every mode of living, every kind of teaching because we are great irrespective of the fact that millions of people here were cut to pieces by the

invaders. A weak man's wife is the sister-in-law of all. The invaded invested your land, occupied it, captivated you, your mindset, enslaved millions of people. Still we say that we are liberal and tolerant giving space to anyone and everyone in our system.

The truth is that Hindus are a misguided community. It is like birds living separately in their nest confined to their herds. Generally speaking they are all Hindus but the moment elections are declared, they become Yadvas, Brahmins, Harijans etc. Then they forget that they are Hindus. Some of them classify themselves as secularists and some as communalist. This is so on account of petty allurements. It is highly objectionable to misguide the simple-hearted people by saying that we do not have any scripture, that we do not have any system, that we can do anything and everything. Under such chaotic conditions if we start going to mosques, what is our fault? We should read the command of Lord Krishna in the Geeta to go to the shelter of any Mahapurush, serve him, seek solutions from him with open heart - '*Tadviddhi Pranipaten Pariprasnen Sevaya*' (तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया). Further you are requested to thoroughly read the 'Yatharth Geeta' along with 'Shanka-Samadhan', 'Jeevandarsh Evam Aatamnubhuti', 'Untouched Questions' and the like. What is the use of shooting the arrows of questions from a distant place. Interface discussions are more fruitful. It would be better if you visit the Ashram. You are most welcome.

Inviting you again-

थमते थमते थमगे आँसू, रोना है कोई हँसी नहीं॥

*(It takes time to control the flow of tears,
after all it is weeping not the laughter.)*

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

THE NEED OF UNIVERSALLY ACCEPTABLE CRITIQUE OF SHRIMADBHAGWADGEETA

(This message was given by Maharajshri on 11th December 2005 in the assembly of Saints on the occasion of Geeta-Jayanti)

More than five thousand years ago the Geeta was brought to Light by Mahayogeshwar Lord Shri Krishna. The Lord said - ***'Iti Guhyatamam Shastram'*** (इति गुह्यतमं शास्त्रम्) (*Geeta, 15/20*) - This most occult knowledge was delivered by Me, after knowing it, you would get worldly opulence and ultimate accomplishment. This is the only conclusive scripture because it has been directly spoken by Me.

Urging people to follow the teachings of the Geeta He said that there was no other alternative except this - ***'Yah Shastravidhi Mutsrijaya'*** (ये शास्त्रविधिमुत्सृज्य) (*Geeta, 16/23*). All those persons who worship in other ways, rejecting the technique prescribed by the Geeta, have no happiness, no attainments and no absolute state. In other words there is no other method of worship except this. ***'Tasmachhastram Pramanam Te.'*** (तस्माच्छास्त्रं प्रमाणं ते) (*Geeta, 16/24*) - Thus only this scripture can be taken as standard to decide what is to be done and what is not to be done. Translate it into action and you shall attain Me. You shall attain the state of Immortality, eternal peace and prosperity.

It boils down to this conclusion that the Geeta the only religious scripture was brought to light in the age of Dwapar for the welfare of the whole humanity. In fact, this scripture is older than even Dwapar and stands as the first Dharm-Shastra (religious scripture). Lord Shri Krishna clearly explaining its antiquity says, "Arjun, I revealed this eternal Yog in the beginning of the era to Surya (sun), Surya passed on the knowledge to his son - Manu, Manu exposed it

to Ikshwaku. From Ikshwaku it filtered down to Rajrishis. Since then it disappeared. But Yog is eternal, it never decays. It only slipped out from the memory of men. I am going to reveal the same Yog to you. In the beginning it was exposed by God, today I am going to explain it to you.” This is the voice of the Supreme Being. Thus it is older than the advent of Man on earth. Manu got it as a pious legacy. As all men are the off springs of Manu, so they are known as ‘Manushya’ (man). So the Geeta from the beginning of the creation is the most ancient religious scripture of all men. It is the first scripture.

