



SESSION VI

THE LITERARY ASPECT

The Rishis had clearly seen the laws of Nature on the screen of their sub-conscious in the state of trance (Samadhi). That is why, the Vedic Dharm is also known as '*Dharm Darshan*'. Following lines shall reveal the *history of evolution of Vedic 'Dharm Darshan'*.

Scenario at global level :- In ancient days, it was Vedic Dharm which prevailed on the whole globe. May it be in peace-meal. History testifies this fact, that Vedic Dharm is the first and ancient one. In whatever part excavations have been carried out, the idols have been found or existed earlier e.g. in Mexican museum there is a big collection of idols of Hindu gods. This points out to the fact that whatever civilization flourished there, the same was imported from India, because the idea of icons was originally discovered by Vedic Rishis. The countries like Indonesia, Malaysia and Thailand, where Muslims are in majority and these states are ruled by them also, yet the dramatization of the Rama Katha, existence of temples and placement of idols of Sri Ganesha at public places is prevalent even to-day. Besides the idols, there are more evidences viz Dharm and philosophy, traditions, beliefs and faiths, calendar, names of persons, places, objects, measuring units, geographical names, education system, language and arts etc show, that in olden times, there was only Vedic culture and Dharm prevailing all over the world. But it appears, that people lost the comprehension of totality after Mahabharata war and due to difference of opinion amongst scholars, the country got divided into several ideologies. This resulted in blocking the flow of knowledge to the rest of the world from Indian soil. Hence without proper guidance those countries also got divided into small Kabilas (groups). So the ignorance, delusion, wrong traditions

and fanaticism prevailed amongst the masses in those regions also.

Research work in India :- In fact the research works from Sathyuga upto Mahabharata period were conducted in Ashramas by the Rishis, where there had been zonal committees also, who kept sharp eye on all classes of people of the society and constantly served them with solutions of all kinds of problems viz economic, social, intellectual and spiritual. Before any research was approved, it was put to inspection, testing and analysis by the team of scholars. There had been a central office stationed at Kashi said to be the abode of Lord Shiva comprising of Brahm Rishis to administer these committees. The administrative office was situated at Prayag Raj (now Allahabad), wherefrom the instructions to all states were sent for implementation. It appears that main research centres were situated along the river *Saraswati*¹, which got lost at later date. Since ancient times there are four holy and mass bathing centers in the whole of India-

- (1) Prayag Raj (now Allahabad) (3) Nasik and
(2) Haridwar (4) Ujjain

Billions of devotees come with faith and bathe in the holy rivers viz Ganga; Godavari and Kshhipra. This bathing ceremony i.e. Kumbh festival, mainly takes place after every twelve years and six years. The sacred dates are specifically chosen when the sun moves to the constellations viz Capricorn, Aries and Leo. The ceremony goes on for a month or more. Following table shows the position of planets and conjunction of stars on the auspicious dates of bathing:-

Name of City	Name of the River	Position of Planets	Other informations e.g. day, star etc.
Ujjain	Kshhipra	Jupiter on Leo Sun on Aries Moon on Libra	Monday; month of vaisakh; full moon day, Nakshatra-Swanti
Nasik	Godavari	Sun, Jupiter and moon on Leo	No moon day of the month of Bhadrapad
Haridwar	Ganga	Sun on Aries, Jupiter on Aquarius	Month of Chaitra
Prayagraj	Ganga + Yamuna	Sun on Capricorn Moon on Capricorn Jupiter on Taurus	No moon day of the Month of Maagh

¹ Government of India is trying to explore the river. The survey of the route has confirmed the existence of river Saraswati in ancient times.

The conjunction of specific stars and planets produces very auspicious and favourable situation for the devotees in getting their material desires fulfilled and attainment of spiritual advancement. This is besides the rise in health standard at Pranic level. The devotees are also benefited at the emotional and intellectual level by hearing the discourses from the great saints during their stay at river site. *On this issue of cultural and religious rites, a detailed scientific study should be conducted.*

It appears, that the above four sites of bathing ceremony have been fixed on account of convenient geographical situation and specific cosmic effect. There is a Puranic story related to choosing these sites as follows:

Jayant, the son of Indra was given responsibility to protect the pot filled with nectar. He was trying to hide it from demons. In transit few drops of nectar spilled from the pot, which fell on these four sites. This is how these centres were chosen. It appears that these are those collection centers where after preliminary scrutiny, the research papers deposited by various scholars were accepted and transmitted to the Ashramas. These papers were then examined, analyzed and finally approved / disapproved. The research scholars residing in these Ashramas, also conducted research work on various fields and on final approval the rules were framed, which were circulated among the kings for implementing amongst their subjects. These rules were also publicized / propagated through Sanyasis, who went round to each home of the state. The kings were responsible to arrange and support these Sanyasis. This was done under the supervision of the Control Committees of the Ashramas. The kings used to put up a progress report about the propagation of Vedic ideologies on every kumbh ceremony to the Ashram incharge and demanded the number of Sanyasis for their state according to the need. Thus there was full coordination between the kings and Ashramas. *Those kings who did not follow the instructions of the Ashram incharge, he was punished by Rishi Parashuram the head of vigilance department. The object of this entire drill was to keep the whole nation tied up in a single ideological thread.*

It appears, that at the end of Dwaparyuga and after compilation of 'Vedas' by Maharishi Vedvyasa, the control of the Ashramas broke down. This resulted in loosening the 'Varnashram tradition'.

Definition :- VARNASHRAM=VARNA + ASHRAM

VARNA= The classification of the people based on the colour of their sub-conscious or the tendency and *not by birth*.

ASHRAM= Four divisions of human life time

1. Student life (Brahmachari)
2. Family life (Grahasthi)
3. Senior citizen (Vanprasthi)
4. Godly path (Sanyasi)

On loosening the '*Varnashram system*' the people started becoming materialistic, free thinkers, and disobeying¹ the Vedic injunctions. The study of history reveals, that only two learning centers i.e. Prayagraj and Kashi were finally left from where the spiritual guide lines were sent to the people by the board of spiritual stalwarts. This is why these centres still continue to be honoured by the present society on account of their historical contribution. But due to invasion from West Asia, these centres were also destroyed. During invasion not only the precious manuscripts were burnt to ashes, but also the scholars were brutally murdered. As a result of such continuous terror for more than one thousand years, *the country entered into the period of deepest ignorance* and so the confusion, blind faiths and fanaticism prevailed in the society. *From time to time some reformers did some reforms also, but those reforms also fell into different type of blind faith. This led to the formation of new religions. Since no single man can have the concept of totality, therefore due to short vision only fanaticism increased and the society went on dividing.* As many reformers came, they did the single handed effort and their disciples too propagated the knowledge given by their Guru only. On account of their personal ego they too got divided. Even today there is a big queue of Gurus and each one is divided in different ideologies. *It is very essential for the re-establishment of Sanatan Vedic Dharm, that they all should come at one platform together and form a central control board, so that the whole globe may be woven into one thread.* Such a great task is possible only through scientific understanding. May! This happen soon!

¹ This subject has already been discussed at Para 8 (iii) of Session no. I of the book.

India at the transition period:- It appears, that due to the change of time, the society like a pendulum of a clock also moves towards some extreme. Although Vedic Rishis¹ have recognized the '*Karma*' as the basis of '*Varna*', yet during the period of Bhagwan Buddha the people accepted '*birth*' as the basis of '*Varna*'. This resulted into creation of lower and upper class, the feeling of untouchability and hatred amongst the masses. To overcome this extreme condition, Bhagwan Buddha derecognized such tradition and emphasized the ideology of '*Varna*' based on the '*Karma*'. To mitigate the hypocrisy about God, he kept mum.

During the period of Bhagwan Mahavira, there was a tradition to kill animals and put them into fire. So he emphasized on *non-violence*. To keep this ideology in constant remembrance, he prescribed a white bandage as a symbol to be put on the mouth. Guru Nanak Dev, Kabir Saheb and Dayanand Saraswati derecognized the idol worship, because during that period people had the blind faith, that through idol worship every thing can be achieved. Hence the people had become lazy and the society was being exploited. The temples i.e. the centres of faith should be protected from the idol breakers, that is why also Guru Nanak Dev opposed the idol worship. All these Gurus were reformers, so they wanted to explain the basic ideologies of Vedic Dharm in context with the prevailing social conditions and educational level of the masses and mitigate the blind faith prevailing at that time in the society.

There had been a period in India when for one thousand of years, the Vaishnavites and Shaivites fought a bloody war. Even today if some people are the devotee of Shri Hanuman and the others of Shri Ganesha, then each group may fight claiming their deity a superior one. In south India at Meenakshi temple, there is a tradition of leading a procession twice a year with gods' idols seated on elephants. The priests fought in the court of law for twenty years for marking Vaisnuvite or Shavite design of Tilak on the faces of the elephants during procession. The Supreme Court finally decided that during first half-yearly procession, the tilak should be of '*Shaive*' design and on the second half it should be of '*Vaishnava*' design.

¹ Lord says, Oh Arjuna! I have created Brahmin, Chhatriya, Vaishya and Shudra based on their '*Varna*' i.e. as per their *qualities*, tendencies and the work the person does - *Srimad Bhagwad Geeta- 4/13*.

