

# SAGE'S MISSION

English Version of

TWENTY 'GULAB VATIKA' BOOKLETS

Life Mission of Saint Gulabrao Maharaj



Translated by  
Vasant Joshi

# **SAGE'S MISSION**

English Version of

## **TWENTY 'GULAB VATIKA' BOOKLETS**

Life Mission of Saint Gulabrao Maharaj

Translated By

**Vasant Joshi**

Published by

**Vasant Joshi**

**SAGE'S MISSION**  
**English Version of**  
**TWENTY 'GULAB VATIKA' BOOKLETS**  
Life Mission of Saint Gulabrao Maharaj

\*

**Self Published by: Vasant Joshi**  
**English Translator: © Vasant Joshi**  
B-8, Sarasnagar, Siddhivinayak Society, Shukrawar Peth, Pune 411021.  
Mobile.: +91-9422024655 | Email : vasant.joshi062@gmail.com

\*

**All rights reserved with English Translator**

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical including photocopying recording or by any information storage and retrieval system, without permission in writing from the English Translator.

\*

**Typesetting and Formatting**  
**Books and Beyond**  
Mrs Ujwala Marne  
New Ahire Gaon, Warje, Pune.  
Mobile. : +91-8805412827 / 7058084127 | Email: maraneujwala@gmail.com

\*

**Cover Design by : Aadity Ingawale**

\*

**First Edition : 21<sup>st</sup> March 2021**

\*

**Price : ₹ 500/-**

**SAGE'S MISSION**

**DEDICATED TO THE MEMORY OF MY  
WIFE LATE VRINDA JOSHI**



# INDEX

Subject	Page No.
<b>Part I</b>	<b>I to XVIII</b>
Prologue of English Translator by Vasant Joshi	II
Babaji Maharaj Pandit	III
Life Graph	IV
Life Mission	VIII
Literature Treasure Trove	XII
<b>Part II</b>	<b>1 to</b>
1. Acquaintance (By K. M. Ghatate)	3
2. Merit Honour (By Renowned Persons)	43
3. Babajimaharaj Pandit (By V. N. Pandit)	73
4. Friendship Devotion (By Vasudeorao Mule)	95
5. Mankarnika Mother (By Milind Tripurwar)	110
6. Swami Bechirananda (By Milind Tripurwar)	126
7. Autobiography (By Self)	134
8. Saint's Departure (By Self)	144
9. Self-opinion Decision (By Babaji Padit)	164
10. Gem-casket (By Self)	177
11. Soul-study Dialogue (By Babaji Pandit)	207
12. Atheist Dialogue (By Babaji Pandit)	246
13. Religion Dialogue (By Babaji Pandit)	274
14. Family Dialogue (By Babaji Pandit)	304
15. Various Dialogues (By Babaji Pandit)	322
16. Historic Vision of Hindus (By K. M. Ghatate)	346
17. India-Glory (By K. M. Ghatate)	367
18. Distortion of Hindu Culture (By K. M. Ghatate)	397
19. Worldly Existence of Aryan Culture (By K. M. Ghatate)	419
20. New Contribution (By Babaji Pandit)	440
My Tribute (By Vasant Joshi)	477



---

---

# PART I

---

---



# PROLOGUE OF ENGLISH TRANSLATOR

**I**t was the insistence of great computer scientist Padmabhusan Dr. Vijay Bhatkar that initiated my foray into unknown territory of philosophical world and I started translating the popular book 'Sadhubodh' in Question/Answer pattern authored by Divine-eyed Saint Gulabrao Maharaj. That was titled as 'Sage's Advice' and published by Multiversity Publication during Gulabrao Maharaj literature-conference held at Pune on occasion of his hundredth death anniversary on 15 April 2015. Later on the same book has been recast by me as 'Sage's Wisdom' and has been published both in printed and digital versions during February 2021. In the mean time I had embarked upon the task of translating the series of 20 booklets titled as 'Gulab-vaitka' contributed by different authors and published by Gulabrao Maharaj Sarvoday Trust, Devachi Aalandi, Dist. Pune, again as insisted upon by Dr. Vijay Bhatkar. Now on changing the pattern of 20 small booklets into a single book titled as 'Sage's Mission' is being brought out and will be published soon.

I do hope that this humble effort on my part will meet the approval of esteemed readers and I shall be thankful to them if they take little trouble to point out the deficiencies if any that might have occurred inadvertently on my part so as to be able to rectify them in future.

I am thankful to Mrs Ujwala Marane of Books And Beyond for Formatting of this book in both printed and digital versions.

**Vasant Joshi**

E-mail: [vasant.joshi062@gmail.com](mailto:vasant.joshi062@gmail.com)



# BABAJI MAHARAJ PANDIT

## Sculptor of literary idol of Saint Gulabrao Maharaj

**S**hri Narayan Paikaji Pandit hailing from Chandrapur at his teenage of 19 on leaving behind his parents, home and education came in contact with Blessed Intelligence eyed Gulabrao Maharaj during the year 1905 and wholeheartedly immersed himself in his service which included washing his linen, providing water for his bath, preparing his meals and feeding him as if Guru-service envisaged in Dnyaneshwari had become alive.

Shri Pandit was prominent among five trusted disciples of Maharaj like Haribhau Kevale and Gangadhar Mule etc. He never craved for anything from Maharaj in lieu of purposeless service he rendered. Observing his sincere service, Maharaj once said that “I have become subjugated to Pandit”. What more does a true disciple wish from his revered Guru? Maharaj while on his deathbed blessed Pandit on his own by saying “Friend Pandit, I haven’t given anything to you so far but you do read my books and you would be enlightened”. The whole life of Pandit was then brightened with those words as they transited from one heart to another. In that divine light all the literary works of Maharaj were published in the form of ‘Suktiratnavali’. Pandit thus through his untiring efforts sculptured the literary idol of Maharaj and made it available for benefit of all.





# LIFE GRAPH OF SAINT GULABRAO MAHARAJ

(1881 to 1915 AD)

**“My attitude is to convince through logic.”**

**I**ntelligence eyed Blessed Gulabrao Maharaj is none other than Gulab Gundoji Mohod hailing from a nondescript village Madhan in Vidarbha region of Maharashtra, who became blind at the tender age of barely four months, was bereft of any formal education and lived hardly 34 years of his enlightened life. In spite all these odds vast amount of his literary works that opened up knowledge trove for all is an unparalleled feat. Blessed Gulabrao Maharaj used to call himself as daughter of Saint Dnyaneshwar and wife of Lord Krishna due to his romantic devotion towards God. He founded the ‘Blessed Dnyaneshwar Romantic Non-duality (*Madhr-advaita*) Tradition’, a branch of ‘Nathh Tradition’ which is akin to ‘Warkari Tradition’ prevalent in Maharashtra.

By synthesizing post-knowledge Para-devotion (*Dnyanottar parabhakti*) of saints and ‘Non-duality (*Advaita*) Vedanta’ of Shankarachary while employing scientific argument method of ‘Refutation-affirmation’ (*Khandan-Mandan*). Maharaj lent new meaning to devotion-science. With firm belief that Lord’s personal manifestation (*Sagun vighrah*) isn’t false but it is absolute Reality (*Brahma*) in the form of ‘Existence-truth-bliss (*Sat-chit-anand*) and it isn’t destroyed even by acquisition of knowledge, he coined totally new terminology of ‘Undisguised revelation’ (*Andhyasts-vivart*) for propagating new devotional concept.

Maharaj devised basic theory of coordination (*Samanvaya*) between all religions by with the intention of not allowing the mutual hatred between different religions of world and between different segments of Hinduism to engulf hearts of people. In order to bury the hatchet permanently between segments like Arya-anarya, Arya-srevant, Arya-dravid, Brahman-non Brahman, Northerner-

southerner etc, Maharaj gave a powerful weapon of coordination in the hands of the intellectuals.

- Name: Gulab Gonduji Mohod, Pandurangnath, Dnyaneshwar-daughter.
- Parents: Shri Gonduji and Smt Alokabai Mohod.
- Birth; 06.07.1881 at Lonitakli.
- Blindness since forth month's age, Life span 34 years.
- Residence at Madhan for first four years.
- Mother expired during year 1885
- Residence at Lonitakli for next six years.
- Experience of intellect-vision during this period.
- Residence at home in Madhan till year 1900. Rise of Godly qualities and acquaintance with omniscience during this period. Extreme efforts in getting books read from people.
- Marriage during year 1996. Wife: Mankarnika.
- Composing devotional verses and essays since year 1897. Refutation of Aanandmarg. Death of father.
- Consecrating friends at Sirasgaon since 1900. Wandering in Chndurbazaar and Yavali for creating people's elevation. Leaving home by getting frustrated with family feud and poisoning attempt and relinquishing village-authority.
- Direct consecration from Dnyaneshwar Mauli during year 1901.
- Sending letter to Shri Jathar, Editor of 'Svanandsamrajy' from Gwalior mentioning about Mahanubhav during year 1902.
- Critical assessment of theories of Darwin and Spencer.
- Composition of female songs and folk songs.
- Pandharpur pilgrimage. Shifting to Amaravati.
- Meeting with best disciple Haribhau Kevale.
- Initiating Katyayani festival at Deurvada during year 1903.

- Remembering events from past life during year 1904 (Pious person Bechiranand Swami from Zinzuvada years 1795 to 1880).
- Meeting with pious person Damodar Aapaji Maharaj from Aarvi.
- Starting discourses on 'Dnyaneshwari'.
- Told verse from Dnyaneshwari not included in original version.
- High tide of Romantic nectar-ocean.
- Discourses on various subjects.
- Instructions issued to Ramchandrbapu, first friend and disciple at the time of his death.
- Initiation of Aaland pilgrimage.
- Initiation of female-vow.
- Marriage with Lord Krishna during year 1905.
- Arranging Rukmini's self selection of bridegroom (*Svayamvar*).
- Constant worship of Krishna idol and Dnyaneshwar feet-symbol.
- Meeting with dear friend and successor Narayanrao Pandit.
- Birth of son Aanant.
- Meeting with L.R. Pangarkar and Loknayak Bapuji Ane.
- Establishment of Dnyaneshwar printing press at Nagpur and start of book-printing during year 1907.
- Critical assessment of Mayer's book.
- Critical assessment of Jagdishchandra Bose's book.
- Stay with Prof. Priynath Mukherji at Kolkata.
- Pilgrimage of Jaggannathpuri. Composition of books like 'Yogaprabhav', 'Chittopadesh' and 'Sadvaijayanti'.
- Initiation of constant worship of Shiva idol.
- Composition of 'Priyalilamahotsava'.

- Composition of aphorism-book 'Antardnyansamhita' and delivering nine lectures on 9 aphorisms from that book during year 1909. Pilgrimage of Vrindavan.
- Letter addressed to Dr. Munje during year 1910.
- Guidance on Science from 'Nyayvaisheshik'.
- Meeting with literature emperor N. C. Kelkar at Pune.
- Letter writing and composition of books on various subjects during years 1911 to 1913.
- Consecration from Nivruttinath during year 1914.
- Letter sent to Shrimant Tukoba Pawar of Devas and subsequent meeting with him.
- Letter to Pandit Bhatkhande, musician. Composing 'Gansopan'.
- Meeting with Baba Garde, pious person from Dhule.
- 20<sup>th</sup> September 1915: Advised Narayan Pandit about scripture-loyalty even when he was on the death bed and departed for his final journey to Reality at dawn. This incidence took place at the premises of Chakan oil mills at Pune.



# LIFE MISSION OF SAINT GULABRAO MAHARAJ

1. Friendship Devotion: Daughter of Saint Dnyaneshwar and wife of Lord Krishna.
2. Synthesis of Non-duality of Shankaracharya and Devotion.
3. Creation of Devotion-science.
4. Laying out sixteen new types of Devotions.
5. Differentiating between Knowledge, Worship and Devotion.
6. Refutation of objections against and commenting scientifically on Romantic Devotion.
7. Undisguised revelation of Lord's manifestation: Creation of new terminology in Vedant.
8. Detailed refutation of objection to the glory of Lord's name-reciting.
9. Differentiating subtly between Yogi, Knower and Devotee.
10. Commentary on nine types of synthesis between Religion and Principle.
11. Presentation of six Indian Philosophical Sciences (*Shad-Darshnans*) as mutually supporting rather than contradicting in new context.
12. Proving with authority (*Praman*) that Intellectual Philosophy (*Samkhya*) is inclusive of God's existence (*Seshwar*).
13. Refutation of faulty concepts of Yogis.
14. Creation of many new processes in Yoga-Darshan.
15. Invention of process of acquiring Para-knowledge (*Paramarth*) through dreams.
16. Basic commentary on achieving inner and outer Contemplation (*Samadhi*).

17. Partial refutation of Purv-Mimansa and utilisation of same in support of 'Uttar-Mimansa'.
18. Comparison and evaluation of the western philosophical concepts like Evolution, Atomic theory, Unknowability (*Adnyeya*), Doubt-ism etc with Indian philosophical concepts.
19. Refutation of western concept of Ethics and its coordination with Indian concept of Ethics through a fresh approach as well as advice on daily pious behaviour.
20. Comparison between western and Indian psychologies.
21. Comparative evaluation of Allopathic and Aurvedic treatments and creation of Mind-Aurved (*Manasaurved*).
22. Scientific commentary based on authority on theory of emergence of various branches of Vedic religion as Islam, Christianity, Parsi-ism, Buddhism, Jainism etc.
23. Evolution of Caste-based (*Varna*) and Life-stages (*Aashram*) in society.
24. Comparative commentary on Brahman-non-brahman/Arya-anarya disputes.
25. Analysis of opinions of Lokmany Tilak and Swami Vivekanand.
26. Exposing charlatanry.
27. Differentiating between religion-cross (*Dharma-sankar*), Religion-reforms and Religion-coordination (*Dharma-samanvay*).
28. Creation of coordinating aphorisms on Veda and Purans.
29. Logical revelation that modern western science has its source in various ancient Aryan sciences.
30. Guidance on evolvment of ancient Aryan physical science through study of Nyay-vaisheshic science.
31. Presentation of psychology, poetry, music and Aurved from the prism of six Indian philosophical sciences.

32. Guidance on history, who should write it and which history should be believed into.
33. Logical presentation of historical truth that Aryans are neither different race nor they have arrived from outside but they are from India. Servant class (*Shudra*) are part of Aryans and refutation of theory of Aryans having arrived from North-pole region as claimed by Lokmany Tilak.
34. Reestablishment of fact that Aryan culture was prevalent universally since 3000 years.
35. Refutation of theory of evolution propounded by Darwin, Spenser and Anny Besant.
36. Forthright thoughts on social reforms and majority opinion.
37. Basic thoughts on education.
38. Comparison of ancient modern music and refutation of opinion of Pundit Bhatkhande.
39. Creation of new literary-science while retaining ancient themes.
40. Exposition of new theory of Nature-creation (*Srushti-utpatti*) through attitude-inspiration (*Vrutti-sfuran*).
41. Non-applicability of modern concept of differentiation between author's projections on account of language used to the literature created by saints and seers quoting the self example.
42. Providing guidance on family and social relations in question-answer format.
43. Guidance to children.
44. Creation of poetry exclusively for ladies.
45. Creating social awareness through folklores.
46. Creation of new 123 metre of 'Matra'.
47. Creation of new shorthand script.
48. Creation of new 'Navang' language.

49. Creation of new grammatical aphorisms.
50. Composition of autobiography, dramas and lectures.
51. Creation of new game of 'Mokshpat' inducing interest in Para-knowledge.
52. Composition of various books in Sanskrit, Marathi, Hindi, Vharadi and Vraja languages.
53. Composition of Letters – 118, Abhangas – 2152, Poems - 2244 (Hindi – 304 & Sanskrit – 41), Sanskrit Verses 1000, Marathi Verses – 23000, Books – 139 (Hindi – 2, Sanskrit -42) Total pages – 7000.





# LITERATURE TREASURE TROVE OF SAINT GULABRAO MAHARAJ

## I - Aphorism Books (Sanskrit)

1. Antarvidnyansanhita
2. Ishwardarshnam
3. Samsutri
4. Durgatatvam
5. Kavysutrsamhita
6. Shishubodhvyakranam
7. Nyaysutrani
8. Ekadashinirnay
9. Puranmimamsa

## II - Fundamental Book

10. Sampraday Surtaru

## III - Commentaries

11. Naradiybhaktyadikaran-nyamala (Sanskrit)
12. Bhaktisutrbbhashya (558 Verses)
13. Priyalilamahotsav-1 (*Bhagvatbhashy*)  
Amantranvilas
14. Priyalilamahotsav-2 (*Bhagvatbhashy*)  
Aagamanvilas
15. Shridharocchistprushti
16. Shridharocchistprushtislesh
17. Brahmasutrvyakhya

18. Nigamantsubha
19. Brahmasutr Nirupane (Marathi)
20. Bhagvatgitasangati
21. Manoharini (Hindi)
22. Git Nirupane (To Shantaram)
23. Git Pravchane (To Annapurna mother)
24. Aishwarayarthdipika (*Ishwargita*)
25. Shatpad-dhvani
26. Ishvasyopnishad
27. Rigved Tippani
28. Chausashti
29. Chiranjivpadabhashy
30. Balvasisht
31. Yogavasisht Tatv
32. Yogavasishtnirupane (To Rangubai)

#### IV - Scientific Books

33. Survar Sudha
34. Vedantpadarthorddeshdipika
35. Shastrsamanvay: (Sanskrit)
36. Aagamandipika (Sanskrit)
37. Uktitatvanushasanam (Sanskrit)
38. Premnikunj
39. Shantisudhakar
40. Vedantkriyasamucchay
41. Vedantnirupan

42. Tatvbodh: (Sanskrit)
43. Shaddarshanleshsangrah

### V - Devotion Books

44. Bhaktipadtirthamrut (*Tatvmasi*)
45. Nigamantpathsandipak
46. Bagvatbhaktisaurabh
47. Pritinartan
48. Nitytirth
49. Priypahuner
50. Bhaktitatvvivek (Sanskrit)
51. Priypremonmad (Sanskrit)
52. Gopikapadpiyushlahiri
53. Govindanadsudha (Sanskrit)
54. Kantkantavakypushpam (Sanskrit)

### VI - Yoga Books

55. Nididhyanasanprakash
56. Dhyanyogadivakar
57. Sopansiddhi
58. Hiranyyoga (*Svapnayoga*)
59. Ygayogamlaxan
60. Yogaprabhav (Poetry)
61. Yogaprabhav (Yoga Aphorisms)
62. Dnyane-Kundlini Nirupan

**VII - Samkhya Books**

63. Samkhysurendr: (Kapilsutr Aphorisms)
64. Samkhysurendr: (Poetry)
65. Samkhytatv Sutrvichar
66. Samkhysutr Ek nibandh
67. Samkhysar
68. Samkhykarika Nirupan

**VIII - Music Books**

69. Cchandpradip
70. Gansopan

**IX - Aurved Books**

71. Manasaurved (Sanskrit)
72. Manasaurved (Two Articles)
73. Mishgindrshashipraqbha (Sanskrit)
74. Vaidyvrindavan
75. Vaidynandini
76. Bhisgpatvoppatti G-18

**X - Argument Books**

77. Svamatnirnay: (Sanskrit)
78. Sampradaykusummadhu (Sanskrit)
79. Satchitnirnay: (Sanskrit)
80. Chittopadesh
81. Sadvaijayanti (*Arya*)
82. Barkhadi

- 83. Trikandsar
- 84. Pramad kallol

### XI - Verses Book (*Gatha*)

- 85. Abhanganchi Gatha
- 86. Padanchi Gatha

### XII - Essays

- 87. Alaukik Pravasa
- 88. Amogh Nirupan
- 89. Bauddh Nibandh
- 90. Vedant Nirupan
- 91. Siddhisar
- 92. Alaukik Vyakhyanmala
- 93. Yuktya
- 94. Gurucharankaumudi
- 95. Sfut Nirupan

### XIII- Dialogues and Quotes

- 96. Sadhubodh
- 97. Manimanjusha
- 98. Suvarnkan
- 99. Svamatnvyanshsiddhantushar
- 100. Durmathridaybhanjan
- 101. Prashnottare
- 102. Vruttikshirsagar
- 103. Balbuddhivivardhini
- 104. Bodhvakye

**XIV - Letters**

105. Akra Patre
106. Vis Patre
107. Sadtis Patre
108. Chavrechalis Patre
109. Ekpatr (To Khapre)
110. Ekpatr (To Kuryabhai)

**XV - Folklores**

111. Strigite
112. Strigitsangrah
113. Tumbdi
114. Rukminisvayamvar (*Lavani*)
115. Rukminiche Patr

**XVI – Prayer songs**

116. Matru-Pitru Bhavanashtak
117. Krishnapanchapadi
118. Gurupanchpadi

**XVII - Biography & Lectures**

119. Atmcharitr
120. Suchna Prakran
121. Suchna Prakran
122. Suchna Prakran
123. Abhangatmak 19 Aakhyane
124. Padatmak 7 Aakhyane

125. Pativratacharitramrut

### XVIII - Various Articles

126. Sukhparva (*Bharatvar Natak*)

127. Matramrutpanam

128. Patnipremparag

129. Navi Bhasha (*Navang language*)

130. Nava Shabdkosh

131. Navi Lipi

132. Mokshpat (*Shraut-krida-pat*)

133. Haripathachya Pratidnya

134. Haripathacha Arthkram

135. Mayersvar Tipa

136. Shikshanratnakar (Biography)

137. Dnyanpath

138. Gayatri Anavyarth

139. Sva-samajnirnay



---

---

# PART II

---

---





# PART II

## INDEX

1.	Acquaintance (By K. M. Ghatate)	3
2.	Merit Honour (By Renowned Persons)	43
3.	Babajimaharaj Pandit (By V. N. Pandit)	73
4.	Friendship Devotion (By Vasudeorao Mule)	95
5.	Mankarnika Mother (By Milind Tripurwar)	110
6.	Swami Bechirananda (By Milind Tripurwar)	126
7.	Autobiography (By Self)	134
8.	Saint's Departure (By Self)	144
9.	Self-opinion Decision (By Babaji Padit)	164
10.	Gem-casket (By Self)	177
11.	Soul-study Dialogue (By Babaji Pandit)	207
12.	Atheist Dialogue (By Babaji Pandit)	246
13.	Religion Dialogue (By Babaji Pandit)	274
14.	Family Dialogue (By Babaji Pandit)	304
15.	Various Dialogues (By Babaji Pandit)	322
16.	Historic Vision of Hindus (By K. M. Ghatate)	346
17.	India-Glory (By K. M. Ghatate)	367
18.	Distortion of Hindu Culture (By K. M. Ghatate)	397
19.	Worldly Existence of Aryan Culture (By K. M. Ghatate)	419
20.	New Contribution (By Babaji Pandit)	440
	My Tribute (By Vasant Joshi)	477



# CHAPTER 1- ACQUAINTANCE

(*Parichaya*) Of Saint Shri Gulabrao Maharaj

By Dr K. M. Ghatate

## Circumstances and Status

(06.07.1881 to 20.09.1915)

It is really unfortunate state of affairs that in spite of the fact that Intelligence-eyed Blessed saint Gulabrao Maharaj had opened up vast literature-trove of various subjects during his life time, his invaluable thoughts haven't been presented to the intelligentsia of Maharashtra in a systematic manner so far. Though there are lot of bulky indexes of Marathi literature available in the libraries, they hardly have taken cognizance of the revolutionary thoughts expounded by Maharaj on array of basic moral issues concerning society except for few cursory references of his books with which the historians of Marathi literature have absolved themselves.

If we have ringside view, the study of ancient Marathi literature includes light hearted poetry of Pant and mood elevating songs of bards along with the devotion filled literature of saints not only because the modern poetry had cast away its skin and embraced the free metre but there had been import of the soul of poetry from western world too. And this development led to almost severing the ties between ancient and modern literature.

With the result that while considering ancient literature, Maharaj's literature is treated as modern as it belongs to the twentieth century and while considering modern literature, it is excluded as being ancient due to the fact that Maharaj belongs to the saint tradition. Thus both ways it is no win-win situation.

Maharaj's literature is of high calibre from point of its poetic value, his writing style was Godly (*Prasadik*) and his intellectual level was unparalleled. Though his literature encompasses variety of subjects, each of them is enclosed into a logical framework. All the benchmarks of modern day intellectual thinking become applicable to his literature. Even then his literature has been woefully

neglected by the so called intelligentsia. It is the need of the hour that Maharaj's unique thought-treasure spread over his entire literature in both prose and poetry formats touching innumerable subjects, his skill of reaching out to their roots along with their comparative analysis and spelling out the unbreakable bond with ancient traditions in spite being modern in approach is presented before the sincere seekers of literary study.

There is still strong possibility of one more reason why the intelligentsia has ignored his literature in spite it's totalling into 139 books and that is as in today's parlance the word 'Maharaj' carries the undertone of so called miracles, they aren't allowing his valuable thought contribution (*Vichar yogadaan*) to touch even the periphery of their mind.

As the world pays little attention to stray miracles eventually displayed by the legendary visionaries like Dnyaneshwar Shankarachary, Ramanujam, Madvachary, Gautam Buddha etc and is more enthralled by their unfathomable thought treasure (*Vichar dhan*), the romantic non-duality preached by Maharaj should be highlighted before the public so that his valuable thought contribution could receive the honour it rightly deserves from the intelligentsia.

## Birth

There is a village called Lonitakli located about 33 km south of district place Amravati in Vidarbha region of Maharashtra. This was the maternal home Blessed Gulabrao Maharaj. He was born to Alokabai from Mohod family on 06.07.1881. Gonduji Mohod was his father. Mohods were village administrator (*Patil*) of Madhan. Ancestry of Mohods could be stretched back to Modh clan of Warriors (*Kshtriy*). However Maharaj used call himself as belonging to Kunbi (*Shudr*) caste due to dereliction of duties (*Samskar-lop*) that took place among the various past generations of Mohod clan over period of time.

Maharaj's mother Alokabai brought him to her in-laws home in Madhan when he was five months old. Maharaj was an attractive healthy baby that time having blackish complexion, very lustrous eyes, jet black hairs, straight nose and chubby limbs. However at the age of nine months he permanently lost his eyesight

due to trivial cause of inflammation of eyes. Though bereft of normal eyesight this child prodigy's attitude always remained happily disposed towards world due to purity of his inner vision. Since acquiring little ability to speak, Maharaj used to indulge into few joys of jerking his neck and clapping his hands involuntarily. Later on his childish pranks went on enjoying whirling around himself while snapping his fingers and shouting loudly.

## Childhood

When Maharaj was four years old, Alokabai gave birth to his sister who didn't survive. His mother too expired during year 1885 due to pregnancy related illness and he was snatched away from the motherly care since then. That time his maternal grandmother took him to Lonitakli and nurtured him very affectionately. Maharaj too was very much attached to his grandmother. He used address her as Bai and demand stubbornly all his requirements of hunger and thirst from her.

People around Maharaj started having experiences of his natural prowess since his early childhood itself. The womenfolk gathering for drawing water from the village well used to tease him by stealthily coming near him without making slightest noise of footsteps and stand near him. That time he could easily recognize them one by one by calling out their names. Astonished by his feat they would enquire as to how he could do that and he would answer he recognized them by the sound of their bangles. When asked about how was it possible when bangles worn by them all were the same, he would answer as the sound emitting from their individual bangles was different.

While seating for his meals he would sprinkle sandalwood paste around his plate and sometimes spread both his hands in front of him in a friendly gesture. If asked "why are you doing this", he would say "I am seeing a beautiful child having four arms, bearing a crown on head, sandal paste applied to his forehead and earrings dandling on his ears. He is inviting me to play with him." His favourite fancy of indulging in whirling around himself while snapping his fingers for long time never used to induce any fainting sensation into him.

## Education

During year 1890 Maharaj's father brought him back to Madhan. By that time his step mother had arrived into home and she used to cause a lot of trouble for him all the while. Though there was no question of his attending any regular school on account of blindness, village school teacher would occasionally visit his house and give some preliminary lessons in simple arithmetic to him. His only brush with the school was limited to occasions when his elder uncle, the village patil would insist on his attending school.

Even during his young years, Maharaj had unflinching loyalty towards learning verses from scriptures and 'Puran' from Laxmanbhat Joshi, the village priest. He had even mastered 'Ynkteshtotr' and eleventh chapter of 'Shivalilamrut' and by then. He never used to forget anything which he learnt once. His memory was extraordinary. He would listen to talk of Maulavi visiting village square and reciting verses from 'Koran' and repeat them correctly.

## Marriage

Once Maharaj was playing with his game mates in a house of his neighbour Sitaram Bhuyar. When Sitaram's mother playfully challenged him to break a coconut with his fist and offered to give her granddaughter in matrimony to him, Maharaj accomplished that task in a jest and said "I will now claim your granddaughter without fail when time is ripe." Later on he was married to the same girl Mankarnika at his age of twelve years.

## Knowledge Mastery

As Maharaj had developed keen interest in scriptures and 'Puran' and started delving deep into various religious books, he sought active help from literate persons like Laxmanbhat Joshi, Pandurangpant, and Keshavrao Pande in reading out to him all those books. He never bothered for appropriate time, money and labour required for accomplishing this task. He at times doled out bagful of grains, the silver bangle on his hand and a shawl received during his marriage ceremony for the favours he sought from them. His multidimensional travelogue into book

hunting varied from 'Vedas', 'Vedanta', Music, Medicine, Literature, and Theosophy to Western philosophy and Electronic theory of Modern science.

## **Yogic Meditation**

Maharaj used to experiment the yogic contemplation since his early childhood. During night hours when all the house inmates were asleep he used to ruffle his bed sheet a bit in order to ascertain that everybody is enjoying deep sleep, cover his body in bed sheet and practice yogic meditation. One night as he was in his usual deep meditation when Bhikabhau woke up at midnight and saw him sitting rigidly in a steady posture, started calling him out but as he didn't respond to the calls took away his bed sheet and tried to shake him physically. Bhikabhau on noticing that even his breathing had stopped completely, raised an alarm and called out his uncle for rendering immediate help. In unprecedented commotion that followed when Maharaj's contemplation receded at 4 AM and he started breathing regularly, everybody heaved a sigh of relief. However his uncle being unaware of any meditational practices, admonished him severely for that unpardonable prank played by him. Such instances of his midnight meditations were frequent occurrences.

At his age of sixteen years, when Sarajatai, Maharaj's aunt who nurtured him untiringly expired during year 1897, the atmosphere at home started getting polluted. Once when he suspected that there was an attempt of poisoning him by his stepmother, he stopped eating at home and started visiting houses of his close acquaintances like Ramchandrbapu and others for having his meals. Such impediments of course didn't deter him from pursuing his cherished goal of acquiring higher knowledge and practicing contemplation with enhanced enthusiasm. He was aloof from the mundane worldly life like a dew-drop on lotus leaf.

## Mantra Charity

Around this period there used to be lot of blissful instances like arranging festivals like 'Gopalkala' along with Maharaj's close associates and disciples like Ramchandrbapu Mohod, Vishrambhau and Rangubai etc. That time for the first time he bestowed them with specific Mantra Charity (*Mnatra-daan*).

## Daily Routine

Maharaj's daily routine during this period used to be like this. Singing in solitude 'Saptshati' or 'Tulasimahatmy' after an early morning bath with cold water, pursuing mind-worshiping when sweet smell of black 'Bukka' used to automatically waft into nearby atmosphere, falling in prostrate for hours on after meals and indulging in continuous involuntary movements of neck and hands irrespective of clashing of hands against the wall. At times while in trance he was unaware of his clothes falling off too. Sometimes he used to go on caressing the bole of Neem tree in his courtyard with due diligence after covering it with dhoti as if massaging the feet of Lord devotedly while murmuring some mantras at that time. At times he would head for forest, tear the thick border of his dhoti, tie it to a tree branch and go on enjoying swinging blissfully oblivious of the surrounding.

Whenever he attempted deep contemplation behind the closed doors of his room, his breathing stopped completely he sweated profusely. Sometimes he would bark like dogs so as make the stray dogs of village too bark in response. His usual dress during this period used to be coarse dhoti, upper jumper and a cap.

## Love for Books

Maharaj immensely loved books to the core. Whenever he came to know about publication of any book on ancient Indian culture or even western philosophy, he would call for those books irrespective of his meagre financial resources by relying on the help of his close acquaintances. As he much valued the importance of books while refuting unreliable western opinions or affirming esteemed Aryan thesis, he would carry the treasure box of his revered books on his head and wander alone in

pursuit of his knowledge-quest. At times he would alone head for Chandurbazaar even during night hours without seeking anyone's help.

Maharaj's uncle would get much agitated on observing such irrational behaviour of his nephew. Once in a moment of uncontrolled rage of anger, he threatened Maharaj "I don't need my life and I would give away in charity all my household property to Brahmans." Maharaj immediately got up and said "I shall invite Brahmans at this instant" and walked out of the house and his uncle too followed the suit. As such instances and other irritating in-house squabbles occurred more frequently over the time Maharaj left his ancestral home and took refuge in the house of his close associate Ramchandrbapu.

## Divine Intervention

During the year 1901 Maharaj received the blessings from saint Dnyaneshwar. Maharaj describes this event as follows.

माझा सद्गुरू करुणाधन आळंदीपती कल्याणनिधान  
जेणे आपुलिया नामाचा मंत्र देउन कृतार्थ केले मजलागी  
अंकी घेऊनिया खुणा सांगितल्या स्वनामाच्या

*My pious Guru full of pity*

*Alandi-master home to prosperity*

*He bestowed his name-mantra*

*Fulfilled me, taking me in his lap*

*Explained signs of self-name*

## Difficult Yoga

The home front during this severe domestic turmoil proved to be too arduous and testing for Maharaj. His uncle used to dole out a few kilos of grains occasionally and Mankarnikaaai used to manage the household duties by borrowing few essential ingredients from the neighbours. She never had the luxury of either hair oil or a decent sari to wear but the dutiful pious wife never complained about that ordeal.



## **Towards Sirasgaon**

After few days Maharaj went to Sirasgaon along with Mankarnikaai to stay with Rajaram Deshmukh. There he continued his passion for studying books, conducted discourses on 'Amrutanubhav' and 'Dnyaneshwari' and indulged into collective singing of devotional songs days in and days out. Here he composed new Devotional hymns (*Abhanga*) and the people around immensely enjoyed his devotion-full company. He occasionally travelled to Amravati and came in contact with Mule teacher and Haribhau Kevale who were attracted towards his intellectual excellence in spiritual field. That time Maharaj started comparative study of Vedic theories and their systematic presentation. This involved continuous discussions with his friends and writing of essays on related issues and letters to the knowledgeable persons. The letter he wrote to Shri Jathar from Gwalior regarding refuting theory of evolution by Darwin and theory of unknowability by Spencer belongs to this period.

## **Satyshodhak Samaj**

That time around the branch of Satyshodhak Samaj founded by Jyotiba Fule was opened in Amravati and efforts were on to involve Maharaj into this organization. He writes about this organization in his autobiography as follows.

'It is the plea of Satyashodhak Samaj that they aren't against the real Brahmans but they are trying to teach Vedic knowledge to those fools among Brahmans who don't try to reform themselves. I joined their organization believing in their plea. However as they openly abused all the Brahmans during their Sirasgaon meet, I alone stood against them and questioned their attitude by saying that their objectives are contrary to their earlier commitment with me. But they instead of answering my query accused me by saying "he is tutored by the Brahmans and purpose of our caste won't be served by listening to this boy." That time entire audience clapped in their support. Then I feared that unless I go to the big town and display the effect of my speech on the audience there, my say won't carry any conviction with them and on the contrary I would be treated as one belonging to

the Satashodhaks.” This was the reasons that he left his native village Madhan and migrated to city like Amravati.