The knowledge of Geeta was received by Manu as inheritance. He had stored it in his memory. For keeping it safe he started the tradition of Smriti. So the Geeta is pure, unadulterated Manu-Smriti. Later on it was forgotten. But Lord Krishna brought it to light again. After some inquisitive questions Arjun said, “Lord! ‘*Nasto Moha Smritirlabdha*’ (नष्टो मोहः स्मृतिर्लब्धा) - My attachments are removed, my memory is restored.” Arjun achieved what was revealed in the beginning the creation. He said, “I shall obey you.” After this he picked up the bow, the battle began and he won it. A truly religious state was established. Yudhisthir was installed as a religious hearted king and the Geeta became the most popular religious scripture.

One or two thousand years after shri Krishna again some defilements and deformations took place. Gradually strict restrictions were imposed on the Geeta for perpetuating selfish systems and administration because in the presence of the Geeta dead customs and rites could not raise their heads. Propaganda was made for rejecting the Mahabharata as it could spur devastating wars. When thinkers of the age separated the Geeta from the Mahabharata, the managers of social system of the time propagated among people not to keep the Geeta in their houses because it could inspire their sons to become saints and hermits leaving the parents in the lurch. By keeping the whole Indian society as illiterates, they deprived it from the Geeta and genuine history. They popularized the way of life, the

style of living to be religion and behaving accordingly. By and by the Geeta again disappeared. Today the same Geeta which was spoken by God Himself has been again revealed by the elder Rishis and Maharishis. These Yogeshwars have restored it and have placed it at an honorable place. It is a matter of pride that the Geeta is proclaimed today as the real Dharm-Shastra (religious scripture).

So far as the honorable place of the Geeta is concerned, we find that even the British during their rule in India recognized its value as Dharm-Shastra. On hearing again and again the speeches of great saints like Swami Vivekanand Ji, Swami Yoganand Ji, Swami Ramteerth Ji and the like, they concluded that it was the real Dharm-Shastra of Hindus. So they used to order the army men, police men and the judiciary to proclaim their fidelity by putting hands on the Geeta. The senior leaders of the freedom movement like Malviya Ji, Lokamanya Tilak Ji, Gandhi Ji as well as best independence leaders like Pandit Nehru, Patel Ji, Rajendra Prasad Ji, Dr. Radhakrishnan and others have recommended the Geeta as religious scripture. They continued the British system of taking oath. It is a matter of regret that in spite of such a prominent position of the Geeta, the downfall of Hindus could not be checked. Even after the independence, crores of Hindus have embraced Christianity or Islam. This problem can not be properly handled merely by placing the Geeta on hands for oath. Mere recommendation and praise of the Geeta would never resolve this issue.

Actually efforts should be made to introduce it among the aboriginals, tribals and persons of depressed class in such a convincing way so that they might regain self-confidence, so that they might take it to their heart and become its true devotees. It should be presented in such a manner that none could create frictions in the name of higher caste-lower caste so that none could misguide them. It should lead them to the path of self-realization so that they could enjoy equal status as sons of immortality and start loving each other

and taking food together. Real unity is the crying need of the hour. It should instil a sense of belonging in all the persons of Indian origin wheresoever they might be. The whole world needs to be linked together; it needs to be properly initiated on the line of the Geeta. It is possible only if a comprehensible and convincing interpretation of the Geeta is made available to all.

There are many well recognized critiques of the Geeta, all of them are honorable. All of them eliminate the distance from God in one way or other. But a critique which is universally acceptable to all, a critique which creates in everyone the sense of oneness, which inspires him to sit in one row, which frees him from casteism and untouchability, which touches the heart of everyone, which is not hyperbolic and which conveys clearly what Lord Krishna originally meant when He delivered it, is extremely required. Such a critique should be popularized from cottages to Palaces. What is needed is the unclouded vision. If a saint speaks he should speak out the unqualified decisions or absolute verdict on spiritual matters. This would restore the honorable place of Dharm-Shastra to the Geeta.

It is a matter of great pleasure that an easy, comprehensible critique of the Geeta is today available in the form of 'Yatharth Geeta'. After reading it thrice you are requested to give your comments and valuable suggestions indicating how far it is useful in uniting the whole mankind.

Saints and sages have been doing this arduous task since times immemorial. They are actually Prayag embodied, a moving pilgrimage. They are easily accessible in the country as well as abroad, in the forests as well as cities and villages - '*Sabahi Sulabh Sab Din Sab Desa.*' (सबहिं सुलभ सब दिन सब देसा). It is they who have been the fountain of Dharm. Such saintly personages even today bear the burden of their responsibilities. The society hopefully looks to them for guidance. I devoutly dedicate the Geeta to the saints.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

IS HINDU RELIGION WAY OF LIFE?