The stories of blind faiths recorded on the black pages of history and the downfall of Dharm and the Country :

1. Falling of temple flag-the indication of ensuing defeat :- About one thousand years before, it was believed, if the temple flag falls during war with the enemy, then it was the definite indication that God had become annoyed. Hence it was of no use fighting then. In 712 A.D., an Arab invader Bin Karim attacked Sindh province and defeated the King Dahir by taking benefit of this blind faith. Bin Kasim conspired with the priest of the temple and got the temple flag fall. The winning forces of the king retreated from the battle field and Bin Kasim freely plundered the capital city, massacred the male population and raped the women on mass scale.

2. The fierce form of god Shiva :- Mahmood Gazni invaded Somnath temple of Gujarat and the deluded priests convinced the people that there is no necessity of fighting, because lord Shiva will open his third eye and the invader shall be burnt to ashes. In fact the army should have fought the battle assuming the fierce form of lord Shiva and destroyed the enemy, which was not done. This resulted in breaking the idol of god Shiva from hammers and thrown in the well. He plundered the city, massacred the male population and captured children and women for sale in the market. Later on the priests misguided the people that lord Shiva himself jumped into the well.

3. Cows placed in front of the army :- Mohammed Gauri placed hundred cows in front of his army and Indians laid down their arms and surrendered happily the motherland in the hands of invaders, because they thought that the cow is our mother and should not be hurt in any case. *This delusion of symbols cost Indians hundreds of years of slavery and massacre, but this delusion is still persisting in their minds and so the followers of Vedic Dharm are suffering even to-day.*

Supreme Court and Vedic Dharm :- Admitting the grandeur and vastness of Vedic culture, full bench of Supreme Court of India gave the verdict on 11-12-1995¹ that ***Vedic Dharm is not a religion, but a***

¹ A.I.R. 1995 S.C. Page 1113, Bal Thakrey v/s Prabhakar Kashinath Kunte etc.

'Way of Life'. In fact at that time the cultural aspect of Vedic Dharm was only presented before the Supreme Court. This resulted, that the Supreme Court in their decision could not assess the vast magnitude of fundamental natural laws as discussed already in Session I in brief and Session II in detail. That is why the real difference between the Dharm¹ and the religions could not be reflected in the verdict. *Therefore the message of eternal and universal aspect of Vedic Dharm could not be conveyed to the world and so Vedic Dharm naturally was considered as equal to other local reforms known as Religions.*

According to the oxford dictionary, the meaning of the term '*Secularism*' is morality, which is not bound with any Religion (morality should be non-religious). While framing the constitution of India, the makers of the constitution might be having in mind, that there ought to be morality according to the Dharm, but the constitution should not be bound with any particular religion. Thus due to non understanding of the correct meaning of *Dharm*, the leaders gave equal status to *Dharm* and *Religions*. According to the constitution, all states will (I) maintain attitude of equality towards every religion and (II) each community shall have the right to propagate their ideologies. The Government of India, therefore, is propagating the meaning of secularism as *equality of all religions*. (*Sarva Dharm Sambhava*) But out of ignorance, this terminology used is wrong, because Religion is an opinion enunciated by a single person, which was meant to bring local reforms to the wrong traditions prevailing in the society during that particular period and are not based on eternal and universal laws, hence should not be equated to *Dharm*. The terminology of '*Sarva Dharm Sambhava*' used by the leaders in fact is intended to mean *Sarva mat Sambhav* (equivalence of all opinions), which is not the complete meaning of *Dharm*. *Therefore to equate them with Dharm is not only a delusion, but also a blunder.*

This ignorance has distorted the correct meaning of Dharm and consequently the masses are confused.

Dharm and Religion :- Natural laws are the foundation of Dharm. These have been researched through '*Samadhi*' by a large group of Vedic Scientists known as '*Shaunak*' and approved by a number of Maharishis

¹ Detailed discussion on Dharm may be referred in Session no. II.

and BramaRishis. *Since it is the collective opinion of such a large group of scholars, hence it is ultimate, universal and true for all the three periods of time.* It permits open discussion on philosophy and has number of prayer techniques. These techniques are based on reasoning as well as on faith.

Religion is a single man's opinion, which is naturally coloured by the individuality of the preacher. It is the re-statement of natural laws duly modified as per the local conditions, need of the time and the calibre of the masses. The prayer technique is based on faith alone. Any discussion on philosophy is strictly prohibited. There is normally a single technique of prayer.

Six main paths of upasna :- After the conviction, that God exists, the Rishis researched several paths of upasana i.e. the techniques to go beyond death. Out of them six main paths are (I) Selfless dut (II) Devotion (love) (III) Sankhya (IV) Gyan-vigyan (Analytical knowledge) (V) Astang (Meditation etc.) (VI) Tantra (Technique through physical body).

Two fundamentals connecting these paths:- Recognition and implementation of natural laws¹ and acceptance of the existence of God are the two fundamentals connecting the above said paths of upasana. There are many communities in India. Out of them Shaiva, Shakta and Vaishnava are the chief branches of Vedic followers. Shavites accept lord Shiva as their God, whereas Shaktas worship primordial force Durga and Vaishnavites to lord Vishnu. In this context the use of the term secular (Sarva Dharm Sambhava) is alright, so that each branch respects the other and no enernity grows amongst them. *The use of this term secular amongst Buddhist, Jainis and Sikh Communities is also correct, because Bhagwan Buddha, Bhagwan Mahavira and Guru Nanak Devji had to contradict wrong traditions spread in the society at that time.* This was done as per the needs of the time, local conditions and calibre of the masses. They thus explained the masses the wrongs being done and re-stated the natural laws, propounded by the Vedic Dharm. The Sikh Gurus, to protect Vedic Dharm composed **Guru Granth Sahib** a précis of all Vedic scriptures in poetry and in local language. This was aimed to re-inforce people's faith in God, Vedic scriptures and keep them united to bear the atrocities and oppressions being done by the state at

¹ Detailed discussion on natural laws may be referred in Session no. II.

that time. *Therefore Sikh religion is naturally a branch of Vedic Dharm and can not be categorized as a separate religion. We have to view this in the larger perspective.*

Expansion of philosophy of Vedic Dharm :- The people of Middle East, Europe and Egypt etc. developed their civilizations based on the spiritual knowledge exported from India. This is why these civilizations have made their remarkable place in the world history. These regions had favourable conditions for agriculture, hence they could evolve to such heights. As far as the status of spiritual knowledge is concerned that they could never achieve. The lands, which were deserts and snowy could evolve from primordial stage to *Stone Age* and limited to the '*cattle farming*' only. Reason was that the geographical conditions in those regions were not favourable for agriculture. The spiritual knowledge, which was exported to them also remained limited to low level due to the low calibre of kabilas. The simplest way of upasana given to them was through *moorties*, because during excavation and otherwise also moorties have been recovered, which is the simplest technique for worship and is the part of Indian ideology.

Medieval Battle



Fig 6.01

Hence it appears, that in other parts of the globe the people had many wrong traditions and blind faiths and the kabilas were constantly fighting in the name of the religion. Their Guru to stop bloodshed preached for love and brotherhood, which they disliked and hanged him. In West Asia the worship for a number of gods was prevalent and the kabilas fought the bloody war, hence their Guru preached for worship of one formless God. To propagate this ideology as fast as possible, keeping in view their educational level and intellectual calibre, the people were guaranteed heaven in lieu. The actual meaning of the term heaven (jannat) was the Godly happiness (Ananda/bliss), but the people of that society could understand the meaning of jannat (heaven) as tasty food and sex, therefore such a scene was presented before them. With the passage of time, the right interpretation should have been evolved by that society, which has not been done, *due to which the entire humanity is now in danger.*

Religion and Science :- Due to the evolution of modern science and technology, the educational level and intellectual calibre of the masses has gone very high. Hence the whole world is amazed at the construction of glamorous sky scrappers and luxurious living styles now enjoyed in abundance in *countries* like America, Europe and Middle East. But the preachings given by their Gurus between the period 1500 to 2000 years before is still guiding them. Those preachings are in no way relevant for the country like India, who is far richer in several ways in the field of spiritual knowledge. The way the *ancient spiritual knowledge evolved in India, the same would have evolved in other countries also, then the global terrorism would not have been there. Hence the Religions need reformation in light of the modern science.*

Necessity of scientific views :- Since centuries the battles have been going on due to blind faith and shall continue until scientific thinking prevails. The majority of the people understand and accept religion on the basis of faith. More than eighty percent people educated through arts and literature belong to emotional class. Even many people having analytical thinking also, turn to blind faith, when question of religion comes. *Very few people understand religion on scientific (logical) basis and rare of them continue to follow the path of science.* The meaning of scientific thinking is that those who go deep into the subject by searching the answers of why, where and how and discover the basics. Lord Krishna said¹ “*Oh Arjuna! I shall preach you very mysterious knowledge duly supported by science after knowing which, nothing remains to be known and thereafter you shall go across death*”. In Sri Ram Charit Manas “Lord Rama² tells his subjects that He *honours knowledgeable persons, but respects those people more, who have analytical thinking*”. Swami Vivekananda said :- “**no doubt the faith has great force, but he does not accept any such religion, which can not be tested on the touchstone of logic. Because faith alone leads to blindness and fanaticism.**

There is one group of people in India, who although born in Vedic family, but constantly oppose the cultural aspect of Vedic Dharm and praise the other religions. Perhaps they believe, that there is no

¹ Srimad Bhagwad Geeta 9/1 and 7/2.