Since this event Maharaj started writing letters containing his impartial assessment and comparative evaluation of the mutual opposition that was recently raising its ugly head among the different segments of Hindu society. At the same time he started requesting the knowledgeable people to help him in understanding the opinions of western scholars like Darwin, Spencer and William Hamilton etc by reading to him their books. He himself left no stone unturned in his quest for this knowledge by taking troubles to bare footedly carry those books on his head day in and day out braving severe sun and rain.

## Katyayani Vow

At his age 22 years during year 1903, Maharaj initiated himself into the Mantra-consecration (*Mantra-diksha*) of Goddess Katyayani referred in tenth Skand (Volume) of ‘Bhagavat’ at Madhan. There on the bank of river he performed for the first time 33 days vow of Katyayani worship. This vow was repeated for second time by him at Shukleshwar Vathoda.

## Usual Dress Code

Braided black pitch hair on head.

Prominent vermilion mark on forehead indicating married status.

Pious necklace of black beads.

Pious thread over left shoulder.

Ash smeared over body.

Pristine white dhoti around waist.

Golden bangles in hands.

Silver toe rings.

On the occasion of Krishna birthday and Katyayani Vow festival, Maharaj used to wear full female dress as per prescriptions of romantic-consecration (*Madhr-diksha*). He considered himself to be daughter of saint Dnyaneshwar and wife of Lord Krishna. In order gain the authority of Krishna-wife, he started this practice

of this great vow and he craved that his disciples too should gain the benefit of romantic Para-devotion as obtained by him by saying “O my friends, please consider yourself to be Gopies and gain the authority of ‘Raskrida’ as gained by the Gopies during Lord Krishna’s stay at Vrindavan by performing the Katyayani Vow (*Vrat*).” He says in his ‘Bhaktipadtirthamrut’ as

शिवो भूत्वा शिवं यजेदिति, ही साह्य नेउं सखी श्रुती  
मग तीसचि प्रार्थनी भक्ती, मागोनी घेउ  
प्रेमाचा करू कळस, हरीस अर्पू ब्रह्मरस  
श्रीकृष्णपदी सावकाश, सख्यांनो भुंगी होउ चला  
सनकादिकांची ध्येयमूर्ती, नारदप्रभुंची गेय कीर्ती  
रास मंडळी प्रेममूर्ती, चला पाहू सख्यांनो

**By becoming Shiva, worship Shiva**

**Let’s have help with this friend Shruti**

**Then by praying her, will demand devotion**

**Let’s build love-apex offer Bahma-essence to Hari**

**At Shrikrishna’s feet slowly**

**Friends, let’s become beetle**

**Sanak’s Goal-idol, Narad’s Poetic fame**

**Rasmandal’s Love-idol, let’s see that O Friends!**

Thus this Katyayani festival bestowing supreme pious bliss of romantic devotion (*Madhury Bhakti*) for sake of all was started with great festivity by Maharaj. The fervour created by this festival among the enthusiastic participants used to be unparalleled. Shri. Laxman Ramchandr Pangarkar, the famous researcher of saint-literature had most appropriately penned this event on personally observing the same as follows.

## Devotional Songs

‘When someone recited the hymns of saint Tukaram or Dnyaneshwar, Maharaj would recite his own matching hymn. When the participants repeated that hymn, Maharaj would compose still more matching hymn and the duet would go on for hours in jubilant manner. Whenever the mood of singing turned to compassion (*Karuna*), listener’s hearts would be filled with compassion. With loving devotional songs (*Bhajan*) started, their hearts would be filled with love. In short the sentiment of the songs rendered would descend into hearts of listeners instantaneously and they would be transported to state of utter bliss. During discourse by Maharaj, actually the quotations from ‘Shruti’, ‘Smriti’, ‘Puran’ just appeared as if waiting impatiently to be quoted by him. By listening to his incessant flow of instantly composed hymns, the listeners used to realise how the saints like Dnyaneshwar, Eknath and Tukaram must have accomplished the stupendous feat of composing thousands of verses in their extraordinary literary works.”

As the speed of Maharaj’s most fluent discourse used to be so fast, even a battery of four or five skilled writers taking down his sentences one after another couldn’t cope up with the task at hand. Thus only when he deliberately lowered his speed of dictation, then alone the writers were able to take them down. As such only such dictated versions of his literature are available for posterity.

## Para-knowledge

Maharaj used to take immense care of his disciples and would go to any length to ensure that their progress in acquiring the Para-knowledge is accelerated to the desired speed. The letters regarding yoga practices written by him to his wife Mankarnika and Tai Kholkute are sufficient testimony to highlight this issue. Mankarnika was not only his devoted wife but was also his best disciple possessing best authority over Para-knowledge.

## Extraordinary Lesson

Maharaj was having his only son and when he was four years old it was but natural that his mother will have very affectionate dispensation towards him. However attitude-appreciation (*Vruttnirixan*) expert Maharaj in order to ensure that this motherly affection of Mankarnikaai doesn't hamper her quest for Para-knowledge, deliberately enacted a pseudo strategy during the Katyayani festival at Vathoda (December 1905). He woke up at midnight and asked Mankarnika to administer a dose of poison to their only son. Though startled at the beginning by his strange command, Mankarnika mustered enough courage by controlling her surge of affection towards that sweet toddler and braced herself to perform the most testing task as demanded by Maharaj. On learning about real purpose behind his demand, she actually scolded the child by saying "how do you wretch came to my womb to deviate me from following the path of dedicated service to my pious Guru."

With such superhuman approach to lead his disciples on the path of Para-knowledge, Maharaj used to exert himself to his limits. It was thus natural for his disciples to assume that Maharaj is being very cruel and faulty in pursuing his approach. However as if to prove right the thought of scripture expressed bellow, Maharaj used to resort to such approach repeatedly.

विकारोपी तेषां श्लाघ्यो भुवनभयभंगत्यसनिनः

**'Even the faults of those addicted to destroy fear of world are trustworthy.'**

Though outwardly appearing as cruel, he beloved his disciples immensely and everyone in his inner circle use to unfailingly feel his undiluted affection towards them.

## Demise of Wife

Mankarnikaai left her worldly abode during year 1907 and Maharaj experienced the saddest loss his wife in his youth itself. The separation poetry (*Virahgit*) titled as 'Patnipremparag' penned by him on this occasion is really heartbreaking. The end of this sentimental rendition reads as

विलासललिते हृदनी, संकटही परि गुलाबफुल पाळी  
सौरभ मिळेल तुजची, जीवन सुकवूनि न पाकळ्या गाळी

**Innocently shining into heart-forest**

**Though with thorns I rear Rose flower**

**Only you will gain fragrance**

**By drying life don't shed petals**

The place of 'Patniparag' is strikingly unique on the background of female slandering generally observed in the saint-literature. If this rendition is to be compared at all, it will be observed that while 'Bhamini-vilas' of great poet Jaggannath Pandit or 'Aja-vilap' of Poet-maestro Kalidas are laced with feeling of sorrow, the separation-poetry of Maharaj has been touched by spiritually (*Paratattvaparsh*) of romantic devotion propounded by him. This separation-poetry penned by a God-devotee (*Bhagavtbhakt*) for his wife is unparalleled and has become a golden leaf in saint-literature. Whenever a loving wife – a beloved disciple – is departed in middle of a path, then an agitated poet-heart starts spreading the fragrance of wife-love pollens (*Patnipremparag*) that lingers on and on. This has thus assumed the form of separation-poetry. Unfortunately Maharaj started ignoring his routine of regular food and frolic (*Aahar vihar*) after this tragic event resulting into steady deterioration of his otherwise sound health that never regained its former lustre.

## **Idol Worship**

Maharaj formally initiated himself into Shiva-consecration during year 1908 and started Shiva worship. He also prescribed the routine of idol worship for his disciples. As this worship belonged to Nath tradition, he made it mandatory for his followers to worship Shiva being primordial Guru and Hari being worship-worthy. Then onwards he used to spend all the time at his disposal in devotional songs, and discourses and composing the books.

## New Contributions

Maharaj expertly displayed how personal God devotion of God is based on Non-duality philosophy expounded by Shankarachary.

**(1)** By stating that Personal manifestation of God isn't false but it is the Existence-Truth-Bliss form Absolute Reality and it isn't destroyed even after acquiring Para-knowledge Maharaj coined a revolutionary terminology like 'Andhyasthvivart' for devotional concept and provided a scientific base for devotion. He also provided a new dimension for non-duality philosophy of Shankarachary.

**(2)** He composed devotional hymns like saints and also aphorisms like Kapil and Patanjali, so he was Sutrkar Maharishi.

**(3)** He composed commentaries consisting of refutation-affirmation like Shankarachary so he was Bhashykar'

**(4)** He composed attracting book 'Sampraday Surtaru.'

**(5)** He composed books on Music, Medicine, Grammar and Literature-science.

**(6)** HesynthesizedtheapparentcontradictionbetweensixVedicphilosophical sciences and created new literature on them.

**(7)** He blasted hypocrisy prevalent in the name of Para-knowledge with forthright argument.

**(8)** He criticized stingingly the so called modern religion reformist meddling into inner core of religion in the name of religion modernization.

**(9)** He strongly refuted the misguided historical opinion about original Aryan residence made under influence of western thinking by Lokmany Tilak etc and propagated the logically standardised and root finding thoughts about how to uproot the poisonous sprouts creating divisions among united Indian society due to such illogical opinions and explained the guiding principles of true history writing.

**(10)** He highlighted the limit of history education by emphasizing that for sake of all round prosperity of any society, only prosperity enhancing history should be taught.

**(11)** He exposed the deliberate degradation of shining Indian history brought about by the Christian Britons.

**(12)** He re-established the ancient historical truth that Aryan isn't a race, Aryans haven't migrated from outside into India and Aryan means a well cultured individual by providing numerous evidences in its support.

**(13)** He created vast literature in the formats of Aphorisms, Commentaries and Arguments on variety of topics like Devotion, Vedanta, Samkhy, Yoga, Nyay, Aurved, Music, Literature, Drama, Dictionary, Game and Script as well as he composed books from folklore to attracting book like 'Sampradaysurtaru' in different languages. It is his invaluable contribution.

**(14)** He showed how ancient Aryans had progressed even in physical sciences by quoting references from ancient books and standards of history.

**(15)** He even showed how scientific inventions should be achieved based on ancient 'Nyay Darshan' and 'Vaisheshik Darshan.'

**(16)** He proved the supreme excellence of Aryans in all conceivable fields by comparing the Indian philosophy with the thoughts of western philosophers.

Maharaj most competently handled many scientific issues through his 139 literary works which are so replete with ancient and modern subjects that literature emperor Narsinh Chintaman Kelkar had praised his works by saying 'Maharaj's literary works are equal to an enormous encyclopaedia.'

## Final Journey

Maharaj accomplished all of his extraordinary achievements during a short span of his life consisting of only 34 years. He shifted his abode during the last phase of his life about which he definitely had a premonition to the premises of Chakan oil mills on Shankarshet road in Pune in order to be nearer to Alandi, the abode of saint Dnyaneshwar. During that period as his health was deteriorating with every passing day, the Aurvedic treatment rendered by Maharshi Annasaheb Patwardhan was in progress. However Maharaj breathed his last on the morning of 20th September 1915 witnessed by the rising sun on that fateful day and left earthly abode for his final journey to Reality.



## Review of Works

If we undertake review of Maharaj's works, it would be observed that invaluable literary treasure indicating the path of searching out the thought-trove hidden into ancient Indian literature, bringing about synthesis of outwardly differently appearing knowledge branches of Indians and having capacity to bury the internal disagreement between various segments Indian society by emphasizing on the similarities between them created by Maharaj was his heartfelt worship of Sharada, the Goddess of literature.

The literary idol of Maharaj had created a unique niche for itself by adopting a principle of synthesis not only into Indian but also into universal thought-fields.

## Autobiography

Maharaj had very candidly mentioned on numerous occasions about his spiritual authority, receipt of direct initiation from saint Dnyaneshwar, his own worth discarding faults, reasons for creation of his books and his stand about his own life. His monologue has appeared at various places into his books like 'Sampradaysurtaru', 'Sukhwarsudha', 'Priylalamahotsav', 'Nitytith', 'Sadhubodh', Devotional hymns, Letters and Articles. This also includes his small autobiography in Garland-10. It is really wondrous that Maharaj often dwells upon his faults alone while explaining the subject under discussion. The unusual part of this revelation is that he actually proves his faults by his usual skill of un-refutable logical argument which again displays his utter humility and compassion into his devotion. There has never been slightest attempt on his part to glorify his achievements. As a matter of fact his monologue is part of people oriented educational method adopted by him for spiritual elevation of his disciples. No doubt this Para-knowledgeable autobiography is worth studying.

## Direct Initiation by Dnyaneshwar

Practically none taught Maharaj nor did he receive any impressions of formal education in his life. He narrates about his experience in this regard as

सर्व विद्या ज्ञानेश्वर महाराजांनीच मला दिली  
मला माझ्या माउलीने मांडीवर घेतले  
कृपाकटाक्षे निहाळीले, माझी पात्रताही पाहिली नाही  
पण माउलीला माझी करुणा आली  
आणी आपल्या स्वनामाचा मंत्र त्यांनी मला दिला

**Dnyaneshwar imparted all knowledge to me**

**Mauli seated me in her lap**

**Observed me with blessing gaze**

**Never bothered about my authority**

**But Mauli took pity on me**

**And bestowed on me self-name mantra**

(Year 1901)

Earlier Maharaj didn't possess the comprehending intellect (*Uh-buddhi*) before he received mantra consecration from Dnyaneshwar. So till then he used to request people to read books for him. However after this consecration he once said confidently "I never have any delusion regarding religious thoughts and I can easily visualise the apparent faults of even great seers like Blessed Vyas." This assumption of Maharaj is true to the hilt as sometimes he points out the anomaly in non-duality power (*Advait-siddhi*) of Madhusudansarsvati or at other times he declares the mention of two Kapils by Shankarachary as disputable. However he never accuses them of being imperfect. On the contrary he coordinates those apparent anomalies and puts forth the unified picture in front of the scholars. This only shows how Maharaj's intellect was most subtle and analytical. It is most surprising that his faith or respect towards these great seers never used to be get diminished in the least due to this fault finding mission on his part.

Maharaj informs his disciples about his comprehending power by saying “There is no dispute that I possess unfathomable intellect. But intellectual vision (*Chakshush*) wealth has dawned.” And immediately afterwards declares about his faulty fate as “I became blind due to my bad past karma, born as Shudr and tortured by poverty.” This is how the opposite qualities of confidence and humility dwell happily within him. He declares humbly “None of the human has taught me anything. Due to my extraordinary intelligence the synthesized meaning which readers couldn’t fathom personified before me like Blessed Vyas. In fact I used to teach readers the knowledge from those books. Later on they became my disciples. However their obligations on me can’t be ever got ridden of.”

## Disciples

Maharaj’s favoured five disciples were 1. Shri Narayan Paikaji Pandit (His designated successor), 2. Shri Haribhau Kevale, 3. Shri Dattatrey Bhausahab Khapare, 4. Shri Yankatrao Deshpande and 5. Shri Laxmanrao (*Nanaji*) Kavimandan. He gratefully pays respects to these disciples who double up as readers of books for him and writers of his extempore dictations in traditional pious prayer (*Mangalacharan*). He also made it mandatory for his followers to recite this pious prayer at the beginning of reading of his books. This shows how grateful he was towards his trusted disciples in spite his being fully of aware of his supernatural intellectual prowess.

## Vedic Knowledge

Maharaj during course of his discourses often used to quote the evidences from Vedas in support of arguments and some people around him felt this as an irreligious act on his part because of his belonging to a Shudr caste. However he had cleared their doubts by quoting quotes of Shankarachary and Anandgiri as well as authority of Dharmavyadh and Vidur from Mahabharata. Shankarachary had said that whatever Vedic knowledge Vidur and Dharmavyadh had gained from ‘Vedas’ was automatic and that didn’t involve learning of the same by them, so none could blame them for that eventuality. Maharaj has extensively pleaded his acquiring of

the Vedic knowledge through the similar route and that could be verified from his 'Brahmasutrbhashy.'

## Multilingual Knowledge

It wasn't observed any time that Maharaj had directly learnt any language from anyone. People used to be awestruck by observing his foray into science from any language and tended to treat it as miracle. He used to say that if one practiced concentration (*Sanyam*) on words, even communication between animals and birds also could be understood. That's why he could answer a question asked in any language unknown to him. He had once said "I am least bothered about the unusual ideas that people may be entertaining about whether I know any particular language, were these taught to me by someone or acquired automatically by me, so on and so forth. Leave aside English, I don't recite even Marathi like a parrot." Thus it is obvious that that principle envisaged by Yoga about word-concentration (*Shabd sanyam*) is the reason for Maharaj's proficiency in multilingual knowledge (*Shabddnyan*).

## Yoga Study

Maharaj had composed 8-10 books on Yoga and prescribed many new procedures. However he had rarely mentioned about his own Yoga practice. He used to perform Jalandarbandh of Hatyogic practice during night hours. He would say that the breath control (*Pranayam*) included in this practice leads to contemplation as per Vidyanany and his own experience too proved it to be true. He had once pulled up the modern Yoga practitioners by saying "Though I am a child in comparison with great Yogis, I have no qualms in saying that the so called modern Yogis do commit mistakes." His confident words had the balanced knack of respecting knowledgeable elders and scolding the faulty ones (*Vikrut*) appropriately.

## Denouncing Miracles

Maharaj had categorically denounced the miracles at many places though there are many instances of miracles taking place during his own lifetime. However these instances of miracles had taken place with the sole intention of freeing his disciple's intellect caught in the web of worldly attachments and induce him to enthusiastically follow the path of Para-knowledge without impediments. He had mentioned about his miracles only at few places like his reminding Balvantrao about own simultaneous appearance in two different forms in front of Yamunabai Kenkre of Harda. But he had also made it amply clear there by saying "It is not advisable to fix your sights on miracles alone as a person caught in miracles drifts into the floods of astonishment by ignoring the absolute Reality." In short he in spite of his possessing prowess of miracles was of the firm view that miracles have no place on path of Para-knowledge.

## Confidence and Process Excellence

The most revealing aspect about Maharaj is that he had tremendous confidence about his religious authority and comprehending power. He says about his prowess as

“धर्माचा निर्विकार पद्धतीने विचार करणारा, शुद्र वर्णात, सृष्टीमध्ये मी एकटाच आहे, असे तू पक्के समज.”

'You clearly understand that I am the only person belonging to Shudr caste in entire world who thinks about religion passively (*Nirvikar*).'

His confidence based only on self realisation (*Aatmanubhava*) was never misplaced which is evident from the comparative refutation-affirmation, opposition riddance (*Virodh-parihar*) and synthesis between different religions and principle-thoughts (*Tatv-vichar*) made by him. At the same time utter humility displayed by him during all his arguments is worth taking note of. He earned his Guru-ship (*Gurutv*) due to his humility. His assumption of Guru-ship too was deliberate. He had written in one of his letter "Though not in word-power (*Shabdsamarty*), I am proficient in meaning generating procedure (*Arthj prakriya*) by your grace. And

it's my speciality. Saints like Eknath and Tukaram too possessed this speciality than word-power. That's why, I am not afraid of any scholar by your grace."

This speciality of Maharaj stands out prominently during events from his biography and his acumen in pinpointing exact essence in any erudite (*Vidvatmanya*) book. Similarly he founded new procedures within the fields of Yoga, knowledge and devotion and tried throughout his life to bring about improvement in acquisition of Para-knowledge by his disciples. It is worth noting that these procedures though new are non-confronting to old values. It is evident from his letters that Maharaj imbibed this procedural excellence (*Prakriya pravinya*) deliberately.

## Fear of Greatness

It always requires great courage to expose self faults. And Maharaj had this courage in full measure. He actually feared about greatness bestowed on him in spite of possessing intellect like a speech-master (*Vachspati*). He used to be suffocated like a deer trapped by hunter if someone started to praise his virtues. He used to say about himself as

स्वधर्मी थोरु, अवसरी उदारु, आत्मचर्चे चतुरु, एरवी वेडा

'Great in self-duty, occasionally bountiful

Shrewd in soul-discussion else mad.'

None could compete Maharaj in fulfilling religion curiosity (*Dharma-jidnyasa*) or soul-discussion. (*Aatmcharcha*) However he used to feel smothered while being honoured which is evident when he says

"I can't do without sweets, it's never that my heart is hollow without anger, other's faults are resonating like bell in my mouth still I display my innocence to people. So O Lord, don't test my spirit. If you try to find out my merits, you will notice only faults. So just bless me without searching for my faults. Brahmans (*Vipr*) serve me by giving sandals to me on Ekadashi. Such is my pitiful fate (*Prarabdh*). O Krishna, I feel shy of calling myself as your wife as I desire to be your master but I neither born any heat or thirst, nor practiced severity (*Tap*) still I demand fruits

but you bless me without paying any attention to it.” This is how he had beseeched to God.

Maharaj while writing letters to others had opened up his mind. He says in a letter addressed to Pawar, King of Devas as “Someone has deceived you by telling that I possess great knowledge. I don’t know anything other than ‘Dnyaneshwari.’ I can’t entertain you by performing miracles. I am not as ascetic (*Virakt*) as I pose to be. Whatever poetry I compose, it’s for sake my mind. I fear if I am honoured at your house, my mind would bolt like a horse on its four.”

Shri Vasudevanand Saraswati had accused Maharaj of reciting from Vedas besides being Shudr. Maharaj had admitted without any reservations these accusations by saying “I am really guilty but can’t get rid of this addiction now.” Not only this, but he had even praised Shri Vasudevanand Saraswati, Vivekanand and Ramkrishna Paramhans in his prayer song ‘Vaijantimala.’

## Bad Past Karma

Maharaj strongly believed that supreme God is immensely benevolent and quoted own example to highlight this belief as “My fate is that I am Shudr and blind. Everybody knows that I receive service from Brahmans. Still isn’t it Godly benevolence that I possess such great comprehending prowess?” He repeatedly emphasized that he is blind due to his bad past karmas (*Purv karma*). He used to say confidently that majority of people are better than him, by exposing his own faults.

## Uplift of Disciples

Though Maharaj had feeling of utter humility towards himself, his confidence used to come out tremendously while trying to spiritually elevate his disciples. That’s why his disciples had his unflinching support in their journey towards Para-knowledge. His affection towards his disciples used to be expressed in his letters addressed to them. He would exert himself to any extent for their spiritual uplift (*Uddhar*). While assuring Tai Kholkute in his letter, he wrote as “I shall elevate you even by entering into hell or shall grant you God’s blessings by taking birth in your womb.”

Maharaj wrote eleven letters to her to highlight teaching methods such as procedure of Yoga study (*Yogabhyas*) and remedies of getting rid of obstacles in spiritual journey. In order alleviate her fears he stresses “I have no fear of rebirth. I shall really be fortunate to take birth in womb of pure gem like you. For what offence of mine haven’t you answered my letter?” These letters addressed to Tai highlight mother’s care, father’s assurance and friend’s secret-sharing on part of Maharaj.

## Soft Like Butter, Hard Like Thunderbolt

Maharaj while writing to Mule teacher and Shrinivasshatri Hardas states “I shall never forget that you have taken me out of the dust.” At the same time he admonishes them too by saying

मज पायी लोळवावे अथवा तुम्ही शरण यावे  
कोणेही प्रकारे करावे बरवेपण आपुले

‘Lay me down at your feet or surrender to me. Whichever way ensure our wellbeing.’

“As we both are same I am talking harshly. Treat me as your child and please open up your eyes. I don’t give up those who fulfil self elevation (*Aatmsarthak*) for trivial reasons.” Such is Maharaj’s assurance towards his disciples.

## Display of Universal Form Spectacle

I have explained the process of disappearance-thinking (*Laychintan*). It is my responsibility to ensure its gain by you. I shall fulfil my promise whether you believe it or not. I shall show you universal form spectacle (*Vishvrupdarshan*) like that of Geeta but before that you must act as I dictate. You can achieve this in a single birth but you must tell me whether you can courageously imbibe austerity wealth (*Vairagy sampatti*) with full efforts so that I will tell further remedies.”



## Admonishment

At times Maharaj admonishes his disciples as,

“With Dnyaneshwar as witness I tell you that if you really tie me down with love-threads, I won't move a single step ahead. As everyone is having faith regarding my omniscience (*Sarvdnytv*), I don't see there is any faith regarding my omnipotence (*Sarvshaktimatv*). If your heart isn't melting even after my telling to you by prostrating before you, tell me what your say is. It's not that I have to tell you like this for sake of food as I fill my belly like a dog does. If you don't care about your wellbeing should I take out my brain and offer it to you? It is your fate if in spite my offering the services for free to you, you aren't availing the same. It would have been better had there been the births like dogs and pigs, as the species like stone are immovable but at least they take rest at their place for awhile. But you and I appear to have become like servants of people during day and spending night with wife.

I would treat your words as venerable even if you shower me with angry words while safeguarding your wellbeing, but I don't appreciate your vowing on filling your eyes with crematorium-austerity (*Smashanvairagy*) while ignoring own wellbeing. O father, whatever faith you will have with me, you would derive the experience in same measure during your present and future lives.

## Blind Tradition

Now if you think whether you should have blind faith or not. Then O father, as you don't possess eyes at all so you have to have blind faith. If a blind person catches hold of hand of an eyed person and starts imagining wildly about him, then what would be the results?

- (1) You are blind about supreme God.
- (2) I am blind about world.
- (3) Dnyaneshwar Maharaj is having his sight fixated in contemplation.
- (4) Lord Shiva is having his sights fixated in crematorium.

(5) Lord Krishna is having his sights fixated in Raskrida as Gopis have thrown red powder into his eyes.

(6) Such blind tradition is going to be reason for yours and mine pleasure.

In this manner Maharaj achieved spiritual enhancement (*Satvvruddhi*) of his disciples by resorting at times to humility, affection, and admonishment as per their respective mind attitude (*Mnovrutti*).

## Bowing to Disciples

As Maharaj was very much diffident in accepting personal services from his disciples on account of his blindness, he expressed his gratefulness towards his five trusted disciples by designating them as worthy of being praised by pious prayer at the beginning of his reading or writing sessions which they carried out remarkable zeal and devotion. He also cursed those who didn't recite these pious prayers before embarking upon any religious or traditional activity.

He had beseeched saint Dnyaneshwara out of his love for his disciples by praying to him "I am profoundly downfallen (*Patita*) person but kindly first elevate those who have trusted me. As I carry their burden on my head, kindly relieve me of that burden by your prowess so that there won't be breakage of my promise to them. Dnyaneshwar Mauli this is my only wish and you please fulfil that."

परी जया वाटे माझाची आधार तयांचा उद्धार तुम्ही कीजे  
आपुल्या प्रतापे उचलुनी ओझे माझे आधी कीजे भवज्जन  
न करिता माझ्या प्रतिज्ञेचा भंग

'Those who need my support, you elevate them  
Before me by lifting burden with your prowess  
Without breaking my promise.'

## Knowledge and Book Writing

It was Maharaj's attitude to convince through logic (*Yukti*) during discussions. As it was necessary in today's intellect-era (*Buddhiyug*) to combine logic with experience, he by fitting his experience into frame of logic created his entire

literature. He had explained the limits of his knowledge in a letter addressed by him to Mule teacher by saying “I am declaring about my knowledge to all as”

**(1)** Worshiping intellect (*Pujybuddhi*) towards ‘Vedas.’

**(2)** Whatever listening and reviewing ‘Gita’, ‘Mahabharata’, ‘Bhagvata’, ‘Yogavasishtha’, Walmiki Ramayana is feasible’

**(3)** Reciting ‘Dnyaneshwari’, ‘Eknathi Bhagvata’, ‘Tukaram Gatha’ and ‘Tulasi Ramayana.’

I possess only this much knowledge and I know nothing beyond this. I am declaring this by beating the drums. In spite of such humility, his composing of 139 books is beyond grasping capacity of ordinary intellect. While answering the question as to why he made efforts to create this book-treasure, he quoted the answer given by Bhavbhuti to the similar question posed to him as “This effort isn’t for those who are insulting me but it is for those possessing the soul like me. I have created these books with the hope that there would be someone somewhere on this vast earth who will like my thoughts.”

## Frank Answer

When someone expressed apprehension about his forthright way of writing by saying that “people would criticize you for your outspoken comments”, he would answer

**(1)** Child, my talk isn’t that mean as to please the fools. If I don’t hear criticism from fools, I feel assured that my talk certainly contains meanness.”

**(2)** I have no reason to be afraid of pious scholars as I have to achieve my improvement from them.

**(3)** Wicked erudite class won’t attempt even to look at my articles, leave aside criticising me.

**(4)** Besides if all knowledge streams except Reality-knowledge (*Brahma-vidya*) are devoid of pious behaviour (*Aacharvarjit*), then I prefer to spit on them.

**(5)** And it isn’t possible to criticise anybody only with Reality-knowledge without involving practical knowledge (*Vyavaharvidya*), I am totally fearless.

## Many Language-styles

In study systems of scholars the writer-diversity (*Lekhakb-bhintva*) is recognized by language-diversity (*Bhasha-bhintv*). Once Shankarachary of Shivaganga Matth had commented that a particular book didn't belong to Vidyarany as it didn't contain Vidyarany's language style (*Bhashashailya*). Maharaj had given very appropriate answer to this comment by quoting his own example by saying "it is evident from the books of even person of little intellect like me that a single writer can write in many languages." There is no unreality in Maharaj's observation. His writings like 'Nigamantpathsandipak', 'Premnikunj', 'Aphorisms in Sanskrit', 'Bhaktibhshy', 'Tumbadi', 'Barakhadi', female songs, 'Manimanjusha', 'Rukminisvayanvar' in Vharadi language have been rendered by him in variety of different writing styles. If observed from point of view of modern scholars, it will have to be recognized that writers of these books are different. However as all this literature has been composed by Maharaj alone, he has proved from his own example that the theory of writer-diversity based on language-diversity assumed by the modern scholars cannot be applied in case of soul-realising saints.

## Authenticity of Own Books

Maharaj has clarified how the authenticity of his own books could be decided in 'Sukhvarsudha' (Garland-13). From his point of view all his books are commentaries on 'Dnyaneshwari' and aren't independent. Though secondary status assumed by him for his books is befitting to his worship and humility, it only highlights his non-egoism (*Nirahankarta*). As 'Dnyaneshwari' doesn't gain any secondary status on its being commentary on Geeta, similarly scholars would realise that importance and independence of Maharaj's books isn't belittled in the least. His comments from 'Sukhvarsudha' on which of his books should be treated as completely authentic (*Purn praman*), which should be treated as authentic as per occasion and which should be treated as non-authentic (*Apraman*) are needed to be understood by reading them in original.

## Misconceptions and Opposition

Maharaj had answered the misconceptions about himself voiced by some people through his autobiography and a letter published in a magazine 'Mumukshu' wherein he states at the outset as "Though blowing own trumpet is unethical I am compelled to utter exclamation based on Sage Vasishth's utterance that 'self glorification should be indulged into for opposing the irreligion' which I haven't done in the past." He had forcefully opposed the following misconceptions about him

(1) Maharaj treats himself as belonging to the 'Kshtriy' class.

(2) Brahmans write the books and lend his name as author.

(3) People around him read out and he writes by mixing up the contents.

(4) He listens to book-reading at the time of attending toilets which is unethical practice.

(5) When he calls himself as Shudr, none would give his daughter in matrimony to his son.

He had concluded his opposition by saying "Though circumstances forcibly drew me into irreligious acts, it is my resolution that I shall die only after uttering religion."

He had elaborated in his autobiography as to how faults have crept into his being and how did they affect adversely by saying "Though while at Madhan, I didn't feel any necessity for money, as readers and writers started flocking around me after my shifting to Amravati, I had to have money with me in order to provide for their meals, buying books and conducting vows etc. And that led to my resorting to falsifying my words resulting into elevation (*Unnati*) on one side and degradation (*Awanati*) on other side"

As Maharaj had thus candidly narrated his merits and faults, his self analysis could be accessed realistically. If we have a perspective view, we could gain little insight into heartfelt softness as well as harsh self analysis indulged into by the soul-realised pious persons. When pious persons are constantly striving for all round elevation of people, they are least bothered about bearing slander and

insult heaped on them by persons of vested interest. So also we can notice that their apparent faults are borrowed by them in order to educate their disciples on path of self-knowledge.

## **Environment Around Saints of Yore**

The environment prevailing around saints of yore was altogether different than what it is during twentieth century. Soon after saint Dnyaneshwar Maharaj's period, there were Muslim invasions throughout Maharashtra resulting into very unstable environment. Neither the households nor the sanctity of females was secure any more. During period of saint Ramdas even getting water for bath and rituals was scares as everything was polluted then by the Yavans (*Barberians*).

However in spite of all this turmoil, cultural environment of society remained intact. Though influence of language of Muslims being victors on Marathi was evident, same wasn't the case about culture. Muslim invasion being inhuman and uncultured, there was political victory for them but ancient Indian cultural and educational systems continued as per the traditions. New generation used to learn about scriptures in Sanskrit traditional schools (*Pathshala*) and rest of society gained pious impressions through cultural discourses like Puran-story telling and devotional hymn singing etc. These discourses were useful in imparting training about appreciating difference between good and bad behaviour, religion and irreligion, ethics and non-ethics etc since childhood. While educated class was keen to have cultural pride, rest uneducated were having capacity to appreciate the meritorious qualities. Thus pious attitude was visible in entire society in good measure.

Under the circumstances, saints like Eknath and Tukaram helped in augmenting the personal God devotion within society from point of view of their spiritual elevation. There was no need of necessity of analysing the scientific methods of devotion. Erudite poet like Waman Pandit too venerated devotion. The worth of quality-less (*Nirgun*) and quality-full (*Sagun*) entities was treated as same. So, saints didn't feel the necessity of deliberate scientific analysis of personal God devotion. Saint Eknath had clearly said in 'Bhagavat Ramayan as,

निर्गुणाहून सगुण न्यून  
मानी तो महामुर्ख जाण

**'Know that one who treats quality-full  
Less than quality-less as a great fool.'**

As quality-less entity wasn't much glorified during the period of these saints, they didn't emphasize on scientific analysis of devotion.

Ekknath taught 'Ramayana' to society which had become helpless due to Muslim invasion and imbibed patriotism into them by telling about valour of Ram. The emergence human-gems (*Nar-ratn*) like Samarth Ramdas and Chatrpati Shivaji was outcome of this process. Thus society mustered courage to fight against Islamic invasion and Hindu self-rule was established. Samarth Ramdas initiated Ram-devotion in society, established Hanuman temples around for practicing strong health building, educated society about patriotic politics along with Hari devotional songs. All these efforts were primarily directed towards deflecting foreign invasion. As Vedic and Puranic faiths of impression-wealthy (*Sanskarsampann*) society were intact then, there was no propriety in deliberately creating literature on Samkhy Yoga, Nyayshatr, Music or Aurved etc.

During that period quackery in the field of devotion had raised its ugly head and people were inclined to believe that miracles as equal to soul-stud. Saint Tukaram had lashed out mercilessly on these quack sages by saying

तोवरी तोवरी माळांचे भूषण जो तुक्याचे दर्शन नाही झाले

**'Garlands are adornment till Tukaya isn't seen'**

Saint Eknath too hadn't spared such quacks. Saint Ramdas had scolded those treating miracles as saintliness. So, mission of all these saints was tailored as per the needs of society at that time. They spared no efforts for spiritual elevation of society. Their devotional hymns are sung even today in the rural areas of Maharashtra with great reverence. That time sprout of devotion invariably appears in heart of devotees leading to Para-devotion (*Parabhakti*) after achieving knowledge asceticism (*Dnyanvairagya*) and a seeker is transformed into accomplisher.