(A devotee through a letter expressed his inquisitiveness to know whether Hindustan was a way of life. Maharajshri in his evening discourse on 25 December 2005 at Shakteshgarh explained this issue.)

The Supreme court of India in a judgment delivered on 11th November 1995 proclaimed that Hinduism was a way of Life of Indians. At times some political leaders too have been found to be expressing similar ideas.

Recently this very year (2005) some persons went to attend a book fair at Germany. They found places for worship allotted to Christians, Muslims, Jews, Parsis and others at the airport. They were amazed to find no such places for Hindus.

It is really regrettable that your Acharyas didn't allow your religion to move abroad. Could it be expected of those who had banned the foreign visits and allow our religion to move out? Vivekanand Ji says whatever goes by the name of Hinduism is a way of life, a system of living. What wrong has he said? Whatever exists here in the name of religion, it is sheer way of life. A society divided in your Varnas, a society where fixed and selected persons alone are allowed to enter temples, a society in which it is laid down who would eat quality edibles and wear good clothes and who would not; is nothing but a shining example of way of life.

The system of living changes with the change of time, places and situations, whereas Dharm (religion) is unchangeable. On the

one hand there is a mundane system of worldly life. On the other hand this is a system which leads to the attainment of God and ultimate salvation. How can both systems be compared? Why are you trying to give a way of life the status of Dharm? If it is a way of life, why should it compete with Dharm?

The Acharyas of the past did not permit true religion to filter down the minds of common men, what to say of foreign trips. Smritis were created after the names of sages for stabilizing the social system and cunningly enough they were presented before the devout persons as their Dharm or religion. Hence people took the social system alone to be true religion. After banning universal education the legislators of the society concealed even the Smriti from common touch. It is written in the Smriti that only they could read the Smriti who knew the Mantra starting from the time of impregnation to the time when one goes to the pyre. Even Brahmins did not know such Mantras.

These Smritis lay down that Dharm is leading a life based on casteism that the violation of it is irreligious. A Shudra (person of lower caste) should not enter any temple, should not wear upper garments even on the occasions of marriage ceremonies, should not drink milk of cow. Violation of such injunctions would lead only to hell. Brahmins enjoyed monopoly on education, monopoly on ministerial jobs, justice could be dispensed only with the advice of Brahmins. Small causes would be disposed of by Brahmins alone, if others venture to do it, they would go to hell. Counselling with Brahmins was compulsory for the king while disposing off serious causes. Brahmins alone could be head of religious institutions. Now nobody follows such laws of the former states, rather a number of persons hence came out with accusing fingers. So why should we not rectify the mistake of taking a way of life to be our Dharm (religion)?

Now we should pick up the undefiled form of religion and take it not only to the common people but outside the country also. Before undertaking this venture we have to free Dharm (religion) from the clutches of religious preachers who call rituals and customs as religions and thrust them upon human beings. Despite the miserable fall of Hindus, these religious preachers claim monopoly over them.

Dharm (religion) was safe in the contemplations of sages living in the tranquil environment of forests. It was safe in the past and is safe today also. One should learn the correct form of religion from them and should pass it on to others. You would not face any hurdle even in Islamic and Christian countries in doing so. What is to be done at first is the communication of real Dharm.

Dharm (religion) is not to be crafted out, it is celestial. It is divinely handed over. Shrimadbhagwadgeeta is the real Dharm-Shastra because it is the voice of God Himself. It is your duty to introduce it to the multitudes.

Several commentaries of the Geeta were written from time to time by different persons. All of them have tried to present the truth from various points of view. All of them have their utility and charm. But despite all these commentaries, conversions are going on. A commentary which convinces people from cottages to the palaces is the crying need of the hour so that the rich and the poor start taking their meals together, so that they might recognize each other as issues of one mother. The 'Yatharth Geeta' is a commentary available to you which carries the same meaning which Lord Krishna intended to convey, a meaning which is simple, genuine and direct, not imposed, not self-created. If you read it only thrice, the real form of religion gradually gets revealed to you.