² Sri Ram Charit Manas *between verses 85-86 Chapter no. - VII*

difference in the beliefs of Vedic people and other religionists, because both are following the path of blind faith and fanaticism. Then why not to support the religion, which follows the simpler techniques of worship to God. Why should we go after number of gods¹ and goddesses and why not worship single supreme God. There is another group of intellectuals like leftists, especially print and electronic media, who are not in favour of the ideologies of Vedic Dharm. They are disappointed with the hypocrisies prevailing in pilgrim sites, and the traditions like child marriage², sati-system³ caste system and untouchability.

In fact these groups seem to desire us to highlight the scientific aspect of Vedic Dharm. As the modern science has confirmed the findings of the Vedic Rishis, hence this has become all the more essential to explore the Vedic Dharm from the modern scientific view. The knowledge contained in Upanishads is a scientific part and today's quantum physics⁴ is corroborating it. In case the Vedic Dharm is propagated in terms of modern science, then naturally the leftists and intellectual class shall welcome it. The students, who have opted for science up to twelfth class or have passed the same are capable enough to understand the scientific part of Vedic Dharm. If they are given proper guidance, then they will definitely propagate Vedic Dharm in the whole world. ***May this happen!***

¹ Detailed analysis has been given in Session I as to why the worshipping of varieties of gods and goddesses has been recommended in Vedic Dharm.

² **Child marriage**- means marrying boys and girls before they become adult.

³ **Sati system**- means immolation of the wife after her husband dies.

⁴ In the eastern view, the reality underlying all phenomena is beyond all forms and defies all description and specification. It is therefore, often said to be formless empty or void. But this emptiness is not to be taken for mere nothingness. It is on the contrary, the essence of all forms and the source of all life.

Thus the Upanishads say- "Brahman is life. Brahman is joy. Brahman is the void...." Joy, verily, that is the same as the void. The void verily, that is the same as joy- chhandogya Upanishad- 4.10.4

Like the quantum field it gives birth to an infinite variety of forms, which it sustains and eventually reabsorbs- As the Upanishads say-

Tranquil, let one worship it.

(सर्वं खल्विदं ब्रह्म तज्जलनिति शान्त उपासीत)

As that from which he came forth.

(अथ खलु ऋतुमयः पुरुषो यथा क्रतुरस्मिलोके)

As that into which he will be dissolved.

(पुरुषो भवति तथेतः प्रेत्य भवति प्रेत्य भवति)

As that in which he breathes.

(स क्रतुं कुर्वीत) (छन्दोग्योपनिषद 3/14.1)

The phenomenal manifestations of the mystical void, like the sub-atomic particles, are not static and permanent, but dynamic and transitory, coming into being and vanishing in one ceaseless dance of movement and energy. Like the sub-atomic world of physicist, the phenomenal world of the Eastern mystic is a world of **Samsara**- of continuous birth and death. Page 234-235, The Tao of Physics 3rd edition, Publisher M/s. Flamingo.

It is very clear, that as and when the people lost the track of analytical aspect of Dharm, then only the delusion, blind faith, *hypocrisy*, and wrong traditions prevailed in the society and differences widened amongst the masses. This resulted into the number of divisions, fightings amongst the people, and bloody wars went on for long. The best would be if we all take an advantage of modern science and elevate the society, the nation and humanity as whole through the scientific knowledge of Dharm.

The Evolution of Dharm Through Natural Laws:

Following lines will reveal the evolution of Dharm through the laws of Nature.

1. Motion/ cycle/ changeability: There is a constant motion in Nature. It is changing and moving in cycles viz. winter, summer, rain, winter; day- night- day; tree- seed- tree; ocean- clouds- glacier- river- ocean; energy- matter-energy; death- birth- death etc. *Through this natural law, the God has laid a strong foundation for any activity performed e.g. alms given must come back to the giver ceaselessly.* Therefore it is imperative for the humans to follow this law and keep the ball of life ever moving in cyclic order and not to allow any break. This brings the total welfare of human beings. Practical aspect of this law is discussed in the following lines.

Practical aspect: Every individual should share his hard earned wealth selflessly with poor after fulfilling his immediate needs. In this way the economic balance of the society shall be judiciously maintained and people shall be well protected from the terror of thieves, dacoits, and cheats. In case the wealthy people constantly help the poor by arranging bread- butter, clothing, housing and education, then their own wealth and life shall remain safe and there will prevail peace and happiness all around. Today wealthy people protect their bungalows through iron caging and 'gun-men'. But with such protected and luxurious living they are not able to digest even two loaves due to diseases like diabetes etc. Excess wealth, brings excessive worries. After death, the wealth goes to wrong hands and is destroyed. This is why Rishis made a rule that every family and particularly the senior citizens should do selfless service for the society, especially for weaker section. This is the holistic approach to righteousness, which will lead to the welfare of everyone. Because if the society is prosperous and happy, then naturally the individual shall also flourish. The scholars have stated, that the wealth can have three ways 1. self use 2. giving alms 3. destruction. Excess wealth is either snatched by the state,

cheats, thieves, decoits or wasted through doctor's bills or by characterless offsprings Therefore the best way is to share it with needy people and implement the Vedic slogans i.e. '*Sarve Bhavantu Sukhinah*' (May all beings be happy and prosperous) and '*Vasudheva Kutumbkam*' (People living on the whole globe belong to one family).

On seeing the sufferings of the poor, one may be motivated to help them. Surely this kind of feeling is inspired from the understanding of this natural law of Alms and to serve the humanity But to help the people out of selfless duty is a sure way to get relieved from the bonds of Karma because this makes him entitled for salvation too.

1. Law of Rebirth: The soul has to perform infinite journey of birth-death-rebirth on account of the sins committed during human form. In case one realises the agony of eighty four lakhs of yonis even once, then it is quite possible that he may awake and his mind may turn towards God. Majority of the souls are seen suffering severely at the time of death and birth. Besides the above, the human beings are compelled to suffer in many ways as per the law of Karma viz poverty, physical and mental diseases, humiliations and several kinds of other problems during their life-time. Hence, by the understanding of this natural law, one should become cautious and try to get rid of this cycle of birth death and rebirth once for all, so that he may be relieved of all the ensuing agonies of life. Thus, every intelligent person should aspire for *attainment of salvation* as his sole motto of human form.

2. Law of opposite or complimentary: The godforce Brahma has created opposites (complimentary) of everything. Due to this, the life flows between infinite number of opposites viz sorrow-happiness; sin-pious; life-death and so on. The indication of blue spot on the throat of Lord Shiva caused due to the poison consumed by him teaches us that one has to welcome the opposites, only then salvation can be attained. All the vehicles of the family members of Lord Shiva are enemy to each other in body form, but on rising above body level to the spiritual level, they all live together with love. Hence the practitioner, who understands this law very well and bears the opposite situations of life happily, he alone can go beyond this world of delusion (Maya). Vedic Dharm preaches for "*Ananda*" which means permanent happiness (bliss) and there is no opposite term for this, because God constantly lives in the state of Ananda (Bliss). The sole aim of human form is to attain this very state of happiness.

This is also known as attainment of *Godhood*.

Srimad Bhagwad Geeta¹ too preaches in the same terms: '*Those who neither get crossed by facing the opposites nor feel happy on finding favourable situation; who is above the allurements of sense organs, he alone attains permanent happiness (Bliss)*'.

3. Law of Karma: The Nature and God together create the souls and universe. God governs all souls on the basis of law of '*Karma*'. In human life, infinite number of events take place and their origin can be traced in some '*Karma*' of the past. In session no. II, few events based on the law of Karma have been discussed e.g. the young elephant having been eaten by thousands of ants was in the form of a fisherman and Bhisham Pitamah's sufferings on the bed of arrows was due to a serpent having been thrown by him on thorns in childhood etc.

The teaching, which precipitates by knowing this great law, is that the salvation is not possible until a single karma is residued unexhausted in the sub-conscious of the soul. Hence at first one has to overcome negative tendencies viz anger; greed; delusion; pride; laziness; hatred; envy; jealousy; fear and violence. Since every negative activity is generated from the desires, hence the worst enemies of the man are the desires² or the longings. Therefore primarily one has to overcome them completely, then only the practitioner can go beyond death. After the desires are overcome, then only the seed of the evil and noble acts is destroyed and on the wiping away of the seed from the sub-conscious, the cause of rebirth shall cease to exist.

4. Law of Salvation :- The Rishis to bless the humanity with total happiness have made several researches and the discovery of '*SALVATION*' is the greatest of all. After exploration of this ideology, the human thinking has totally changed. He has acquired a knowledge of the highest objective of human life i.e. *highest Kind of Prudence*. The techniques of attainment of *Salvation* have been analysed in the above paragraphs. The meaning of salvation is that the jeevatma merges back into the ocean from where it comes forth.

5. Heaven, Hell and earthly life :- Based on the noble and evil deeds performed in human form the souls moving in infinite cycles of coming

¹ Srimad Bhagwad Geeta- 5/19-21.