As there is proclamation of emotional God devotion in literature of saints of yore, Aryan sciences find a place of honour in Maharaj's literature along with devotion. Though Maharashtra abounds in tradition of a chain of great saints like Mukundraj, Dnyaneshwar siblings, Namdeo, Janabai, Gorakumbhar, Savatamali, Chokhamela, Eknath, Ramdas, Tukaram, Bahinabai, Nilobarai etc, who have contributed their might in educating masses and guiding them in their spiritual journey by composing devotional hymns and writing valuable literary works. The devotional singing groups existing in rural Maharashtra are witness to this statement.

However during the period of 250 years after Samarth Ramdas there haven't been saints of the stature of these great personalities creating the literature of that great standing. This doesn't mean that there was total dearth of saints during this period but as their field of work was limited, their influence was also limited to that particular field. Even then, the eternal life-values (*Jivanmuly*) of Hindu society remained secure. On this background if we take review of literary work of Maharaj, it can be said with certainty that the vanishing ancient Indian seer tradition (*Rishiparampara*) was revived in the form of Mharaj's literature during present science era.

Maharaj had refuted all the opinions against non-duality and devotion as done by Shankarachary and newly re-established the theory of non-duality devotion (*Advaitbhakti*). At the same time he showed that the traditions of those opinion holders too belong to Vedic tradition and they could be mutually coordinated if the opposing part of respective tradition are left out. That was his coordination-vision (*Samanvay-drishti*). He wrote scholarly commentaries on philosophical sciences like 'Brahmasutr' and 'Samkhy Yoga', Aphorisms like ancient seers, Books on Economics and Physical sciences and Devotion-science etc. Thus it can be undisputably said that Maharaj re-established ancient Seer tradition, Aryan tradition, Saint tradition and Science tradition.

As Maharaj's literary works include different cultural subjects as that of Maharishi Vyasa's literary works, it can be said that many ancient traditions have been re-established by him after period of two and half centuries after Ramdas.



## Cultural Invasion

The British rule had established itself thoroughly during Maharaj's time. First it was political invasion and later on it was turned into cultural invasion by Lord Maycole with remarkable foresight for strengthening the political gains. He first closed down all ancient Sanskrit traditional schools and introduced new English schools and colleges teaching modern sciences with latest educational methods. The Hindu society was readily infatuated by this cunning act and was wonderstruck by the progress made by westerners in the field physical sciences. The traditional cultural impressions on Hindu mind started easily weaning away. Their pride of religion, culture and Indian sciences was rooted out completely by these new teaching methods. This wasn't an outer invasion but it captured the mind attitude of Hindus. Britons didn't impose Ziziya tax on Hindus like Muslims but they changed their mindsets amicably through sweet talk while Christian missionaries with the tool of free service converted thousands of illiterate hill tribal and low caste people into Christianity.

The new horrible phrase of Native/Tribal was coined for innocent hill people and termed rest of the people as cruel invaders. The united Indian society was thus unknowingly sown with the mutual hatred. The urban population was coerced into adopting the English training. Their life-values were changed fully due to English training and manners. They started feeling that their ancient sciences are worthless and fit to be discarded. Everyone from a primary student to one attending M.A. class started questioning necessity of religion. The new concept of 'all old is worthless and all new is adoptable' started gaining ground fast.

Under such frightening conditions, Maharaj was born in year 1981. Even in a village like Madhan, the questions about veracity of Indian culture were being raised. Maharaj had started appropriately answering all such questions from his early age of 14-15. Later on in order to display the influence of his speech, he left Madhan and started visiting urban places like Amravati, Nagpur, Raipur, Harda, Pune and Mumbai. He wrote extensively in his works to refute western thinking.

The major part of people around Maharaj consisted of educated class who were influenced by western knowledge and some part also consisted of traditionally

educated class. All these people were little apprehensive about the concepts of God, soul-study, and other ancient Indian sciences because of western educational impact. People were just doubtful about how much our ancient tradition would be able to cope up with the onslaught of this new thought-invasion (*Vaicharik akrman*). Canons of questions were being fired against the elementary ethos of Aryan culture. Everybody from illiterate to highly educated classes was confused due to western material advances. None other than the soul-realised pious person had the power to alleviate this confusion. It is never possible to uproot such doubts only with bookish knowledge or armchair erudite thinking. That's why Maharaj embarked upon the rearranging the ancient Aryan sciences along with refutation of overriding western opinions.

## Life-loyalty

Maharaj had once said "It is my life-mission (*Jivankary*) and that of my well wishers to prove that only Aryan opinion is authentic and appropriate." This highlights basic life-loyalty (*Jivannishtha*) of Maharaj to oppose unrealistic accusation of Aryan culture. This also explains the propriety why he undertook the task of creating his literary works on various related topics. He had convinced in his inimitable style of arguing with easy and simple logic as to how Indian theories are appropriate after effectively refuting Darwin's theory of evolution, Spenser's theory of un-knowability, Atomic theory and Materialism etc. He proved with comparative analysis the concept as to how mind restraint (*Manonigrah*) of Yoga is more effective and experience based (*Anubhavsiddh*) than making pain-experiences bearable with the study of modern psychology.

He showed to scholars the proper direction of study after valuation of western thinking processes through his works like 'Alaukik Vyakhyanmala', 'Sadhubodh', 'Yogaprabhav', 'Samyopadesh' and numerous letters. He had even commented on how effectively new physical materialistic inventions should be made through 'Vaisheshik Darshan' on expanding 'Pratyaksh Khand' of 'Nyayshastra.' He had also given appropriate suggestions regarding how our books would become basis of modern science by saying "We should create books in such manner that western modern sciences should appear like translations of our books."

## Incarnation in Every Kali-age

Maharaj had spelt out his stand (*Bhumika*) about self life-mission in his works like 'Sampradaysurtaru', Sukhvarsudha', Svamantavyanshsiddhantushar', letters and devotional songs. He had very clearly stated at the beginning of 'Sampradaysurtaru' as "I incarnate in every Kali-age (*Kali-yuga*) as religion-enforcer (*Dharmadhikari*) like Narad, Vyas and Shankarachary on the orders of Naradacharya." He gave proper direction to people regarding tuning their religion attitude (*Dharmpravrutti*) after explaining the reasons for creation of tradition and method of coordinated thinking (*Samanvayvichara*). He also clearly stated about the duty of tradition followers and his well wishers towards himself in few words.

### Incarnation Tradition

As quoted in verses from 123 to 129 of chapter 1 of 'Samprady Surtaru.'

**(1)** Lord Brahmadeo incarnates at the beginning of each era (*Kalpa*) and recollects Vedas repeatedly.

**(2)** Sage Manu incarnates at the beginning of each Manvantar (1/14<sup>th</sup> part of each *Kalpa*) and advices humanity on duties about their karma as per 'Smriti.'

**(3)** Vyas contemporary (*Apantartam*) seers incarnate as Veda-preachers (*Vedacharya*) and establish different religions as per authority of people.

**(4)** Vyas incarnates as author of 'Puran' and divides Vedas into four parts.

**(5)** Sages like Shuk, Narad, Dnyaneshwar, Tukaram etc incarnate as Devotion-preachers (*Bhaktyacharya*) in each age and elucidate devotional path as means of spiritual elevation of people.

**(6)** Gulabrao Maharaj incarnates in each Kali-age as religion-preacher (*Dharmachary*) for spiritual elevation of people.

As saint Tukaram had said in this respect as

आम्ही वैकुंठवासी आलो याचि कारणासी  
बोलिले जे ऋषी साचभावे वर्ताया

'We Vaikunth-residents came for this reason only  
Whatever seers said for telling true state'

Maharaj too had said as,

"I repeatedly incarnate in Kali-age and try to establish Krishna-devotion as per orders of Dnyaneshwara who is form of Naradacharya."

Maharaj had accordingly worked untiringly by being clearly conscious of his religion authority (*Dharma-adhikarkatv*). That's why his books prove to be guiding lights in new age too in spite of belonging to ancient Aryan cultural tradition. As Shankarachary had re-established non-duality theory by synthesizing different religions, Maharaj too proved scientific nature of devotion and all encompassing Aryan religion by coordinating 'Vedas', 'Purans', 'Smriti' and quotes of saints. He had very confidently said in 20th chapter of 'Sampradysurtaru' as

'I have given complete thought to the coordination of different aspects of all religions and Aryan religion with ancient Aryan literature serving as basis (*Abhishtata-purvak*) and as per inspiration derived from Dnyaneshwara, if not completely then as per my capacity to store that in my heart." He further adds as "when it is common for human to err and when even 'Smruti (*Vedic law*)' can't be treated as standard against 'Shruti', how can I say confidently that my say must be treated as standard?"

## Respect for Other Sciences

Maharaj had refuted different sciences at many places while supporting 'Shaankar Non-duality' and 'Devotion-science.' Even though impartial refutation was appropriate in comparative analysis, he always entertained respect towards those sciences. He had at times while educating his disciples to make them initiate the rightful thinking had criticised sciences like 'Samkhy' and 'Nyay.' But it was his intention that the answers to that criticism should be found out by repeated

study of the same sciences. He certainly knew the answers for that criticism but his efforts were directed towards encouraging his disciples to find them out themselves. He used to say “nobody should unnecessarily have disrespect towards any science due to my criticism of that science occurred during course of my casual talk.” The books of modern philosophy usually contain many-fold criticism of Indian philosophy and as unavoidable consequence of that criticism not only there appears disrespect towards those sciences science but actually students are taught to entertain that disrespect. On the background of this thought-delusion (*Vaicharik sambram*), Maharaj’s approach certainly stands out singularly.

## **Respect for Other Traditions**

Maharaj had refuted occasionally all traditions like Jain and Mahanubhav etc but he had definite resolve for necessity of those traditions. He refuted principles in those traditions only to ensure that people shouldn’t be diverted towards those traditions while giving up faith in our Vedic religion. Still Maharaj felt that people following those traditions shouldn’t lose faith in those traditions. He says in this respect as “The opinion of Mahanubhav is traditionally Veda-based. Though I am conversant with three points and corresponding Yogic postures (*Bandha*) from Mahanubhav tradition, I won’t publicise them as there is restriction that they shouldn’t be told to public unless one is initiated into that tradition. Once though Maharaj had argument with a Jain scholar with open mind, he convinced him about Jain philosophy in order not to make him lose faith in Jainism. Maharaj unfailingly followed the conventions of other traditions. This clearly highlights his firm belief in theory that tolerance of opinion-diversity (*Matbhed-sahishnuta*) and all religions have been created by God as per necessity of people. He never entertained hatred towards other religions and traditions. And not only this, but he respected their conventions too. His tolerance of opinion-diversity used to be expressed naturally on all occasions.

## Insistence on Self Guru-loyalty

When Maharaj demolished the anti traditional contentions of one shri Shridharboa Paranjape by openly challenging him in refutation-affirmation contest, the followers of Paranjape approached Maharaj for advice. That time he insisted upon that they should have firm loyalty only in Shridharboa Pranjape who was their self-Guru. Similarly Maharaj advised Raje Tukojirao Pawar of Devas State that he should have faith in his self-Guru Shilnathswami alone by saying as

शिलनाथस्वामी सोयरा तयांचे चरण आठवावे  
करावा जतन आपुला विश्वास काही आणिकास स्मरू नये

**'Shilnathswami is related, his feet be remembered  
Preserve own faith, don't remember anyone else.'**

When Chatrpati Shivaji Raje surrendered to saint Tukaram, he advised him to have firm faith in Samarth Ramdas alone. Seer Vishvamitr arranged for Lord Rama to have advice from Maharishi Vasishth alone. Accordingly Maharaj had attitude of showing to all the appropriate way of having self-Guru faith which is real Indian tradition.

## Appeal to Well-wishers

Maharaj had expressed his life-loyalty in his letter addressed to Shrinivasshastri and his appropriate awareness about his books and theories is felt on going through this letter. He had expressed as "Generally foolish society isn't in position to understand my lectures. Nobody can deny that I am carrying out my religious mission (*Dharmakary*) courageously in spite of such adverse conditions. I am resolutely stating that though all these people are opposed to me, they don't possess inner strength of religious faith (*Dharmavishvas*)." He had requested all the people around him for rendering help in different ways as elucidated below.

**(1)** By criticising with evidence without naming those who are indulging in twisting Hindu religion in undesired manner.

**(2)** By telling people that my opinions are appropriate after studying them themselves.

(3) By making it a rule to study Para-knowledge as far as possible.

(4) By behaving in manner befitting my opinions after understanding them for sake of religion to be followed during calamity (*Apat Dharma*)'

(5) By establishing chief God-devotion as per romantic non-duality (*Madhuradvait*).

(6) By consulting me in private without fear in case my occasional religion-policy isn't understood properly. All chief-religion-related (*Dharmamukhyavayi*) works are carried out in this manner alone.

(7) By publishing my books on getting them printed.

(8) By advocating orally if it isn't feasible to carry out works manually.

(9) By understanding theories of seers (*Aarsh Siddhanta*) through my words alone, though study may have been done anywhere, in order to help me.

After spelling out these requests Maharaj beseeches them as "help me out by treating me as chief by those who are younger to me and by assuming that I should be helped as their son by those who are elder to me." This is how Maharaj's entire life-loyalty is being expressed. He had once put forth goal his life mission in forceful words as

"There is no work left to me or my well wishers than proving that Aryan theories are appropriate. Samkhy-yoga Vedanta too is ours alone."

He ends up his beseeching by saying "The only regularity in my life may be that I never avoid religious work though I may be avoiding other works. So, help me out by having faith in me."

## **Tradition: Creation and Protection**

Maharaj had appropriately answered the question that what is the reason behind creating new 'Shri Dnyeshwar Romantic Non-duality Tradition'? as - there are innumerable procedures in Vedanta (Culmination of Vedas) to acquire soul-realisation but only one out of them is useful for an individual. However when many people experiencing usefulness of any single procedure come together, that automatically forms tradition. There is no harm even if many such traditions are

evolved. On the contrary they are useful. This answer is akin to the answer for question why does one builds separate house when so many people habituate earth?

It is a rule in Para-knowledge to follow the procedure laid down by Guru for disciple as per his authority. And that is called as tradition. The situation is like 'earth is one but houses are many.' So, religion is one but traditions are different. Maharaj is fearless about protection of his tradition. He says "As Dnyaneshwar and Krishna are protectors of this tradition I don't burden anybody with responsibility of its protection. Those who gifted this tradition will protect the same."

The only inference that could be drawn from Maharaj's words is that his books are regulators of his tradition irrespective of any heir to it. It should be understood that as Vedic, Bhagvat and Warkari traditions have been made immortal by 'Vedas', 'Bhagvat' and 'Dnyneshwari' respectively, Maharaj's tradition too will be taken forward by his books alone.

## Mutual Tolerance

Maharaj had strongly insisted that both Guru and disciples should tolerate each other but never give up the tradition. He used to say "denounce me if I indulge in debauchery but never allow your loyalty towards tradition to dwindle down. Bring me onto righteous path by punishing me as Goraksh had rescued Macshindrath from female kingdom. Similarly I too will punish any follower if he errs and bring him onto righteous path as faith destruction (*Shraddhanash*) is very sorrowful and adversely resulting (*Viprit paryvasi*)." Maharaj's resolute stand on not relinquishing tradition provides little insight into his confidence.

## Mind Softness

Maharaj's personality contained charming mixture of harshly rational (*Tarkarkash*) intellect and very tender sentiments. As per Saint Tukaram's famous saying 'We Vishnu-servers are softer than butter but harsher than thunderbolt', the attacking posture of his harsh intellect during refuting-affirming arguments melts on remembering Dnyaneshwar Mauli. And his attitude of utter humility and simplicity erupts spontaneously.



The inspiration behind his unparalleled works is unique. The stand taken by saint Tukaram in his saying 'We Vaikunth-residents came for this reason only, whatever seers said for telling true state' or that by Maharishi Vyas in his proclamation 'I am advising people with my raised hands the path of their elevation but none is paying any attention' has been poured from the same crucible. Saint Dnyaneshwara's blessings 'May darkness of sin vanish, may world see self-duty sun shine' is real heartfelt inspiration for Maharaj. Vyas divided 'Vedas' into four, and rearranged eighteen 'Purans' but never allowed the continuous theme within them to break. Similarly Maharaj while respecting different traditions advised people differently with different authorities but never allowed the continuous them within them to break. He never ignored the desirable essence (*Grahyansh*) of any tradition while refuting the same.

Maharaj's skill in extracting the path of elevation for an authoritative individual as per tradition of ancient Indian sciences based on strong foundation of coordination is really astonishing. This procedural skill in his stand is remarkable. It will be appropriate to understand Mharaj's spiritual individuality and life-mission on considering the background explained so far.



# CHAPTER 2 - MERIT HONOUR

(*Guna Gaurava*)

By Renowned Persons

## All Encompassing Intellect

By Ramdasani

The superhuman intellect of Blessed Gulabrao Maharaj encompasses following aspects.

(1) Veda-visionary (*Veda-drashta*) visualising Vedas during contemplation.

(2) Veda-listener (*Veda-shrota*) listening Vedas during contemplation.

(3) Veda-analyser (*Veda-mimamsaka*) coordinating apparently opposing internal aspects of Vedas and establishing trans-human creation (*Apaurushatva*) of Vedas with logic and standards.

(4) Aphorism-creator (*Sutrkar*) seer of 9 treatises.

(5) Religion and devotion preacher.

(6) Creator of fundamental (*Aakara*) books.

(7) Incarnating in every Kali-age, elucidating process of creation of every religion and coordinating mutually all religions by orders of Devarshi Narada

(8) Creating aphorism on 'Puran.'

(9) Commentator (*Bhashyaka*) of 'Six Darshans.'

(10) Coordinator (*Samanvayaka*) of 'Vedas', 'Purans', 'Darshans', Sciences and Saint-quotations after eliminating apparent opposition between them.

(11) Romantic non-duality preacher.

(12) Creator of romantic non-duality Darshan.

**(13)** Romanticising the Shankar non-duality (*Shankar-advait*) with devotion by coining the new concept undisguised revelation of God's personal manifestation (*Andhyastvivarta*).

**(14)** Differentiating between worship and devotion.

**(15)** Describing Post non-duality-knowledge (*Advaitdnyan*) acquisition of Para-devotion (*Para-bhakti*) by great sentence 'You are that' (*Tat-tvam-asi*).

**(16)** Emphasising that Para-devotion means all inclusiveness (*Sarvsamaveshkatyva*), all greatness and senselessness (*Vishaybhavrahitatva*) of Romantic devotion (*Madhury-bhakti*).

**(17)** Clarifying that status of devotion depends upon principle of 'That pleasure is pleasurable' (*Tat-sukh-sukhitava*).

**(18)** Establishing devotion on bliss part of 'Existence-Consciousness-Bliss' (*Sat-chit-aananda*).

**(19)** Explaining 16 types of devotion.

**(20)** Preacher of 'Samkhy-darshan' – authored six books.

**(21)** Accomplishing 'Seshvar-samkhy.'

**(22)** Preacher of 'Yoga-darshan - authored of ten books.

**(23)** Creator of new Yoga-procedures.

**(24)** Dispelling delusion about Serpent power (*Kundlini*) and Chakras.

**(25)** Showing path of listening to 'Vedas' during Yogic practice.

**(26)** Preacher of 'Nyaya-darshan.'

**(27)** Path finder for developing Aryan-science from study of 'Pratyksh-khand of 'Nyay-darshan.'

**(28)** Appealing to theist (*Aastika*) and atheist (*Nastika*) together for advancement of science.

- (29) Preacher of 'Purv-mimansa'- authored two aphorism books.
- (30) Preacher of 'Manasaurved' – authored eight books.
- (31) Establishing new theory of 'Dravy-gun-siddhsnt.'
- (32) Refuting vaccination therapy of Allopathy.
- (33) Creator of theory of mind-disorders (*Mnovikara*) as basis of ailments.
- (34) Preacher of Education – authored one book.
- (35) Defining basis of education.
- (36) Preacher of Music – authored two books.
- (37) Creator Musical science.
- (38) Refuting opinion on music of Pandit Bhatkhande.
- (39) Creator of new musical metre (*Cchand*).
- (40) Creator of new poetry-science (*Kavya-shastra*).
- (41) Creator of new language 'Navang.'
- (42) Creator of grammar for 'Navang' language.
- (43) Creator of new short hand script.
- (44) Describer of language-faults.
- (45) Prescriber of tri-language formula of learning Sanskrit, mother-tongue and official language.
- (46) Author of 32 Sanskrit books.
- (47) Author of 11 Sanskrit letters.
- (48) Author of 41 Sanskrit poems.
- (49) Author of Sanskrit prayers.
- (50) Creator of new spiritual game 'Mokshpat',
- (51) Granter of new vision for Psychology.
- (52) Path finder of spiritual elevation through mind analysis after comparing western and Indian methods.

(53) Denouncing miracles.

(54) Exposing quackery.

(55) Granter of new vision for history.

(56) Guidance on how to write history, who should write history and what history should be believed into.

(57) Explaining why only self-elevation educating (*Sva-utkarsh-bodhak*) history should be learnt.

(58) Refuting the theory that Aryans had migrated to India from outside.

(59) Exponent of theory of universal presence Aryan culture.

(60) Proving that only Aryan Vedic culture existed in world before 3000 years.

(61) Authenticating that Shudr caste was part of Aryans.

(62) Granter of sound thought-foundation to society to counteract the distortion of Hindu-culture done by westerners.

(63) Granter of new vision for science.

(64) Exponent of basic theory of creation and dissolution of universe through Reality-attitude-inspiration (*Brahma-vrutti-sfuran*).

(65) Refuting atomic theory.

(66) Refuting theory of evolution by Darwin.

(67) Refuting theory of doubt-ism by Spenser.

(68) Refuting theosophy.

(69) Criticising Mayer's opinion.

(70) Refuting theory of Materialism (*Jadvaad*).

(71) Refuting atheism (*Nastikvaad*).

(72) Comparing Indian and Western Ethics.

(73) Refuting Wekan's opinion.

(74) Author of 18 mythological stories.

**(75)** Author of folklores.

**(76)** Author of Dramas.

**(77)** Author of autobiography.

**(78)** Teacher of children and female.

**(79)** Writer in Sanskrit, Hindi, Marathi and Vharadi languages.

**(80)** Author of 2150 Devotional hymns, 2244 poems, 1000 Sanskrit verses, 23000 Marathi verses, 139 Books, 140 Sanskrit Books, 2 Hindi Books totalling over 7000 pages.



## Frank Talk and Eloquent Epigrams

By Literature-Emperor N. C. Kelkar, Editor Daily 'Kesari'  
Pune, Dated 28.08.1935

Whenever I happen to go through literary works of great Saint Blessed Gulabrao Maharaj hailing from Vidarbha region of Maharashtra as and whenever they are published my fondness and respect for his superhuman intelligence and pious nature goes on increasing manifold. I have seen his book titled 'Sadhubodh' which is being published now. Primarily, there is scholarly discussion about religion and worldly business in a question-answer pattern. These questions and answers are so full of appropriate and essential matter that both questioner and answerer are really much praiseworthy. One is reminded of famous 'Yaksh-questions' from Mahabharata while going through this book. These question-answers are equally educative and surpass in numbers than those in Mahabharat.

Questions from this book have so cleverly searched the nooks and corners of religion and worldly business and corresponding answers also have thrown such a clear light on them that, not only the doubts in mind of a reader will be cleared, but he will be amused to learn that there exist many more doubtful points like his own and that there is no end for analytical intelligence. 'Frank Philosophical Talk and eloquent Epigrams' is an excellent example and test of knowledge-imparting literature. This book of Blessed Gulabrao Maharaj contains both these literature-types. Works of Maharaj could not get publicity all over country outside Maharashtra, as they are in Marathi. As a matter fact, his literature is so highly eloquent that it should have been translated in many other languages. Had there been some of Blessed Gulabrao Maharaj's works published in English, his fame would have spread all over world like that of Swami Ramtirth or Swami Vivekanand. Let it be. Looking to Blessed Gulabrao Maharaj's total book-wealth, it has become nothing but an Encyclopaedia (*Dnyan-kosh*).

I keep on wondering as to how and when he has acquired intellectual excellence appearing in his works. What should be praised more, his intelligence or

his memory? But this sort of achievement is not possible without any one of these qualities. His intelligence was apparent in his conversation when he had come to meet me many years ago. And I have not yet forgotten impact that meeting had on my mind. By publishing this book, his devotees have not only redeemed the debt they owe to him, but have immensely favoured readers in entire Maharashtra. Such a discussion regarding Indian philosophy carried out according to our ancient tradition as well as modern methods is hard to be found anywhere else.

I emphatically recommend and lovingly request reader-populace in Maharashtra to surely keep books of Blessed Gulabrao Maharaj in their personal collection and also go through them many times.





# Supernatural Availability of Legendary Coordination Maharishi

By Dattopant Tthengadi  
Founder of Bhartiya Majdur Sangh and MP

It is generally observed in history of world that the idea of capability of great souls bestowing immense favours on humanity isn't realised by their contemporaries. However the next generations get acquainted more and more with invaluableness of their thoughts, enormosity of their personality and extraordinariness of their works in due course of time only after their death. As a matter of fact it isn't possible too that the fruits of life-mission (*Jivankarya*) of these leaders are delivered during their life time alone as their goals are far sighted and they themselves are aware this phenomenon. Even then with firm faith in success of their venture, such great souls spend their entire life in ceaselessly carrying out their untiring efforts with desire-less attitude. And then as per God's will the society in general gradually starts recognising their works, which remained neglected earlier, after end of their incarnation. Blessed Gulabrao Maharaj is one of such rare incarnations.

## Superhuman Nature of Maharaj

Gulabrao Maharaj winded up his life mission very early just like that of Saint Dnyaneshwar, Aadi Shankarachary or Jesus Christ. He left his earthly abode at the age of 34 years. Unfortunately he was completely blinded at his tender age of only nine months. The atmosphere around him wasn't at all conducive for development of his personality. When viewed on this background his unique soul-study (*Adhyatma-sadhana*) and vast knowledge-acquisition (*Dnyanarjan*), one can't help getting awestruck about how this nearly birth-blind uneducated person could have acquired most precise, appropriate and judgemental knowledge about Vedic and non-Vedic opinions as well as different western sciences and thought-streams.

Maharaj skilfully displayed how Indian Ethics could be explained by using the western terminology and proved the undisputable greatness of Indian Ethics by comparing it with western Ethics. He also conclusively proved that persons belonging to Shudra caste were originally Brahmans, Aryans were original residents of India and they haven't migrated from outside, word Aryan implies quality and not race and there existed only Vedic Aryan culture in entire world since time immemorial.

He guided the Hindus as to how the social reforms could be brought about without blindly following the westerners or affecting the basic national faiths. He also explained as to how the broken tradition of Aryan Physical Sciences could be revived and assured the modern Indian intelligentsia that though our ideas about western scientific knowledge are in infant stage, nothing is impossible if we take efforts like a lapwing bird (*Titavi*) trying to empty the sea by using her beak in order to trace her missing young one. If we undertake deep study of 'Nyaya Vaisheshik Shastra' which is in fact basis of all western sciences, we could easily establish independent Aryan Physical Science having foundation of God and at the same time refuting the atheist opinion.

## Coordination Theory

Maharaj authoritatively expressed the new basic thoughts about the western theories of evolution, atomism, doubt-ism etc from western philosophy and also opinions of Vedanta, Jainism, Buddhism, Parsi-ism, Islamic, Christian religions and effectively refuted the opinions of contemporary western intelligentsia. He wrote extensively on all six Indian Philosophical Sciences (*Shad Darshans*) of 'Samkhya', 'Yoga', 'Nyaya', 'Vaisheshik', 'Purv Mimansa' and 'Uttar Mimansa' and added his own valuable commentary on the same. He for the first time propounded the unique coordination theory explaining that Samkhya, Vedanta, Yoga and Devotion are complimentary to each other and the apparent opposition between them isn't internal but it is within different levels of their thoughts.

He proved with standards the accomplishment of Godliness (*Ishavrsiddhi*), isolation-form (*Vigrahsvarupa*) of Demy-Gods and creation of 'Vedas' by God by refuting opinion about non-existence of God appearing in 'Purv Miamasa'

and partially clearing opinion about permanency of 'Vedas.' He explained that violence prescribed in sacrificial process (*Yadnya*) is theoretically non-violence. He superimposed devotion-science on non-duality theory of Sjanakarachary by creating new philosophical term of 'Undisguised revelation of personal God's manifestation (*Andhystvivart*).' He ended the difference between concepts of 'Quality-full and Quality-less (*Sagun-Nirgun*)' and 'With form and without form (*Sakar-Nirakar*)' concepts.

He clarified afresh the difference between worship and devotion and added new dimension to devotion-science. He coordinated different Vedic traditions and explained the coordination between Buddhist and Jain opinions with Hindu religion along with Vedic opinion.

He unravelled the interconnection between Christian opinion, Buddhist opinion and Bhagavat religion and emphasized that Christian religion has been created by Aryan seers alone. He proclaimed that there couldn't remain any religious hatred between Hindus and Muslims as numerous wars between them took place only on account of political hatred and inbuilt practical bad elements within them. He said Hindus feel 'as they don't interfere with Muslim religion, Muslims shouldn't interfere with Hindu religion. And should Hindus destroy Hinduism even if their religion is interfered with?'

He highlighted the similarities between religious principles of Hindus and Muslims and proved that prior to advent of Islam, there existed only Aryan religion in places like Arabsthan and Afganisthan but God created Islam in order to bring back the people degraded due to deterioration in their pious behaviour. And as this is evident from history and 'Purans', the coordination between Islam and all encompassing Hinduism could easily be achieved.

It will be appropriate to address Gulabrao Maharaj with the title of Coordination Maharishi due to his extraordinary coordination-capacity. There is no doubt about the fact that this quality of him will be of great use for nation building once the din of present political storm subsides.

## Balanced Talk

He writes about western and Indian ideas of nationalism by saying ‘The nationalism of Aryan culture is not only superior but also impartial than that of any nation in the world as it is imbibed in our culture that whenever any country is subjugated in war, the best available person there is made to rule that country as done by Lord Rama in case of Lanka when he appointed Binshishan to rule that country after defeat of Ravan. Whereas as per western culture, whenever any country is subjugated in war, it is straightway colonized as done Britons in case of Indian subcontinent.’ His balanced statement is worth praising. He proved the scientific nature of ancient Indian fourfold systems of caste (*Varna*) and life-stages (*Aashram*) even after denouncing the social differentiation between humans by awarding higher or lower status based on one’s birth.

He strengthened the tradition of having Guru-faith even after harshly scolding the quackery indulged into by fake Sages in the name of religion. He skilfully ensured that no intellect-diversification (*Buddhibheda*) or faith-destruction (*Shraddhabhanga*) of anyone takes place even after strongly criticising the illogical assertions of every opinion-tradition.

While taking immense efforts in fulfilling his life-mission, this uneducated blind pious person has composed 139 books in Sanskrit, Marathi, Hindi and Vharadi languages those dealing with variety of subjects like music, grammar, Mind-Ayurved, psychology etc in his inimitable educative manner. He created new language ‘Navang’, metre ‘Matra’ and shorthand script and folklores too. His literature includes 2500 devotional hymns, 1250 poems, 23000 verses all totalling into 7000 pages. When we consider his mind blowing contribution we realise the truth of the statement Literature emperor Tatyasaheb Kelkar that Maharaj’s books are nothing but a huge encyclopaedia.

## Extraordinary Authority

The erudite knowledge stunning even most learned wasn’t the main characteristic of Blessed Gulabrao Maharaj. Rather his unparalleled authority in spiritual field was the strong foundation of his greatness. It won’t amount to

exaggeration to say that continuously sustaining saint-tradition of Maharashtra starting from Mukundraaj and Dnyaneshwar to Ramdas and Tukaram was rejuvenated after 250 years in the form of Blessed Gulabrao Maharaj.

As said by Lord Krishna in Geeta to Arjuna as

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते

'Yoga-drifted is born in pious and wealthy clan'

This description applies appropriately to the family of Gonduji Mohod, Patil of Madhan in Vidarbha and his wife Alokabai to whom Maharaj was born during year 1881 at Lonitakli which was his maternal home. He was naturally attracted towards Para-knowledge right from his birth that was never got deviated even after facing calamities like becoming blind at the age of nine months and tragic death of his mother at the age of 4 years or impediments like marriage at age of twelve years. As he was obsessed with God-devotion from his childhood, he made best use of his sharp memory and concentration power (*Dharanashakti*) towards study of scriptures and gaining soul-knowledge. Those who were closely acquainted with him used to experience the unique sweet confluence of logic-based intellect and subtle emotional fervour within him. His qualities of complete asceticism (*Virakti*) about worldly pleasures (*Samsarsukh*) and exerting himself to the limits for achievement of his goals (*Ipsitsiddhi*) were becoming apparent from this period. He had reached the contemplation-stage (*Samadhisthiti*) before he attained the age of 16 years due to his past-karma (*Purvsukrut*) and present study. He had to exert tremendously for studying. He used to virtually chase the books and get them read from his friends. Initially he would wander from village to village with his wife in carrying out this tedious task. And later on he had to increase this wandering for propagating his cherished opinions among his disciples.

Maharaj received the consecration (*Diksha*) of self-name (*Sva-nam*) from Saint Dnyaneshwar during year 1901. He received consecration of Katyayani Vow during year 1903 at Shukleshwar Vathoda and started the Katyayani festival consisting of romantic devotion since then.

## Tradition Worship

Maharaj received consecration of Shiva during year 1908 and stated worship of Shiva idol regularly. Since then he spent his time in devotional hymn singing, worshipping, discoursing, book writing and propagating self-opinion. He embarked upon his final journey for Reality-place (*Brahmasthan*) on 20th September 1915 morning at Pune.

Maharaj during short span of his life of just 35 years not only did attain the highest peak of soul-study field but also showed the path of spiritual elevation to many people who came in contact with him during that period. He personally consecrated the worthy few of them. He strengthened the faith of followers of his tradition regarding his opinions while subjecting each of that opinion to the test of sheer logic. He limited the authority of romantic devotion that had continued since non-duality of Shankarachary to few soul-study wealthy followers of his tradition and prohibited the potential undesired attitudes that would eventually creep into his tradition.

Maharaj himself followed the vows and rules of his tradition and inspired his followers to follow the suit. At the same time he created the wealth of books that would form the strong foundation of his tradition. Shri Dnyaneshwar Romantic Devotion Tradition is the most valuable gift bestowed by Maharaj to society at large from point of view of coordination of all existing traditions. It is neigh impossible and it isn't also intended here to display the entire spectrum of Maharaj's unparalleled contribution for sake of spiritual elevation of society. However it is certain that the in depth study of his life will prove to be inspirational for those proud of our ancient nation, religion and culture.



## Obligation Bond

By Shri. M. S. Golwalkar, Chief RSS Leader  
(Elaborated by Dr K. M. Ghatate)

Supreme worship-worthy Chief RSS Leader Shri Golwalkar Guruji was very closely associated with our family. He had caressed us during our childhood. No function in our house took place without presence of Guruji. Such were the relations between Guruji and my father. When the draft of my thesis on Gulabrao Maharaj was ready, Guruji had been to our house and the subject of my thesis cropped up during the subsequent discussions. He was immensely pleased on hearing of my writing this thesis. He explained to me about his closeness with Maharaj's tradition and said to me "I had read out all the books of Maharaj to Mule teacher, the disciple Maharaj." Later on Guruji personally examined the draft of my thesis and said "I am interested in seeing what you would write subsequently."