True religion paves way for your total surrender to one God, surrender of your mind, words and actions. As the surrender grows

firmer and firmer God starts giving guidance from your conscience and leads you to your Sadguru (the preceptor). After the introduction with the Sadguru, the path becomes smooth, the inner conscience responds to inspirations. Otherwise all the informations of the world might give you tricks of language and intellectual skill but no capability to comprehend the nuances of true religion. Such persons can not reach to right spiritual judgments. In the absence of sages faith in God diminishes. It is on account of intellectual approaches that the systems and customs usurp the place of religion. In the absence of Sadguru the society turns to Atheism. Man is simply an embodiment of faith. Intellectuals by tricks of thoughts seek God. The social legislators offer something just the contrary to hold. Even during the period of Lord Shri Krishna India was entangled in a number of evil customs, God removed them all.

India is today similarly bogged down in the mud of confusion and despair having no Shastra (scripture). Since it has missed the scripture whatever was offered became religion. In the whirlwind of crores of Mantras and crores of gods and goddesses, India, the son of sages is meandering aimlessly hither and thither.

The Geeta is your supreme scripture, it is the first scripture of the world. Even before the advent of human beings it was transmitted by God Himself. Maharaja Manu got it as legacy or inheritance. He retained it in his memory so it is only the Geeta which is real Manu-Smriti.

It is only in the presence of the Geeta that the discriminations in the name of caste and class can not exist. There can not be any kind of confusion. It is so because the Geeta says that men are the sons of immortality pure and undefiled like Him.

According to the Geeta only the soul is eternal. It is the ultimate truth and it is immanent in every particle of this world. It watches every thing from everywhere. Even before the emergence of our

thoughts, it gets the foreknowledge of it. Acknowledging shelter of such an Omniscient Being is Dharm (religion). All those who have faith in Him, are theists. They worship His 'Astitwa' (existence) so they are Aryans.

Total surrender to God, moving according to His directions, performing all the actions with the awareness of resignation is Aryabrat (hallmark of an Aryan), it is Aryan culture.

Seeing the presence of God everywhere, feeling His touch and getting introduced with all His majesty and magnificence is the Aryan-technique. The Geeta contains the same Aryan technique.

Chanting 'OM' is the first step. It is gross ignorance and folly to take a way of life as religion. It should be promptly corrected. Arya is our ancient name. Seeing the presence of one God everywhere, is the Aryan technique. Later on the name Sanatan replaced it because the spirit is eternal, everlasting. Since it is a technique to attain God, it came to be known as Sanatan. '*Ya Nisha Sarvabhootanam Tasyam Jagarti Sanyami.*' (या निशा सर्वभूतानां तस्यां जागर्ति संयमी) - In this dark world the Light of God is present in the heart of every person. So the Aryans and Sanatanis are called Hindus also. All the three names connote the same meaning and they all are holy and pious. They signify only the truth that God is ever-present in the heart. In the Geeta (13/17) it is mentioned that the Brahm (Supreme God) is the Light of all lights. It is totally free from darkness, so it is perfect knowledge. Only through knowledge it can be attained. It is present in the heart of every being. Those who worship such a God present in the heart came to be known as Hindu - '*Hridi Sarvasys Visthitam*' (हृदि सर्वस्य विष्ठितम्). The word Hindu denotes Arya and Sanatan. This is eminently proclaimed in the Shlok - '*Sarvasya Chaham Hridi Sannivistho*' (सर्वस्य चाहं हृदि सन्निविष्टो) (15/15) and '*Ishwarah Sarvabhootanam Hriddeshearjun Tisthati.*' (ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति) (18/61). The proclamation is remarkable.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥

!! Om Shri Paramatmane Namah !!

WHAT IS HINDUTWA?

Gentleman,

The Hindu Research Foundation of Mumbai has sent a letter with its comments on the present relevance of words like Hindu, Hindutwa and Hindustan. They advocate that instead of wasting time in tracing out the origin of the word 'Hindu', the propagation of Hindu-Religion would be more profitable and beneficial.