² Srimad Bhagwad Geeta- 3/37-41.

and going from earthly life to the space life must be experiencing the pains and pleasures at some place in the space also. These experiences occur to the souls before rebirth on earth and during rest period in the space. It is just like the glacier which is the transition period of the river. These painful experiences by the souls have been iconised by the Rishis in the scriptures and especially in '*Garud Puran*' where varieties of severely painful and fierce scenes of torture in hell have been described. Few names are: (1) *Kumbhi Paak* (2) *Raurav* and *Andhtamisra* (3) River *Vaitarni* full of pus and blood. The Rishis have computed eighty four lakhs of tendencies as per the evil deeds and accordingly the matching scenes of the hell have been worked out.

These events can be understood in the following way that a person, suppose is agonized with colic and he explains it that in the stomach some sharp knife is cutting the intestines or the head is being hammered. If any person has ever suffered with migraine, he alone knows how this painful migraine makes the patient violent and mad. The headache continues from dawn till the sunset and the patient tries to strike his head against the wall and cries with agony. The cancer patient's agony and that of AIDS patient can be compared with that of '*Raurav*' and '*Kumbhi Paak*' categories of hell. One can know by going to any hospital, seeing and hearing from the patients, the billions of varieties of sufferings and agonies. These feelings and agonies have been expressed in symbolic and pictorial language by the Rishis and depicted as hell.

Those who are conversant with the Repertory of Homoeopathy, they can easily understand these varieties of agonies the human beings suffer during their life time. The repertory is very useful in selecting the appropriate homoeo remedy. On thorough reading of homoeo remedies through the repertory, the type of pathology generated from the specific type of sin can be identified, viz the patient requiring *Nitric acid*, hates the opponents, wishes to revenge and does not pardon. As a result of this mental sin, the following symptoms may appear on the body in due course:-

1. Cracked skin and violent itching around anus, serotum, folds of skin and mucous membranes
2. Foul smell in excretions e.g. sweat, stool and urine.
3. Feeling of thorny prick in any organ e.g. throat, urethra, lungs, intestines, anus etc.

To have the detailed knowledge one has to have the thorough reading of materia-medica of homoeopathy. In few lines as above, effort has been made to explain which negative act (sin) creates which disease and which is the homoeo remedy for the same to counter the physical symptoms. The Homoeo remedy not only counters the physical symptoms, but the high potency drug completely changes the attitude of the patient. The person instead of hating people becomes co-operative with others. He develops the quality of pardoning even for those who have done evil for him. Even though it is not that easy as said, but with persistent efforts and giving right remedy of appropriate potency, the entire character of the person can be changed e.g. the drunkard forgets drinking, liars forget lying, excess sexual feelings come within control and so on. Thus several faults in the human character can be successfully struck down and the person turns towards pious living. Several mad persons suffering in mental hospitals can lead a normal life as well. Another example is of a highly sexy person, resulting into growth of an ulcer in the intestines, can be remedied by doses of '*phosphorous*' prepared with homoeo technique.

A person of suspicious and jealous nature may have diphtheria (growing of a membrane in the throat), paralysis, severe headache as if being hammered, tendency to bleed, etc. can be cured by '*Lachesis*' - a homoeo remedy. *Constant desire to gain more and more sends an auto-suggestion to the sub-conscious. This leads to growth of unwanted cells in the human system. The growth may take place in the form of blood cells, bone cells or tissues. These are known as blood cancer, bone cancer or fibroid etc.*

Following conclusions can be drawn from the above discussion.

1. The appropriate ground for growth of any disease begins with the negative thoughts viz. *kaama* (desires including unrestricted use of sex) anger; greed; delusion; pride; speaking ill of others (matsar) in their absence; hatred; envy; attachment (Raaga); and Dwesha (competitive spirit).
2. After the mind gets polluted and negative '*Karmas*' recorded on the sub-conscious, the necessary ground for attracting the germs of similar frequency for infection and growth of disease at physical plain becomes ready.
3. The germs (bacteria and virus) in the atmosphere are the spies set by the God to punish the beings for their ill deeds. These germs are very vigilant and keep sharp eye on every one. They enter the body as soon as

the ground for disease is ready and the vital force (resistance power) becomes weak. This happens under the law of Karma, which is eternal and infallible. This is confirmed by Srimad Bhagwad Geeta (2/62-63) also.

Each Homoeo medicine has its own frequency and as soon as it matches with the disease frequency, it cures the disease completely¹ leaving no side effects. It may please be noted, that the homoeo drug not only cures the physical symptoms, but also eradicates the tendency of recurrence of disease once for all. *The Rishis after studying such subtler aspect made the rules, that the man should remain vigilant from these ten negativities.* They, therefore, to caution us in simple language iconised ten negativities as ten *headed monster Ravana* and further guided us that: -

(1) We will have to suffer infinite number of diseases due to these ten negativities.

(2) In the space (hell), we shall be tortured by yamadoots (servants of lord of death).

(3) We may have to be thrown to the lower yonis like dogs, cats, mouse, trees, worms, germs and what not.

6. Law of selfless activity :- In nature constantly, there is going on the selfless activity. This is known as '*yajna*'. The sun, earth, water, fire, air, mountains, trees all are performing selfless service and teaching the man to live a similar life. Hence to get relieved from the bondage of karma, this path is the natural path and the easiest way to salvation. The main theme of Srimad Bhagwad Geeta is '*teaching of selfless duty*'.

7. Law- As the microcosm, so the macrocosm: This law helps us to understand the process of creation, sustenance and annihilation of the universe. This is the highest kind of research by the Rishis. The law states, that the events occurring in the human body and our galaxy² are similar. From the knowledge of this law one can understand the smallness of the human form, because when so vast a creation gets annihilated frequently, then why to feel egoistic for such a short lived human form? Knowing this hard fact the intelligent being may turn to God and follow the path of

¹ For detailed discussion on the subject, please refer Session no. VIII of the book.

² Detailed discussion has already been done on the subject in Session no. II.

spirituality leading to salvation and freedom from death once for all.

Parallelism between the male with God and female with Nature :- In Session no. II, while discussing the law- “As the microcosm, so the macrocosm” and the attached illustration, it has been explained that the difference between a common man and the unmanifest God is only of ‘*DESIRES*’. Otherwise common man and the God are the same. *On the contrary a woman, carries a very strong desire to become the mother of a child.* This is the basic difference between the man and the woman. If a woman on some reason does not become the mother particularly of a male child, then she remains terribly agonized for the whole life. This residual desire, she carries forward in her sub-conscious up to the next life. Every girl feels highly satisfied on becoming the mother. She keeps herself playing and enjoying with her children. This is why the longevity of ladies is more than the man except in some cases and they seldom suffer from heart disease.

Scene of Macro :- On the screen of the universe, the nature ceaselessly produces infinite number of offsprings by meeting with the invisible God as well as manages for their feedings and upkeep efficiently. To carryout such a big job God has bestowed the Nature with huge amount of energy and made her beautiful and attractive, so that she may attract the male God and give birth to souls and the cycle of creation may go on. The beauty of nature is manifested through soothing greenery projected around by :-

- (a) The grassy plains, the fields of grains, plants, herbs and tall trees.
- (b) Pleasing colourful varieties of flowers.
- (c) Roaring waterfalls and rivers full with sweet water.
- (d) Snowy and green mountains.
- (e) Red sun at dawn.
- (f) Full moon nights and chirping birds and so on.

This beauty is matchless and highly pleasing and full of delicacy. The man can attain peace and happiness by sitting in her lap. This happens, *because the mother Nature is wholly devoted to God and follows strictly the law of Karma and law of cycle. She performs selfless activity with full discipline, which is the real meaning of*

Dharm. The Rishis have represented mother Nature as Parvati, the wife of lord Shiva. She has been described as the woman of unprecedented beauty of the universe.

Scenario at human level :- On studying the biological Constitution of male and female, it is found, that each of them contains twenty three pairs of chromosomes in their cells. In female twenty third pair of chromosome i.e. sex chromosome is of XX formation, whereas in male, sex chromosome is of 'XY' formation. In this formation, 'Y' chromosome is slightly of different structure. It is smaller in size and two arms of 'Y' chromosome are not equal in size as if it is an unstable structure. In fig. 6.02, the 'Y' chromosome has been depicted separately in a *circle*.