Guruji was associated with Maharaj's tradition right from his studentship as he was staying with Mule teacher when he was headmaster of Nilcity High School of Nagpur. Guruji was also related to Shri. Babaji Maharaj Pandit, the heir to Maharaj's tradition. Guruji's mother Tai was like Guru to Babaji Maharaj. Due to such obligation-bonds, Guruji had curiosity about my thesis.

When he told to me "It is very difficult to write on Maharaj's works but as you have already embarked upon this task, now don't retrace your steps", I mustered the courage and asked him about my doubt by saying "Maharaj had extensively written on various subjects, but while refuting he never cares for anybody's feelings and occasionally he coordinates that argument too. Then how to reconcile this anomaly?" Guruji smiled and said "Friend, when you are writing the thesis, you must relate this discrepancy. As I had read Maharaj's books years back I am not recollecting them now but remember one thing that whatever refutation-affirmation Maharaj had done, it wasn't with any malice but you researchers indulge into thrusting own opinions on saints and write any rubbish. That should be avoided.

It is certain that though Maharaj had refuted certain individuals on one occasion, he had praised him too on different occasions. This shows that he entertained no malice towards anyone. Whenever he felt that certain views are faulty in relation to religion or devotion, he denounced them but at the same time he accepted the right views too. He refuted different religions and opinions from point of view of non-duality knowledge and frank logic but also coordinated them in order not to unduly spread the mutual hatred among people. He expressed his opinions in balanced and comparative manner and even dissected the hateful opinions of own caste brothers (*Sva-jati-bandhav*) in spite of his belonging to that caste. He clearly displayed both the apparently opposing opinions in front of society and explained that there is no caste difference but only management difference within Indian society. He propounded most relevant coordination-thought (*Samanvayvichar*) for ensuring that different segments of society shouldn't fight among themselves over irrelevant issues."

## **Social Extent of Coordination-thought**

This coordination-thought is philosophical foundation gifted by Maharaj for sake of social brotherhood. The effects of this thought are far-reaching. He explained as to how the chief principles from Islam, Christianity, Parsi and Buddhist religious traditions are found into Hindu culture as the Aryan culture is historically ancient than all these religions. The direction shown by him in this respect is very important. If social awakening takes place from this point of view then not only Indian society but all societies belonging to different religions in world would live together in mutually amicable manner. And Maharaj's coordination-thought is so much influential that your thesis should include through discussions on this critical issue." Thus the social extent of Maharaj's coordination-aphorism as explained by Guruji remained etched in my memory for ever (*Year 1968*).

As this routine was going on, I was overwhelmed by one incidence whereby my respect towards Guruji was doubled. As I was writing the chapter on devotion-science, I described sixteen types of devotions prescribed by Maharaj. There is description of an ideal devotee in each of nine types of devotees in one of the verse



which is treated as standard by all. Therein Baliraja has been mentioned as ideal devotee under self-surrender (*Aatmanivedan*) type of devotion. That verse was

‘देवस्यात्मनिवेदने बलीरभूत सर्वस्व-संपूजने’

**‘In self-surrendering to God, Bali by everything and ego is worship-worthy’**

As per Maharaj’s contention, affection-surrender (*Mamatasamrpan*) and ego-surrender (*Aatmasamarpan*) are two types of self-surrender.

However I wasn’t able to conceive how these types are applicable to Baliraja’s life. Guruji was quick to understand my problem and defined the word ‘Sarvasv’ in new light. He said “Word ‘Sarva’ means all objects of affection and word ‘Sva’ means self-ego i.e. I. When Baliraja offered his entire kingdom including haven to God during Waman’s two steps, it became surrender of all objects of his affection and when he asked God to step on his head, it became self-ego surrender including his body. And Self-surrender is complete with these two types of surrender. Thus Baliraja is ideal of both these surrenders.

I eventually had collected the information on quackery indulged into by fake sages from Illustrated Weekly and similar other periodicals and news papers with corresponding pictures. On seeing that material, Guruji remarked “What’s this? I can understand your thesis containing philosophical discussion but personal criticism isn’t advisable.” Subsequently I removed that portion from my thesis. Guruji had himself read all the chapters of my thesis “Vicharsampada (*Thought-wealth*)” and discussed every topic with me and guided me from time to time.

It was quite testing for me when I started presenting Maharaj view point of on history. His references about Aryan history were so enormous that I was perplexed as to what should be retained and what shouldn’t be. When I completed the chapter on history during March 1973, Guruji’s health was deteriorating so fast that he wasn’t able to seat or read for long time. During that period I used to sneak into Hedgewar Bhavan after verifying that there is no doctor around him and Krishnrao Mohril used to usher me in by making hand gestures. One day I approached him with a chapter containing about 60 pages. However on observing his condition I thought that it would be cruel to request him to read that chapter. I was little hesitant too about what would be his reaction to the hypothesis about

residence of Aryans at North Pole which was opposite to his own presumption. Still I was sure that if I was wrong, Gururji will explain to me that and I will be made to correct my stand. Above all I was curious about of his reaction.

Gururji's usual smiling face made the matters easier for me. When he enquired about my progress I handed over the papers to him. As I thought that it would be at least 2-3 days before he could go through the papers, I decided to approach him again after 4 days. However only on next day I received a phone call from Mohril asking me to see him immediately. When I rushed to his residence, he said "I am waiting for you since morning. I had completed reading all your papers long ago in one go. This is an important issue and the presentation should be excellent. If there is no balanced approach, people will never bother to look at it. I said "Gururji, I have pleaded a different view than your own. I don't feel that North Pole was previously in present day Odisha. If that is treated as true, then it would amount to accepting Lokmany Tilak's view and evidences from our ancient scriptures will have to be ignored. This would lead to drawing one sided inference that Aryans were residing on North Pole and nowhere else. And the evidences of Aryan's residence elsewhere that are still forthcoming from archaeological excavations all over the world will then prove to be redundant."

Gururji said "Friend, it makes no difference whether North Pole is where it is today or in present day Odisha or Bihar. Maharaj's theory is much more extensive than these two hypothesis. When Aryans were residing on North Pole, they were certainly residing all over the world. Isn't it Aryan's universal culture? Similarly the idea that Aryans were different race has now been disowned by the western scholars too. In short the theory Aryan's residence at North Pole isn't totally false but it is only one sided. Let it be. Lot of research has been done on this subject and you ensure that it is taken note of in your thesis. Now a day, my memory is deceiving me and I shall tell names of few books shortly if I remember them. You have referred frequently to Maharaj's new book 'Samayopadesh.' You see to it that this subject is presented competently by making use of all available evidences. Remember the Geeta words.

## Fearlessness and Mind-purity

And fear none. Maharaj had shown the direction of history study. Much more could be written and done about the same. My time is almost ending, now it is your time to start. When the truth is presented without carrying it too far, people's opposition will be automatically diminished. You should present your views without much offending the people. Once you have taken up this issue, now don't retrace your steps." While advising me like this Guruji patted on my back and said "Don't be afraid, march forward."

These were Guruji's last words regarding my thesis. After that his health deteriorated fast and I couldn't show to him the chapter written by me on poetry-science. Even when Guruji's body was riddled with cancer and his sights were fixated on the other bank, the smile on his face never diminished. An ordinary student with immature intellect like me was no match with the multifaceted highly intellectual personality of revered Guruji. Though I raised objections over his views, he never to offence about it. On the contrary he upheld the ancient theories expounded by Maharaj which I was elaborating on. He very lovingly and naturally encouraged me in my endeavour and never heisted in assuming smallness for himself. It was my great fortune that I was able to closely witness Guruji's broadmindedness. I still remember his last words to me "Don't be afraid, march forward" and I get overwhelmed with emotions.



## Birth Centenary Celebration

(New Delhi, 20 September 1978)

The birth centenary ceremony of Romantic Non-duality preacher (*Madhuradvaitachary*) Intellect-eyed (*Pradnya-chakshu*) Blessed Gulabrao Maharaj was inaugurated on 20th September 1978 by Shri Morarjibhai Desai, then Prime Minister of India in a simple but enlivening ceremony arranged at his official residence at New Delhi on behalf of Vishv Sant Sahitya Pratishtthan with the initiative taken by Dr. A. S. Joshi. A special pavilion was erected for this celebration and the doctorate thesis titled 'Shri Gulabrao Maharaj's thought-wealth' authored by Dr. K. M. Ghatate was also published at the hands Honourable Prime Minister.

The function was presided over by Pradnyabharati Shridhar Bhaskar Varnekar and the proceedings of the same went on like this.

**(1)** The Prime Minister garlanded the portrait of Gulabrao Maharaj'

**(2)** Dr. M. R. Joshi welcomed the Prime Minister.

**(3)** Dr. Rupa Kulkarni sung two Hindi and Marathi poems of Maharaj anchored by Pro. Suresh Deshpande.

**(4)** Shri Balasaheb Mohod, grandson of Maharaj gifted all books of Maharaj to the Prime Minister.

**(5)** The Prime Minister gifted Ganesh idol to Shri, Balasaheb Mohod.

**(6)** Mrs. Laxmi Ghatate elaborated the contents of thesis.

**(7)** The Prime Minister delivered a lecture elucidating the characteristics of Indian culture and importance of works carried out by saints.

**(8)** Dr. A. S. Joshi delivered the vote of thanks.

The dignitaries present for this ceremony included Srvashri Babasaheb Ghatate, Hnsraj Gupta, Mayer of Delhi, Jaggannathrao Joshi, Justice Apte and Prakashdatta Bhargav, Babasaheb Dharapkar, MP, S. M. Kulkarni, Bhau and Baburao Ghui, Narayan Athavale, Dr. Nanasahab Pimpalpure, Dr. Ram Pandit, Navinchandr Marathe, Dr. Praksh Parkhe, Anand Saraf and Dadasahab Chudhari etc.

This function was a prelude to the actual birth centenary of Maharaj falling on 20th September 1981 and it was arranged three years earlier to build up the awareness about Maharaj's extraordinary thought-treasure among people not only from India but also entire world. The remarkable follow up actions as part of these celebrations that took place later on in this regards were as under.

**(1)** Shri. Kalmedh, Chancellor of Nagpur University constituted a birth centenary committee, initiated an essay competition and published five books on Maharaj's works, inclusive of his enormous literature in prose and poetry formats, authored by the knowledgeable people.

**(2)** Dr. Barlinge of Pune University arranged workshop on Maharaj's musical contribution.

**(3)** Shri. Yashvant Deo of Mumbai Akashvani arranged musical event titled 'Aandhali Gaulan' which received encouraging response from people.

**(4)** Various Magazines and news papers like 'Purusharth', 'Sinhvani', 'Devakinandan Gopala', 'Pandhari Sandesh', 'Dhanudhari', 'Prasad', 'Lokrajya', 'Trun Bharat' and 'Hindu Vishva' etc brought out special editions of their issues highlighting the works of Maharaj.

**(5)** Dr. Rupa Kulkarni presented Maharaj's folklores in Vharadi language along with demonstrations during devotion festival arranged at Pandharpur and also at Maratha Mandir, Mumbai under guidance of Ashok Paranjape of Indian National theatre that received spontaneous response from the audience.

**(6)** Bharat Bharati Institute of Bangalore published the biographies of Maharaj written in Hindi, Marathi and English languages by Dr. Lina Rastogi, Dr. Suniti Aphale, and Dr. Sharad Kopardekar.

**(7)** Dr. Manohar Indapwar arranged the painting-gallery on life of Maharaj.

**(8)** The Mumbai, and Nagpur centres of Aakashvani and Vividh Bharati, Durdarshan etc broadcasted different programmes on life of Maharaj from time to time.

**(9)** The citizens at Nagpur, Amaravati, Madhan, Wardha, Yavatmal, Umred, Pune, Nashik, Mumbai, Indore and Pandharpur etc arranged various programmes

of lectures, exhibitions and musical events depicting Maharaj's multifaceted contributions by taking initiative.

**(10)** The weeklong programmes like devotional hymn singing and religious discourses from Warkari tradition were held at Ram-mandir, Gorakshan-mandir, Buti Mahadev-mandir, Aachit-mandir, and Geeta-mandir at Nagpur.

**(11)** The luminaries from Warkari tradition like Dhundamaharaj Deglurkar, Kisanmaharaj Sakhre, Vidyavachaspati Vishnuji Kshirsagar, Vinayakshastri Tol, Bhausahab Aalandikar, Jagganathbua Pawar, Shirole shastri, Pandurangshastri Aathvale, Anantshastri Aathvale, Muleshastri etc extended active participation and encouragement for this endeavour.



# Publication of 'Saint Gulabrao Maharaj's Thought-wealth'

By Morarjibhai Desai, Prime Minister of India

**'The thoughts of Maharaj should reach every house.'**

I had no occasion to get acquainted with saint Gulabrao Maharaj as Amaravati wasn't in Maharashtra when I was in Maharashtra. I tried to gain knowledge about the works of Gulabrao Maharaj when I was told about this function. And I was very much delighted from whatever information I could gather and comprehend the virtues of his life.

## Our Special Country

Our country is very special country from my view point. Our ancient culture is one of the many cultures those existed in world. Who knows if any culture existed before our culture! However many cultures rose and failed after our culture. All the cultures like Sumerian, Babylonian, Egyptian and then Greek and Roman met with the same fate of dissolution. No trace whatsoever of them is found today in social life at those places where they once existed. They have become only the subject of study of concerned Archaeological departments. But India is the only country where the life system that existed thousands of years ago is still in vogue and pulsating. We have no doubt become weak and miserable today but that is only on account of our accumulated sins.

But Indian culture is so full of life and resilience that it lifts up this country repeatedly and restores its lost glory. Though setting follows rise, there is no total setting for this culture as it is like sun. It rises after setting. This speciality and fortune belongs to only India.

## Religion is Foundation of Humanity

The reason for this phenomenon is unique. As per my comprehension, only patriotism isn't the cause of it. As I have equal respect for all religions, I feel that

there is only one thing that forms foundation of all religions because of which the humanity has risen. There is no difference between the basic forms of any religion. Only the appearance of impressions (*Samskarsvarupa*) is different due to different cultures of those countries. But I treat that main righteous field (*Dharmakshetra*) is India alone as Indian religion has influenced every country in world without exception.

Most people now recognise that Jesus Christ had lived in Kashi and travelled up to Jaggannath Puri and only then afterwards he became Christ, the religion founder. The Sufi tradition and Greeks too had their origin in India. 'Panchtantr' isn't much ancient but whatever stories from other lands were based on 'Panchtantr' had their influence on the social life of those countries. 'Arabian Nights' is an example of this assumption.

Today there is such ridicules transformation within our thinking that we no more acclaim our own country. The present day education system is also responsible for this eventuality. However even under such situation there is one thing that imparts this country the strength and that is our saint tradition!

## **Land of Saints**

There have been saints every country. It is not that saints were only in India. Human society is same everywhere. We treat even Kakhushundi, the crow as an acclaimed saint. This is recognised only in India and nowhere else. The sum total of saints all over the world won't be equal to saints those were in India. Saints are taking birth even now a day. There may be some quacks too among them but that can't be helped. Where there is cleanliness, there must be dirt too! And how could be importance of cleanliness understood if there is no dirt!

Let it be. Saint tradition is permanent in India. Only they have kept our society on high pedestal all the time. You can observe that even today there is no treatise like Bhagavat Geeta anywhere in the world. We presume that only Britons have educated us and gifted us with democracy. But what about 'Rigved' speaking of democracy?



## Meaning of Spirituality

Now Maharashtra has produced so many saints that Maharashtra has been recognised as the land of saints. This saint tradition is being continued even today. Though saints are performing their destined task, we too should shoulder our responsibility of carrying forward that task to the extent possible. God does help us and bestow the strength. That is why there is teaching that “Pleasure and sorrow are things created by mind as we can remain happy or sorrowful under any circumstances.” It is told in scriptures that “When craving for materialistic pleasures increases, real pleasure has to be abandoned.” That’s why the greatness accorded to relinquishment in this land is nowhere to be found in world. Here whosoever is practicing renunciation receives people’s recognition and they follow him faithfully. Sages should therefore shun craving for wealth accumulation.

There is necessity of material progress in life. It is worthless to say that common people should remain aloof from material gains. But it isn’t advisable to get immersed into it. So, saints specifically emphasised on forgetting material gains. This effort on their part saves us from getting completely immersed in materialism (*Bhautikata*). There is no basis in saying that India was degraded because Indians paid attention only towards spirituality (*Adhyatmikata*). When western countries pay attention only towards materialism, it very difficult even to imagine as to how painful life they lead. The biggest problem they face is about fear of what would happen in future? They look forward to India with hope and we have our sights fixated towards them. We are fortunate to have gained a lot in this connection from saints.

Blessed Gulabrao Maharaj was blind from his early age but it is astonishing that he composed 139 books which I won’t be able to even read during my life time. I am glad that you are celebrating his Birth centenary for three years from now onwards. This is very remarkable attempt but I do hope that this won’t remain only a paper horse. You should attempt to take his valuable thoughts from house to house. Then only these celebrations would serve their purpose. This certainly doesn’t mean that his thoughts should reach every household in India. But at least they should be propagated in places where you live. If you tackle the targets appropriately, they would surely reach from south to north and from west to east of India.

The saints of yore travelled throughout length and breadth of India. Shankarachary hailing from south reached Kashmir, Puri and Dwarka. All our saints have travelled all over India. That's why there is unity of culture in this country and it is called as Bha-rat (Appearing united). There were numerous states in India in past. It's only now that India has become a one country. There was dearth of patriotism earlier and there were number of spoken languages. Still this entire country was treated as one entity. Look at Europe. India contains more languages than there are in different countries of Europe. As a matter of fact Europe has one religion. On the contrary India has many religious traditions. Those people migrating from outside got asylum here. While Britons invaded India and initiated in fighting among various groups by dividing them on religious lines. And we fools easily became prey to their evil designs. Now we are realising our folly. I am sure if we exert with courage, we can regain our lost glory and can progress forward. And that progress will be progress of entire humanity.

## **India's Tradition**

Entire world will follow our footsteps if we mould ourselves appropriately. Our ancestors never exported our rich culture outside India on the strength of sword but our saints achieved the same through change of hearts. This is Indian tradition. No doubt this saint tradition will survive here forever. Our faith in this tradition should be imbibed in our life style and not reflected only in our talk. I feel that even if we follow this rule in principle, nothing is impossible for this country to accomplish.

I do hope that with intellect-eyed Blessed Gulabrao Maharaj's centenary celebrations, the pious atmosphere created here would be firmed throughout the country. I am publishing the thesis 'Thought-wealth of Gulabrao Maharaj' authored by Dr. Krishna Madhav Ghatate with the same intention. (On the occasion of this celebration, Shri Atalbihari Bajpayi, the then Foreign Minister of India who later on became the Prime Minister of India was specifically present).



## ‘Life of Gulabrao Maharaj’

Publication By Atalbihari Bajpayi, Prime Minister of India  
(Guru Purnima, New Delhi, 26.07.1996)

On the auspicious occasion of Guru Purnima today, the book titled ‘Life of Gulabrao Maharaj’ authored by Pr. Dr. Arvind Sadashiv Joshi is being published.

The period when Blessed Gulabrao Maharaj appeared in the midst of us was end of nineteenth century and beginning of twentieth century. During that period, efforts were being made to create the feeling of self-depression (*Aatmaglani*) among the Indian society and influence of western culture was on the rise. At that time, a series of saints incarnated amongst us and ensured that the national loyalties were preserved intact. They revived national spirit by removing the self-oblivion (*Aatmavismruti*). This spirit was first created within social, cultural and religious fields. That imparted strength to society and social loyalties became strong. Devotion and self-confidence returned in spite of our losing independence because our culture and life style is competent enough to face any calamity.

Whatever contribution has been made by Blessed Gulabrao Maharaj in spite of being blind in early childhood and born in a poor household refreshes our memory of Aadi Shankarchary. He raised his pen for uplift of society and he used to dictate the text of his books to the team of writers. He maintained his coordinating vision even while scientifically analysing the subject and refuting the conflicting views. He erased the distance between devotion and non-duality. The subjects of knowledge, karma and devotion about which we deliberate are specifically mentioned in Bhagavat Geeta as under.

Knowledge is difficult.

Knowledge is serious.

Knowledge can be dry too.

Knowledge creates blank pride too.

Karma is difficult work.

Karma attracts affection.

Then sights are fixated on its fruits. But –  
 Devotion is standing apart from these two.  
 It doesn't contain feeling of any gain.  
 It is filled with love-nectar (*Rasamrut*).  
 It doesn't contain dryness.

Devotion-wave spreads erasing all differences. If we peep into history, whenever the society-mind was nonplussed and immersed into distress, we notice that a wave of devotion had erupted not only in one part but in all parts of country and among all languages that increased the mind-strength of people. This devotion-literature imparted power to people. This power was united with God. That's why a devotee used to pray "Let me too gain at little part of quality-conglomeration (*Gunasamucchay*) that I observe in God."

Blessed Gulabrao Maharaj opened a new chapter of romantic devotion. As devotion isn't one-sided but it is all inclusive, the society was awakened. I was going through this book which has been written by Shri Joshi with great efforts. It is really a great coincidence that when the book titled 'Gulabrao Maharaj's thought-wealth' written by Dr. Ghatate was published by Honourable Morarjibhai Desai, the then Prime Minister at this same place when I too was present there and today Dr. Ghatate is present here too. This book contains the householder-ship and family-feud experienced by Blessed Gulabrao Maharaj. It is very rare that one is capable of escaping the family-feud.

The refutation of western philosophical theories done by Maharaj is a subject of study. He however never abandoned his coordinating vision during these refutations but adopted an innovative thinking method. I was going through a small booklet in my front in which it is written that once a question was posed to Maharaj "when all religions are equal, why to remain in our religion and what's the harm in adopting a new religion?" Thereupon he replied "when all religions are equal, what is the necessity of leaving your own religion?" How appropriate is this answer! It is as if an ocean is filled into a pot.

People advise us on observing equality of all religions (*Sarvdhramasamabhava*) which we have drunk in abundance. We aren't in need of an outside advice. But other's religion is always dangerous (*Paradharmo bhayavaha*). It is education and mind-impression (*Samskar*) to stick to own religion. You can find much educative information like this in this book. Romantic non-duality is a subject of serious discussion.

On today's auspicious occasion, revered Raghubhayya is present here and this has enhanced the importance of Guru Purnima (*Guru Worship*). He had served at Allahabad as science professor and most of my cabinet colleagues were his students. I haven't studied science but had I studied it, I would have had fortune of being his student. I am very thankful for his presence here today.



## Centenary of Katyayani Vow

By Dr. Shrikant Jichkar, Ex Minister, Maharashtra  
(Madhan, 13. April 2003)

It isn't necessary to educate the people of Madhan about what Blessed Gulabrao Maharaj is. But intention of this knowledge-sacrifice (*Dnyanyadnya*) is to spread knowledge work of Maharaj throughout the world and country as well as to fully acquaint the people from Vidarbha region of Maharashtra about him. Maharaj lived only for 34 years and became blind at tender age of nine months, still he collected books for reading and employed people to read those books for him. How difficult was this task during his testing time! He endured pains for the same. He authored 139 books out of which 30 books and few of his letters were written in Sanskrit. And out of them 9 are aphorisms.

Aphorisms are precise sentences with minimum use of words for elucidating difficult meaning. Maharishi Vyas authored 'Bramasutra'(Reality-aphorism). Shankarachary wrote commentary on the same after 2500 years. The commentary on very first aphorism ran into 20 pages and entire commentary consisted of hundreds of pages. Such are the aphorisms and Maharaj wrote nine such aphorism books. He wrote extensive commentaries on 'Nyaya darshan, 'Samkhya' and 'Vaisheshik.' People like us simply get non-pulsed by enormous nature of his works. He had also written on quackery and miracles. He had commented upon theories of Darwin, Spenser and Hamilton. Gulabrao Maharaj is sheer wonder in the present day modern world too. Dattatrey Maharaj Khapre had compiled an encyclopaedia 'Madhukosh' in order to assimilate collectively the thoughts of Maharaj. It contains 1600 subjects. There are 3 entries on word Atom, 37 entries on conscience (*Ant:karan*), 347 entries on God, 305 entries on religion that include necessity, divine nature (*Aadhidaivik*), reason of decline and political importance etc of religion. This blind great soul will have to be treated as nothing but a human encyclopaedia.

Religion-coordination (*Dharmasamanvaya*) is one of his most important contributions in today's context. He has specified nine types of coordination. He had resorted to refutation and affirmation at many places during his arguments

but what is important that he coordinated all of them in the end. That is why he was acclaimed as Coordination Maharishi. He not only did coordinate between duality, non-duality and specific duality (*Vishishtadvaita*) but also between principles of all traditions in our religion. In addition he even coordinated between principles of Islam and Christianity.

All these activities of Maharaj took place at the beginning of last century. We are celebrating this knowledge-sacrifice due to tremendous work done by him. We have to spread this knowledge-trove of Gulabrao Maharaj throughout world. To achieve that goal we have to first translate it into Hindi and then into English. Vidarbha's speciality is unique. Goddess Sarasvati roams about in entire world but to give birth to her child she comes to Vidarbha. One of her child was born at Madhan in Vidarbha. The work done by him is awe inspiring. None after Aadi Shankarachary had created such book-wealth in India.

I had been to Rishikesh with 'Madhurykosh' and the great souls there were surprised to see the contents of that encyclopaedia. They included Swami Dayanand Sarasvati, Shri Ravishankar of Art of Living, Svatantranand, Sunderchaitany, Vidyanandgiri, Avadheshanandgiri et al. All of them viewed Blessed Gulabrao Maharaj as the human form emerging from the pious work performed during his past life and they reverently bowed before his memory.



# CHAPTER 3 - BABAJI MAHARAJ PANDIT

## Successor to Saint Gulabrao Maharaj

By V. N. Pandit And G. V. Pimpalaure

### **Sculptor of Literary Idol of Saint Gulabrao Maharaj**

Shri Narayan Paikaji Pandit hailing from Chandrapur at his teenage of 19 on leaving behind his parents, home and education came in contact with Blessed Intelligence eyed Gulabrao Maharaj during the year 1905 and wholeheartedly immersed himself in his service which included washing his linen, providing water for his bath, preparing his meals and feeding him as if Guru-service envisaged in Dnyaneshwari had become alive.

Shri Pandit was prominent among five trusted disciples of Maharaj like Haribhau Kevale and Gangadhar Mule etc. He never craved for anything from Maharaj in lieu of purposeless service he rendered. Observing his sincere service, Maharaj once said that “I have become subjugated to Pandit.” What more does a true disciple wish from his revered Guru? Maharaj while on his deathbed blessed Pandit on his own by saying “Friend Pandit, I haven’t given anything to you so far but you do read my books and you would be enlightened.” The whole life of Pandit was then brightened with those words as they transited from one heart to another. In that divine light all the literary works of Maharaj were published in the form of ‘Suktiratnavali.’ Pandit thus through his untiring efforts sculptured the literary idol of Maharaj and made it available for benefit of all.

### **Sacred Place Prayag on Ganges of Romantic Non-duality!**

The life mission of Shri Narayanrao alias Shri Babaji Maharaj Pandit, the second preacher of Romantic Non-duality tradition is an ideal life story. Shri. Babaji Maharaj was born at Chandrapur during year 1882. The financial status of his household was just less than moderate. Pandits belonged to clan of Karhade



Yajurvedi Brahmans. His ancestors were knights in the court of Zansi State. However there was total disarray in this clan as aftermath of India's independence war of 1957. His Grandfather was employed in a good post at Chandrapaur but due to his early demise, his father lost shelter over his head at early age. Their Telagu neighbour Papuwar nurtured him like his own son and saw to it that he is employed as a clerk in the office of Tahsildar at Chandrapur. His pay being very moderate, it was almost impossible to sustain a family of 12 to 15 members. In addition three of his children died at their early age.

Dattatrey alias Aabaji was Maharj's elder brother. Both these siblings struggled hard to survive but they loved each other immensely and they maintained that brotherhood as a lifelong affair. Aabaji used to send money from his meagre pay to Babaji so that he could have a good education. There was a cosine brother of Babaji named Dr. Krishnrao Devasthale who was working as a veterinary doctor at Jabalpur and Babaji stayed with him for pursuing his college education. However he had to change his college as and when Dr. Krishnrao was transferred to another place. In the end he landed at Hislop College at Nagpur and started pursuing his intermediate grade study there.

At Nagpur there was Bhausahab Khapre, his brother in law staying along with him. As both of them were friends since childhood and also had fascination about soul-study, they were attracted towards religious discourses and devotional singing programmes. They used to make visits to the places whenever they came to know about fame and presence of a pious person at any venue. As Babaji's father worshiped Dattatrey, recitation of 'Gurucharitr' used to be a regular feature at his house. He too had recited 'Gurucharitr' many times and visited many blessed persons occasionally. However he didn't come across a really satisfying Guru.

Once he came to know from Bhausahab Khapre that one blind saint had come to Nagpur and he discourses on 'Dnyaneshwari.' So they decided to pay a visit that saint. No sooner did they meet him, their hearts were filled with respect and faith about that saint. Blessed Gulabrao Maharaj's Kartyayani festival was going to take place at Vathoda soon. So both of them made a special trip to Vathoda and on observing the religious fervour at that festival, they developed extreme faith for

Maharaj and their heartfelt craze for finding a revered Guru got fulfilled. Babaji decided then and there that he would spend his entire life in the service of that Guru and so instantly abandoned his further studies. When Gulabrao Maharajb asked Babaji about returning to home, he was so much overwhelmed by sorrow that Maharaj gave permission to him to stay permanently with him. Since that day Babaji severed all ties with his father, mother, brother, wife and all other relatives and offered his whole worth (*Sarvasv*) in service of Maharaj.

It was but natural for his father to expect due to his poor financial conditions that his son should start earning money like all other people and support his family, but when Babaji's heart-inclination wasn't in tune with that worldly thought, how could that worldly existence (*Samsar*) would be able to attract him? As a result his wife had to resort to stay with her parental and in-law's home in turn and pass the tasting time. As gold's purity is tasted only after going through the fire, his craving for Maharaj's service had to go through the difficult task of severing all worldly ties though they kept on troubling him till they were completely eliminated. Babaji revered Maharaj's words and untiringly slogged for twelve years in his dedicated service. It can be realised from his service as to how to completely surrender to a Guru with mind and body irrespective of day and night. Since then his existence remained only for the name's sake. He literally followed Saint Dnyaneshwar's quote that

‘मोक्षप्राप्तीसाठी सेवा हाच दारवंटा’

**‘For liberation-gain, service is the door-opener’**

While in company of Maharaj, Babaji had to read out many books for him. As no subject was barred for Maharaj, there used to be reading of books on variety of subjects and as Maharaj used to continue his discourses till late night, Babaji would write them down swiftly so as to cope up with tremendous speed of Maharaj's dictations, many times leading to his inability to read them later on. So he would rewrite all of them afresh in legible script. He would also cull out appropriate quotations from various reference books, thereby increasing his knowledge of difficult subjects. Harianna Kevale was his only companion during task of taking down Maharaj's dictations. Whatever invaluable literature of Maharaj had seen

light of the day was outcome of sheer perseverance of these two stalwart writers.

Though it is a novel experience to scan through the enlightening biography of revered saints, to spend even a moment in company of these great souls is an arduous task to perform and it is impossible to know this unless someone comes in contact with them. Whenever anyone witnesses the Para-worldly (*Parlaukik*) performance of a great soul, his heart is filled with reverence but whenever that great soul displays his apparent anger or hatred, the onlookers develop the feeling that great souls too have feet of clay like the lesser mortals and they start losing faith in them. Then it becomes very difficult to make good that loss of faith by any knowledge whatsoever. Preserving one's faith intact in a great soul is a very tasting task. For an ordinary mortal it is very difficult to visualize the pious Guru in the form of God and behave accordingly unless his heart becomes extremely pure. It was common occurrence that many people who came in contact with Maharaj were separated later on, on account of their inability to balance their heart-inclinations in tune with Maharaj's expectations from them. This amply demonstrates how Pandit had developed his heart-inclinations while in company of a Para-worldly manifestation like Gulabrao Maharaj and successfully earned his love.

How wouldn't a Guru favour a disciple who surrenders all his mind-attitudes at the feet of pious Guru like a faithful wife thinking only of husband during her meditation? Once when Maharaj questioned his disciples about whom among them is ready to take a vow of not abandoning the feet-symbols of Lord Krishna and Saint Dnyaneshwar after his demise by keeping hand on those symbols, most of them took vow that they would do so as far as feasible or possible except Babaji who took vow that he won't abandon those feet-symbols even for a moment till he breaths his last without resorting to riders of ifs and buts. The tradition followers are well aware of the fact how Bbaji adhered to his vow till he was alive.

Maharaj had explicitly enquired with Pandit about what he desires for him out of money, fame etc and also had promised him to tell the means to acquire these things but Pandit didn't wish for anything except his pious Guru's feet. This incidence was similar to Yam luring Nachiket when he approached Yam for advice as per his father's wishes.

Gulabrao Maharaj was not keeping well for long time before his final departure at Pune. During that period on many occasions Pandit had to perform a balancing act for maintaining his attitudes steady. At one moment Maharaj would ask him to give up his mantra consecration while at another moment to recite a mantra for sake of earning money and used to get upset momentarily. It was nothing but testing of his Guru-loyalty and Pandit successfully passed those tests.

It is possible only for a Para-worldly person laying on a deathbed to easily describe the pains like thousands of scorpion-bites taking place at that time as lesser mortals would be fainted during that phase. Shri Babaji too had experienced Maharaj's statement during his own moment of death. And all had witnessed the steady condition of his heart like that of his pious Guru at that moment. Maharaj had specifically expressed his opinion that his incarnation is only for sake of Pandit. Maharaj departed for his last journey on 20.09.1915 after donating his entire spiritual wealth to his ardent disciple Babaji Pandit.

### **On Gulbrao Maharaj's Demise**

The question arose as to who should carry forward the torch of tradition after demise of Gulabrao Maharaj. There were many of his disciples in his service then but Shri Babaji Pandit and Shri Nanaji Kavimandan were the only two disciples who had immersed themselves in service of Maharaj on giving up all their whole worth. Tradition followers were of the opinion that the person who would carry this torch should be expert in words and action. People in contact with Maharaj were aware of his affectionate attitude towards Pandit as he had dedicatedly served Maharaj for twelve years. Maharaj had also expressed on many occasions that he is subjugated to Pandit.

Once Shri Babaji Pandit discoursed on 'Nigamantpathsandipak', one of the most difficult books authored by Maharaj at the home of Shri Vitthalrao Kekre at Mnandala. The discourse was started with remembrance of Maharaj and continued for about one and half hour. Those present on the occasion felt that Maharaj himself is delivering the lecture and they wondered how that most difficult book was turned into an easy treatise by him. They were thinking as to how Pandit could manage that feat. None out of them ever witnessed Pandit studying any

of Maharaj's books. Some of them had expressed the doubt with Maharaj as to what Pandit has achieved by remaining all the time in his service. Though Maharaj didn't answer this query that time, he had just indicated that Pandit has achieved everything and they will come to know about the same in future.

On hearing that discourse that day, all those present on that occasion realised as to how the pious Guru's blessing were powerful. All felt that Pandit is living example of how continuous dedicated service can turn into appropriate knowledge and Para-love (*Parapriti*). Some of them actually started weeping with joy and embraced Pandit on conclusion of his discourse. His contemporaries couldn't believe that how Maharaj is speaking through Pandit who was with them for twenty four hours! All saw with their eyes the example of Saint Tukaram's quote,

आपणासारिखे करिती तत्काळ, नाही काळवेळ तया लागी

**'They convert immediately like them; don't need any time for that'**

All of them reverently prostrated before Pandit and accepted him as the Preacher of Romantic Tradition (*Madhury Sampraday*). And since that day he came to be known as Babaji Maharaj Pandit.