Their approach apparently seems to be useful, but actually it is not so. It is one thing to install institutions in the name of 'Hindu', it is one thing to sigh for it, to shed tears for it but it is entirely a different thing to understand Hinduism, what for Hindu-Religion stands. For this, one has to know the roots of Religion, its original form and then to present its clear picture.

It is really very strange that the Hindu Research Foundation has not clarified the word 'Hindu', has failed to trace out the origin of the word. What kind of research is being done there? Escape from the fundamental facts is no research at all.

There are fifteen points for consideration in their letter which is typed in English. In the beginning they have reminded us that eighty five percent population of India is Hindu. It is true but how long would it continue to be so? If they properly understand the real essence of religion and the origin of their lineage, then this population of India certainly can remain finally bound to their faith.

In the second point they have written, “It seems that you want to replace ‘Arya Dharm’ in place of ‘Hindu Dharm’.” This is their wrong inference which is misleading.

Our original scripture is the Geeta. The Geeta originated even before the advent of man. Lord Shri Krishna says in the Geeta, “Arjun! I handed over the knowledge of this specific eternal Yog to Surya (sun) in the beginning of the creation. Surya passed it on to his son, the first Manu. Manu Maharaj retained it in his memory and gave birth to the tradition of Smriti. He passed it on to his son Ikshwaku. It was further given to Rajrishis by Ikshwaku. Afterwards this eternal Yog disappeared from this planet. In other words, it slipped out from the memory of human being. They totally missed it. I am going to handover the same eternal Yog to you because you are my dear devotee.” After some arguments and counterargument Arjun acknowledged it and said, “*Nasto Mohah Smritirlabdhva Twatprasadanyachyut. Sthitoasmi Gatsandeh Karisye Vachanam Tav.*’ (नष्टो मोहः स्मृतिर्लब्ध्वा त्वत्प्रसादान्मयाच्युत। स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तवा॥) - My nescience born of Moh (attachment) is removed. I have attained that memory (Smriti) which Manu had retained and which was forwarded by him as Manu-tradition (Manu-Smriti). I have retained this eternal Yog in my memory. I would now fully obey you.” Thereafter Arjun got ready for the battle. The battle was fought and it was won. Thus an era of Religion restarted. Yudhisthir, the great religious king of the time ascended the throne and thus the Geeta, the only religious scripture, got again recognition and validity.

In the beginning of the Geeta, Arjun says, “Govind! I will not fight because ‘*Jaatidhramah Kuldharmacha Shasvatah*’ (जातिधर्माः कुलधर्माश्च शाश्वताः) - ‘Kul-Dharm’ (duty towards family) is everlasting and immutable. The resultant mass killings would lead to the end of the ‘Pindodak Kriya’ (act of offering oblations to the manes). The manes would fall down; cross-breed generation would

crop up. Despite having the understanding of things, we are ready to commit sin. It is better to be killed unarmed by the armed Kauravas than to commit such a great sin. O Govind! I will not fight. It is sin.’’ An erroneous religious thought pushed Arjun to the jaws of death. As a result of the oblivion of the knowledge of the Geeta, a number of fallacious ideas spread. Arjun was the victim of one of such fallacious beliefs. Was it possible for the Kauravas to spare unarmed Arjun? They were the same Kauravas who had poisoned Bheem, who had erected Lakshagrih for Padavas, who had deputed the demons to kill Arjun at the time of his meditation. Was it possible for such scheming and inimical Kauravas to spare unarmed Arjun? So Lord Krishna admonishing Arjun said, ‘‘Arjun! From where you have gathered such an ignorance! Which is in no way in consonance with your reputation, neither helpful nor in line with the heroic acts of the ancestors? From where you have learnt the ways of Unaryas - ‘*Anaryajustam*’ (अनार्यजुष्टम्).’’ Lord Krishna tried to persuade Arjun in various ways. Arjun after a lot of ratiocinations ultimately saw the light. He perceived the grand vision of the Lord. True knowledge dawned on him. This incident and the dialogue between Arjun and the Lord proves that casteism, untouchables, act of Pindodak etc. are in the words of the Lord Himself act of foolishness suitable for Unaryas only.

Arya is not any religion nor any specie, it means avouch, a pledge. God is the only entity which is imperishable. He, who is pledged to worship only such an entity and adopts the prescribed technique to realize Him, is Arya. The Geeta is the code of Aryans.