Male & Female Chromosomes

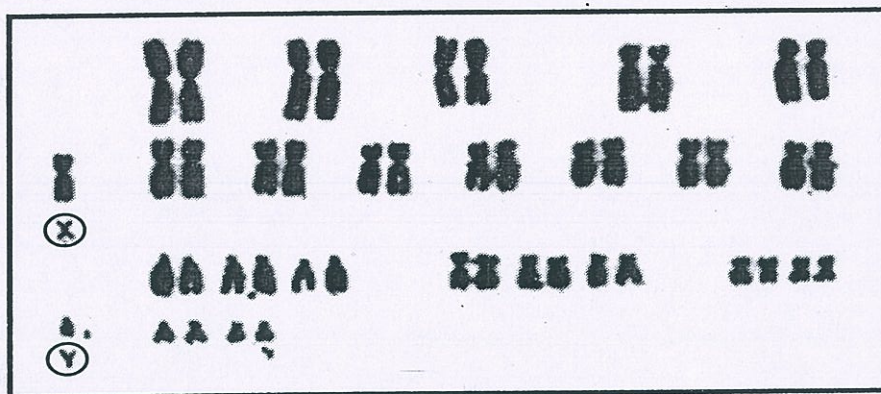


Fig. 6.02

Perhaps, due to this difference, the male is very ambitious, anxious for learning, non-traditional and easily excited, whereas the female parallel to the '*mother nature*' carries

more energy as compared to the male, so that she may give birth to the children, feed and sustain them properly. Accordingly the God has created the female as tolerant, traditional, emotional, obedient, serviceable, beautiful, delicate, sympathetic, loving and more balanced, whereas the male as robust, rigid in nature; analytical; research minded; dominating and adventurous. By the association of qualities of both, the totality of human life can be experienced. In this way the male and female are complimentary to each other. But the male having the capability to discriminate can control his desires. That is why, the scriptures state, that the male can attain salvation easily due to his disciplined nature. Similar to macro, at human level also for producing progeny, *particularly the male child, the female is wholly dependent on the cooperation of the male*. This is how she fulfills her natural and strong desire to become the mother. In order to satisfy woman's natural instinct, God has bestowed

her with above said qualities. Thus she gets full cooperation of the male by attracting him and so generates progeny to continue the cycle of creation. To achieve this object, she needs to operate all the qualities viz. beauty, delicacy, tolerance, ability to serve, emotion and love. So this is her natural duty? However she is expected to produce noble offsprings, so that the family life may be prosperous, happy and peaceful. But for want of Vedic education, these ideas are being ignored and the offsprings are generated without discipline. This is affecting adversely not only on the family, but also on the humanity as a whole. The Rishis understood the greatness of human life. They planned the Vedic society on the basis of ideals viz. Happiness; Peace- Bliss and Salvation, which have been lost from the sub-conscious of the '*modern glamour searching*' society.

A lady is the axis of any family. In case the axis remains fixed at its place, then the family wheel works well. Otherwise the offsprings joining the axis with the periphery i.e the male will break away and the family shall be ruined. It also does not mean, that the male, member can lead a free life without any discipline and the lady should do all sacrifice by following selfless duty (selfless duty means- to carry out service to every member of the family and others, but expecting no return). Since the male and female both are born from the nature, hence both have to follow the discipline, the law of karma and perform selfless duty, so that each of them becomes entitled of bliss and salvation. *Such ideal has been painted by some intelligent artist in the form of Ardhnareeshwar (half male + half female).*

Modern thinking and ensuing results: The physical constitution of a female is quite different from a male. For producing progeny, there is a special kind of liquid, which excretes for three to four days every month from the female organ. She naturally needs rest during these days. Since this precaution is being ignored now- a- days, hence in old age several ladies are found suffering from rheumatism and gout. During pregnancy period also, she requires adequate rest for three to four months. After the delivery she is to take full precaution for about six months to feed the child properly. The activities like lifting heavy weight, high jump; or racing do not fall in the category of jobs to be done by female members; because this may damage their delicate female organs and cause miscarriage also. All these jobs are against their natural delicate and motherly tendencies. Now-a-days, the women are repeatedly

challenging the male members to prove, that they are no less than the man in any field.

To propagate this ideology, the so called ultra modern male members, who have short vision of life are taking the lead. This thinking is not in rhythm with Nature. By joining the army, the police and by going out in various fields of hard life and competing with male members may cause a heavy cost in long term. The natural tendency of beauty, delicacy, tolerance, emotion, sympathy and service attitude may be destroyed. On the contrary rigidity, cruelty and selfishness shall develop in their genes. *The playing of Tabla (an Indian drum played with fingers and palms) by the ladies not only makes their fingers hard, but also their attitudes may become rigid, obstinate and devoid of emotions.* The Rishis have therefore, opined, that a lady should not destroy her natural tendency and follow faithfully the laws made by God .

Sometimes before, some laws have been framed by the Government to protect the women from injustice by the family members. Since when the women are enjoying the financial independence, these laws are being misused. In the past the women used to be the real goddess. They had highest order of tolerance and profound sense of selfless duty, whereas now-a-days the selfishness is at peak. Probably the human tendency is like this only. But this is happening due to unnatural teachings being given whose results may become clear after thirty to fifty generations or even earlier.

Now to maintain their slim figure and deep longing to look beautiful, the women working on high posts in Government and Private organizations have negative feelings for child bearing. According to Darwin, it is quite possible, that their child bearing capacity may gradually become zero after some generations. This natural function bestowed by God may be destroyed and the system of creation may be imbalanced.

Secondly creativity is the function of the sub-conscious, hence the kind of auto-suggestion sent to the sub-conscious continuously for generations by the women may fructify and take the form of infertility. Gradually by performing the functions of a man, the lady shall develop the manly tendencies and may cease the child bearing completely and thus the system of creation may be upset. Due to the creativity character of the sub-conscious, the concretisation of this idea may take roughly about 1500 to 2000 years. We are not able to assess to-day the power of sub-conscious due to the distant period. But earlier we understand this

truth, better it will be in the interest of humanity. From a survey in army and police, it has been found, that the larynx of the women is growing harsh as they have to issue commands constantly in a loud voice.

It is commonly seen, that the eyes of the thieves are swollen and large in size, because they have to keep themselves awake with full alertness. The faces of dacoits and crusaders become frightful due to their repetitive acts of cruelty. All this is the result of the auto-suggestions translated by the sub-conscious. There is a law of nature that "*what we think, so we become*". To-day the ladies are freely engaged in cheating; robbery; theft, violence and sex rackets like men. This is the result of the unnatural ambition of the ladies to compete with men in the external fields of life. This aspiration has also resulted in the increase in number of kinnars (who have incomplete sex organ) and homo sexual marriages.

Keeping in view the creative power of the sub-conscious, several corrective measures have been advised in Vastu Shastra¹ viz avoid thorny plants and trees e.g. cactus plant and babool tree within the premises. Some positive suggestions have also been emphasized viz hang bandanvar² on the main gate, write '*subh labh*' (wish you well) on the entrance gate, make colourful rangoli³ on the floor of the main entrance. By making such scenes daily, the positive message goes to the creative power of the sub-conscious. Hence it has been adopted as the part of Vedic culture.

Salvation and faithful wife: - While analyzing 'Dharm' in Session no. II, it has been mentioned, that there is the superb kind of efficiency in the functioning of the nature, because in the whole creation, the nature under strict discipline performs selfless duty and follows the (a) law of cycle (b) law of Karma and (c) law of opposites. Hence the human being whoever shall follow this way of life must get ultimate peace and salvation. These are the basics and right concept of Dharm. Every mother feeds and sustains her children out of intuition, because children are the part and parcel of their mother. But for doing service to her husband, either the financial dependence or desire for salvation can inspire her. On becoming financially independent, it becomes optional for

Definitions:

¹ **Vastu Shastra:** A text book on building designing based on the natural laws.

² **Bandanvar:** A colourful decorative hanging made from cotton with frills or of flowers or of mango tree leaves etc.

³ **Rangoli:** An artistic flowering design prepared from varieties of colours on the floor of the entrance gate as a tradition.

her to serve her husband and in the modern age this is commonly found also. It does not mean that the husband may behave rashly and his wife should bear for infinite period, which often happens in several families. How long the wife can carry out her selfless duty from her side alone? The husband also has to follow the law of selfless duty towards every being, then only he can attain salvation. *The motto of both shall have to be the same, so that there will prevail peace and happiness in the family. Such ideal condition of family life can lead to attain ultimate peace.*

The woman on going outside the family for job, comes into contact with number of male members, which provokes several desires in her mind. On becoming financially independent her relationship with husband remains limited to social binding and the life of the lady moves away from the peace and happiness of the family. As the lady is an axis of the family, therefore, her breaking away from the wheel gives birth to family quarrel and characterless offsprings. This serves as the nuisance for the society. Such offsprings are normally criminals. This is appening due to the influence of the modern culture.

According to one Puranic story, once Sati, the wife of Lord Shiva disobeyed her husband and went to her father's house in connection with a Yajna ceremony, which ended in immolation by her in the Yajna fire. It is derived from this story, that as and when the nature goes beyond the laws made by the God, she is annihilated. The Rishis have given us the concept of *TOTALITY, FAR* and *WIDE VISION* of human life and the '*vision of ultimate peace*'. *Since it is based on the laws of nature hence by treading this path and constantly visualizing God in her husband, the woman can get the salvation in the natural way and without performing any other kind of worship.*

The Vedic Rishis have prescribed, that the woman while living in the family should give noble Samskars (noble education) to her children, make her family a peaceful and heavenly abode and lead her husband and herself to the path of salvation. *There is only one husband of the Nature i.e. God and she strictly follows this vow throughout her lifetime.*

The greatest Indian culture produced the noblest women like Sati Savitri, Sati Ansuiya and Sati Sita, who shall remain the light houses for the women world for ever. Since they strictly

followed the above ideology, hence have become immortal in the history of Vedic culture. For permanent happy living and ultimate peace, mokshha (bliss) oriented society should be created in place of wealth oriented one.