Maharaj had asked Babaji to take down his commands before he departed for his final journey. One command out of them was 'not to go anywhere for learning but to read all his books at home.' So Babaji stayed at his home in Amaravati and engaged himself in reading all the books of Maharaj and taking down notes on them. His behaviour was as per rules spelt out in 'Sampradaysurtaru.' He stated celebrating annual festivals of Krishnajayanti, Katyayani vow, Shivaratri, Ramnavami etc on large scale. He used to deliver discourse during these festivals. However most of the time he would confine himself to studying Maharaj's books and nothing else.

Desire-less love was the legacy he inherited from his birth, so Maharaj had appointed him as preacher of Romantic non-duality tradition. It is very difficult to tell what was prominent in his nature either knowledge or love. It is certain that the knowledge-part was prominent in his attitude as was evident from the arguments he had with the learned people but when his practical attitude while

dealing with the children is observed it was noticed that the knowledge-part was totally absent during such incidences. It was no wonder that people around him used to be confused about his knowledge while observing him playing with toddlers of six months of age for hours together. How was it possible to designate him as a knowledgeable person when he used to be busy with youngsters discussing the practical worldly matter or discussing their favourite subjects with youths having new ideas and teaching them as to how the words of our seers were always correct? He would always convince everyone about own viewpoint after considering his attitude and impress without offending him in the least. However when anyone was bent upon arguing with him on any issue, he used to forcefully counter his argument; but that too was limited to that particular argument without allowing any bad feeling cropping up between them. Even some great learned ones would be unexpectedly wonderstruck by his attitude.

Once there was a fierce argument going on between him and a learned person from Nagpur on the platform of newspaper and he was casually invited by that person to attend the get-together function at his residence and when he unexpectedly appeared there without any hitch, the host was confused as to how to receive him. Observing that dilemma, one of the attendees told the host that this is the difference between saint and a learned person. And one who isn't subjugated to faults is the saint.

He used to say that a wise person can deal with best worldly affairs like dealing with best Supreme-knowledge (*Paramarth*). Though none was able to understand the meaning of his words then but when his entire dealings are viewed in present day context, it had to be said that his words were exactly applicable to his own behaviour. He always used to take care about not offending anyone irrespective of his being small or great either with his talk or behaviour. He always used to think about what would be the reaction of a person to his talk or behaviour. As none else was thinking in those terms, there would be many unpleasant instances taking place. That time he would reprimand the concerned person in milder words and rarely in harsh tone. But his anger used to get subsided quickly like a flood-water after torrential rain. Once he realised that his talk isn't making a desired impact on listener, he used to never open that topic again. He never expressed his

displeasure even about the things not liked by him in strong words. At the most he would say this isn't correct or isn't good. His displeasure was limited only up to this extent. Even if certain thing was connected with obeying religious order (*Dharmadnyapalan*), he would never express his opinion in very harsh and bitter words that would make one feel bad about. At the most he took care to dissociate himself from that matter.

He never had any objection about accepting a new thing which is non-opposing to religion. His attitude wasn't to adhere to things only because they are old. He liked the new convenience-generating things but never approved over use of the same. He adopted the same liberal attitude towards behaviour of younger generation but he used to take care about not allowing them to do a thing which would diminish their attraction towards God.

He used to feel burdened by even little trouble taken by anyone for his sake. So he was ever making efforts to repay the favour appropriately with thanks. Even works carried out dutifully for him by anyone were sufficient to create obliging feeling in his mind. He used to dislike the repayment of work done by him for other's sake and if someone made such repayment he would accept it with gratitude. He never expected the repayment of favour done by him for others. It was his goal to help others without desiring any returns from them.

Anybody appearing as bad for others always appeared as good to him due to his pious heart. So many people used to be wondering about his attitude during such instances. If someone made any reference to him about such instance, he never failed to take side of the person wronged with. For him everything was good. His approach was

‘प्रभो तुम्ही महेशाचियामूर्ती’

‘O God you are Mahesh-idol.’

So long as he didn't experience the wrong doing by anybody, he was never ready to call him as bad. Though this resulted into his being deceived by many during practical dealings, he never changed his attitude.

He was very particular about the financial dealings. He always expected

that the word given about money must be honoured. He used to help people financially as far as possible whenever necessary during difficult circumstances but if someone forgot the word given by him, that person would be losing his favour. He never made exception even about his son in this respect. He followed the rules mentioned by Maharaj in his 'Sampradaysurtaru' in letter and spirit and moulded his family affairs as well as spiritual activities as accordingly. He spent all his legitimately earned money in carrying out the obligatory household duties. Though he favoured his sons and daughters in law as required by him in his role of a caring father, he never wasted his life in accumulating wealth for them by becoming blind with their love. He finally donated all his self earned money as well as his entire library along with the copy writes of all books authored by him to Romantic non-duality tradition's seat. Whatever he did was only for welfare of tradition and never for enhancement of his family-fortunes.

As he never used to miss various attitudes arising in heart, he gave importance to these heart-attitudes rather than to outer worldly affairs. As he was able to have friendship with extreme atheist, he was equally at ease with the communists who would visit him for discussions. Though he would emphatically put forth his views appropriately, he never dragged his feet in accepting the acceptable part of argument so that the end of arguments always resulted in love and not in bitterness. As he displayed various facets of Indian culture from different point of view, his listeners were required to reevaluate their views and test their authenticity. As his thoughts always influenced others due to his logical argument, the educated class was attracted towards tradition by bringing about transformation in their earlier views.

As his practical life was extremely disciplined, he would willingly adhere to the time constraints. He felt uneasy in absence of planning to catch a train for travelling or to organize certain traditional festival. He would prefer any amount of running about for arranging a programme by strictly following the timetable. As he disliked the eleventh hour rush of things, he always carried a clock with him. It was his nature to care for convenience of others. He used to make detailed planning for ensuring that no inconvenience is caused to people while attending Krishna birthday or Katyayani festival and departing there from in time. He would



even rearrange the palanquin programme to suit someone's urgency in departing earlier. On observing his attitude of changing his routine discourse time for convenience of others, it is felt to bow our head before his people oriented attitude.

It is true that one who can carry on family obligations suitably can handle Para-knowledge too suitably. His behaviour was extremely fastidious about cleanliness. He won't wear his clothes unless they were very clean. Though his clothes were limited to what he could afford, he insisted upon their cleanliness. There was unique combination of cleanliness and purity with him. He never touched anything unless he was purified with soil and water as prescribed in texts. This practice he continued faithfully till he breathed his last. He insisted upon his behaviour as prescribed by texts. Though his insistence on cleanliness was stricter than those claiming to be strict followers of same, it was never burdensome for others. This was speciality of his behaviour. Though he meticulously followed the scripture-diktats, he didn't express even by mistake any hatred or contempt for those not following them.

The virtues of cleanliness, neatness and punctuality imbibed by him since childhood were instrumental for his ability to compose many articles and books in future. He had formed a well planned programme for his book writing. When we observe the notes he had prepared for the books he authored, one feels as if they are printed. He meticulously followed punctuations for orthography. In case there were changes in the first draft, he would rewrite the whole text in legible hand so that the printer may not find any difficulty while going through the same.

All these qualities had impacted his entire lifestyle. He paid minute attention to ensure that all religious programmes are carried out well planned but no money is unduly spent on them. He also ensured that the boarding arrangements of invitees are properly taken care of but he didn't allow any activities involving extravagant expenses. He genuinely hated pompous feeling of greatness but at the same time he treated attitude of not spending when necessity demanded as miserly. He used to say that all pleasures should be enjoyed on first surrendering them to God. So it was his teaching that everything should be offered to God as per our capacity. It was Saint Dnyaneshwar's insistence that 'life-mission is fulfilled by behaving in

such manner that God's love is created and steadied in heart on securing wealth and desire as per religion, and this thing is achieved only by worshiping tradition.' Thus he advised tradition-followers to behave as per traditional approach.

According to him faith had more importance among logic and faith. He recognized that life-mission gets fulfilled only by securing unlimited staunch faith. He advised that as singing praise and constant recital of names of Saint Dnyaneshwar and Maharaj are the only means as well as goal, tradition followers should keep that as aim in front of their eyes. So also they should constantly keep on reading books of Maharaj and behave accordingly as only that is capable of converting itself into firming of the faith. He codified the simple definition of merit/sin and religion/non-religion as whatever makes our heart getting attracted towards God is religion or merit and whatever makes our heart getting diverted from God is non-religion or sin. He also defined eatable as a thing which can be offered to God and non-eatable as a thing which can't be offered to God. In nutshell his teaching was that all worldly and Para-worldly affairs should be thought of by treating God as the life-centre.

He used to say that as complete adherence to religion based behaviour isn't possible under present circumstances, it shouldn't be treated as wrong but God should be beseeched to grant pardon for the non-religious behaviour under compelling circumstances. And that is the only way available to be freed from that impasse. If we keep this thing in mind while being busy in worldly matters, progress on Para-knowledge path is certainly achieved. God expects loving heart of a pious devotee and in order to prepare such heart-ground, there is no other literature than Saint-literature. Thus it is very essential to constantly read, think and meditate on that literature.

## **Shifting to Nagpur**

Babaji shifted his residence from Amaravati to Nagpur at the insistence of tradition-followers. As Shri Chande desired that Babaji should live at his residence, he continued residing there. At Nagpur he started properly shaping the tradition. Many unacquainted people started flocking around him in the name of different festivals. As he started displaying Maharaj's literature to them during his discourses,

many educated people got attracted towards him. He published his book titled 'Aryadharmapatti' during year 1924. This book created lot of curiosity among people on account of his new approach concerning 'Aryan/non-Aryan' issue. Many patriots like Tapasvi Bbasaheb Paranjape, Kinjavadekar Shastri, Babarao Savarkar etc stated approaching him. He got recognition as a philosopher and thinking author from Marathi folks.

Usually study gets enhanced if it is accompanied with teaching. Prof. Madhavrao Dani from Nagpur and Shri Abaji Pendse from Umred were appearing M. A. Examination. They had opted for 'Non-dual Vedanta' as their subject of thesis for M. A. Sanskrit. The curriculum for this subject included some portions of 'Khandakhand', concise 'Sharirik Vivaranpramaysangrah' and 'Brahmasutrbhashy.' As all these books were highly complex in nature, it was impossible to study them at home unless some learned person taught them. They enquired with some famous erudite persons with Nagpur but none was ready to teach them. At last they approached Babaji and he gladly accepted to teach them.

It was essential to assimilate devotional singing (*Bhajan*) as a part of running the tradition. He had liking for singing but wasn't trained in classical music. It wasn't his attitude to resort to devotional singing in half hazard manner. He was insistent upon singing devotional songs only in sweet tuneful manner. So he enrolled him into famous music school of Namdeoboa at Amaravati. His contemporary then was Natthuboa who used to visit him whenever he happened to be in Nagpur by keeping in mind the old relationship and conduct a musical concert for his benefit. He learnt classical music for period of six to seven years and studied all literature on music. In order to sing tuneful devotional songs, he used to get up early in the morning and practice classical singing in different modes. He had composed many classical folk verses (*Abhang*) and he used them during his devotional singing. He used to sing his own folk verses in different mode on every Thursday. Afterwards he paid little attention to classical singing as devotional song was aim and classical singing was means. As extreme perseverance was one of his natural tendencies, he never used to give up anything unless he acquired mastery over the same.

Whatever applied to singing applied to Aurveda too. He has heard discussions

on Aurveda on many occasions in company of Maharaj. So also he had read many books on Aurveda during that period. But he had never studied Aurveda on scientific lines. During his stay at Amaravati, he started scientific study of Aurveda at home. He spent six to seven years in that study too. On his arrival to Nagpur, he taught many students from the books like 'Vagbhat' and 'Madhavnidan.' He didn't stop at learning and teaching Aurveda but he prepared many Aurvedic medicines at home and treated the patients coming to him for treatment. He didn't charge patients for this treatment irrespective of their belonging to tradition or not. As his diagnosis was perfect, many of his patients were soon recovered from their ailments. On several occasions many of leading doctors too sought treatment from him. As it was dictated by Maharaj that Aurvedic knowledge should be made use of only for the welfare of society, he never made use of this knowledge for earning money. If at all some rich patients gave any money in consideration of good results of his treatment, he used to spend that amount for preparing new medicines. Later on he acquired so much recognition in Aurvedic field that he was elected as president of 'Madhya Pradesh Aurveda Mandal' for many years. He would insist that doctors should take lead in elevation of Aurveda.

Nursing the patients was his favourite fascination. Whenever any of his relatives or tradition-followers fell ill, he would get mentally perturbed more than a patient. He used to worry about whether the patient, either from home or outside, is feeling better or not with his medicines. He had motherly attitude towards patients and would handle every patient with the care of mother. He would spend day or night in nursing the patient thereby even not caring for own health. He would personally supervise not only intake of medicines and dietary regimen but even body-cleaning and applying bandages to patients. He cared more for traditional-followers than his relatives. He had kept many of them at his home and cared for them for months together. Still none noticed diminishing of smile on his face. Many patients, who are still surviving, were recovered from severe disease due to his care. He literally followed Saint Tukaram's words,

**‘शिष्यांची जो नये सेवा, मानी देवासमान’**

**‘He doesn't receive service from disciples, treats them as God.’**

There used to be altogether a different scene when he himself was ill. He

would pretend that his ailment is only of trivial nature even if it was serious in order not to trouble anybody. And even if he was unable to speak due to weakness, he would smilingly speak at least two sweet words with a visitor in order not to dishearten him. And even during that situation he would enquire about wellbeing of his visitors and their children. If somebody told him about his own sorrow, he would encourage him and tell that everything would be alright. On hearing those words the visitor would happily depart on forgetting his sorrow. He would never display his troubles but would keep smile on his face intact. It is not false that everything about saints is Para-normal (*Alaukik*).

He spent his entire life of 75 years barring first few years as per philosophies and thought processes professed by him. And while he practiced them, there was no clash between worldly affair and supreme knowledge. He tried to keep account of every single moment of his life. When the moment of final departure arrived on tiring out of all body-functions, he concentrated all his mind-attitudes at the feet of Maharaj and bid farewell with a smiling face at 13.30 hours on 01.02.1964 by uttering words 'Namah Shivay.'

The seekers will remember the name of Babaji Maharaj as unique authorised commentator of Blessed Gulabrao Mahara, the Romantic Non-duality Founder. This Guru-disciple pair will always be treated as worship-worthy by Nath-tradition followers. Babaji Maharaj will be immortalised in Maharashtra literary world in the form of his unparalleled books like 'Aryadharmopatti', 'Haripathrahsy', 'Amrutanubhava Kaumudi' and 'Shridnyaneshwari Gudharthdipika (Up to 17<sup>th</sup> chapter).' There is no doubt that this immortal literature will forever serve as a light house for guiding the lifeboat of principle-seekers (*Tatvjidnyasu*) in a proper direction. The question is about finding the person expecting such guidance. It is fact that the reader-class of such literature has also become rare. How would someone pay attention towards such literature without possessing pious karma account (*Sukrutachi Jodi*)? And that needs God's blessings. So let us pray that let God bless us.

By Dr. V. N. Pandit



# Vedant-lion Babaji Maharaj Pandit

(12.01.1886 to .1.02.1964)

## Background

Narayan Paikaji Pandit was born at Chandrpur on 12 January 1886. He was educated up to first year of B. A. Course at Chandrpur and Nagpur but he had to give up his further education due to family difficulties and had to seek employment. As fate would have it he came in contact with Saint Manifestation Gulabrao Maharaj and his Para-worldly fortune got brightened. There would be hardly a student of philosophy in Maharashtra not knowing Blessed Gulabrao Maharaj.

He lost his eyesight at tender age of nine months. He used to display his dependence on others outwardly but inwardly due to his Para-normal prowess he created literature wealth in Sanskrit, Marathi and Hindi languages during a short span of 34 years of his life. And that makes the bigwigs of philosophy wonderstruck even today.

The elaborate commentary, analysis and affirmation of post-knowledge devotion (*Dnyanottar bhakti*) can't be traced anywhere else than the books authored by Blessed Gulabrao Maharaj. He used to adorn him with female attire like Narsi Mehata occasionally and call him as wife of Lord Krishna or Panchlatika Gopee and worship Lord accordingly. As this husband-devotion is named as Romantic devotion, his tradition is also called as Romantic tradition. Maharaj had given clear idea of his Para-worldly family as

‘उमा माता पिता शंभुः गुरुज्ञानेश्वरो महान  
पतिः कृष्णो राधीकाया भगिन्यो गोपिका मम’

‘My mother Uma, father Shambhu, Guru Dnyaneshwar great; Husband Krishna, sister Radhika etc Gopis’

The above five-some is worshiped in Maharaj's tradition. Similarly the five-some of loyal disciples flocked around Maharaj, who served him dedicatedly and carried out the job of writer for his books. Maharaj had in fact bowed to this five-

some of disciples by assuming humility. Babaji Maharaj was considered as eldest among that five-some.

Babaji hadn't even crossed the twentieth year of his age when he came in contact with Gulabrao Maharaj. He was recently employed and his wasn't the age to know the glory of a saint who used to be dressed in female attire, an act ostracized by people. That time Maharaj had adorned his favourite post-knowledge devotion theory by coining new phrases like 'Andhyast-vivart' and 'Punarvytirik' etc in Vedanta-text. When it becomes difficult even today to understand the meaning of these technical terms, how could be a teenager who hadn't learnt beyond intermediate level able to know the essence of Guru's discourse? Then it's a big question as to why should Babaji accept the discipleship of Blessed Maharaj. However it is true that such queries aren't meant for finding their answer. What is the reason for blossoming of only sunflowers on rise of sun? There is no other way than to accept that Guru and his disciple are two sides of the same coin. There is description in 'Adhyatm Ramayana' that when Lord Vishnu decided to incarnate as Rama, his fragments too had decided to incarnate as his contemporaries; which is meaningful in present context. There is also description like

‘गुरु शिष्यरूपे क्रीडती’

‘Guru plays in the form of disciple.’

## Authorised Disciples

Blessed Gulabrao Maharaj departed for his final journey on 20.09.1915 at Pune. That time he had commanded to Pandit to carry forward the torch his tradition and also blessed him with the words that 'you read, you would understand.' Thus the essence was transferred from one heart to other heart. Even the stalwart like Shrinivas Shastri Haridas who used to discuss Para-knowledge with Maharaj during his life time was astonished by observing spontaneous knowledge of Narayan Pandit who was just a serving attendant of Maharaj and developed respect for him. There is no hitch in saying that Babaji received the scriptural knowledge spontaneously as per saying by blessing of Maharaj.

‘बोला आधी झोंबिजे प्रमेयासी’

### ‘Clash with doctrines before the words’

Once when Babaji was delivering discourse on fifteenth chapter of Dnyaneshwari, a subject of power of saint’s words cropped up. That time he quoted some examples from past, stopped for a while, thought of something and said “Why to quote examples from past, what did I know then? When Maharaj used to speak, I would just stare at his face blankly but understand nothing. Today I am uttering few words but of what it is the fruit?” By saying so, he allowed the tears to roll out of his eyes.

## Discourse Style

As Babaji learnt doctrines first with Maharaj’s blessings, he would never care for figure of speech. He would allot that work to the questioners. However he would go on explaining the doctrines swiftly and fluently. None was capable of competing with him in that field. There may be very complex doctrines from ‘Panchdashi’like

‘ब्राह्मण्यज्ञाननाशाय वृत्तित्याग्निरपेक्षिता फालव्याप्तिरेवास्य शास्त्रकृदभिर्नीवारितम्’ or Saint Eknath’s folk song like ‘सत्पद ते ब्रह्म, चित्पद ते माया; आनंदपदी जया, म्हणती हरी’, but flow of his discourse would never slow down. Nor would he ever bother about use of flowery language. He had quite frankly admitted in preface to ‘Amrutanubhav Kaumudi’ that he is very poor in Language phraseology. It can be said that the speciality of his teaching, writing or discourse was scientific arrangement of transparent words explaining the doctrine.

Babaji used to observe the three large annual festivals of Krishna birthday, Katyayani and Sivaratri. As Lord Krishna was born at midnight, there used to be many people happily enacting the roles of Nand, Yashda, Bards, Brajvasi ladies, Gngachary and residents of Gokul etc. After this show ended, Babaji would first address all by saying ‘Nand, Yashoda and Brajvasi residents!’ for describing the horoscope of Lord Krishna and then start his discourse. That time, it appeared as if he is crafting a crown adorned with gems of doctrines to be placed on Lord’s head. He would easily sail through all doctrines from Vedanta science without any



blemish. There was no possibility of his committing a blunder of damaging the doctrines by unduly paying attention to language decoration as he had already acquired them by Guru's blessings.

## Dialogue Skill

There used to be Katyayani vow during winter season. At the conclusion of this vow blessed people from various places would assemble their and on next morning would ask questions to Babaji. This question hour was witness for Maharaj's quick responsive intellect (*Pratiutpanmativ*). Once when someone asked a question about Karma-outcome (*Karmavipak*) and Soul-independence (*Aatmasvattantry*) and referred to a Gita-quotation 'प्रकृतिं यन्ति भूतानि निग्रहः स्नेनैव कर्तव्यः', he said "yes it is true but Shankarhashya 'मम वाऽन्यस्व वा ? स्वस्य निग्रहः स्नेनैव कर्तव्यः इति भाव' on this Gita quotation is standard here." His skill in quickly replying as if the question was pre-indicated appeared very enchanting. He was always armed with 'Shankarhashy' and Saint's quotations while responding to various queries. It was certain that any logic in his discourse was faith-inclusive (*Shraddhasamvalit*) and steeped in faith. The listeners would always remember his discourse during Krishna birthday and doubt-satisfaction during Katyayani festival. It is different matter that his discourses used to be always conducted as per occasion.

## Tradition Conservation

Blessed Gulabrao Maharaj had established a new tradition along with Warkari tradition and that had started gaining robust health while he was alive. However he didn't survive for caring, nurturing and upbringing this newborn tradition but he deputed Babaji to shoulder that responsibility. And Babaji too handled that difficult task with utmost love and diligence. He didn't allow tradition to lag behind. He constructed abodes for tradition at Amaravati and Nagpur and a specious library at Amaravati as per Guru's order. He purchased land and created a permanent source of revenue for tradition. He himself prepared printable copies of manuscripts and unpublished literature of Maharaj, got them published and showed them the light of day. He walked down to Aalandi carrying the Ganges-water of Prayag and offered the same to Dnyaneshwar Mauli. All vows and festivals of

tradition were celebrated on large scale with great enthusiasm. It was his mission to see that it was Guru's work and that should never lag behind.

## **Katyayani Instance**

Once someone posed a question at the time of Katyayani festival "What is the objection for anybody to put on female attire like that of Gulabrao Maharaj and presume himself to be the wife of Lord Krishna?" Babaji replied "There is big objection. Romantic devotion could be had only during post-knowledge stage and to put on female attire before that would be cause only for downfall." "Then why?" the questioner posed an unfinished question. Babaji smiled and said "You mean to say then why do you celebrate Katyayani festival, isn't it? Friend, this festival isn't mine, it belongs to Dnyaneshwara Mauli. When mother is facing some difficulty, don't we perform worship of her Gods? This is like that.

The above dialogue is sufficiently telling and gives idea about faithful and tender mind of Babaji. He nurtured tradition till his last with the same emotional zeal.

## **Book Writing**

Babaji didn't allow the vow of literature creation taken by Maharaj to be broken in between. Maharaj authored many books and they were of nature of commentaries on Saint's quotations. But that wasn't enough to strengthen the tradition-doctrines unless the detailed and well connected commentary on principle triad (*Prasthan-trayi*) of Warkari tradition namely 'Haripath', 'Dnyaneshwari' and 'Amrutanubhav' is brought out. As Maharaj being aware of this necessity had already written down meaningful book 'Pratidnya' on 'Haripath' and 64 verses on first chapter of 'Amrutanubhav.' Babaji had recently developed strong yearning for completing this incomplete work of Maharaj. On giving a long break to his writing after authoring 'Aryadharmopatti' he took up the task of authoring 'Haripath-rahasy', 'Amrutanubhavkaumudi' and 'Dnyaneshwari Gudharthdipika' one after another on war footing for last ten years and didn't bother in least about his deteriorating health. He was hurriedly attempting writing of 'Gudharthdipika' like completing the forgotten work before embarking upon long journey. It was indeed

misfortune of Marathi readers that the last eighteenth chapter of 'Gudharthdipika' couldn't be completed by him before his final departure. He just said in this context that 'this may be Maharaj's wish.'

## Modern Aanandgiri

Babaji proved with standard that devotion path has scientific foundation by authoring elaborate discourses on the principle triad of Saint Dnyaneshwar. This was his nourishing, complimentary and favourable contribution for literature creation of Blessed Gulabrao Maharaj. This is unique commentary on all three famous books of Saint Dnyaneshwara flowed from a single pen.

Whatever importance and respect is given to the commentary by Aanandgiri on 'Shankarhashy', the same respect is given to Babaji Pandit for revealing the mystery of doctrines of Maharaj through his commentary on books of Saint Dnyaneshwar. It is told that once a goat ate few pages of 'Pantanjal Mahabhashy'. Whatever damage that instance might have caused to the Paniniy grammar, the same damage was caused to Warkari literature by the incomplete authoring of 'Gudharthdipika' by Babaji.

## Tradition Doctrine

There is genesis of following doctrines in three books 'Haripth rahasy', 'Amrytanubhav kaumudi' and Dnyaneshwari Gudharth dipika' by Babaji.

**(1)** The body of God isn't consisted of five great elements but it is spiritually eternal (*Chinmaya*).

**(2)** Quality-less (*Nirgun*) and Quality-full (*Sagun*) are the real forms of God.

**(3)** The pain-experience (*Dukkh-bhog*) of separation-savants (*Vyatirek-dnyani*) is inevitable during non-contemplation period (*Samadhi-vyতিরিক্ত-kali*).

**(4)** The savants take refuge of devotion during worldly life period (*Vyavahar-kali*) for acquiring supreme bliss (*Paramanand-prapti*).

There also happens to be review of occasional and connected issues, For example, it is elaborated that the pious prayer (*Mangalacharan*) 'Aum Namoji Aadya'

appearing at the beginning of 'Dnyaneshwari' isn't a praise of 'Aumkara' but that of God. Babaji had very clearly explained that in 'Amrutanubhav Kaumudi' that the Vedanta-thought of Saint Dnyaneshwara is same in both 'Dnyaneshwari' as well as 'Amrutanubhava' and isn't different from Vedanta thought of Shankaracharya.

He had also completely rejected the classification and analysis that Shankarachary was exponent of Illusion-theory (*Mayavada*) and Saint Dnyaneshwar was exponent of Inspiration-theory (*Sfurtivada*).

The learned people will find out many pleasant places witnessing the valuable descriptions by Babaji in all these three books. I am neither capable of showing them nor is this the place. However everyone will easily come to know that Babaji had supported the quality-full worship at many places. The apt description by Babaji in 'Haripth' is so full of appropriateness and genesis that it is capable of undoubtedly defeating the descriptions belittling the quality-full worship by putting forth the indicative meaning like 'the phrase at God's door (*Devachiye dari*) means the pious association (*Satsangati*).' The people always remaining immersed in saint-literature like Dasganu Maharaj, philosopher R. D. Ranade, Chitravshastri, Mamasahab Dandekar and Pandurang Sharma etc were fascinated by noticing this speciality of Babaji's writings. It is certain that such writing supporting the devotee's side so scientifically, inspiring them and displaying the Godly genius and erudition on every page is rare to be found elsewhere in Marathi literature.

## **Their Feet Should be of Saint Shri Gulabrao Maharaj of Saint Shri Gulabrao Maharaj Worshiped**

Babaji possessed the capital of only Krishna-idol and feet-idol of Dnyaneshwar after demise of Maharaj. He replenished it with his unlimited Guru-devotion. He spread the scope of Dnyaneshwar seat and sloughed with his mind, speech and body to achieve that goal. He offered everything at the Guru's feet. He offered the rights of his writings, the money and agricultural fields earned by him to that seat and didn't allow the affection towards his family to come in between. He subserviently poured his entire pious life over Guru-feet.

Blessed Gulabrao Maharaj used to say that 'My Romantic tradition is the flourished branch of Warkari tradition.' The devotees were disheartened by the closure of sweet chirping going on for last fifty years by perching on that flourished branch with the sad demise of Babaji Pandit. My unlimited salutation to his memory!

By Dr. Prof. G. V. Pimpalpure



# CHAPTER 4 - FRIENDSHIP DEVOTION

*(Sakhya Bhakti)*

By Vasudevrao Mule

## Doubtless Mind

I had lot of misconceptions pertaining to religion before I met with Blessed Gulabrao Maharaj. I had yearning that I should be able meet with such person and such person did meet me. My mind had actually imagined that such person would actually meet me. I can't describe today what would have been the state of my mind had I not met with such person in reality. He told to me whatever he wanted to tell me by entering into my mind. I am certain that with this eventuality, my mind was fully satisfied, it is satisfied today and it will remain satisfied in future too.

'The liberation is automatically available here without flogging mind or troubling senses.'

By Vasudevrao Mule

## Enchanting Emergence of Friendship Devotion

Authority on Friendship-devotion of Blessed Gulabrao Maharaj.

By Vasudevrao Mule,

(Excerpt from 'Pandurang Chausashti', 1938)

Alms of romance-consecration always O Mother!  
Grant me then I won't desire cosmos-encircling gold  
Grant fondness for Hari-feet, O Dnyanesh-daughter  
Don't torture this Vasudev, the wild mind-monkey-

Gulab-feet-lotus Beetle

By Vasudevrao Mule

(Year 1938)

## Paint Me As I am

By Oliver Cornwell

(Manifestation period: 06.07.1881 to 20.09. 1915)

The worldly name of Shri Panduramngnath was Gulabrao Gonduji Mahod. It is not my intention to write down his biography but to tell the prominent instances regarding what he achieved and how I felt about this person.

He was born in Vhrad region. He lost his eyesight during early childhood. Though outer eyesight of this prodigy was no more, his mind-attitude was ever joyful due to his pure and bright eternal eyesight. His childlike innocence was intact from his childhood till his last. He used to swing happily, snipe fingers and whirl around himself while saying that 'I am playing Raskrida. Sometimes he would lift me up, swiftly whirl around and say 'O Mule! Did you see Rasa?'"

As Blessed Maharaj was having romantic devotion towards Lord Krishna and as my name (*Vasudev*) was connected with Krishna, he would never address me by my name but by my surname Mule. My intellect gets nonplussed by thinking about observing the biography of this pious person having childlike innocence for more than twelve years. I feel that he was never aware about the Para-worldly qualities, knowledge and prowess he possessed.

The sun freely roams about in sky and he never objects earthly people making use of its light-energy in whatever good or bad manner they like; similarly this child-prodigy full of compassion behaving in ghostly manner used to roam about everywhere. Such was the state of things related to these saint-incarnations. They never say no to earthly seekers making use of them roaming into their heart-space. As the tree-crowns bearing the scorching sun not only shower the cooling shadow over the heads of tired travellers resting under them and relieve them from their suffering but also offer nectar like fruits to those who pelts stones at them and quench their hunger; I and my wife had the same experience received from this prodigy. As he possessed agreeable attitude (*Anumantvyta*) everywhere, he neither had affirmative or negative attitude towards anybody nor assertive insistence for anything. It was his nature to go ahead by displaying the knowledge-light. In short

I experienced that he didn't have any duty to perform yet he was fruitful like a wish-tree, granting blessing to all as per their desire. What was expected here was not the service but the love.

## First Visit

While I was residing at Amaravati, I was given information about Blessed Gulabrao Maharaj by one Narayanrao, the book seller belonging to his caste. I used to visit his book-shop at Ambadarvaja often to buy many books required by me. I met Gulabrao Maharaj for the first time at this book-shop. However as I had to attend the local court that day in connection with Tai Maharaj trial, I left the book-shop in hurry after having introductory talk with him.

Later on I happened to meet him at the insistence of Shri. Haribhau Kevale. I heard his discourses at the residence of Jamanabai and I was quite impressed by his skill then thinking how this young lad of 20 years could deliver discourses so eloquently and the same was creditable for the caste to which he belonged. We used to return to our houses after praising this prodigy. Later on my friends like Shrinivasshastri and Bhalerao etc met him along with Haribhau Kevale. On hearing his discourse on 'Amrutanubhav', they questioned him "How is this universe and how does it appear?" Then Gullya immediately replied "With bestridden sense (*Aaruddh-bhav*)." All of them were wonderstruck by his response and they narrated this instance to me later on. So my sense of glory for Gullya was increased.

On hearing that this Gullya discourses on 'Amrutanubhav', many of my school-colleagues like Sarvahri Yashvant Govind Deshpande, Jayram Keshav Asnare, Umakant Sadashiv, Bodhankar etc. used to gather at five o'clock in evening at premises of our Private High-school just for time-pass and discuss with Gulab. They would ask numerous questions like "What's the God's form?", "Why is Guru needed when everything is available in Vedas and Purans?", "Is Veda human-made or trans-human?", "Are Purans metaphors or real?", "What's the God's intention in creating universe?", "From whence did human receive these pains?", "When pain and pleasure is experienced by karma, why should there be God?", "What is duty of God?", "Is theosophy true or false?" etc. And our Gullya without getting wavered by this question-bombardment would just shook his neck and make them nonplussed



by posing the counter-questions. When I observed this scenario continuously for two or three days, I forcefully asked Gulabrao “O Maharaj, this argument was going on endlessly in past, is going on today and will go on in future too but what is the outcome? From such fruitless argument, the living beings don’t receive any undistorted pleasure either in past, present or future. So tell us such means by which living being would receive undistorted pleasure.” Our Gullya smiled on hearing this and the crowd melted away.

Our Gulab had recognised the nature these questioners by the rule of

‘वृक्ष ओळखिजे फुले, मानस ओळखिजे बोले’

**‘Tree should be recognised from flowers and mind should be recognised from words.’**

I realised that his modes operandi from beginning to end was not letting them know immediately the self-secret by hiding it from them and to corner them by posing the counter question. This ever blissful swan wasn’t going to unravel his secret in front of such fun-loving crowd. ‘Socrates was not a man to throw pearls before swine.’ Our Gulab used to keep quiet and sway happily on shaking his neck unless he was sure that

‘वादे वादे जायते तत्वबोधः, बोधे बोधे सत्त्विदानंदभासः.’

**‘Arguments lead to principle-knowledge, Knowledge leads to appearance of Existence-truth-bliss.’**

It wasn’t that there was nothing to be gained from this silence as there is a famous saying that

‘गुरोस्तु मौनमाख्यान्म, शिष्यस्तु छिन्नसंशयः’

**‘Guru’s silent preaching, disciple’s getting doubtless.’**

In short when I saw and heard our Gulab, I realised that this is the method of all Reality-loyalists (*Brahmnishth*). Our Gulab didn’t belong to the type of practically wise, stubborn and argumentative people.