According to the Geeta only the soul is eternal and everlasting and it is situated in the region of heart. We are the worshippers of the Eternal, the Everlasting Being. The Geeta is the code of the methods of attaining immortality. For this very reason Indians were known as Sanatan-Dharm (worshipper of the Eternal). Since we are

the worshipper of the God situated in the core of the heart (हृदय), so we are known as Hindus. Whosoever has achieved god, he has achieved Him in his heart through right Sadhana. Hridaya (heart) is the abode of God. The world or worldliness has been compared with night - '**Ya Nisha Sarvabhootanam Tasyam Jagarti Sanyami.**' (या निशा सर्वभूतानां तस्यां जागर्ति संयमी) - the Light of God is ever present equally in the heart of all but the human beings live in this nocturnal world. Indu or moon alone shines at night. So '*Hrididi+Indu sa Hindu*' (हृदि इन्दु स हिन्दू). God like moon remains ever illumined in the heart. He is ever flowing as the life-giving force, so is named 'Hindu'. After God is realized divine light spreads everywhere and the darkness of the night is over. Thereafter the existence of night and day ends. The Aryavarta includes all. Hindus as well as Sanatanis who worship god present in the heart of all beings. When I refer to such names, I am not changing or replacing anything nor am I going to coin any new nomenclature. I simply say that these names are not contradictory or opposed to each other; they all belong to us appearing from time to time in sequence. I refer only to the original names etymologically. Languages change with the passage of time, and so are the names but we stand at the original, initial point and our prime original scripture too is the Geeta.

The third point in the aforesaid letter again reminds us that eighty five percent Indians take themselves to be Hindus; the world also recognizes them as Hindus. The residents of Arab call this country Hindustan even then persons like you are busy in tracing out the origin of the word 'Hindu'.

Actually it was the duty of your Research Foundation to review our glorious past. But you are contented with only the fact that eighty five percent Indians call themselves Hindus. They might be saying so but none is satisfied with his lot. Crores of Hindus for the last two-hundred years have been agitating to establish their

separate identity as Hindu Sikh; about twenty four Crores of Hindus have become Christians. Thirty two Crores of Hindus have embraced Islam. Ambedkar had declared that though he was born as a Hindu, but he would not die as Hindu. The Harijans of U.P. and Bihar have started writing themselves as Baudhh. About ten lacs of persons had assembled at Nagpur for embracing Buddhism. If Hinduism means casteism, untouchability and caste-hatred, how long Hindus would remain as Hindus. The number has fallen down in the Goa, Aassam, Nagaland, Arunachal Pradesh, Kerala, Kashmir and other states and this happened after the Independence. Conversions would never stop if you fail to offer proper definition of Religion (Dharm) or fail to provide the Geeta as Dharm-Shastra (Religious Scripture). Merely crying against conversions would not do. Hindus have lost confidence in themselves. Restoration of their faith in religion is to be reestablished so that they might stick to it.

By displaying the signboard of Ved-Shastra and creating terror, a separate Shastra was introduced and it was popularized as Smriti like Manu-Smriti, Parashar-Smriti, Deval-Smriti, Yagyavalk-Smriti and the like. These Smritis popularized after the name of sages contain ordinances that Shudra can not perform worship, if they happened to even mentally think of the words of the Veda, they are sure to go to hell. They direct to chop off the tongue if the Shudras utter the Mantras of the Vedas. Who would like to live as Hindu if the Hindu religion is so?

The members of the Research Foundation agree that South Indians do not take themselves to be Aryans, they say that they are Dravidians but are Hindus. If the philosophy of the Aryans is pressed and propogated, it would generate only hate and conflict. I hope you remember your national anthem which contains words like 'Punjab Sindhu Gujrat Maratha, Dravid Utkal Bangey' (पंजाब सिन्धु गुजरात मराठा, द्रविड़ उत्कल बंग।) and so on and so forth. These words are