8-9 Laws for praying God Through Nirgun Nirakar and Sagun Saakar techniques:- Sagun Saakar methodology of prayer is easy, hence useful for a common man, whereas Nirgun Nirakar is good for intellectual class. Yet there is no contradiction in adopting either. Atman and Parmatman both are formless, but are similar in character. The human can only know his formless Atman through some medium. Just as a man can identify himself through a mirror, similarly by creating a moorthi (icon) of God or Atman, He (God or Atman) can be identified. This is the practical way also.

Vedic Literature: The literature is the heart of any society and the basis to understand laws of Nature. If this is living, then the society is also living. If it is destroyed or the people abandon it, then the society moves without guiding compass. The brief glimpses of the great and voluminous literature composed by the Rishis is given in the following paragraphs :-

Vedic Dharm Darshan:- it consists of two dimensions:-
(a) Cultural (b) Philosophical.

Cultural Aspect:- It is highly beautiful and its fragrance spreads far and wide like the fragrance of Parijat¹ flowers. In the same way the fragrance of Vedic culture is spreading in far off countries through Ram Katha and Krishna Katha. A poet has tried to picturise Dharm Darshan as a vast tree in the following language.

The tree is constituted of Vedas as the trunk; vedang, upvedas; yogmarg; mantras and shastras as the branches, the stories of Puranas as leaves, Krishna birthday ceremony; Rama birth day celebrations; kumbh bathing in sacred rivers; pilgrimage to holy places; bathing in Ganga; Holi; Deepawali and Dashehra celebrations; instrumental and vocal music, dances like Bharat Natyam, Odyssey, decoration of icons in temples; literature specially poetries comprising of godly prayers, paintings of gods and epics on the walls of temples palaces and caves etc. as the beautiful and juicy fruits of '*Dharm Darshan tree*'. All this is the exterior part of that huge tree of '*Dharm Darshan*' which is known as *Samskrati*

¹ It is a tree whose flowers are white and their fragrance spreads far and wide.

(culture). The cultural aspect of *Dharm Darshan* is as juicy and sweet as a mango fruit. Masses prepare tasty and delicious food and eat as a *Prasad* after the same is offered to the moorthi (physical icon of god) and enjoy the festivals collectively (Detailed discussion on Samskrati may be seen in Session no. III). The roots of '*Dharm Darshan*' are invisible, as they are buried inside the earth and from which the Samskrati draws nourishment. The Rishis have woven the canvas of *Dharm* and *Samskrati* in such a way, that it is not easy to segregate one from the other and identify exclusively. *This is why out of ignorance common man understands the Samskrati as the Dharm itself.*

Tree of Dharm Darshan (Samskrati + Dharm)

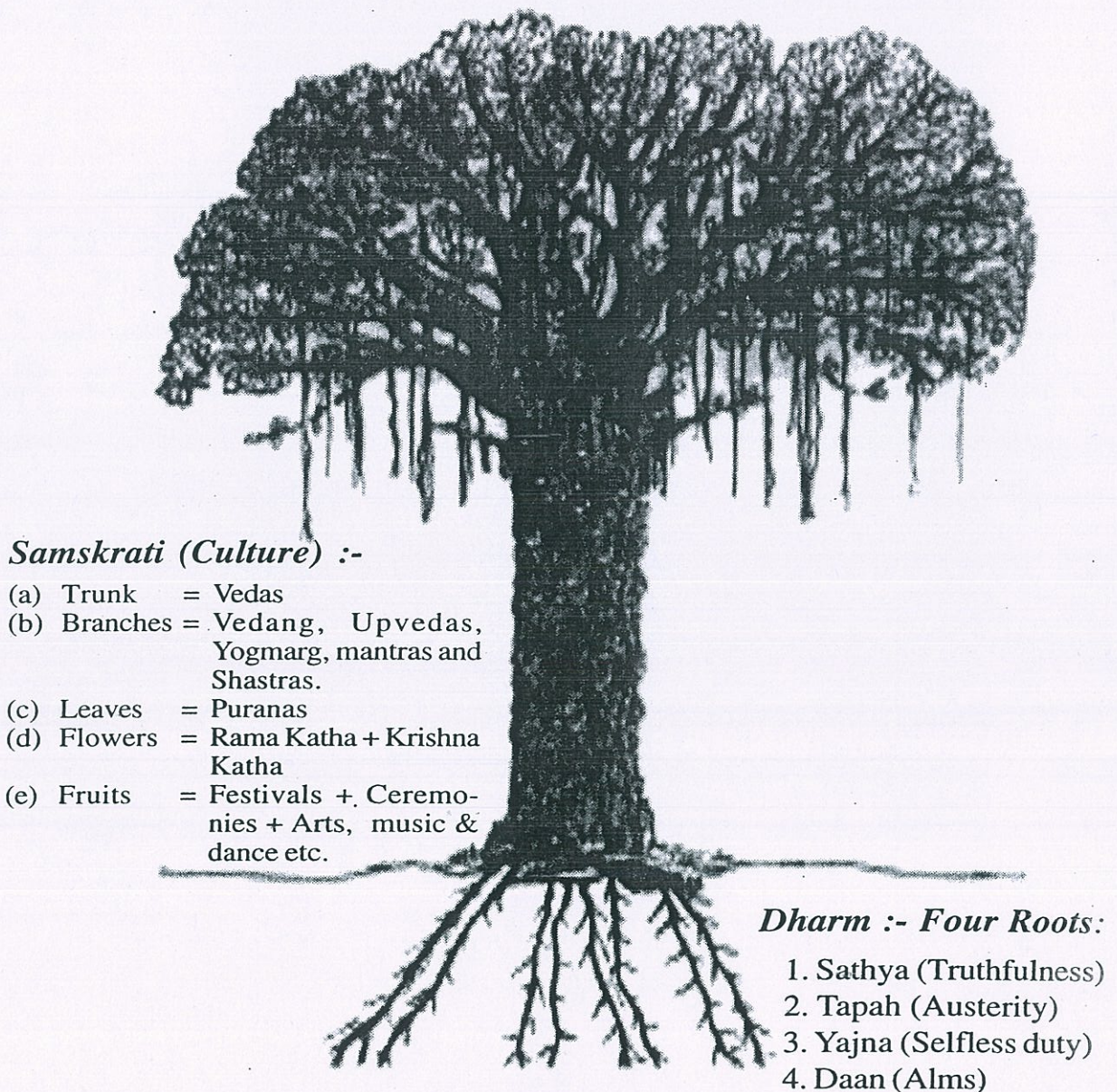


Fig. 6.03

Definitions:¹

The knowledge recorded in all the four Vedas about the
Brahm = Para vidya

The knowledge recorded in Four Vedas + Six Vedangas = Aparav
Vidya (knowledge related to material world)

(A) Vedangas: -following six scriptures are known as Vedangas

(1) **Shikshha:** - it explains the method of pronouncing precisely
the Sanskrit terminology used in Vedas.

(2) **Kalpa:** - Knowledge of performing Yajnas.

(3) **Vyakaran (Grammar):** - Teachings regarding discipline of
Sanskrit terminology; category wise procedure to be followed for
understanding the meaning of Sanskrit terms; how to use the terms and its
detailed techniques etc.

(4) **Nirukt:** - Dictionary of Vedic terms; i.e. it explains the specific
terms carrying specific meaning. The explanation given with reason thereof.

(5) **Chhanda:** - The knowledge explaining the category and
difference in between the Vedic verses (Chhandas).

(6) **Jyotish:** - Status of planets and stars (Nakshhatras),
computation of their motion and the results therefrom.

(B) Upvedas: following scriptures fall under this category

(a) **Ayurveda** (knowledge regarding physical health and life)

(b) **Dhanurveda** (knowledge regarding warfare)

(c) **Gandharva veda** (knowledge regarding music & arts)

(d) **Sthapatya veda** (knowledge regarding construction of
palaces, forts, temples and so on)

(C) Mantras: following scriptures fall under this category

(a) Brahmanas (b) Aranyak (c) Upnishads

Detailed discussion has been made above regarding Vedic '**Dharm
Darshan**', its history and the evolution of laws of Dharm from the natural
laws. As a result of long term contemplation, meditation, and research,
the elaborate knowledge earned by the Rishis has been recorded in Vedas.
In fact these great scriptures are such, which shall guide us for ages. Indians
are fortunate enough to have inherited such a rich knowledge, which is
priceless. Now let us understand the scriptures specifically related to
Dharm.

¹ Mundakopishad -1/5-6.

I. Relating to Dharm :- Vedas; Upnishada; Brahmanas; Philosophies; Puranas; Ramayana, Mahabharata; Geeta, Soor Sagar and Ramcharit Manas are the matchless scriptures in the world, which the Rishis have composed for the benefit of the generations. Due to this knowledge India had been Viswa Guru (Teacher of the whole globe), but due to some errors in the past, to-day Vedic Dharm is being refuted.

Four Vedas: -

- 1. Saam Veda** :- Total Mantras - 1875
 (a) Poorvarchak - Number of chapter = 6
 Mantras = 650
 (b) Uttrarchak - Number of chapters = 21
 Mantras = 1225

2. Yajur Veda: It is the collection of Yajna mantras. To attain worldly pleasures several kinds of Yajnas have been listed here. This Veda chiefly deals with Karmkanda.