Let it be so. On hearing my emphatic saying about telling the means, one day Gulabrao came to my house accompanied by two or three persons at about 9 PM

and started asking “O Mule, should I come to your house?” I without enquiring as to who was that person, said from inside of my house “Come in.” And when I saw he was our Gulab, I was very much delighted and invited him inside. I hadn’t recorded that day as I didn’t think then that I will be a historical figure on account of Gulabrao but I think that it must be a day either at the end of year 1901 or beginning of year 1902. Then we went to upper storey where he delivered on his own a discourse in verse format. And when I and those present on the occasion heard that 700-800 verses of that discourse contained answers to all our earlier queries supported by logic and standards from ‘Shruti’ as well, we were drowned into ocean of bliss. All started swaying with joy by saying “What a great manifestation is this person!” With his discourse we received direct experience of the saying

‘तिथे सिद्ध प्रज्ञेचेनी लाभे, मनचि सारस्वते दुभे.  
मग सकल शास्त्रे स्वयंभे, निघती मुखे’

**‘There with perfected intellect, mind is immersed in literature, then all scriptures flow out of mouth’**

Maharaj knew all my doubts without my telling him and for one full week he used to visit my house at Mahajanpur Darvaja, deliver discourse consisting of 800-900 verses supported by logic and ‘Shruti’, drown us all in bliss-ocean and then depart with his accomplices for his residence near Bhusari gate at midnight. He made all present on those occasion wonderstruck by dispelling their doubts. So our respect for him grew by leaps and bounds. By knowing that I was a shirker, he would tell the gathering that ‘I shall discourse and that will solve your problems.’ We were delighted as we wanted joy but didn’t wish to slog for it. Later on I felt that it isn’t proper for me to ask him to come all the way from his residence and return back after midnight for my sake. So I in consultation with my widowed sister Jijibai invited him to stay at my home along with his wife and help me out. The couple without affirming or rejecting the proposal arrived at my home the next day without any luggage with them except a cloth bag hanging on his shoulder containing copies of Dnyaneshwari and Bhagavat Gita and a favourite book of him in his hand. So they converted our house into a sacred place and then onwards my place resembled like Gokul full of joy.

The fragrance of this Gulab had already spread in Amaravati. So, various kinds of people used to visit my place to see him and would get astonished on hearing him and return. Maharaj would often say after coming to my home “As I found out 8-10 people escaped from my hands during my previous life are collectively present here, so it is desirable for me to stay at your house.” Maharaj had mentioned few of them in his letter addressed to me and Rajeshwar Tripurwar too had mentioned them in Maharaj’s biography consisting of 600 pages written by him that should be gone through.

Initially there used to be gathering of about 100-125 people at my place which included prominent persons like Shrinivasshastri Haridas, Govindrao Rajurkar, Bhalerao Guru, Haribhau Kewale, Rambhau Dole, Gopalrao Bapat, Aabaji etc and also few learned persons from vicinity. Once Haribhau Rohinkhedkar, headmaster from Akola had lengthily argument with Maharaj on ‘Puran.’ He was refuting the opinions like “Ras is witnessed even today at Mathura and Vrindavan and devotees visualize golden Dwaraka buried into sea.” Initially Maharaj cornered him by posing counter questions but when these things continued for long, many people lost interest in that argument and discontinued coming for discourse.

Mostly Maharaj’s discourses consisting of 700-800 self composed verses used to start after midnight and people thought that Maharaj gets inspiration for that only after 12 PM sometimes even at 1 or 2 AM. But who would wait till then daily? Thus people started getting bored and left the place. They would comment that Maharaj receives inspiration from Goddess only after midnight and that too is uncertain, so why waste time unnecessarily? So, the crowd stated thinning out and only few faithful remained behind.

## **First nine Verses of Dnyaneshwari**

Maharaj routinely showered the discourses on various scriptures from 10-11 PM for period of two years in the name of first 9 verses of ‘Dnyaneshwari’ by saying ‘I shall tell you pious deed argument (*Satkaryvad*). He would hold a book of either ‘Dnyaneshwari’ or ‘Bhagavat’ in his hand and ask me to seat in front of him as the chief listener and others to listen carefully. Shrinivasshastr Haridas asked numerous questions to Maharaj and enlightened us all about scripture-knowledge

(*Shastrdnyan*) through Maharaj's response. There are no two opinions that this proved to be Shastriji's blessing for the listeners.

At my home at Amaravati, Maharaj routinely used to sing in high but sweet pitch Saint Namdev's lisped verses

'O Kanha, manage your cows, we are going home.

We aren't sharing the parched grains, enough of your company, O Kanha!

And leave our attitudes immersed in joy. Whosoever from out listened to this sweet singing would invariably exclaim 'O what a sweet tone!

Whenever I started for my school at 10 o'clock in morning he would funnily ask me in twisted language by shuffling the first two letters of every word as "O Lume, idd oyu ahve ulnch? Rae oyu oging ot cshool? He would pose a question and observe whether we stop proceeding. And when we started begging, he would permit us to go. This was his method to verify how far had we progressed in Paraknowledge. It was Maharaj's routine to go to temples of Goddess, Vallabh tradition followers or Shani after his meals along with two or three persons and deliver discourse on Vedanta in Hindi after their evening prayers were over. As that was in question-answer format, it was always worth hearing. The night sessions of self composed verses were different and only for sake of the selected audience. That time listeners would get spellbound by the sheer number of those 700-800 verses and appropriate summing up the topic under discussion.

## **Catching-game at City Square**

Whenever we went for strolling and arrived in front of Khaparde's house, Maharaj would say "Mule teacher, we will run and catch each other." That time we would get embraced but when he stated the game seriously, we would continue with it half heartedly. At times, he would run continuously from Khaparde's house towards station-gate and ask me "Mule, you run behind me and catch me." Though running sheepishly, I would fall on someone in the process creating big laughter among spectators or occasional skirmish with passerby. However astonishingly, Maharaj would run fast straight up to the station-gate by avoiding the people on the road. It should be understood by the concerned as to what was his intention in

carrying out this unusual exercise though certainly it wasn't a mad-game indulged into by the inmates of some lunatic asylum.

Sometimes he may ask someone that he should wear Dhoti in the style adopted by Gujrati people. And he dressed accordingly. Sometimes he would request ladies around to adorn him in female attire and while that was going on he would tell them stories about devotion-knowledge (*Bhakti-dnyan*) or sing devotional songs and ladies would get amused. On Tuesday during start of rainy season, he would dress himself in full female attire including all ornaments and worship the deity Mangalagauri in presence of a priest who would recite the sacred mantras. That time the womenfolk would gather around in large number for performing the concerned rituals. We men folk too would observe this pious ritual with amusement. During spring season he would visit the house from where an invitation has been received for this ritual in male attire and would utter the name of Krishna treating himself to be Panchlatika, the Gopee. And the womenfolk present there would observe him in female attire.

Maharaj was expert in carrying out arguments with renowned learned persons with sound logic and whenever the intending opponent would get defeated and humbled, Maharaj would tell him about his self-indicator (*Aatma-khun*) from the texts he had learnt and then he would go back fully satisfied on praising him profusely. We have noticed many such instances ourselves. He never used to like to deal with the people professing only dry knowledge without having self-experience. He never used to tell the means directly to anyone as he would always say that 'Mind-concentration without elimination of passionate and dark (*Raj, Tam*) qualities is harmful'

## Devotional Songs

If one goes only through the devotional songs composed by Maharaj it will be possible to know his entire life story, his educational system and principles of devotion and Yoga in best possible manner. He had composed more than 2000 devotional songs. At least the seekers should read them. I am introducing here some of his devotional songs which will enable the reader to understand direction of his telling knowledge.

## Gulab Vatika Vihar - Devotional Songs 18 and 20

### Devotional Song 18

Hell-residence due to study without asceticism

Eating without hunger is indigestion, nothing is digested.1

Sweet food turns into bitter belching; anus becomes door to bad odour.2

Similarly these means without asceticism turn into body-pride.3

Sweet means turn bitter, lead to hell by binding.4

So first make mind pure by reciting name of Shrihari.5

It takes time to clean mirror, then face is visible soon.6

Similarly it takes pains to remove mind-impurity, supreme God already exists.7

Dnyaneshwar-God known through pious Guru, then resolve stands in front.8

### Devotional Verse 20

Contemplation: Fruit of asceticism

Till aversion about object isn't born, no study should be done.1

If study is done without asceticism, passion is intensified.2

If dirty grains are stored in house, insects are created.3

If impure mind is concentrated, it causes self-destruction.4

Lastly contemplation is asceticism-fruit, study is intermediary.5

Discernment about soul/non-soul doesn't happen without asceticism.6

Dnyaneshwar-daughter is ascetic, became nun for beloved.7

Maharaj strongly advocates name-glory and devotion-glory like Saint Tulasidas who says 'Ram-name is a single number and all other means are equal to zero and worthless in front of this number but if any of other means is adopted along with Ram-name, then its value is multiplied by ten times. So don't give up reciting Ram-name till you are alive. Sometimes God will certainly hear your call and at that time all your means i.e. recitation, severity and worship will bear fruits.'

Maharaj also emphasises on devotion after acquiring knowledge. To understand this, his book 'Premnikunja' should be read.

## **Undisguised Manifestation**

Accordingly Lord Krishna, the undisguised manifestation of God's form (*Andhyastvivarta*) should be devoted. Living being doesn't become fulfilled without that. Undisguised manifestation is Supreme God Krishna who is indistinguishable from pious quality (*Satvgunavcchinn*) and is bliss-foundation (*Aanandadhishtan*). So, his devotion should also be done post-knowledge. Bhagavatgita also tells us

‘ब्रह्मभूतः प्रसन्नात्मा मद भक्तिं लभते पराम’

**‘Brahma-united, peaceful gains my supreme devotion’**

Maharaj strongly emphasized on this Para-devotion and this was his specific goal too. His incarnation was meant for this work and he has to carry forward this task in future too. I am quoting herewith the Maharaj's words regarding the indications of undisguised manifestation which should be read carefully.

Saint Dnyaneshwara has expressed in 'Changdevpasasti' that undisguised manifestation of Lord is worship-able even after acquisition of knowledge. Shankarachary has expressed how confusion takes place as if one concentrates on a wooden elephant then wood element of elephant vanishes and if he concentrates on wood then the elephant form vanishes. Similarly when one concentrates on material world then Lord's form vanishes into world and when he concentrates on Lord's form then material world vanishes.

The reason for this riddle is that the professional goldsmith always concentrates on gold while making ornaments while a fool concentrates on ornament. The real fortunate ones are those who enjoy ornaments while recognising real gold. Similarly both of those being contented with dry knowledge or into instruments playing during a musical concert shouldn't forget the real goal after synthesizing knowledge and devotion should experience the celebration of life liberation and be fulfilled. This is real achievement life's chief goal.

## Indication of Undisguised Manifestation

Someone at times citing the example of pot-space (*Ghatakash*) and great-space (*Mahadakash*) argues that when pot's existence is no more, pot-space and great-space become one and same with no distinction between them. And he starts thinking that I having received non-duality knowledge I am now fulfilled so now I don't have any duty to perform. However the sorrow doesn't end with this sort of thinking. On the contrary false pride of knowledge of knowing 'I am Brahma' takes hold of him. Saint Dnyaneshwara says

**'Novelty of ego never bothers ignorant, it catches servant by neck; makes him dance in danger.'**

(D-XIII/82)

**Action exists not in non-duality, devotion exists in non-duality; it's experienced, not talked.**

(D-XVII/1151)

So undisguised manifestation sans devotional songs isn't imbibed in body and it becomes impossible to experience life-liberation celebration. Else sorrow isn't eliminated by saying 'I am Brahma' but it has to be experienced. Gulabrao Maharaj's manifestation takes place only for this reason and he has carry out this mission forward by orders of Sage Narada. He has written so in 'Swamatavyanshtushara.' In this book there is very lucid description of Romantic devotion in Hindi language.

## Child Play

Maharaj after his daily discourse at night used to ask me "O Mule did you like this discourse?" When all the listeners would say in unison "What a discourse!" and I would be immersed in bliss and only swaying my neck indicating 'yes', he would say to me "O why aren't you speaking, should I throw this pillow at you?" On saying so he would actually throw the pillow at me and then I would follow the suit. With that battle going on all assembled there would start laughing. On observing that scenario My sister Jijibai would intervene and would scold me sternly "Vasudev, aren't you ashamed?" Then Maharaj would intervene and scold



Jijibai by saying “you needn’t speak in between us.” And people around would again start laughing. I feel Maharaj had invented this trick to spread laughter in order to divert his praise carried on by the listeners.

Once I was about to be beaten during such child-play indulged into by him but he saved me in time from the likely mishap. I had been to Katyayani festival at Vathoda at the time of its concluding ceremony during end of December that year. That time after hailing Dnyaneshwar Maharaj in unison, Maharaj asked me jestingly “Mule teacher, today we would start fighting.” I said “Maharaj at least think about what would people say.” He said I swear that we should fight.” On saying so he started abusing me and again I was compelled to follow the suit. In the mean time one person named Sing present among the crowd suddenly rushed at me with the large stick raised in his hand to strike a blow on my back. When that stroke was about to land on me, Maharaj intervened and caught that stick midair with his hand and scolded Sing by saying “Go away, you have no business here.” Afterwards people around took that Sing to one side and told him “this Mule is favourite disciple of Maharaj with whom he stays at Amaravati. Later on Sing started respecting me and when I used to recite Dnyaneshwari at temple in evening he would come, prostrate before me and listen to my recital. Such were Maharaj’s child-play.

## Prowess and Miracle

Similarly his great prowess used to appear occasionally. If someone near to him wanted to write down the stories of miracles performed by him, they would run into 1000-2000 pages of a book. This isn’t exaggeration or hearsay but actual happening. With these miracles, he never intended like Changdev to enhance his glory or importance and increase his following but his goal was to remove the obstacles faced by his disciples through his Yoga-prowess and divert them on the path Para-knowledge. He used to say

‘एतदेवहि दयालुलक्षणं, यद्विनेयजबुद्धिवर्धनम्’

‘It is the compassion-indication to increase intellect of disciples.’

The childhood, teenage and adulthood of this great soul was beyond logic

and a stonishing. It is great mystery as to of whom he should be considered as incarnation, whether that of Dnyaneshwar, Shankarachary, Narad, Gopee or of all of them in entirety. Some of his verses are quoted in this booklet which would give insight into this argument. He was well versed in all knowledge and arts. I fail to understand as to how this great soul in spite of possessing so much knowledge, devotion and Yoga-prowess remained in company of ignorant people like us by willingly accepting blindness and occasional insult too. He used to tell me always “Mule teacher, you are lured by my knowledge but you haven’t yet witnessed my prowess.” I would naturally say no and he would just laugh. When I asked “Maharaj, who are you, what’s your intention and how did you acquire all knowledge and arts?” He would say “You would come to know everything when you will become like me. You think that I am distribution (*Vigrah*) of all energies. After this incidence I neither asked him again about this issue nor I did I feel it to be appropriate to ask. Aat times it may be possible count the dust particles on earth but it is impossible to write Maharj’s biography. It has been most aptly said that

Could we with ink the ocean fill,  
 Were the whole world of parchment made,  
 Were every single stick a gull,  
 Were every man a scribe by birth,  
 To write the love of God alone,  
 Would drain the ocean dry,  
 Nor would the scroll contain the whole,  
 Though stretched from sky to sky  
 Always without desire we must be found,  
 If it’s so deep mystery we would sound,  
 But if desire always within us be,  
 Its outer fringe is still that we shall see,

I feel that I have learnt a lot and the karma of my many lives was completed during my present life itself on observing the virtues of knowledge, Yoga-prowess,

daily behaviour, ever blissful attitude and contentment in whatever is gained of this great soul. I feel that if all the acquaintances of Maharaj note down the experiences gained by them while in contact with him and hand over the same to Babaji Pandit who had been specially blessed by Maharaj to carry forward the torch of his Romantic tradition so as to enable him to write down in future the remaining two or three chapters of Maharaj's biography as expressed by Shri Tripurwar. I have started this exercise on suggestion by Bhausahab Khapre and got it printed. I am certain that if people like Bhausahab Kekre, Gokhle, Nanaji kavimandan, Bhalerao, Shrinivasshastri Hardas hand over the notes of their experiences to Panditji, the second part of Maharaj's biography will appear enchanting like novel and educative in nature and will become as supreme knowledge guide like sunlight. It is easily possible to know the secret of identifications of real Guru, how for whom to utilize the Yoga-prowess, how to achieve supreme knowledge while maintaining fourfold system of castes etc by carefully studying the books of Maharaj.

Now a day there are lot of people adopting a single path and criticising the other paths which leads to overall confusion, intellect-division of ignorant people, increase in atheism and object-craze and nothing else.

The first chapter 'Surhudprapti-prakaran' of second part of Maharaj's biography has already been printed.

The second chapter 'Alok-prakran' will include the description of how Maharaj removed various obstacles of his disciples and diverted them on Para-knowledge path.

The third chapter 'Wangmaya-prakaran' will explain how Maharaj highlighted greatness of Vedant while showing limits and utility of various scriptures and how he had incarnated for sake of Romantic non-duality tradition.

The forth chapter 'Svabhava-vivechan' will highlight how various scriptures were evolved as per human-nature and what Maharaj did for sake for propagation of Romantic non-duality tradition by dealing with people of all categories according to their authority without derailing his equanimity and how this could be taken forward along with all concerned people.

Let be it so. I stop at this point against my wish as it isn't my intention to write Maharaj's biography. I have briefly written down whatever little experience I gained in accordance with Maharaj's child-play and I hope that let it be pleasurable and blessing-bestowing for the readers.

(Reference: Pages 1 to 24 of Preface to 'Pandurangpasashti')



# CHAPTER 5 - MANKARNIKA MOTHER

## Compilation

All the references regarding Mankarnika Mother appearing in the biography of Blessed Gulabrao Maharaj authored by Rajeshwarrao Tripurwar by the assumed name of Milind have been collated and compiled by me in this booklet. I am aware that it can't be called as novel or biography. But as it is a difficult job for me to perform, I humbly request the readers to pardon me. My only intention in undertaking this work is to inspire the writers to author the best literature on the life of this respectful mother!

By Dr. K. M. Ghatate

## Marriage

Once Maharaj while playing went to the house of his neighbour Sitaramji Bhuyar as if by God's will. There Sitaramji's mother had arrived along with her granddaughter. That old lady jestingly asked Maharaj "If you break a coconut with one stroke of your fist, we will give this girl to you in matrimony." Maharaj broke the coconut in one stroke of his fist and said "Now I shall claim this girl by persevering." As providence would have it, this marriage proposal materialised later on. Maharaj's father Gonduji started thinking about his marriage after about one and half year from this incidence and he selected this girl as bride for Maharaj. Maharaj's uncle Raghuji however was inclined to opt for her younger sister but as Gonduji insisted on this girl, he relented and approved the elder one. Her parents too weren't ready to marry their younger daughter earlier than the elder one. So this proposal was ultimately finalised.

Ganaji Bhuyar, the father of this girl was a poor person residing at Aakhatvad about four miles from Madhan. As his progeny wasn't surviving after birth, he had vowed that he would offer his child to Purna River if it survives after birth. As this girl survived after birth on 28 March 1884, she was offered to Purna River by placing her in a swing and named her as Purna. Though this girl was of darkish

complexion, she was healthy child with bright eyes. A Mahanubhav saint named Mankarboa had examined her hand predicted that she would see better days in future.

Maharaj's marriage day was fixed during year 1892. However it was raining heavily on that day and there wasn't any dry place left for the invitees to seat. So some Tur sticks were spread on the ground and invitees were made to seat on that and the marriage couple was protected from rain by holding the bamboo trays over their head. And somehow the marriage was solemnised. However Maharaj had intuitively predicted about this eventuality taking place. Maharaj didn't eat sweets and curd but followed all other marriage rituals appropriately and skilfully. He delighted the gathering by reciting Sanskrit verses at the time of marriage feast and devotional verses during spare time. Though it was customary for sun in law to fake sulking he avoided it and said "I have nothing to demand." The bride was named as Mankarnika and the ceremony ended on a happy note.

### **Father's Demise (Year -1897)**

While the routine life was going on as usual in Madhan, the deadly epidemic of plague struck suddenly during year 1897 and people started dying at fast rate. That calamity entered in Mohod household and Maharaj's dear aunt Sarajatai (Wife of his uncle Raghujirao) who was like a cooling shadow for him expired. On very second day Mankarnika mother fell ill and her condition remained critical for three days. On fifth day Maharaj's father fell ill and expired. However Mankarnika mother recovered miraculously from that frightening onslaught.

### **Education**

Maharaj used to visit Mankarnika mother's house occasionally. That time she was of 12-13 years old and hadn't yet attained puberty. However Maharaj would call her loudly by her name 'Mankarnika' and demand water. Then she would obediently fetch water for him or even prepare food and feed him. Maharaj started taking care of her education. He through Ramchandrbhau taught her skills of reading, writing and assigned task of regularly reciting 'Yankateshstrotr' and 'Shivalilamrut.' Later on she was asked by him to recite 'Dnyaneshwari' regularly.

## Supreme-knowledge is Must

Maharaj during month of July had undertaken second pilgrimage of Pandharpur along with Ramchandrbhau and on his return during next month Mankarnika mother attained puberty. Thereupon he went to meet Kuryabhai at Chandurbazaar for finding out the auspicious occasion for Marriage-consummation (*Vatbharan*) function and on deciding everything like time, attire etc according to scriptural diktat meticulously, the occasion was fixed on second day of full moon. He had holy bath on that day went to Baliram Bhat's house for listening to recitation of scriptural book. He returned home late in the night only on coercing by the friends but remained quietly slept. When the womenfolk woke him up for feet-cleansing, he said "I shall allow feet-cleansing only if she first accepts unequivocally that she will need only me for attaining supreme-knowledge (*Paramarth*) by abandoning her parents and house and declares accordingly." Mankarnika mother on hearing this declared that "I don't need my parents but only supreme-knowledge." When she declared like that he smiled and allowed the rituals to take place. It will be quite evident from future events the way in which Mnakrnika mother faithfully followed Maharaj's diktat by assisting him in pursuing supreme-knowledge as well as in making his household life adorable. Maharaj prior to this event never indulged in customs of wearing shoes, eating beetle leaf-roll and seating on cot which he later on started following.

After about two or three months from this incidence, when once Maharaj noticed Rangubai casually seating on his cot, he abandoned himself seating on that cot. Let it be so!

## Householder-ship

(Year 1899 to 1903)

‘इहैव तैर्जितः स्वर्गो येषां साम्ये स्थितं मनः  
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थितः’

**On winning all here, whose mind is fixed in equality; equality is pure Reality, so he is firm in Reality.’ (Gita: 5/19)**

‘जैसी लेखणी करावी, तैसी आंगोळी चिरावी.  
ऐसी समता होआवी, तै प्रपंची परमार्थ’

**‘As pencil is sharpened, finger should be cut.**

**Such should be equality, so supreme-knowledge is gained in worldly life.’  
(Samarth Ramdas)**

It appears very easy to say that supreme-knowledge should be pursued while remaining in worldly life (*Prapanch*) but the above quoted verses make it clear as to how much severe relinquishment should be imbibed to achieve that goal. The charity is very much praised in householder-ship (*Gruhasthashram*) and love-charity (*Premdan*) is praised more than wealth-charity (*Dravydan*) in scriptures. But the virtue of generosity is very rare. There may one brave person among hundred persons, one wise person among thousand persons and one orator among ten thousand persons. But a generous person is hard to be traced. Relinquishment isn't feasible without pure God-love and God-love-essence (*Bhagavtpremras*) doesn't emerge unless desire and hatred are completely eliminated. Thus it is proved that it is impossible to find a real householder in worldly life. Again it is said in 'Padmpuran' that

‘गृहस्थः स तु विज्ञेयो गृहे यस्य पतिव्रता’

**‘He is recognized as householder in whose house faithful wife is present.’**

As Maharaj was blessed with both pious knowledge-store and faithful wife, he automatically gained the title of pious householder. Now he was 18-19 years old and had just entered into adulthood after completing childhood. So he



enthusiastically carried on sacred duty of pious knowledge-charity (*Sadvidyadan*). He continued with this charity in ample measure without discriminating between own or else with the only rider that he should be worthy to receive it.

## Family Troubles

Though Maharaj's step mother was continuously hating him, still with the love for other family members he tried his best to improve the family affairs. However as his uncle was the head of family and Maharaj was yet in his teens, obviously none paid any attention to his talk. At last he overlooked the family-feud and stated firming the path of world's wellbeing. That time the country was facing severe famine. Though he and his wife weren't much affected by that, his mother in law and her children were subjected to insurmountable difficulties. His father in law had expired one year earlier, so she along with the children was staying at Madhan. Maharaj too due to his family troubles was unable to render any help to her. In the end she was able to just survive by eating palatable leaves of some trees. Later on Ramrao teacher made this worst affected family to stay at his house. As Ramrao's wife Rangubai was pregnant that time, Saraja (His mother in law) used to take care of her and also of other household duties. The school fee of Saraja's son was also paid by Ramrao.

Maharaj's family members were continuously harassing him and Mankarnika mother. He was being asked to fetch water from well or cow-dung cakes during night hours. Once Ramchand's father noticed this and brought these things to Maharaj's uncle who in turn scolded his wife but matters didn't improve much. Mankarnika mother too was being troubled in no less a measure. She was accused of getting remarried with another person. However as Maharaj had more faith in her than even himself, he managed to ward off these accusations skilfully. In order to avoid these troubles he once played a trick. He stealthily took away the nose ring of Mankarnika while she was asleep and kept it away safely. When Mankarnika mother woke and found out that nose ring was missing, she raised an alarm and informed Rangubai accordingly. Maharaj's family members raised a foul cry that as her mother was poor she must have given it to her and is falsely telling that it

was lost. Maharaj on hearing these accusations got angry, told them that he himself had taken it away and left the house.

## **Shiva-initiation and Knowledge-charity**

After the above incidence, Maharaj stayed at the local Mahadev temple for eleven days and survived only on eating Neem leaves. He applied ash to his body, put on garlands of Rudraksh beads around neck and in hands and assumed Shiva-consecration. Later on when Ramchandr insisted he arrived at his house and taught him from the books 'Hatyogadipika', 'Yogadarshan' and 'Kapilgita.' Side by side he continued his own critical study of 'Vedantdarshan', 'Aparokshanubhuti', 'Advaitmimamsa', 'Ashtadashopnishad', 'Ramayan', 'Bhagavat', 'Dnyaneshwari' etc. Mankarnika mother during that period was staying at Mohod family home only and she used to take food from there to Ramchandr's house for Maharaj but he would partake with it only when he desired otherwise would remain without it for days together.

## **Driven Out From Home**

Maharaj's uncle Raghuji got really wild on observing his behaviour and stated abusing him in various ways. He would say "He doesn't attend to routine work at village office and roams about aimlessly. He would starve and beg for food. He had turned into saint, so his wife too would follow the suit. Let him beg and let her hold the begging sack along with him." Maharaj on hearing his uncle's taunts told him "why should I beg? People would run after me with the dishes full of variety of well cooked food." My wife should follow me if she wants to behave like me."

When things had turned very sour like this on the home front, Maharaj's maternal uncle Bajirao arrived at his house. So Raghuji again started abusing Mharaj and declared that "When he doesn't care for home affairs, what will he achieve in life? What's the necessity of life for me too? Now itself I shall donate my house and agriculture fields etc to Brahmans in charity." Maharaj at that time was washing his face. On hearing his uncle's words he suddenly got up and said "I shall

call Brahmans just now. You better donate everything to them.” And he started for inviting the Brahmans. Raghuji too on observing this development went out of the home.

After this incidence, Raghuji started venting all his anger upon on Mankarnika mother and scolding her endlessly. He would repeatedly taunt her “He has become saint. Now you too become saint. He would beg and you hold the begging sack.” However she would bear all this trouble without uttering a word and display only her happy mood. In the end Ragghuji drove her out of his home. So then she too started staying at Ramchandr’s house. Raghuji regularly used to dispatch two kg of Jawar but nothing else. Under such circumstances she would collect other ingredients from the neighbours, prepare food and feed Maharaj. That time her very existence had become a real testing time for her. The basics like oiling her hair or wearing a decent sari or taking a bath etchad become mere dreams for her. Even then this pure soul remained in her husband’s commands and treated husband-service as her whole worth (*Sarvasv*).

However Maharaj’s attitude towards his wife was of playful nature. He would call her loudly as Mankarnika in front of all and demand water. They both would jointly sing songs and people would comment “what sort of couple is this?” As he was against sending women to school, he taught everything to Mankarnika at home alone.

## **Tai Kholkute: Blessings**

Earlier there was mention of Ganpatrao Aanaji Dhote who had studied at the house Shri Madhavrao Kholkute at Sirasgaon. Later on Maharaj used to visit Madhavrao’s house occasionally. Madhavrao had a daughter named Tai who was widowed in her childhood. She was residing at Morshi with her in laws and had studied reading and writing from Ganpatrao. She was inclined towards devotional path from her childhood and being intelligent she used to remember anything once read by her. When during summer she had come to her paternal home at Sirasgaon, Maharaj was at residence of Ganpatrao along with Mankarnika mother. One day he accompanied Ganaptrao to Madhavrao’s house and delivered a discourse on twelfth chapter of ‘Dnyaneshwari.’ That time Tai had opportunity to have pious

association and pure knowledge from Maharaj. So Madhavrao requested him to teach Tai the religious knowledge. Ganpatrao had earlier told Maharaj about Tai and as she was to stay there for next 2-3 months, he agreed and acquainted her with Vedanta during that period and also blessed her appropriately. Ganpatrao's wife too had come to Sirasgaon that time and Maharaj too was staying there. He used to recite the female songs along with Mankarnika mother while seating together on a swing and make the audience immerse into bliss-ocean. The first five chapters of Female songs printed in forth garland of 'Suktiratnavali' were composed during that period at Sirasgaon.

Maharaj after staying at Sirasgaon during winter returned to Madhan along with Mankarnika mother. As Tai too received a call from her in laws she first came to Madhan for paying respects to Maharaj before proceeding to Morshi. That time he blessed her with Dnyaneshwar's offerings and asked her to recite 'Dnyaneshwari' regularly. While at Sirasgaon Mankarnika mother had developed good rapport with Tai and both of them were happy in each other's company. Tai always used to invite mother for having food together. On Tai's return to her in laws, Maharaj proceeded to Amaravati.

## Ramchandrbapu's Departure

Ramchandrbapu used to carry out his job in his fields at Madhan during daytime and come to Sirasgaon for serving Maharaj during night time. During this period he suffered from a serious illness and almost became bedridden and unable to perform anything. Maharaj that time told him "you don't die now as your Yoga-study is still incomplete. I shall give you few years of life." On saying so he gave him sacred water on reciting 'Shivalilamrut' which made Bapu recover slowly from his illness. It is true that

‘काळ मृत्यु भय शोक, गुरु रक्षी त्यापासुनी’

‘Time, death, fear and sorrow, Guru protects from them’

## On to Pandharpur

While Maharaj was at Madhan 5-7 people around him decided to visit Pandharpur. So he too joined them. Mankarnika mother too wanted to accompany but Maharaj said “You don’t come as your life will be reduced.” Still some women pursued Mankarnika mother to accompany him and sent her to the place where his cart was waiting. Maharaj on seeing her got wild but didn’t say anything. When mother sat into the cart she stated shivering and caught fever. By the time entourage reached Kharala her temperature started rising. Maharaj got her alighted from cart by lifting her on his back and on fever getting reduced a little bit sent her to Sirasgaon along with Ramchandrbhau. Afterwards when Ramchandr returned, all proceeded to Pandharpur. There a utensils seller requested Maharaj not to proceed further without purchasing something from his shop by taking vow of Pandurang. So Maharaj had to listen to him by mortgaging something with him. The entourage returned after fifteen days and Maharaj along with Mankarnika mother reached Madhan.

## Leter to Mankarnika

Once when Maharaj was at Yavali he wrote a letter in verse format to Mankarnika which has been printed in second garland of ‘Suktiratnavali.’ This letter, which demonstrates how Maharaj was caring for her education, is reproduced here.

### Command Letter

(Blessed Dnyaneshwar-Mother)

To,

Mankarnika with blessing

First carry out worldly life skilfully,

Then gain supreme-knowledge-discernment,

Except this avoid all other paths. 1

Imbibe asceticism-strength, scorn all objects,  
 Remember Krishna, the bliss-granter. 2  
 Remember pious Guru, cleanse heart,  
 Search who you are, whence arrived. 3  
 Dear, you aren't male-female, but Teb self-light,  
 By non-knowledge-lure you feel as male-female. 4  
 Male-female have name, soul is different,  
 It isn't desire/non-desire or karma/non-karma. 5  
 Purify heart by karma, steady intellect by devotion,  
 Gain liberation by knowledge, it's Veda-secret. 6  
 Sacred water, severity, charity and vow purify heart,  
 Meditate four-armed Krishna, devotion is certain. 7  
 Guru's great-sentence-advice burns non-knowledge,  
 Constant bliss-gain is 'Shriti'-proved liberation. 8  
 Know this secret, discard faults and become pure,  
 Imbibe asceticism-strength, discard hope of all. 9  
 Husband, son, clan, brother are all selfish,  
 Severing their ties, remember Mukund in heart. 10  
 As Tai is love-full, similarly you arise,  
 In this body see God, the knowledge-granter. 11  
 Don't slander sages, remember Govind in heart,  
 Never forget self-supreme-bliss. 12  
 By Dnyaneshwar-grace, dear you will be wholesome,  
 By advising women show pious path to them. 13  
 This is my command-letter, read it and reply soon,  
 Piou-Guru Dnyaneshwar will fulfil you Goddess. 14

Hari-Aum-Tat-Sat-Iti, Blessed Dnyaneshwar Mother.

**Note:**

As Maharaj was thinking of proceeding to Madhan after staying there for few days, he received reply from Mankarnika as under

Hari-Aum-Tat-Sat-Iti, Blessed Dnyaneshwar Mother.

Mankarnika's beyond time-trinity prostration before All Merit-trove, God's God, Grace-ocean, Constant indestructible, Self-form-granter, World-adviser, Pious-Gurunth Maharaj Special request.

I received your blessing-letter through Bhaskar and understood the contents. Third recitation of 'Dnyaneshwari' and grammar is in progress. You have written 'you aren't male/female, but Existence-truth-bliss self-light; by non-knowledge-lure, you feel as male-female.' Truly this is Veda-secret, but I feel due to my ignorance that so long as this body exists, till then it is appropriate for a female body to carry on Guru-service, Husband-service and Saint-service.

O Nathraya, you were to come along with Dhanubhau Thakre but as you are showing me the light without personally coming here, my mind is getting agitated. So O Lord, who else is there to steady my heart? I am offering this letter at your feet as child feels that his mother should always stay with him without going away. Thus it is requested to be known!

Yours Mankarnika

Madhan, 23.06.1903

**Note:**

Maharaj returned to Madhan as soon as he received this letter.

## **Poison Your Son**

Mankarnika mother completed nine months of her pregnancy and delivered the baby boy at 12 Noon. Maharaj's mother in law Sarajabai, and Vasudevrao Mule's sister Jijibai were present for the occasion. Later on Maharaj invited Govindshastri Panchbhai from Amaravati and performed rituals for the son. The birth name of

sun was Bhaskar and practical name was Ananta. As he was born on inauspicious moment, necessary peace-ritual was performed.

## **Attitude Search**

Though Mankarnika was Maharaj's husband-obedient wife as well as pious Guru loving disciple, it was but natural for her to have affection for her four month old child. Maharaj too was attitude-analysis-expert (*Vruttnirikshankushal*) and ever particular about achieving wellbeing of his disciples. He through his divine scriptural vision (*Divyshastrdrushti*) visualized Mankarnika's attitude and its likely effects on her supreme-knowledge progress and arranged a pseudo strategy of asking her to administer poison to Ananta during Katyayani festival at Vathoda and now while at Amaravati making her to accompany him to Badnera after leaving their son at home thereby extremely agitating her lure-attitude towards Ananta. Then he sent her to Amaravati along with Haribhau and he himself proceeded along with his disciples to Lonitakli. When Mankarnika mother realised the true picture, she got fainted for long time and on gaining consciousness spontaneously uttered these words aimed at Ananta "You wretch, why did you arrive in my womb to distance me away from my pious Guru-service?" Accordingly he wiped away son-affection from Mankarnika mother's mind.