the names of the places and parts of the land. There is a Shlok which is generally quoted - '*Jambudweepe Bharatkhande Aryaverte...*' (जम्बूद्वीपे भारतखण्डे आर्यावर्ते...) - Jambu is a sub-continent which includes India and in India the followers of the Aryan faith live. Arya is a faith, a pledge; it is not the name of any part of land. In India the names of the provinces are Dravid, Gujrat, Maratha etc. Arya does not connote any part of land; it implies faith, pledge (Vrat). It is a qualitative term. It was propagated by of the English rulers that Arya was a race. In our ancient records the word 'Arya' has been amply explained. Lord Balmiki, Lord Buddha, Lord Mahavir and Lord Vyas have thrown enough light on the word 'Arya'. Instead of going into the details of their explanations, I refer to what foreigners say. Max Muller opined that Aryans originally belonged to central Asia, others tried to establish that they lived on the mount of Kakeshash because some Sanskrit words were found there. Is it possible that Aryans while departing from their original places brought with them all their belongings leaving only few Sanskrit words there? Why did they not leave even one of their Vedas in the villages of their ancestors? It was the policy of the Englishmen to divide and rule, so they floated the ideas that Aryans and unaryans were two races. The students of Anglicized Universities fell victim to their plan. How could the students pass the examinations if they refused to follow their established views? The most detrimental result of Lord Macaulay's education system, launched during the British rule was the division of Aryans and non-Aryans. The correct undefiled definition of Aryans can be found in the books like 'Yatharth Geeta', 'Shanka-Samadhan', 'Jivandarsh Evam Aatmanubhuti' published by the Ashram. Even the South Indians are Aryans. Angad was Arya, Vibhishan was Arya, and even the father of Rawan was Arya. Surya (sun), Chandra (moon), Kuber, Varun and others were early Aryans. Lord Shri Krishna was an Arya. Arya is a vow (vrat). All those who have faith in one God is Arya. Arya is not any particular

race or religion. Dharm is the name of Sadhana (practice of religion), the religious pursuit is Sadhana; Dharm is the avowal or averment of Sadhana.

The persons of the Research Foundation are happy that people of Arab call this country 'Hindustan'. Muslims call Hindus 'Kafir' (infidels) also. They think that Hindus are atheists, sinners and always conspire to 'purify' India by burning sometimes 'Janeu' (holy threads of Hindus), sometimes by imposing 'Jajia' (communal tax). Those days three great persons came out to save Hindus from total genocide. They were Maharana Pratap, Guru Govind Singh and Chatrapati Shivaji. They did follow the conservative tradition of Hindus. Maharana Pratap gave arms to the aboriginal tribes, lived among them, ate with them and gave honor and respect to them. Similarly Shivaji Maharaj armed the Marathas and reminded them that since they were born in Maharastra so they were all Maratha. Guru Govind Singh armed his disciples well and pronounced that they were all 'Singh'. Those who believed only in rituals as usual moved on their beaten track, denouncing them on caste-line. But for these great-men Hindu religion meant intermingling and no untouchability. Efforts have been made to create confusion regarding the word 'Arya' in the past, consequently the confusion prevails. Even Dayanand Ji failed to look to the origin of this word and its explanation given in the ancient book. When he declared Vedas to be the 'Shastra' (scripture), people reacted by enthroning 'Smriti' as Shastra. After the emergence of the Geeta as original Smriti, they classed it as Ved-Shastra. Actually Dayanand Ji was preaching '**Vasudhaiva Kutuambkam**' (वसुधैव कुटुम्बकम् - Universal brotherhood), but those who were interested in creating dissensions tried to kill him by giving poison. To say that the Ved is Dharm, Shastra is Dharm is merely a shield. When one hears so, he bows down with reverence. It is a device to entrap people.

The Research Foundation feels proud to see foreigners respecting Indians as Hindus. An instance of the respect they give would suffice. Netaji Subash Chandra Bose sought help from Hitler and Mussolini for the independence of India. Hitler and Mussolini believed that India could never be free. Indians were unfit for self-rule because they were so entangled in mutual bickerings born of casteism, nepotism, multiplicity of religions and languages that they could not be united to win the independence. They had the impression that Indians could only blow the snake-charmer's flute or beat the drum for dancing monkeys. Apart from doing all this they were unable for any other thing. Indians are taken in foreign countries as a community of illiterate, fools on account of untouchability, schism and discriminations.