Shukla Yajurveda - Mantras 1975

Krishna Yajurveda - Viniyoga Vakyaas + mantras

3. Rig Veda : It is the collection of prayers to several godforces
 Mandals - 10 nos; Total mantras = 10552

4. Atharva Veda: It is the collection of mantras relating to Atma-Darshan (incarnating the spirit) + controlling the restlessness of the mind. It also contains several researches, relating to material world.

Total mantras - 5987.

Chief Brahmanas: -

(a) Aettraiya (b) Shatpath (c) Taittreya (d) Gopatha

These scriptures have commentaries on Vedas.

II. Philosophies: These are six in number as described below:-

(a) **Nyaya Darshan (Author- Rishi Gautam) :-** The cause of birth of any jeevatman is the computerized informations recorded in one's sub-conscious, during his life time. These informations or memories are converted from the varieties of events in life and recorded in the form of waves and form a tendency or a specific kind of frequency. This frequency is the basis of the next birth. By intellectual analysis and correct knowledge as to how the accumulation of these memories can be stopped will lead to destruction of the cause of birth and death and the human being can be liberated from all kinds of pains of life.

(b) Vaisheshika Darshan (Author–Rishi Kanad) :- The universe is formed of the atoms and molecules: The earth (symbol for all solids), Water (symbol for all liquids), Air (symbol for all gases), Space, thinking mind, time, ten directions of universe and jeevatmans, all these are material entities. Entire material world is born from an unmanifest force (Brahm), and the material world is transitory. On understanding this truth, the human mind is detached from the material world i.e. delusion (Maya). Then only the human being is freed from the cycle of life and death. In this Darshan, the existence of God has been accepted.

(c) Astang Yog Darshan (Author – Rishi Patanjali) :- This Darshan prescribes eight steps (1) Yama (five duties), (2) Niyama (Prohibiting five negativities), (3) Aasana (Physical postures / exercises practiced along with controlled and regulated breathing), (4) Pranayaam, (5) Pratyahar (to make efforts to gain control on the demands of sense organs), (6) Dhaarna (To contemplate), (7) Dhyana (to meditate) and (8) Samadhi (state of thoughtlessness).

By practicing the above eight steps, the Kundalini becomes active and moves upwards to the Cortex level, where it meets Shiva. This meeting destroys all samskars recorded on Kundalini and thus the practitioner attains *Mokshha* (salvation). This Darshan accepts the existence of God.

(d) Sankhya Darshan (Author – Kapil Muni) :- Salvation can be attained through the right perception. Proper knowledge of relationship between God and Nature can liberate the human being from pains of life and death. Opposites like victory – defeat; profit – loss; sorrow – happiness should be accepted equally without any reaction. Such practice can evolve to the balanced state of mind. Detachment from material world and discrimination inspire the practitioner to tread on this difficult path of Kaivalya (salvation). This is how the sadhaka gains the permanent happiness (bliss). This philosophy has been heartily praised by Lord Krishna in Srimad Bhagwad Geeta¹.

(e) Poorva Meemansa (Author – Rishi Jaimini) :- The chief object of human life is to attain the abode of heaven by performing yajna. The pronounciation of mantras should be accurate else it may harm the doer and no benefit will be achieved. There is no author of Vedas. This Darshan does not believe in the existence of God.

¹ Srimad Bhagwad Geeta – 2/38.

(f) Uttar Meemansa or Vedanta Darshan (Author – Maharishi Ved Vyasa) :- Out of ignorance the conscious jeevatman gets fascinated towards the transitory material world and accepts it as eternal and true. The material world is born from Brahm (God) and not from void, but is a delusion. *There exists Brahm alone and none else.* This is the ultimate truth.

The spirit and God (Brahm) are identical (Soham). Once the term soham (I am the same as Brahm) is experienced by the practitioner, his dormant (sanchit) impressions as well as those gathered during the present life get destroyed. After enjoying and suffering the 'Prarabdha' (destined Karmas) the practitioner gets liberated and attains permanent bliss. This Darshan believes in the existence of God.

III. Smiritis: To guide the society Manu; Yagyavalkya, Vyasa Parashar; Gautam etc. have written their opinions, known as smiritis. These are the text books of rules to keep the individual and the society under discipline and generate brotherhood, as well as happiness in families, society and the humanity as a whole. These rules are aimed at inspiring the people towards their duties and maintain peace and order. Along with the rules for guidance, there are laws prescribed for punishments also. The known number of smiritis are eighteen.

IV. Puranas: The Puranas are many, but out of them eighteen numbers are main and prominent. Srimad Bhagwat Puran is the best one. The motto of composing this Adhidaivik¹ literature is very vast and was to transfer the holistic Vedic knowledge to the coming generations in as simple language as possible. The Puranikas have done wonderful work by imposing stories on gods and goddesses. The authors of Puranas in fact had excellent vision of future. Because of these stories, the links of Vedic Dharm could not break inspite of the twelve hundred years of destruction, massacre and terror. The style of composing these Puranas in terms of symbols is *so mysterious that its word meaning are totally different from its inherent scientific interpretation.* At times the literal meanings appear to be irrational and absurd. In the field of literature, the usage of language of symbols by the Puranikas is the superb kind of work. On decoding the language, the description of the creation of the universe given in Puranas goes much ahead what the modern science could visualize so far. *Thorough investigation of the meanings of*

¹ The Puranas are written in the form of tales and in the language of symbols. This literature is known as Adhidaivik literature.

Puranas, therefore, is the need of the day. By doing so, the scientific world may also be benefited.

V. Vedic Ideologies: - The scholars have explored six more ideologies inherent in Vedas. These are given below :-

(a) Adwait (b) Vishistadwait (c) Dwait (d) Suddhadwait
(e) Dwaitadwait (f) Achint bhedabhed.

Out of all these, the ideology of Adwait can be understood precisely through modern science. The followers of 'Adwaitwaad' worship the lord maintaining the constant feeling of 'SOHAM', which means, that the spirit (Atman) is same as Parmatman.

"Yoga means to unite with God."

VI. Main Paths of Yoga:

1. Nishkam Karm: This is the great path and is wholly natural technique, because every entity in nature is performing selfless duty. This path has been prescribed for the people like Arjuna, who are very ambitious in life. Lord Krishna using Arjuna as a medium has taught this technique to the entire humanity. In Srimad Bhagwad Geeta Lord Krishna addresses to Arjuna and states, that:-

*"Karmaneva Adhikaraste, Ma Phaleshu Kadachan
ma karmphalhaitur bhurma tae sangeastukarmani"*

- 2/47

Meaning:- Oh Arjuna! You only have the right to perform your duty sincerely and with full devotion but you have no right of claiming its fruits as per your wishes. So do not be the cause of your fruits of actions and never shun your duty.

Lord further advises¹ that:- *Oh Arjuna! The man is bonded from the fruits of Karma except such karmas, which are performed for the welfare of the beings. Therefore do your duty selflessly with detached mind, because such practitioner attains God. Surrender your mind and intellect to me and remember me all the time.*

2. Gyan-Vigyan Yoga (Yoga through intellectualism): - After several births, God bestows the jeevatman intellectualism whereby through analytical and discriminatory power, he understands the futility of the pleasures of material world. Thus as a consequence of this knowledge the basic cause of birth and death ceases to exist and the practitioner

¹ Srimad Bhagwad Geeta – 3/9, 19 and 8/7.

experiences God. While treading this path, anyone of the following four mantras is required to be repeated and if *japa of the mantra is continued* till death then *practitioner merges into God*. These great mantras are:-

- (a) Ayam Atma Brahm (This spirit is Brahm itself) (b) Soham (I am that God) (c) Tatwamasi (O God as you are, so my spirit is *also the same*) (d) Aham Brahmasmi (I am the Brahm).

There is one more great statement in Veda named- '*Pragyanam Brahm*'. In case this statement is viewed analytically, then it may mean the informations engraved as samskars on the alpha plate (chitta). Therefore by understanding '*Pragyanam*' correctly, Brahm can be attained, because the samskars (Pragyanam) are the cause of birth and death. Before this basic cause comes into effect, it has to be checked. Every kind of practice has this as the common factor. This is the path of Nirgun Nirakar (formless) worship of God. For practitioner of intellectual class, the path prescribed is of *Gyan – Vigyan* yoga. This path is the shortest one, but is too slippery. Therefore the path of emotion i.e. *Bhakti* (love) has been formulated, so that majority of the practitioners may follow.

3. Bhakti Yoga (Path of love):- The saints make efforts to make the masses to experience God through singing and chanting of Bhajans, listening of life stories of godly incarnations in mass gatherings. By listening, chanting and contemplating upon Sri Ram Charit Manas and Srimad Bhagwat Katha, the devotion (love) for god is induced and persistent practice leads the devotee to liberation. The practitioner worships his cherished God through reverence (Shraddha), faith (Vishwas) and love. He prays him keeping the Dwait feeling. The emotion (love) is the central theme of this kind of Yoga.

4. Raj Yoga:- This yoga is mainly based on the principle of stopping the thought waves rising in the sub-conscious mind i.e. (Chittavrti nirodhah) and is wholly scientific. Yama, Niyama, Aasana, Pranayam, Pratyahar, Dhaarana, Dhyaan and Samadhi are the eight steps for practice. In this technique the practitioner is evolved in a very rational and systematic way. This leads him to achieve his goal. (Session No. VII may be referred for details)

5. Sankhya Yoga: This technique is meant for those, who are of very egoistic nature. Srimad Bhagwad Geeta also describes about this

technique. Since all activities are performed by the God, therefore while performing of any activity of worldly life the practitioner is advised to maintain a feeling although that particular work is not done by him. This means that the credit of success of any work should not be assumed by the Sadhaka and carry the feeling that the activities are performed from the *motivation of God*. The man is solely the medium. The layer of ego thus can be eliminated and recording of new samskars on the sub-conscious plane are stopped.