## **Final Journey to Brahma Aode**

Recently Mankarnika mother's health was deteriorating day by day. She was suffering from acidity and hypertension and used to vomit once in four days. Nana Kavimandan was Aurvedic practitioner and he had progressed well in Maharaj's company. Maharaj occasionally used to ask him for treatment. Maharaj would repeatedly tell him "give medicine to Mankarnika, her health is going to deteriorate; I won't be responsible if she dies." Once Mankarnika mother vomited and fainted. That time Krishna birthday was nearing. So Mharaj asked Nana "Birthday is to be observed at Yavali. You enquire with Aakajibapu and wire to me." On receipt of wire all started from Harda and on reaching Amaravati, palanquin was arranged at Nana's place. Then Maharaj started for Yavali. That time he told Nana "carry



good medicines with you, someone is going to be seriously ill.” But when Nana forgot to carry medicines, Maharaj asked him to go back and fetch the medicines.

On reaching Yavali, while preparations for birthday were on, Mankarnika mother had severe bout of vomiting and she fainted. Though she regained consciousness once, it was difficult for her even to open mouth to take medicine except for swallowing Dnyaneshwar’s sacred water. Observing her condition Maharaj sent message to Madhan and Raghuji arrived along with Sakharamapa. However Mankarnika mother’s health severely deteriorated and she breathed her last. Those present on the occasion became extremely sorrowful. Raghuji too started weeping. Maharaj told him “you don’t worry, you have Ananta to take your care and Lord Shiva will grace you with his sight at end of your worldly journey.” Afterwards Maharaj delivered Vedanta-knowledge for sake of all and he worshiped God with loving songs for about three hours,

### **Mayabai: Personality Speciality**

The wife-religion and disciple-religion followed by Mankarnika mother is worth following. She literally followed the promise given by her to Maharaj at the time of their marriage-consummation function and helped him in best possible manner in pursuing supreme-knowledge. She ever maintained her cheerful attitude during husband-service bothering in the least for the continuously ongoing family troubles. She cared for Maharaj’s disciples who were engaged in gaining pious knowledge from him with mother’s love. Her face always appeared to be engrossed in study and sight concentrated on nose-tip. Her way of life was extremely simple and she didn’t crave for costly attire or ornaments even when their social status became much elevated later on.

This pious soul was ever engaged in husband-service, feeding him with her hands, accompanying him in singing devotional songs, constantly reciting ‘Dnyaneshwari’ in high pitch sweet tone, keeping cool when Maharaj was angry and behaving as per his changing moods, bearing without complaint the constant presence of his disciples and caring for them whenever they fell asleep after nightlong sessions of Maharaj’s discourse by covering them with sheet etc day in and day out. Her singing tone was equally sweet like Maharaj and in harmony with

his tune. Their duets were really used to be a great treat for the listeners. That time they would unanimously acclaim that concert.

Mankarnika mother had unique knack of bringing to sense the occasional erring attitude of any of Maharaj's disciples and everyone respected her unquestionably. Her approach in bringing about the spiritual transformation in attitude of female disciples was specially noteworthy.

Maharaj was very particular about Mankarnika's education, He used to closely observe her attitude and bring about the necessary rectification in time. It has been scientifically proved that mother's attitude during her pregnancy has a lasting effect on the foetus. On knowing this phenomenon well he had asked her to meditate on Lord Krishna during her pregnancy and had advised her about the great Vedic sentence during Krishna-birthday celebration at Kurha. On knowing well the fact that if a mother has great affection for her son, she invariably assumes the role of his wife during their next birth; he had skilfully eliminated Mankarnika's affection for little Ananta as narrated earlier. And later on, he ensured that she gains the knowledge-body (*Dnyandeh*) during her final journey by performing necessary ritual at the time of her death. Accordingly Mankarnika mother successfully completed her journey in this as well as the next worlds.

Maharaj had immense love for Mankarnika which was turned into lasting sorrow on her death. This attitude of Maharaj assumed the elevated and serious form like the one demonstrated by sorrow of Jaggannath Pandit. Maharaj's spontaneous sorrowful rendition of his intense thoughts on occasion of Mankarnika's death thus surfaced as following immortal poem.

### **Wife-love Pollen (*Patni-prem-parag*)**

Mankarnika dear, my mind is agitated without you,

Don't know if pity-cloud turns on I meek Chatak. 1

Death makes forgetting object n knowledge earned,

Still thy talk resonates like yogi's un-struck sound. 2

Blushingly thy speed lags while breath-stopping,

How did tender you ascend alone wholesome path. 3

Thy straight intellect didn't know other than me,  
 How did you marry else person Ram deceiving me. 4  
 I knew well cruel you left me alone in wild world,  
 Stealthily dwelling in mind, harassing me in dream, 5  
 Because blind I made beautiful you work for me,  
 So you angrily sulked, left me n served else's home. 6  
 Being insulted I recite thy name again and again,  
 Shed thy anger on me, I won't repeat this again. 7  
 For my little fault dear, giving me great punishment,  
 Who gave Guru-consecration to thy tender heart. 8  
 Constantly addressing as Goddess I became yours,  
 But you sulked finally, I feel so without asceticism. 9  
 Ram too searched Sita, how I non-ascetic forget thee,  
 So dear, don't cast away my desire from thy heart. 10  
 Yaksh tired by cloud won't accept my request  
 So I am sending my mind wherever you are. 11  
 To give you strength, I am requesting God,  
 Pardoning me, marry me at least during next birth. 12  
 Playful dear, though with thorns bear Gulab at heart,  
 You will get fragrance, don't drop Gulab petals.13

Moral is Mankarnika mother's credibility was like a faithful wife described by Saint Dnyeshwar as

‘पाहे पां अनुरागे भजे, जे प्रियोत्तमे मानिजे, ते पतिहून काय न वानिजे, पतिव्रता’

‘Isn't wife, devoting husband and respected by him, described more faithful than him?’

Maharaj later on cared for Dattatrey Gunaji Bhuyar, brother of Mankarnika mother by keeping him in his company and got him married. Maharaj went to Madhan and performed the last religious rites for Mankarnika mother at the

banks of Payoshni river at Deurvada. Her ashes were then dispatched to Prayag for immersion along with Aakajibapu.

## Love Pollen

- Maharaj in spite of being Asceticism-wealthy, Yoga-wealthy and Reality-knowledge-wealthy (*Brahmadnyansampnn*) saint had immense love for Mankarnika.
- He made Mankarnika to take vow of supreme-knowledge at the time of their marriage consummation.
- He not only educated her in reading and writing but also taught her Sanskrit so as to know 'Bhagavata' easily.
- He bestowed to her voice-culture so as to be able to participate in duet singing with him the songs immersed in devotion-essence.
- He granted her asceticism-filled devotion-love after weaning her away from son-affection.
- On departure of Mankarnika, the separation-song emerged spontaneously from his heart.
- The Wife-love-pollen of this song isn't an object-oriented subject but it is nectar-shower of Para-love.
- The separation-love-pollen (*Virah-prem-parag*) is unique creation of Blessed Gulabrao Maharaj in world literature.

Hundreds of salutations at the feet of Mankarnika mother!



# CHAPTER 6 - SWAMI BECHIRANAND

By Milind Tripurwar

## Previous Life of Blessed Gulabrao Maharaj

(At Zinzuvada, Gujrat, Years 1795 to 1880)

Once while at Amaravati, Maharaj had been to Ambabai temple as usual along with Haribhau Kevale and others. As Maharaj was returning after praying at Goddess-idol, an old person entered the sanctum, rang the bell and said loudly "Jay Jagdamb." On hearing those words Maharaj suddenly stopped and asked "Is this Balvantrao Marathe?" That person said "Yes" and proceeded to find out who had called him. However he was startled to see Maharaj with whom he wasn't acquainted at all and stared at him enquiringly. At that point Maharaj asked him "Balvantrao, have you forgotten my acquaintance, how is your mother?" Maharaj came close to him and told in his ear "Some of the old acquaintances from there are present here too. Those who remain with us will be with us during any birth. And those who don't get on well with us won't believe this."

On hearing this astonishing story, Balavantrao became sure that the one pious Guru Bechiranand who was staying at Zinzuvada from Kathiawar has reincarnated here and his mind too ascertained that logic. His name was Balavantrao and he was 68 years old working as copier in the office of Deputy Commissioner at Amaravati. Those who were accompanying Maharaj were too puzzled by this unexpected turn of events. And the story spread everywhere like wild fire. Let it be so! Maharaj shortly returned to Mule teacher's house.

After this incidence, Balavaantrao used to visit Mule's place to see Maharaj and tell few instances from Maharaj's previous life when pressed by his acquaintances there. Once when Maharaj heard this conversation from first floor where he was seating, he called Balavntrao and asked him not to divulge those instances to anybody henceforth without his permission. Later on when people insisted very much Maharaj granted that permission. Bechiranand's story thus runs like this.

There is a small state named Zinzunvada (123 Km from Karnavati near Ran of Kacch) There one pious person named Guru Bechiranand Maharaj was staying at the temple of Goddess Rajasbai Mataji. Bechiranad was a born blind person aged 80-85 years belonging to Audiv Brahman caste of Vasishit clan. He was well versed with Sanskrit and knew all Veda scriptures committed to memory. He used to tell that he learnt this knowledge at Kashi. He possessed a radiant body and none dared to talk before him.

Some of his disciples would visit the temple to participate in devotional singing at night. That time Maharaj would sing new verses that included the essence of 'Shruti' and 'Puran.' But there was none to take down those verses. That programme consisting of singing, discourse and discussions would continue till early morning. Maharaj then would retire to bed.

The chief among his Maharaj's disciples included Sambhuran Brahman, Malluji Bhagat, and Virbhagat Kunbi who was a rich person and whose grandson too was his disciple. He used to serve Maharaj after attending to his family duties. Once he seriously fell ill and was bedridden later on. Virbhagat came to Maharaj and requested him to visit his place. Maharaj replied "Life has no remedy, what could I do by visiting you? I am as you are. Your grandson will go to a pious family during his next birth, so you don't worry. He too is having a son. Give some charity.

‘धर्मेण हरते व्याधी’,

**‘Disease is eliminated by religion.’**

Soon after Virbhagat returned home, his grandson expired. Then Maharaj went to his house and offered condolences to him.

There was a staunch disciple of Maharaj named Joma. He too was Audiv Brahman. He used to stay with Maharaj at temple, prepare food and feed him. He was very short tempered and at times on getting angry he would warn Maharaj "You do whatever you like, I can't do anything" and won't prepare any food for two or three days. Maharaj too would say "Your pleasure" and would remain hungry during that period but won't eat from anyone else.

Maharaj had two cows and a white horse about 8 feet in height with him. None was aware as to how he was managing their upkeep. He was of much un-desirous nature and won't accept more than what was necessary if anybody offered some essentials to him. Mostly he would accept only Jawar floor, little salt and chilly. He would once in a week ride on his horse and go about village as he liked. That time, his radiant body, forehead smeared with vermilion, an iron trident in hand and long hairs dandling up to the horse's legs made him appear like a Shiva-idol. Sometimes he would go to Naleshwar temple beyond salt filled Ran and return back.

## Background

Bechiranand was born at village Sipur about 8 miles from Siddhpur known as Matrugaya. His parents started searching for a bride when he was 8 years old. That time, he said "Don't marry me, my wife won't last long." When his parents insisted very much for his marriage, he said "I won't disobey you but it's a fact that my wife won't survive." Subsequently he was married but his wife died shortly. He was married for second time and that wife died. His parents gave the hope of his marriage after his third wife too died.

Later on he went to Kashi, brought sacred water from Ganges and bathed his parents. He went on pilgrimage of four sacred Vishnu temples and stayed for twelve years in vicinity of Salt-Ran of Naleshwar surviving only on Neem leaves. Then he settled at Rajasbai Mataji temple at Zinzuvada as told earlier. He expired at the age of 85 years during 1879-80.

Balavantrao Marathe was employed at Zunzuvada as post master with pay packet of Rs. 60 per month during years 1864 to 1867. While at Zunzuvada he used to visit the temple to see Maharaj. Balavantrao's wife too would accompany him sometimes. Her children weren't surviving. Once she placed her new born son on Maharaj's feet. Maharaj said "this child is having short life, so let him die. Your next son will have long life." But she didn't listen to and requested him to let this son survive. Maharaj said he will survive but will become retarded. Accordingly that son was retarded and expired at the age of 16 years. When the lady again came to him to request for another son, Maharaj said "Beware now. I had warned you

earlier that you won't beget another son." (This story has been written by author as was told to him by Balvantrao).

When Balavantrao was asked by the people around to explain Maharaj's words that 'some of the old acquaintances are present here too', he said "Virbhagat's grandson who expired and whom Maharaj had predicted will be born in pious clan must be Haribhau Kevale and Joma who was his pet disciple must be Mankarnika mother in his present birth because Joma used to say sometimes "I would become your wife in my next birth in order to wipe out my angry behaviour." When asked "how are you certain that Becharanand from Zuzuvada is Gulabrao Maharaj?" Balavantrao said "because I feel so!" There were instances when Maharaj would say occasionally "My previous birth was in Kathevad as a Brahman and Haribhau used to come to me in that life."

## **Divine Abode: Keshavpuri**

Sometimes Maharaj would provide Para-worldly information about himself to his listeners. He would say "My village is Keshavpuri far beyond Badrinarayan. The way known to me to reach there is different. It is underground tunnel path. I can take you there by that path. You needn't worry about anything including food etc while travelling through tunnel as everything will be provided automatically. There is one over ground path leading to a famous place where Vyas told 'Puran.' While when you travel through our path, you will see Vyas personally telling 'Puran' in addition to visiting many other seers." However as you don't possess authority you won't be able to talk to them. In order to gain that authority you will have to perform severity for few days at the place indicated by me."

Maharaj used to describe about Keshavpuri very extraordinarily. The listeners would feel everything told by Maharaj as not having heard previously and that would create an intense urge in them to find out the truth. When asked about the book which contains the information told by Maharaj, he said "there are many such books in Keshavpuri." People like Shrinivasshasutri used to have uncontrolled desire to see the great souls like Vyasa on hearing these descriptions. While such instances were happening, once Maharaj described about heart-space (*Chitt-aakash*) during discourse on 'Yogavasishta.' That description was like this



“While the great souls like Vyasa, Narad etc are same from point of view of heart-space, they are different from point of view of consciousness-space (*Chidaakash*). The listeners thereupon posed a question “If the great souls are same from point of view of Consciousness-space, why Vishvamitra created rival Nature (*Prati-srushti*) but Vasisht didn’t do it. Why such differences are observed in their prowess?” Maharaj replied “This difference was visible in their severity-prowess (*Tapasamarthy*). Their Brahma-knowledge was same. Severity-prowess has no value in front of Reality-knowledge.” Then Maharaj asked the listeners “Tell me as you are now steady in Consciousness-space, do you observe the difference between each of these great souls?” That time the listeners became aware that what wish they were entertaining regarding sighting of great souls like Vyas et al, it has been fulfilled by the sight of Maharaj. Now there remains no wish of seeing any other great soul. On conclusion of that discourse that day Maharaj said to the listeners “Treat that I have told today’s discourse by becoming Vyasa.” (The explanation of this discourse has appeared in ‘Akaukika Vyakhyanmala’)

Maharaj displayed a dream-metaphor (*Swapnik drushtant*) of some territory of Keshavpuri to Bapugadi. He says therein “As I tell about different knowledge, there is possibility of many people being astonished. There is also possibility of appearing that my soul-knowledge (*Aatma-dnyan*) has become steady and my Para-worldly (*Alaukik dnyan*) is getting replenished by various means. But this thing can be easily understood if interpreted in own way. I shall tell you a story in this respect about incarnation of all religion founder (*Sarv-dharma-pravartak*) Apantartam seer.

## Maharishi Vyasa

There is a story in Mokshdharmparv part of Shantiparva of ‘Mahabharata.’

The seer named Apantartam was created from Blessed Narayan during Pre-Nature (*Srushti-purv*) period. He was blessed by Narayan that “When Kali age appears, you will assume black form. That time you will become founder of various karmas in various countries. You will perform various karmas and will try to make people cross the worldly existence with those karmas.” Accordingly

Blessed Apantartam seer became Satyavati's son Vyas in Kali-age and became founder of many karmas and knowledge. Let it be so!

## Who Am I?

From whatever answers Maharaj had provided for the questions asked to him in his book 'Svamantvyansh Tushar', his role as Incarnation, Religion preacher and Devotion founder became evident. Those questions and answers are reproduced here.

**Q-1 : Who are you?**

A-1 : I am daughter of Dnyaneshwar and wife of Krishna.

**Q-2 : What is the propriety of your arrival into world?**

A-2 : To try to establish Devotion as per capability.

**Q-3 : Who has ordered establishment of Devotion?**

A-3 : Blessed Sage Narad has ordered.

Once, Narada arrived at Vrajbhumi during his world tour. There he saw a young lady along with two old men. There were many other beautiful ladies for serving her. Sage asked her "Who are you?" She replied "I am Devotion and these two old men are my sons Knowledge and Asceticism and these ladies are the Rivers Ganges etc for serving me." Then Sage said "I will think of a remedy for making your sons young. You better wait here. Call me Vaishnava only if I am able to establish you into every house, society and forests from Kali-age after making you blissful." On saying so, Sage Narad went to Sanatkumar and arranged for Bhagavata recitation week (*Bhagavt-saptah*) under his patronage. That time, many other sages arrived there for attending that function. Devotion too arrived there along with her two sons. Lord Krishna too arrived. When devotional singing was performed on conclusion of that function, Lord became pleased, blessed Devotion and said "You enter into hearts of my people in time-trinity (*Traikalik*) and sustain them." Thus Devotion was pleased and entered into hearts of all saints.

This story is famous in 'Padmapuran.' It is certain that devotion enters into world through words of God-devotees and 'Bhagavata' as that time devotion had entered into 'Bhagavata' too. Additionally my husband Lord stays into 'Bhagavata'

on being requested by Uddhava. So, Blessed Narada through saints and 'Bhagavata' establishes devotion.

## **Ramchandr Gangadhar Bhagavat**

While Maharaj was convincing his listeners here about the issue of heart-space, at the same time elsewhere, a person named Ramchandr Gangadhar Bhagvat was directly experiencing the same through a dream metaphor. Its story in his words is like this.

'When I was working as Head Master in school No. 1 at Amaravati during year 1903, all schools were closed down due to epidemic of plague. So, I shifted myself to Kayra where I stayed for three months. During my stay there, I used to spend my time in reciting and discussing about 'Bhagavatgita.' That time I wasn't acquainted with Saint Gukabrao Maharaj. Rather I didn't even know his name then. Once on reciting 'Bhagavata', I returned home, read 'Pandavpratap' and retired for night. That night I felt much contented and slept peacefully.

On second day early morning, I had an extraordinary dream in which I sighted Blessed Vyas and he ordered me to recite the last verse of 'Bhagavatgita.' When I woke up from that dream, I witnessed rising sun as I had unknowingly slept at a place from where I could easily see the rising sun. And Vyas's idol merged into the sun. That day onwards, my attitude changed remarkably. Though I came into contact with Saint Gulabrao Maharaj after about three months since that incidence, I wasn't much acquainted with him. In the meantime, I shifted to Nagpur for few months and again returned to Amaravati. That time, I was alone and staying with my friend.

It was early morning of Vaikunth-chaturthi and I sighted idols of both Vyas and Gulabrao Maharaj in my dream. Or else, as if Vyas Maharishi met me again for handing me over to Gulabrao Maharaj. He showed to me the verse that he had told me earlier written in golden letters on the feet of Gulabrao Maharj and both of them disappeared.

I woke up and immediately rushed to Mule teacher's house where Gulabrao Maharaj was staying. That was early morning and none had woken up then.

Maharaj too was sleeping with a sheet spread over his body. I was standing at his feet for long time. Only Shrinivasshastri, who was sleeping by his side, woke up for something and came to know about my presence there but he didn't speak anything with me. Later on I returned back and went about my usual activities. Since then I observed that day as a Guru-blessing-day and fasted.

I had never mentioned anything about this miracle to anybody. During next year (1905) when I happened to visit Vathoda for attending Katyayani festival, I met with Maharaj personally. I also heard in detail about my previous experience from Shrinivasshastri and felt myself fulfilled.'

There is mention of meeting between Blessed Vyas and Shrimat Shankaracharya in seventh chapter of 'Shankarvijay' wherein Vyas Maharishi said to Shakaracharya 'त्वंस्मदादेः पदवीं गतौऽभूर्खंड पांडित्यं अबोधयन्ते.'

I am reminded of these words of Blessed Vyasa from the experience I had with Gulabrao Maharaj and I feel the greatness of Maharaj's Yoga-prowess.



# CHAPTER 7 - AUTOBIOGRAPHY

## *(Atmasharitra)* By Sain Gulabrao Maharaj

My intention in writing this small booklet is to let the readers learn about how various types of impediments that would be described here have turned my life into a living hell and how even sages face them during their lifetime. As the following events have caused my health to deteriorate, I thought of writing them down here.

As I immensely love 'Bhavarthdipika' ('*Dnyaneshwari*'), I keep on faithfully and logically delivering discourses on the same. And because of that, few people folk around me to listen to them. Similarly I keep on writing books about religion and because of that I have to maintain few people around me to take down the matter. Earlier when I arrived to Amaravati from Madhan, I didn't require many people for that purpose. That time, I and my wife were the only two persons. However since I embarked upon writing books, it became necessary for me to maintain few people. Few persons as if being lured by this trick of mine gathered around me and subsequently we developed good rapport between us. People started recognising such persons as my followers or disciples. Some of them desired mantras from me. But as I belonged to Shudra caste and as those seeking mantra from me were Brahmans, I started following the ritual of writing down the mantra on a leaf of Peepal tree and give it to them. As my discourses had impact in varying measure on the mind of these persons, those having good impact started staying with me regularly and I had to look after their needs of food and stay etc. In addition whatever expenses I was required to bear for carrying out my Katyayani, Krishna birthday and Shivaratri vows, it became necessary for me to resort to apparently falsified (*Astya-aabhasrupi*) speech. When I was staying at Madhan, there was absolutely no necessity to resort to such falsification. But since my stay at Amaravati, it was my elevation in one respect and my degradation in other respect.

On account of the discourses I conducted in Amaravati, many people came to know about me, my public image started enhancing and people were much impressed as per my knowledge and that was the foundation of my elevation.

While foundation of my degradation was whatever apparent falsification I was compelled to resort was on account of money I needed and that influenced the mind of people. As the school children pick up the qualities of their schoolmates earlier than the knowledge imparted by their teacher, similar was the condition of people who gathered around me. People gave me title of Maharaj since I came to Amaravati. While I was at Madhan, first people used to call me as Gullya and later on as Gulabrao. When I was at Sirasgaon they would address me as Gulabrao Maharaj and only as Maharaj at Amaravati. People developed the wrong notion with the idea that when Maharaj is resorting to falsification, there's no harm if we too adopt that practice. And that's how foundation of degradation was firmed since my stay at Amaravati. As people believed that I am great God-devotee and erudite person in spite of my few faults, they were reluctant to leave me and I too averted the idea of leaving them. As I had intention of writing books, I couldn't send away the people gathered around me.

### **Why Did I Come to Amaravati?**

Prior to my arrival at Amaravati I mostly used to remain in seclusion and even today I behave in same manner in spite of people gathering around me. I don't undertake pilgrimage of Aalandi even during festivals. The main reason behind my shifting Amaravati was as follows. While I was at Sirasgaon, two Marathas named Naroba and Dharmaji of truth-finders (*Satyshodhak*) movement had arranged a meeting there against the Brahman community. As Amrutrao from Karanjgaon was my relative and as he was member of that movement, I was introduced to them through him. They asked me "Would you become member of our movement?" But I told them "I am not against Brahmans." They told me "We too aren't against Brahmans in real sense but we are trying to make those fools among them, who aren't improving themselves, to learn our Veda-knowledge." Then I said "Alright."

They insisted that I should sign their vow-letter (*Pratidnyapatr*) but as I couldn't sign, they asked me to imprint my thumb impression on it which I refused to do. Then they published my name as Pandit Gulabrao in news paper 'Badode Vatsal' but I didn't bother much about that. When actual meeting took place at Sirasgaon, all participants openly spoke against Brahmans and that was liked by

all those belonging to Kunbi and Mali communities. That meeting was attended by Uddhavrao Bande and Balavantrao Sahastrbuddhe who are at Amaravati now. I was the only person who opposed. I stood up and said “your objectives aren’t as per promise made to me by you earlier” and questioned them accordingly. However instead of answering me those two persons declared “He has been taught by Brahmans, what could our caste gain by listening to this boy?” That time all present there clapped in unison. This thing can be ascertained from Uddhavrao who is in Amaravati at present. Ramrao Deshmukh with whom I was staying while at Sirasgaon said to me “The people who are organising these meetings are doing well. It’s not proper to oppose them.

That time I thought that these lowly people won’t be impressed unless I go to big towns and display impact of my oratory. Otherwise I feared that I would be treated as one among the Satyashodhakas. Then I proceeded to Kharala and later on to Amaravati on having acquaintance with Jamanabai. I got acquainted with Gangaram Kast by telling him clearly that I know Yoga. Later on one day I went to high school and got acquainted with Shrinivasshastri. Then I witnessed the function organized by Yoga-school run by Hanssvarupa. Shastri offered me a shirt to wear but refused it and proceeded to Madhan. When I came to Amaravati for second time, I met with Haribhau and again I went to Madhan.

Later on as there was dispute between me and Raghujiroo, I vacated the home along with my wife. In the mean time Aakajibapu, with whom I was acquainted during my stay at Amaravati, had sent a cart to take us to Yavali. So we stayed with him for few days and then shifted to Amaravati permanently.

Later on Haribhau met me followed by Talwalkar teacher and Dole and then Shastribooa. Then I met Mule teacher in high school. I had met him previously in a bookshop but as he was in hurry to attend court in connection with a case involving Lokmany Tilak, we didn’t get opportunity to talk much. However after our meeting in high school, it was an affair like ‘from to fire to ashes.’

I shifted to Amaravati to avoid Satyashodhakas but here people started asking me about theosophy. So I had to criticise theosophy openly. As Khaparde Saheb was theosophist, occasionally I had to indirectly attack him too. So few people

went against me and few stayed with me. People like Shshtrboa, Mule, Bhalerao etc started adoring me extremely. Shastriboa was coming to me due to his respect for my discourses but he had to listen to the theosophists due to his service at high school. When I deliberately conveyed to theosophists through my disciples that he had thrown the theosophy books in well, in order to break the connection between him and theosophists, he felt that I am a liar and that impacted his mind much. However he loved my discourses on 'Bhavarthdipika' immensely. Later on he had taken five rupees from me for some reason but when my parcel of books arrived and as I was short of money, Bhalerao gave me five rupees taken by him from the pay-packet of Shastrboa without his knowledge. That led to him having a bad feeling that I am not only a sage but I have some practical approach too. That time I had predicted that theosophy has life span of only ten years. Afterwards I and Mule had an argument about Ramkrishna but in the end he was satisfied and theosophy started waning.

Though lot of people used to come to me, I avoided them due to my introvert attitude. So I started to go to Dole's place and read the books but as the discussions there pertained only to medicines, I got bored and avoided going there. That created little misunderstanding between Dole and me but I removed that after some days. I faced lot of difficulty in eradicating some ideas about quality-less (*Nirgun*) entity entertained by Bhalerao and Govindrao due to their reading of 'Panchdashi' and introducing idea about quality-full (*Sagun*) entity as it was my attitude to convince through logic.

As I used to abuse the theosophist Brahmans, less number of people came to me. Shastriboa however continued to entertain the bad feelings about me due to past two instances. Though clarifications were offered lot of times, they were of no use and those feelings of him still remained. I am doubtful whether they would ever be eradicated.

## **Discord and Unity With Mule**

This time Gangadhar and other devotees started coming to me. They paid little attention toward their school due to my discourses. So Jijibai thought that Gangadhar isn't obeying them due to Maharaj and probably he won't get married



too. Mule too felt like that. So, both of them invited Dada there. But as they wanted knowledge from me none dared to speak clearly with me about this issue. Afterwards Mule went to Nagpur leaving Gangadhar behind and I went to Yavali. In the mean time Jijibai sent Gangadhar to Harda in my absence. Later on Gangadhar didn't feel better and got himself employed somewhere.

## Developments at Amaravati

After my arrival at Amaravati, generally I emphasized more on religion of fourfold caste and life stages (*Varnashrama*) and behaved accordingly. But I had to quote examples from Vedas, so many had doubts in their mind. This time I didn't have many books with me except those in a small box. I used to refer to examples from many books and people used to think it as miracle. In the end Shastriboa and Mule bought the books of Principle trinity (*Prasthantrayi*) on their credit. As these books were in Sanskrit, so I used to get them read from Gangadhar and other devotee whosoever was available at that time. Later on Haribhau Marathe arrived to demand the balance of twelve rupees with me since Sirasgaon. So I told the people that he used read the books for me at Sirasgaon. Haribhau said we were only reading the books for him and he used to cull the meaning.

When Ramchandr and Ganpatrao arrived there I told to people that these two read the books for me at Madhan. Then Shastriboa asked "when they were only reading the books how are they your disciples?" I didn't reply anything. So everyone entertained a doubt whether my knowledge was spontaneous or it was acquired after reading the books. Mule thought that Maharaj's behaviour is like Krishna. Shastriboa thought that Maharaj possesses Para-knowledge but he had some practical faults. However I wasn't possessing language-knowledge as I was possessing attitude-knowledge (*Vrittividyā*). So I treated Shastriboa as my Guru and used to praise him always. But Mule and Jijibai didn't like that for some reason. Jijibai thought that it isn't proper to send children to Maharaj because of Gangadhar's case. But still they treated Maharaj as Para-worldly. So they never stopped loving me. That time Mule was more tuned to me than Shastrboa.

## Nature Description: Main and Artificial

- (1) Describing books all the time.
- (2) Trying to convince by logic as far as possible.
- (3) Not caring for non-Vedic religion.
- (4) Not having positive/negative attitude for asking anybody to stay or depart.
- (5) Staying awake at night and sleeping during day.
- (6) Walking out with anger when people have arrived and abusing them.
- (7) Detaining closely related people by not allowing them to go home as I am blind.
- (8) Not prohibiting them if they elect to go away on their own.
- (9) Indulging into weird plays or remaining in childlike attitude in order to make people behave in pious manner.
- (10) Sometimes taking someone in lap with love and sometimes scolding them very angrily.
- (11) Slandering theosophists in wholesale manner.
- (12) Factually teaching asceticism and telling that I possess little miracle to obtain books.

This is how my main and artificial nature was while I was at Amaravati.

## Mischief and Misunderstanding

As nobody in Bhalerao's house was caring for him, one day I sent him to a boarding and suggested that it is better if there happens to be a fighting in his house on listening to some ladies. I advised Gangadhar not to participate in animal sacrifice (*Pashuyadnya*) organised by Shauche. I created confusion among theosophists by asking the young boys to read the books for me as Mule, Bhalerao and Shastriboa were engaged in their school service. I used to praise Shastriboa while with Mule and praise Mule while with Shastriboa. The intension behind this

was to make all believe me and attack theosophy. Obtaining books was also one of the reasons.

## Test

Once a sadhu named Kumbhareboa arrived at Amaravati. That time I deliberately started serving that sadhu, so many people thought that that sadhu is more enlightened than me. Later on Kumbhareboa asked me to abandon Dnyaneshwar. So people got agitated and Kumbhareboa had to leave the place. People thought that Maharaj behaves in any manner as he is Reality-loyalist (*Brahmanishth*)

## Meeting with Bapu and Shastriboa's Doubt

Bapu met me at the time of katyayani festival and also once later on. He stayed with me for few days. I told him not to go to Patna for studying. So Shastrboa thought that I am not allowing children to lead their family life. But Later on Bapu went to Patna. After few days Shastriboa asked me about marrying Bapu. But I told him not to marry Bapu. However he managed to extract words 'Alright' from me and got Bapu married. Afterword Bapu went again to Patna and got infected with tuberculosis. He came to stay with me after a short stint at Nagpur. I asked him to stay with me till he recovered from illness. But due to money-shortage and also the fact that I used to get angry whenever someone spoke against me, Bapu's mind started getting dejected.

## Mule's Social Blessing

Mule had bad opinion about me due to Gangadhar's affair. Even then due to feeling of support from me he brought his friends like Vitthalrao, Bhaiyyasaheb, Bhagade, Halve, Bhapurao Joshi etc by telling them about me.

Vishnupant Dhamrapurkar came to me through Vitthalrao and asked me to teach him Yoga. So I taught breath-control (*Pranayam*) to him. I told people that Vishnupant is my friend from previous life. I taught Yoga to Vitthalrao, Haribhau, Mule, Bapu and Shastriboa. That time Khapre and Pandit met me. Khapre started visiting me on developing liking for my discourses. And Pandit came to me after few

days. However tales were spread among people that Bapu isn't obeying Shastribooa and Gangadhar isn't obeying Mule due to Maharaj.

Whatever connection about my previous birth I told to others isn't false and it's natural that so long as people have no experience of previous life, they are bound to disbelieve that. Besides it's not a scripture-rule that if there's friendship with someone during previous life, he should behave as per our diktat during this life too. I had asked Vishnupant to desist from using salt and spices in food but he started that and gave up breath-control. I was sure that it would adversely affect his health.

## **Aalandi, Mumbai and Pune**

During this period I had been to Aalandi, Pune and Mumbai on one two occasions. That time many people formed very good opinion about me but people from Pune expected some extraordinary miracle to be performed by me. Besides that time I had refuted the opinion of a so called reputable person from Pune. I asked him to explain the aphorism "बंधुनी बहुब्रीहो". He said it's not in 'Kaumudi' and asked me to recite nine parts (*Parva*) of 'Mahabharat' when I claim to have committed to memory all the scriptures. Previously a lady from Amaravati had tried to misbehave with me and I had exposed that racket in front of Khapre and Shastribooa. I told people about my visiting the prostitutes by telling them that past incidence being true and avoided performing miracle in Pune. So people from Amaravati thought that Maharaj speaks anything absurd off hand.

Though I used to ask the younger lot to read or write books for me, people developed misunderstanding about me that due to me their children aren't paying attention to their studies. But I never prevented anyone of the younger lot to depart on his own accord or if insisted upon by his near ones. I permitted Gangadhar on my own accord and Bapu due pressure from Shastribooa to get themselves married. However the aftermaths of those actions were not good. Shastribooa on other hand treating these miracles as trivial thought that I don't speak in straight manner. Later on this younger lot didn't go away even if called back by their household elders and started saying to me that they won't go away even if I ask them to leave by throwing stones at them. Chief among them were Nana and Gangadhar. While

Pandit severed all ties from his home and started staying with me. That time his father too thought like that but rest about him is history.

## Grief

When my wife expired I grieved a lot but continued my practice of Vedanta-discourse during that period. Since then my health started deteriorating fast. On my wife's demise I had strong feeling that I shouldn't have sexual urge or intention to visit another woman and I decided to restart the Yoga-study as practiced by me at Madhan. So I started Yoga-practice during night. I had inclination towards Yoga since childhood but none knew about it. During my childhood I used to go to Purna River and practise intestine-cleansing by cloth-strip (*Dhauti basti*) which was known to Madhan people from description made by Tripurwar. That time my food habits were just as they are now. Sharadatai used to call me as stomach-sinful. But since her demise I started having food only during evening and continued my Yoga-practice. Though I ate well that time, my body was slim. It will be known from Tripurwar's description as to how slim my body was at Sirasgaon. Since I started fighting with Satyshodhaks and shifted to Amaravati, I didn't bother much about my food-intake and developed better body. Before that, as there was none to force me to have meals, I used to have food as and when I felt like.