In the ninth point of the letter the Foundation advocates that the word 'Hindu' has bound together all the Eastern, Western, Northern and Southern Indians. Please think over the fact how many people in Kerala are left today as Hindus. Eighty five percent people there have embraced Christianity. Children mockingly clap on seeing the forehead of a Pundit marked with sandal. Who says that people are happy with the word 'Hindu'? Had they been happy they would not have opted for Christianity. The process of conversion is still going on. How can a man, who does not know what is Dharm, can feel proud of it?

The eleventh point that the forefathers used to call themselves Hindu is worth consideration. On account of the imposition of restrictions on language, history and the Geeta, the Hindu nomenclature was forgotten. The word 'Hindu' is in circulations for the last ten or eleven hundred years only. We do not find the mention of the word Hindu even in the Smriti written during the period of Pushyamitra Shung. The Sanskrit alphabets or dictionaries of Shung period do not tell anything about this word. The Geeta certainly

mentions that the abode of God is in the regions of heart (Hriday-desh - हृदयदेश) and God issues forth light from there. You can see the literal interpretation of 'Hrid+Indu' as 'Hindu'. The Geeta is the root of even the Vedas and contains the spirit of universal brotherhood. It is the first scripture of the whole world.

No doubt india had been the Guru of the world in the past but in the middle age whenever a foreginer dropped a piece of bread into any well, villages after Villages were declared outcast and the people there as a result of this embraced Islam. Crores of Acharyas, who are known as Purohits are busy today in keeping alive this malpractice and disorder. They are patronizing them by going to house after house on the occasions of marriages or birth and death. They utter - '*Namo Brahmanya Devay, Go Brahman Hitay Cha..*' (नमो ब्रह्मण्य देवाय, गो ब्राह्मण हिताय च....). How can you come out of their clutches? So read the Geeta for knowing what is true religion? What is the ideal of 'Vasudhaiva Kutumabkam'? There is no other way out. The Lord has Himself declared, "Arjun! Those who worship in different ways, they do neither have happiness nor opulence in their life nor the ultimate salvation." '*Tasmachkshastram Pramanam Te Karyakary Vyavasthitau.*' (तस्माच्छास्त्रं प्रमाणं ते कार्याकार्य व्यवस्थितौ) - It is the Geeta which provides the standard for what is to be done and what is not to be done because it is the direction of the same God whose attainment is Dharm.

The Research Foundation has a grievance that people today do not talk of universal brotherhood. If such a feeling would have been genuine, the Guru could never have been polluted by the mere touch of the disciples of the Guru of the world. Half of Arab was India. India extended up to Altai Mountain, Hindukush, Malaya, Java, Sumatra, Singhal, China, Japan and Egypt. Today a VISA is needed to go to Kailash Mansarovar. Why and how India has so shrunken. It is the religious confusion which is at the root of this

situation. How can you blunt its devastating effect by teaching from your place. Proper and right direction of education of religious Acharyas is the crying need of the hour. Please impart them the right technique to propagate the truth. The Geeta is the root of the Upanishads and the Vedas. It is the first scripture of the world. Why the Research Foundation missed this vital point.

It has suggested that the religious organizations should remain away from politics. Organizations which know the true nature of Dharm, can never step in politics. Dharm does not free them to create frictions among people. Only one can do so who do not know anything about the Dharm. In the eyes of Dharm, the whole mankind is one unit. It has capacity to accomodate even the persons of the other planets in its fold. According to the Geeta all people can live together like the sons and daughters of one father. Marriages among them without any discrimination are possible.

The Foundation has appealed to the intellectuals for liberal interpretation of Hindu-religion and its propagation. But all attempts to grasp the Shastra on the strength of intellect are wrong. Shastra reveals itself to rare Mahapurush and rare persons can read it under their guidance. Nobody can understand the Shastra despite the well knowledge of different languages. Shri Krishna says, ‘‘Arjun! You have to seek the shelter of some enlightened sage for obtaining this knowledge.’’ The Ramcharitmanas says - ‘*Jaanhi Yah Charitra Muni Gyani*’ (जानहिं यह चरित्र मुनि ग्यानी।) - This belongs to the field of Mahapurush. If you seek their advice, you would never be victim of doubts.

॥ Om Shri Sadgurudev Bhagwan Ki Jai ॥