6. Tantra Yoga: This technique is prescribed for those sadhakas, who are very much involved in sensual pleasures, but most of such sadhakas have been found astrayed and loosing the goal.

VII. History and Puranas:- These are classified as fifth¹ Veda. These scriptures have been composed keeping following objectives in view:-

(1) To boost the moral of the masses and inspire them to have strong faith in God and the scriptures during the period of terror and mental depression.

(2) To guide the masses at the time of confusion.

(3) To boost moral at the time of atrocities.

(4) To propagate mythological² description in public, which is the simplified version of subtle Vedic knowledge.

Following references are from Srimad Bhagwat Mahapuran Ist Volume, fifteenth edition, Publishers M/s Geeta Press Gorakhpur U.P. India V.S. 2047

¹ *Sri Sootji said:* Maharishi Ved Vyas compiled, edited four Vedas and then composed the Puranas and the history i.e. Mahabharata, which was known as the fifth Veda. Mahabharata- the history was composed to benefit the women, uneducated class and sundries – (P-61).

Sri Vyasa said- I have simplified Vedas by composing Mahabharata so that the women, uneducated and sundries may learn their duties. Yet I am not happy perhaps because I have not composed the life sketch of the lord, which will lead the people to God easily. (P-62)

Sri Narad said, O great Vyas jy. Your vision is wonderful. You are the man of determination. Now you compose the god's plays and explore this through Samadhi. (P-64)

² The masses of the Indian people, however have received the teachings of Hinduism not through the Upnishads, but through a large number of popular tales collected in huge epics, which are the basis of the vast and colourful Indian mythology. One of these epics, the Mahabharata, contains India's favourite religious text, the beautiful spiritual poem of the Bhagwad Geeta. The Geeta as it is commonly called is a dialogue between the God Krishna and the warrior Arjuna, who is in great despair being forced to combat his own kinsmen in the great family war, which forms the main story of the Mahabharata. Krishna disguised as Arjuna's charioteer drives the chariot right between the two armies and in this dramatic setting of the battlefield, he starts **revealing to Arjuna the most profound truths of Hinduism.....** and it becomes clear that the battle of Arjuna is the spiritual battle of human nature. - The Tao of physics, 3rd edition, Publishers M/s Flamingo. - (P 98-99)

(5) To educate humanity through mythological teachings.

(6) To create an emotional environment by reciting the devotees the playful events of Godly incarnations and make them to dive into Samadhi (trance) and lead them beyond death and birth cycle.

To achieve the above objectives and to produce a highly cultured society two great psychologist Maharishis composed two great epics:-

(1) Ramayana by the Rishi Balmiki (2) Mahabharata and Puranas by the Rishi Ved Vyasa.

The first Sanskrit poet of the world composed Ramayana and presented the life history of lord Rama as a great and evergreen model to guide the society and individuals for ages. Goswami Tulsi Dass composed Ram Charit Manas and presented lord Rama as the incarnation of god Vishnu. In this great Hindi poetry, he has depicted the playful events as well as the model life sketch of the lord with very high moral character, which is an asset for the entire humanity.

In this very sequence, the Mahabharata composed by Maharishi Ved Vyasa whose Srimad Bhagwad Geeta is the part, is an outstanding scripture to guide the mankind for ever. The above scriptures have contributed a lot to bestow solid ground for Vedic culture. Ramayana, Sri Ram Charit Manas, Mahabharata, Srimad Bhagwad Geeta, Bhagwat Mahapuran and '*Sur-Sagar*' are the matchless spiritual and mythological compositions of the world. The sacred river of Vedic culture is ceaselessly flowing between the ideologies enunciated by these scriptures since thousands of years. There is no such great ideology, which can not be traced in these scriptures. The techniques given therein are universal and eternal. These scriptures are the climax of the evolution of human mind. But to-day the modern culture is trying to overpower the Vedic culture. Consequently these scriptures are fading away from the memories of the Indian masses.

VIII. Mantra: The word meaning of *mantra* is '*mannat Trayte*' *Saha mantra* meaning is by *contemplation* on which the practitioner is protected or gets peace or by doing japa of which one can achieve the cherished goal. Mantras can be of several varieties e.g.

(1) Research mantra; (2) Mantra invoking gods and goddesses; (3) Vasheekaran mantra (mantra to bring some one under control); (4) Uchchatan mantra (mantra to detach some one); (5) Maran mantra (mantra to kill some one) etc. *Gayatri mantra can be cited as the*

research mantra. This mantra contains four points of research. The examples of mantras, which are in vogue to harness the powers inherent in gods and goddesses relate to lord **Rama**; lord **Krishna**; and godforces e.g. Shiva, Vishnu, goddesses Durga and Luxmi etc. At first the natural echo of Om (ॐ) was recognized as the supreme name of God. Thereafter the names of two incarnations i.e. lords Rama and Krishna were considered on priority. While defining these names scriptures state that ‘**Yah Sarvatra Ramte Saha Rama**’ – meaning that the force which is omnipresent and roams every where is lord Rama or who exists in every particle of the universe and is in the form of light is Rama. Secondly ‘**Yah Karshati Saha Krishna**’ – meaning that who attracts every entity of the universe is lord **Krishna**. Please note, that light and attraction are two forces of nature. Wherever light exists, there is attraction also and vice-versa. God remains unmanifest, but expresses Himself through these two qualities i.e. **Light** and **Attraction**. The technique to incarnate the unmanifest forces, has been described already in Para 2(1) of Session no. IV.

The basic objective of the personified icons, mantras and techniques of worship has been to transmit the auto-suggestions to the sub-conscious and awake the power inherent therein. In fact the mantra / moorthi is only the medium to transmit auto-suggestions, as the action is to be performed by the creative power of the sub-conscious. Therefore when with restful and pious mind, the meanings of mantra are contemplated with sincerity, regularity and devotion for certain period, then by the sound waves of mantra, an aura is created around the practitioner and the prayer goes deep along with the meanings of mantra. This results into awakening of creative power of the sub-conscious, which helps in fulfilling the desires of the sadhaka.

IX. Procedure of formation of mantra: The formation of mantra is a part of formation of symbols itself. In any mantra of any god or godforce the qualities of that god / godforce in brief are necessarily inherent; for example in Ram Charit Manas¹, Goswami Tulsi Dass explains the formation technique of the mantra of lord **Rama** in the following verse.

**“Bandaun naam Rama Raghuvar Ko;
Hetu Krashanu Bhanu Himkar Ko”**

Meaning:- I bow to the name of lord **Rama**, which is formed out of three terms Krashanu (fire); Bhanu (Sun); and Himkar (Moon). The mantra of **Rama** thus carries the qualities of the three godforces of which it is formed. The syllable (Ra) taken from the word (Kra), the syllable (Aa)

¹ Sri Ram Charit Manas verse between 18-19 Chapter-1.

taken from the word (bhaa) and (m) taken from (Him) respectively. This means fire, sun and moon. The syllable (Ra) will burn the sins to ashes like the fire; the syllable (Aa) means it is full of energy and light like the sun; the syllable(m) means giving coolness like the moon. The above explanation of the mantra is from the literary point of view. God has created infinite varieties of jeevas e.g. germs-worms; birds-animals; plants-trees; and human beings etc. After these are created, they are known by specific *form and name*. In the same sequence the man has also identified the great God (Vaishhwanar) by thousand of names. By personification in human form and parallel to the human qualities, the God has been identified by several names. He is playful and has created this universe for his play, therefore to invoke Bhakti (love) towards him, the poets, writers and dramatists wrote and dramatized giving beautiful expressions to events drawn from his life stories by visualising them during trance. In ancient times, the research work in this field of mantras was so vast, that it took voluminous form, whereas to-day its residued knowledge is too less, specially the analytical aspect about the mantras is almost lost.

From the records available, it seems that mind blowing researches had been made on '*mantra science*'. The mantras controlled and regulated the use of arms in the battle field. Destroying arms in the sky was a common knowledge. Modern science calls this technique by the name of *star-war*. To-day it is in the preliminary stage of evolution. The warriors were miraculously expert in concentration of mind, that every arm was monitored by the power of mind. The arm could retreat after hitting the target. All these techniques are no longer available now-a-days. Rishis had developed these techniques to a very high degree of precision. Even the planes could be flown, landed and halted on oral command.

A period was there when there was great influence of yajnas and mantras in the country. Every worldly desire could be achieved from yajnas. *Putresti Yajna* was meant to produce cherished kind of son / daughter; Ashwamedha or Bajpaiya Yajna were meant to spread the Vedic message to the people living on the globe. Rajsuya Yajna was aimed to bring others territories under one command.

During the past twelve hundred years the numerous knowledge including Gyan-Vigyan literature has been destroyed. To-day it is in the interest of the humanity at large, that all these lost techniques be researched and restored.

-Hari Om Tat Sat-