I never made anyone aware about my Yoga-study. Whatever Yoga I taught to Vishnupant was as per books and not as I practiced it. So people from Amaravati were unaware about my Yoga-practice.

After Mankarnika's demise I started having indigestion due to grief-power, my hard work and lack of exercise. The bile and cough in my body started getting mixed and my hunger waned leading to my avoiding regular meals. As people around me got much affected due to my behaviour and with belief that I am deliberately not consuming food, they started scolding me. But as I had habit of discarding food when someone scolded me, the person, requesting me to have food, too appeared to me like my foe.

I have a feeling that I am still surviving because I behaved as I pleased and had I behaved as per advice of any Aurvedic practitioner, there would have been many death anniversaries of me so far. Let it be so!

Whatever misunderstandings have occurred so far between me and rest of people around me are due to some wrong concepts about having meals by me. I reached a stage of having good relations with people when they have no issue about my meals and bad relations with people when they have an issue about my meals.



# CHAPTER 8 - SAINT'S DEPARTURE

By Saint Gulabrao Maharaj

## Saint Tukaram Maharaj's Bodily Departure to Vaikunth

### My Belief-thread

“My belief is that Tukaram Maharaj had bodily departed for Vaikunth and I hope that it should remain like that for births together.

I desire that those, who are with me having such belief, should hold fast to their belief-thread.

I have written this article with the intention that my innocent belief shouldn't fly away from Tukaram Maharaj because there is certainly a protection available for the same.

Blessed Gulabrao Maharaj

### Tuka Became Apex

Saint-blessing happened, building fructified,

Dnyandev laid foundation, raised temple.

Nama became servant, he did this expansion.

Janardan Eknath, gave pillar 'Bhagavata',

Tuka became pinnacle, sing devotion slowly.

## Bodily Departure to Vaikunth

(First Letter to 'Mumukshu' Magazine)

### My Only Intention is to Preserve Belief

To,

The Editor, 'Mumukshu'

Dear Sir,

An article titled 'Tukaram Maharaj's departure' has appeared in 'Mumukshu' dated 20.03.1913. Another article as reply to this article has appeared in news paper 'Kesari' dated 22.03. 1913.

This article is full of 'Vedanta.' If it is presumed that the Vedanta-opinions expressed in this article are true, I am analysing the logic employed here and finding out if there is any support in 'Vedanta' for the same. As I am not proficient in Marathi, many news paper editors don't accept my articles. I hope that you won't follow the suit.

### First Party From 'Keasari' Article

(1) This body of wet soil, filled up with excreta and urine isn't fit to reside in Vaikunth, as it is full of bad odour etc.

(2) God's bodies are brilliant (*Tejomaya*) and fragrant

(3) The transformation of earlier body doesn't take place unless that body falls. This logic is chiefly based on mythological story of Chudala queen keeping her body closed in a room and meeting king Shikhidhwaj with her another body and advising him; and some historical reference of Shankarachary entering into dead body of king Amaru. Thus the inference drawn is that 'No transformation of body happens unless earlier body falls.' Accordingly some utterances have also been interpreted. I feel like writing on these issues as follows.

Even if it is presumed for a while as per writer's saying that the believers in story of Blessed Tukaram's departure to Vaikuntha are naive or stubborn; it is



not understood as to how any offence of obstructing the supreme knowledge is committed by them? Besides the question arises if it is said that human body isn't fit to reside in Vaikunth, as to which is that unfit body, materialistic or illusionary (*Mayika*)?

### **Five-some Materialism (*Panchbhautikata*) of All Bodies**

It is said by first party that God's divine bodies are brilliant. Then the question arises as to what is meant by bodies being brilliant?

**(1)** Should it be presumed that they don't contain earth and water element or they contain only fire element?

**(2)** Should it be presumed that four elements are subsidiary and fire element is chief?

**(3)** The first of above presumption isn't proper as it is said in 'Mahabharata' that deities like Indra on getting pleased established their semen into Kunti's womb. It is mentioned in 'Taittria Shruti' that "पृथिव्या औषधयः, औषधीभ्योन्नम् अन्नाद्रेतः, रेतसः पुरुषः" This means 'Earth gives rise to essence, essence gives rise to food, food gives rise to semen and semen gives rise to man.' If God's bodies didn't possess only two elements of earth and water, then saying that they established their semen into Kunti's womb won't be proper. And if it is assumed like that, then it will have to be accepted that Pandavs didn't excrete filth and urine.

Secondly if it is presumed that they established their semen by assuming materialistic body, then mythological story of moon establishing his embryo into womb of Guru-wife is sufficient to prove that God's bodies contained earth and water elements.

**(4)** The second party too isn't correct as the 'Nyay' from first part of third chapter of 'Brahmasutra' saying that 'तदन्तरप्रतिपत्तौ रहन्ति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम्' is famous.

In first chapter titled 'Tatvvivek' of Swami Vidyarny's 'Panchdashi' too, the God's universe is described after telling 'Panchikaran.'

(5) Besides if the third party is presumed to be correct, then materialistic bodies can be converted into brilliant bodies and that carries the standard of mantra, essence and Yoga. And the earlier body isn't required to be discarded too.

## Converting Material Body into Brilliant Body

(1) Vidyarany Swami has mentioned in 'Raseshwardarshan' in series of his books 'Sarvdarshansangrah' that six-compartmentalised (*Shatkaushika*) body can be transported to Vaikuntha with the help of essences. Anybody can go through it if required. Few examples are also quoted therein. But nowhere is it mentioned that earlier body has fallen away and has been subjected to rituals.

(2) There are many examples quoted in 'Indrjal' and other chapters of 'Mantrashastra' regarding assuming higher bodies without earlier body falling off.

(3) Saint Dnyaneshwar has clearly mentioned in sixth chapter of 'Dnyaneshwari' that a new body can be acquired without earlier body falling off with the help of Kundlini-power. And that new body is capable of roaming into sky.

(4) The commentary by Vyas on third aphorism of Kaivalyapad of 'Patanjal-Yogasutr' clearly mentions that body-conversion (*Dehantparinam*) while in present body can be achieved with the help of Nature (*Prakruti*) by quoting an example of Nandishwar. The story of Nandishwar is in 'Kashikhand' of 'Skandpuran' but there no mention of earlier body falling off.

(5) The same book also contains a story about a servant of a king who was taken away by Shiva into Kailas and that king raiding Kailas and bringing back his servant.

(6) There is story of Arjuna having gone to haven while in the same body for acquiring weapon-science is famous in Mahabhatrata.

(7) There is also a story of Dhrmaraj having gone too haven in Mahabharata. Thus I can't understand if there is any truth in saying that the materialistic body isn't capable of residing into God's abode.

Now God's body is illusionary. Shankarachary has clearly stated in his 'Geetabhashy' that incarnation's body is the work of illusionary energy (*Mayakary*).

So that must be acceptable to the Vedanties. If some Vedanties aren't recognising incarnations, my writing isn't meant for them. But I don't think 'Kesari' writers fall in that category. No ancient Shankarvedanti is denying that bodies of Ram and Krishna were illusionary.

Then naturally a doubt arises as to whether Ram and Krishna didn't possess filth and urine. But Saint Tukaram says 'Your filth Pandhariraya is my essential body.' It is said 'Bhagavata' that Vrishbhadev was God's incarnation and fragrance of his filth used to spread up to few miles. Again if Ram and Krishna weren't excreting filth and urine, then their parents won't have had affection for them.

Saint Tukaram says

**'We Vaikunth residents came for this purpose,  
What seers said was to express true emotion.'**

Tukaram himself has accepted his assuming incarnation. There is no objection for an incarnation to stay in Vaikuntha, may be on account of incarnation-body (*Avatardeha*) being work of illusion or pious-fullness (*Satvikbhutkarya*). The explanation of examples of Ram and Krishna quoted by writer is multifarious display performed by God. As none has experience like that; to tell that Tukaram hadn't gone Vaikunth on the assumption that 'we have knowledge equal to saints and seers' amounts to rebuffing the God's diktat

**'न बुद्धिभेदं जनयेत् अज्ञानां कार्मासंगीनाम्'**

**'Intellect-division of karma-ignorant shouldn't be done'**

The writer has quoted an example of Gopalboa, Tukaram's descendent, but I feel that he too would be pleased to know that someone belonging to Kunbi caste has written something favourable to him.

## **Cause of Writing**

I haven't written this article with intension of arguing with the writer of 'Keasari' nor do I hope like that, but I have written it with intension that my innocent belief in Tukaram shouldn't fly off as it certainly has protection. And I desire that those having belief like me should hold on to their belief-thread.

I feel that as any living being possesses short intellect, the 'Kesari' writer must have had oversight while reading 'Bruhatyogavasisht.' But he is praiseworthy for whatever love he has shown towards Blessed Tukaram. There is no damage done to friendship due to difference of opinion on certain issues. I intend to write much more on this issue but as I received 'Kesari' just today, I am compelled to postpone that idea.

Yours

Gulabrao Gundoji Mohod, Madhankar

## Second Letter to 'Mumukshu' Magazine

To,

The Editor, 'Mumukshu' Magazine

Dear Sir,

There is another article on Saint Tukaram Maharaj's departure appearing in 'Kesari' dated 29.04.1913 before publication of my reply to the first article. I am hereby criticising the same for the sake of firming my belief in Tukaram Maharaj's feet.

The writer says that 'The reason for spreading the feint about Tukaram Maharaj departure to Vaikuntha is that he had offered his body to fishes by drowning into the river and subsequently he didn't emerge out of the water. There was no reason for him to resort to such thing but he did it as felt like doing that.'

The writer's saying is opposite to what Tukaram Maharaj had said. His words are "He, who behaves like his words, his feet should be worshiped. Tuka says he, who doesn't behave as he speaks, will invite Yam's wrath." His utterances are against the practice of committing suicide when he says "When extremist commits suicide, God doesn't pity him. He, who gets angry with triviality and offers soul to Ganges, has no liberation in Para-world. His downfall is inevitable. Tuka says by remembering Krishna and Ram, toil is avoided." Tukaram then says "You don't have to give up life, it will automatically end. Donkey, who demands death, should

be called as pure wretched. Tuka says if one at least tries to last here, wellbeing will happen.”

When Tukaram has opined like this, it is unlikely that he will end his life without reason. The writer has said that even terrible sins like killing parents or foetus committed by savant doesn't make him sinful by quoting from 'Kaushtki Shruti.'

The writer has termed the sentence that 'Tukaram Maharaj went Vaikunth' as eulogium (*Arthvaada*). But that would amount to include any sentence not liked into eulogium. Actually the definition made by writer of praiseworthy sentence as indication of eulogium is itself wrong. If wrong sentence is accepted as eulogium, words will convey irregular meaning (*Aniyatarthta*). And that isn't accepted by ancient or modern preachers. There are three types of eulogium, namely Quality indicative (*Gunvaada*), Translation indicative (*Anuvaada*) and Past indicative (*Bhutarthvaad*). Even if the sentence 'Tukaram went to Vaikunth' is treated for a while as eulogium, the writer hasn't proved as to how it can be included into quality-indicative or translation-indicative eulogium. At least I am unable understand that. And if it is included into remaining past-indicative eulogium, that sentence will attract self-meaning standard and Tukaram's departure to Vaikunth will forcibly get proved.

Actually it is said by ancient preachers that the 'Shruti' quoted by writer as standard is eulogistic. As knowledge is object-dependent (*Vastutantra*), it isn't destroyed by any action after it is acquired. Thus the meaning of that 'Shruti' is that knowledge isn't in form of karma. And that 'Shruti' has praised the savant person. Again as this 'Shuti' isn't included in past-indicative eulogium, there is no difficulty in applying that to praise of a savant person. But same isn't the case of historic statements.

Though Shankaracharya has said at many places about the legends in 'Upnishada' that they are in praise of knowledge, that has been said from point of view of past-indicative eulogium and he hasn't dispelled the self meaning standard of those legends.

Besides the statement of writer that 'Savant person desires of dying' doesn't tally even with irregular fate; as fate being usufruct granter, it creates attitude conducive for usufructs and not in vain. Swami Vidyanaraya has specifically stated in his 'Jeevanmuktivivek' that the pleasure granting pious attitudes and sorrow granting passionate attitudes are created by fate of a savant and dark attitudes will not be created in vain. None has said that the death is a usufruct, as all 'Shruti' doctrines say that all passions are eliminated at the time of death of a savant.

Besides, while considering the 'Shruti' 'तस्मात् ब्राह्मणः पांडित्यं निर्विद्य बाल्येन तिष्ठासेत' Shankaracharya in his commentary has condemned the desired behaviour (*Yatheshtacharan*) of a savant. Sureshvarachary in his 'Naishkarmysiddhi' and Vidyanarayswami in his 'Panchdashi' have specifically said that 'If a savant indulges in desired behaviour, there won't be any difference between him and a dog.' Vasishth says in 'Ramgeetatatvsarayan' as 'those, whose ego is destroyed and who are ever engrossed in contemplation, never indulge in desired behaviour as an impotent never desires a prostitute.' In short, the above mentioned 'Shruti' should be considered as eulogistic as per statements of many preachers.

**(1)** As the stories about Parashar's intercourse with Matsyagandha fall in category of eulogium, the above 'Shruti' gets revoked and if it is presumed that savant's fate happens to be dark too; as fate is irregular, the statement that 'someone's departure to Vaikunth doesn't fall under category of fate" has no standard of 'shruti' or logic.

**(2)** When the writer states at one place that savant's actions are purposeless and states at other place that sage's favour is purposeful, what meaning should be drawn by a poor person like me?

**(3)** Again the writer asks "Is everything written by pious person with devotional emotion true? Doesn't it contain poetry, excessive love, eulogium etc? Would there be any naive person during twentieth century believing in Giridhar's description of Ram's dialogue of 'who is Samarth'in 'Samarthpratap'?" All these questions posed by writer appear to be too irrelevant. As the writer after having read 'Yogavasishth' must be aware of the statement contained therein that 'Even

poetry appearing into talk of pious persons becomes true due to their intense mind-intensity (*Tivrsamveg*), so there is no necessity of telling anything else.

(4) The writer had also made a statement that Tukaram hadn't witnessed Sanak and Pandurang's idol. It appears that the writer has presumption that living beings and Gods can't meet each other. But Shakarachary has clearly stated in his 'Bhashy' that "I hear that Gods and persons of yore used to meet each other. Those, who deny this, reject the diversity of world." So it tends to prove as per writer that Shankarachary wasn't wiser than the people of twentieth century.

(5) It is true that Lord Krishna showed his universal form to Arjuna with divine vision, but writer has forgotten to write that, as it was essential for Arjuna to possess divine vision to observe Krishna's universal form, the same wasn't essential to see normal Krishna idol.

(6) Even if writer's statement that sages don't perform miracles is treated as true, it doesn't prove that sages don't possess Yogic powers. Vyas himself has stated in 'Yogabhashy' that all Yogas are perfected only by God-devotion (*Eshwarpranidhan*) and this means that he, who has reached the higher level in Yoga, isn't required to concentrate on its lower level.

(7) The writer states that the meaning of devotional song by Tukaram 'Pandurang idol is standing on the other bank' should be deduced in soul-study (*Adhyatma*) manner. Then it was essential for the writer to solve the question like why meaning of statement like 'Vrushbhadev entered into fire' shouldn't be deduced in soul-study manner? Even if he really doesn't feel that question like why idol was standing on other bank are meaningless, I do feel like that and I admit that this may be fault of my intellect.

(8) Shankarachary had accepted that body of Reality-knower (*Brahmavetta*) was capable of roaming into sky. I shall give an example from his aphorism (See commentary on 14<sup>th</sup> aphorism of forth chapter). He states that 'Soul of all living beings, sees living beings in form of soul with intellect. Even deities desiring status of Reality-knower don't perceive his path.'

The first party says "It is told in 'Mahabharata' that when Shuk was going to Aaditya region, his father called him, so it will have to be said that even Reality-

knower possess motion.” The doctrine party says “The statement of first party isn't correct. Shuk's departure to Aadity region was with physical body and not without physical body, as it is told in 'Mahabharata' that all beings witnessed him while departing. His departure without physical body won't be witnessed by all beings. There is verse in 'Mahabharata' having this meaning. Shuk went into space with the speed greater than wind and enthralled all beings with his influence. From statement of Acharya, it is certain that it isn't impossible for Yogis to roam skies with physical body. And this must be accepted by the Vedantis. Scripture tells that 'Vrishbhadeva's entering into fire was in form of display (*Lilarup*) and wasn't due to his fate as Vrishabhadev was avatar and avatar has no karma.' The writer at some places quotes metaphors like theosophists and at some places treats history as standard and doesn't apply the rule of unity-diversity (*Sanyog-pruthakatv*). So sadly it is to be said that the writer has firm determination of not accepting what he doesn't like. I am still a naive belonging to twentieth century believing into the story in 'Samarthpratapa.' That is why I do believe that Tukaram Maharaj departed to Vaikunth with his physical body and I wish that this belief of mine should remain like that during my birth after birth. The writer had in the end announced the victory for Tukaram Maharaj's name thrice. By accepting that and announcing victory for Tukaram Maharaj for seven times I offer this warped article at the feet of Blessed Dnyaneshwar Maharaj.

Yours

Gulabrao Gundoji Mohod Madhankar

Dated 29.05.1913



## Saint Dnyaneshwara Maharaj's Life Contemplation

(*Sanjivan Samadhi*)

### Forever Sacred Place

(Translated by Babaji Maharaj Pandit)

### Subject Direction

Saint Gulabrao Maharaj has proved the un-deluded quality-full manifestation of God-incarnation Dnyaneshwar Maharaj and Aalandi's ever sacred place status with support of 'Shruti', logic and experience in these 57 verses while expressing his firm desire-loyalty (*Ishthnishttha*) along with surge of pious Guru-love. The sequence of the same is as follows.

Stating with sacred prayer of pious Guru-remembrance emphasising on pious Guru-feet being foundation of all sacred places, as it isn't possible to know the mystery of 'Shruti' without pious Guru-blessing. Alandi is not only rival Varanasi making tri-worlds holy but it has status ever sacred place having support of 'Shruti', logic and experience. (Verses 1 to 13)

### Proving Sacred Place Status of Alandi with 'Shriti'

The Reality-loyalist's bliss is told as unlimited times more than the bliss of Brama. So where Reality-loyalist is, there happen to be all merits. The incarnation-body's speciality is more than Reality-loyalist's body, as the knowledge-flow from heart of incarnation-body penetrates into heart of disciples and thereby making world holy. As Saint Dnaneshwar's incarnation-body is seating in contemplation at Alandi, it has got the status sacred place. (Verses 14 to 17)

### Proving ever presence of un-deluded quality-full manifestation body with coordination of Samkhya-Vedanta by logic:

Samkhyas believing in pious-effect-ism (*Satkaryvaada*) treat effect as truth being unaffected by time-trinity (*Trikalabadhy*) and Vedantis treat effect as truth as long as it lasts (*Yatkala*) due to non-knowledge (*Avidya*) being eliminated by knowledge. But as incarnation-body is un-deluded quality-full manifestation

(*Anadhyastvivarta*), which is un-obstructive for knowledge, it isn't eliminated by knowledge (*Dnyannivartya*) but is ever-perfected (*Nityasiddha*) for sake of blessing others being liberated during life-time (*Jivanmukta*). Similarly the distinguished (*Avacchinn*) love too is ever present. Additionally as this incarnation body's purpose is establishment of devotion, the accused dark quality too doesn't appear here. (Verses 18 to 37)

### **Proving ever presence of un-deluded quality-full manifestation and distinguished place with logic of Yoga science:**

Fruition of mind at different levels of Yoga, when Yogi's body becomes pious and steady (*Niruddha*) during contemplation without object-support (*Asampradnyat Samadhi*), it doesn't perish even by dark quality of total deluge period (*Pralaykala*) and concurrence of 'Yogavasisth' for the same and metaphors of Kakbhushandi and Karkati Shukr etc. Support this assumption. When yogi's body doesn't perish during total deluge, it is proved that Reality-body and distinguished place too don't perish. (Verses 38 to 51)

### **Proving ever presence of Aalandi with experience:**

When ever present body is felt into an idol, devotee's worship is perfected. And when that body is present at Aalandi, it has got ever presence too. (Verses 52 to 54) Those bathing at this sacred place and meditating on pious Guru become united with them. Epilogue. (Verses 55 to 57)

## **Alandi Glory**

Victory to you! Aalandi-Lord Pious Guru, whose fame is sung by 'Vedas', who bestows Reality, that compassion-idol. 1

Victory to you! All obstacle-remover, pious intellect granter! You are indestructible, spiritual, of limitless form and jewel in crown of saints. 2

My father and pious Guru, Blessed Dnyaneshwara Maharaj has said that Veda's meaning-knowledge-form (*Arthdnyanrupa*) fruit doesn't become sweet without Blessed Guru's grace i.e. it doesn't become granter of Brahma-pleasure (*Brahmasukha*) full of Brahma-essence (*Brahmarasa*) after fulfilment. 3

None could gain Veda-fruit unless spring in form of Guru grace-vision enters into Veda-forest i.e. none could gain direct and indirect Brahma-knowledge (*Brahmadnyan*) with his independent intellect. 4

'Shriti' have said that he, who has unbounded love towards blessed Guru as he has towards God, understands all meanings as told by 'Vedas.' 5

It is standard utterance of 'Guru-Geeta' that only Blessed Guru's feet are foundation of all sacred places i.e. the prowess of sacred places is only fragment of prowess of Blessed Guru's feet. 6

All sciences including Vedas say like that but state of my faith is special than all of them. Listeners should listen with concentrated attention. 7

Alandi-lord Blessed Dnyaneshwara Maharaj, who is store of all wellbeing and idol of compassion and who has fulfilled me by bestowing me with his name-mantra, is my pious Guru. 8

He while bestowing Reality-form gold doesn't apply the test whether the recipient is big or small and he is path-indicator for seer's direct realisation. 9

He in order to make his utterance from 'Amrutanubhav' true; took me in his lap though I wasn't worthy for the same and told me about indications of his name. 10

My pious Blessed Gurunatha is awakened into heart of devotees and is seating in contemplation at Alandi. So I say that Alandi is second Varanashi in world. 11

He, who drinks the water may be from any well, lake, stream or river touching the feet of my pious Guru by treating it as sacred, is treated by Ganges as greater than herself. 12

This is my attitude about my Guru-worship. Let that be, but even while thinking casually, Alandi possesses ever-sacredness from point of view of 'Vedas', logic and experience. 13

As it is told in 'Taitriy Upnishad' that the bliss of Brahma-loyalist is limitlessly more than the bliss of Brahmadeva, he possesses complete merit or rather he is store of merit. 14

Whatever words are uttered by Reality-loyalist, they resonate into sky and earth becomes holy by their feet-dust (*Charandhuli*). 15

But the body of incarnation is more specifically holier than body of Reality-loyalist as heart of incarnation can penetrate into heart of disciple thoroughly. 16

That body of incarnation is un-deluded quality-full manifestation. Similarly Saint Dnyaneshwara Maharaj's body is also incarnation-body and it is still in existence at Aalandi. The genesis about his incarnation-body can be had from point of view of Samkhya's pious-effect-ism. As per 'Vedanta', there are two types of manifestations, namely deluded (*Adhyasta*) and un-deluded. 17

This is clear from the verse from 'Dnyaneshwari' as

**'All avatars are like ocean-waves; universe appears as mirage due to divine rays.'**

Un-deluded quality-full manifestation is told by giving simile of ocean-waves to God-avatars. Saint Dnyaneshwara defines un-deluded quality-full manifestation as follows

## **Un-deluded Quality-full Manifestation of God**

- (1)** Avatar-body is manifestation of Brahma.
- (2)** It remains un-separated from Brahma.
- (3)** It bestows clear foundation-knowledge without elimination of foundation.
- (4)** It is subject of love.
- (5)** It isn't eliminated by foundation-knowledge.
- (6)** That Avatar-body is called as un-deluded quality-full manifestation.

## **Deluded Quality-full Manifestation of Universe**

As bodies of living beings are born of ignorance and karma and though they are manifestation of Reality; they don't bestow foundation-knowledge by eliminating foundation, appear different from foundation, and are eliminated because of not becoming subject of love. So they are called as Deluded quality-full manifestation.

The meaning of universe mentioned in verse from 'Dnyaneshwari' quoted above is the bodies of living beings and they appear as mirage.

Samkhys while stating that effect is pious, give its genesis as experience of quality (*Dharma*) can't be had without existence quality-full object (*Dharmi*). 18

Beyond-hood (*Atittata*) means past-existence. This quality can't exist without materialistic quality-full object. Quality-full object possesses quality. If quality doesn't have foundation of quality-full object (*Dravyavastu*), quality can't be perceived. 19

All right, if someone opines that quality can exist without quality-full object, I will test them by asking a question. They should show where such direct experience can be had. 20

The sweetness of sugar (Quality-full object) should be experienced by tongue without sugar or ear should be able to hear words without tongue making it possible for them to come out of mouth. 21

The actions of coming and going should be visible without foundation of quality-full object or son should appear without any existence of son. 22

But such things don't happen. So quality of beyond-hood must have foundation of quality-full object. For example, if quality-full object i.e. pot is true, then its qualities like pot was, pot is or pot will; can be experienced. Thus effect becomes true. 23

Even future existence (*Anagatavsthan*) too can't be talked without existence of quality-full object. If absence of quality-full object is accepted without accepting its existence, then anything will be created anywhere and destined (*Niyata*) cause and effect theory (*Karykaranbhava*) can't be accepted. 24

Effect emerges from a cause. This means it exists in that particular cause before its emergence. So, to presume that didn't exist earlier is a fault. The coordination of this happens from point of view of 'Vedanta' as follows. 25

Samkhya believers assign status of chief truth-hood (*Mukhysatyta*) to effect. This means they presume that effect is forever indestructible. And Vedanties assign status of truth-hood to effect as far as it is practical. Now a) Chief truth-hood is that

which can't be destructed even during tri-times (*Kaltrayi*). b) Subsidiary truth-hood (*Gaun satyta*) is to feel effect in form of universe as true till Reality-knowledge, which is foundation (*Adhistthan*) of universe in form of effect, happens. 26

Madhsudan Sarsvati has extensively stated in his book 'Advaitasiddhi' that Vedanta's vision-universe theory (*Drushti-srushti vada*) has accepted that effect has permanent existence in its cause, in form of cause. 27

As the undivided attitudinal (*Vrutycchinn*) vision of living being is eternal and as knowledge-authority (*Dnyansatta*) of that vision has been accepted, the effect is treated as true till it is perceived. But the proximate cause (*Upadan karan*) of all objects in form of effect is only non-knowledge (*Avidya*). 28

## Six Eternal Objects

Living being, God, Reality, Difference between living being and God, Non-knowledge and Connection between non-knowledge and God are six eternal objects. These six objects have been accepted in 'Vedanta' in form of eternal cause.

Thus, entire effect in form of universe becomes false as soon as non-knowledge is eliminated by soul-knowledge. But as sun assumes disc-hood (*Bimbtva*) in relation with its reflection, the Supreme God assumes body in form of disc in relation with living being in form of reflection. And that is his incarnation body. 29

As God's body doesn't create fear, none could desire that it should be eliminated. As that body is experienced, it is manifested and as it doesn't obstruct soul-knowledge, it is un-deluded. 30

As per Samkhys pious-effect-ism, the god's body exists before his incarnation and Yoga-wealthy savants do see that body. That body is experienced by sun in form of spiritual light and its direct manifested experience can be had in world through limitless love. 31

As the objects are gained as per fate, they perish when fate is exhausted. But as love isn't gained by fate; the saying that God's body, which is gained by limitless love, perishes when fate is exhausted has no reasoning whatsoever. 32

And as that body is manifestation of Reality, it isn't different from Reality but is united. Someone may say that love will diminish when intellect will diminish and God's body appearing due to that love will also diminish and perish. But as soul-love (*Aatmaprema*) remains in constant equality without plus-minus-emotion (*Adhiknunbhavrahit*), it is never experienced that God's body formed from that love is diminished or perished. 33

If it is said that living being unites with God or pure Reality if soul/non-soul-discernment (*Aatmanatmaviveka*) is exercised; I say that God's body-state remains constant in relation to fate (*Prarabdh*) in form of body-state of someone liberated during life time (*Jivanmukta*) due to that state remaining constant due to soul-realisation attitude (*Aatmanubhavvrutti*) assumed for blessing others (*Paranugraha*). 34.35

Even if God-body incarnated for destruction of evil can be accused of destructive dark quality (*Tamogun*), God-body that has incarnated for devotion-love can't be accused of any quality. 36

As Blessed Dnyaneshwar Maharaj has incarnated for devotion-establishment and has also assumed contemplation (*Samadhi*), the reasoning for indestructibility of his body as per Yoga science can be given as follows. 37

When mind is fixed on dispersed (*Vikshipta*) status and if that status is firmed or intensified, Yogi's body becomes like that of Yaksha's et al. (Yakshs possess power of invisibility and sky-roaming). 38

When mind is fixed on concentrated status and if that status is intensified, Yogi's body becomes like bodies of beings in contemplation residing into Brahma's abode. 39

When mind is fixed on pious steady status and if that status is firmed, Yogi's body too becomes full of pious quality and his mind remains only in form of impression (*Samskara*). When Yogi is in such contemplation without object-support, his body becomes full of pure pious quality alone. 40

The heart of Yogis, whose contemplation without object-support is firmed, becomes so purely pious that, the rays of spiritual sun from their heart emerge

out clearly and penetrate into heart of disciple as the rays of sun-stone (*Surykant*) gem get concentrated on being reflected elsewhere like brilliance of sun. And they make them so fulfilled that their body doesn't get touched by filth of passionate (*Rajgun*) and dark qualities anymore. 41, 42

Not only this, but it is clearly told in 'Yogavasishta' that even the deluge of total dissolution too can't absorb their body within itself. 43

It is told in 'Utpatti' chapter of 'Yogavasisht' that when King Vikrama had created idol of demon Karkati, she in spite of being in contemplation had entered into that idol with the support of pious quality (*Satvgun*). 44

When Shukr, the son of seer Brug while in contemplation ran after nymph, his body didn't fall nor did it perish, so there is no standard to support the saying that body of someone, who is in contemplation without object-support, perishes. 45

Similarly seer Kakbhushundi perched on a tree didn't perish during deluge along with that tree as he had made his body indestructible. 46

When such is the state of great savants who remain in steady status during contemplation, it is easily seen that this state is greater than the state of those who reside in Brahma's abode, which lasts only till end of the deluge. 47

Then how can the germs having passionate and dark qualities destroy the body of a person, whose heart has become purely pious and by whose sighting other people become full of pious quality? 48

Is it necessary to tell that, when deluge's stroke can't damage the body Yoga-wealthy savant, it won't be able to damage the body of un-deluded quality-full manifestation bereft of non-knowledge! 49

The body of un-deluded quality-full manifestation, from whose purely pious heart the spiritual light clearly emerges out, becomes subjugated to devotion-love of disciples and resides into their heart constantly. 50

**Note:** Excerpts from 'Sakhipreshan' chapter of 'Priylilamahotstava.'

If the reflection of sun in water intends to become a rival sun, it has to concentrate its rays like Sun-stone, then alone it can become like sun and burn the



grass. Similarly when those liberated during life-time become liberated after death (*Videhmukta*) by firming the doubtless (*Nirvikalpa*) contemplation, then they by spreading the rays of foundation-based knowledge-sun through heart-sun-stone can burn the faults of people.

When vital force (*Pran*) becomes pious, it steadies and heart too becomes pious, so spiritual light spreads out from heart.

Then the devotees of that savant become complete through that spiritual light. Thus devotees should try to accomplish contemplation through meditating on those liberated after death.

Aalndi-lord Dnyaneshwar Maharaj is ever liberated (*Nitymukt*) and aura (*Prabha*) of that knowledge-sun getting connected with purely pious heart-sun-stone advises the devotees.

When river-water merges into sea and clouds absorb that water, that water doesn't object to cloud.

Similarly if knowledge emerges from heart-sun-stone on becoming liberated after death and becomes beneficial by liberating others, we never object to that.

As the knowledge emerging from heart-sun-stone isn't resistant to foundation based knowledge-sun, it doesn't become different from that and continues to liberate other people. So Saint Dnyaneshwara seating in doubtless contemplation is ever Guru for all till eternity.

It is famous that spirituality is eternal. And when its aura spread into heart-sun-stone is performing the work of elevation of people, who is capable of dispelling that?

Thus Alandi is limitless indestructible chief sacred place and Blessed Dnyaneshwara Maharaj is ever Guru preaching others. He is also present at eternal limitless self-perfected Reality-sun. And he is also perfected-sun (*Siddhsurya*) for those, who were bound earlier and became liberated later (*Sadhya*) residing into newly created heart-sun-stone.

It has been proved after complete thought that such body in form of reality never perishes. And the place where such body resides that too remains imperishable by its influence. 51

That's why I feel that sacred place Aalandi is a constantly live place without ever getting perished. And experience is standard for this assumption. 52

If feeling of un-deluded quality-full manifestation is presumed be present even into materialistic idol and it is worshiped, then it is directly experienced that, that idol is full of un-deluded quality-full manifestation. 53

Then as it has been proved by previous reasoning, why the place where un-deluded quality-full manifestation has constantly resided won't gain status of constant sacred place? 54

Even those persons, who bath in that sacred place and worship the body of that un-deluded quality-full manifestation, become un-deluded quality-full manifestation like that body. 55

As Blessed Dnyaneshwar Maharaj is my parent, I will with his blessing remain at his feet forever in spite of being liberated by his grace and will go on singing the praise of ever sacred place Alandi. 56

Oh Compassion granter, Universe occupier, benevolent, Pious Guru Saint Dnyaneshwara, always keep me at your feet. 57

As Saint Dnyaneshwara is seating in contemplation at Alandi, Alandi is ever sacred place. This Alandi Glory is offered at his feet.



# CHAPTER 9 - SELF-OPINION DECISION

(*Svamata Nirnaya*)

## Frank Self-opinions of Gulabrao Maharaj in Sanskrit

Translated by Babaji Pandit

(1) Blessed Dnyaneshwar Maharaj is Guru, Lord Shiva is father, Goddess Parvati is mother, Lord Krishna is husband, Radhika et al are sisters. This is my Worship-worthy five some entity.

(2) On establishing them in heart-space, worshiping them and bowing to them like a falling stick, I am elucidating this self-opinion decision book.

(3) It is my determined opinion that whatever is the opinion decorated by God-devotion of worship-worthy Shankaracharya, it is standard.

(4) It is my opinion that three things, namely Self-duty (*Svadharmā*), Non-duality-knowledge (*Advaitdnyan*) and Devotion of quality-full (*Sagun*) (God) should always be followed and ethical behaviour should be time tested.

(5) It is my opinion that whatever pious quality (*Satvgun*) increasing and scripture-ordained (*Shastrokta*) behaviour is after destroying passionate (*Rajogun*) and dark (*Tamogun*) qualities is Religion. (Behaviour increasing passionate and dark qualities is irreligious)

(6) It is my opinion that whatever qualities of Brahman like peace (*Sham*) and self-restraint (*Dam*) are prescribed for an intense severity-wealthy (*Tivrtapsampann*) person; the Brahmin-hood (*Brahmanya*) of such person should be treated as per his quality-karma (*Gunkarma*) and self-duty of others should be as per their birth and castes.

(7) It is my opinion that whatever is told in self or other's religion that increases the pious-quality, that behaviour is Religion.

**(8)** It is my opinion that 'Vedas' are like non-distinct-meaning conveying (*Aspashtarthbodhaka*) words uttered by a person who is in deep sleep (*Sushupti*) and 'Gita' told by Blessed Krishna to Arjuana is like distinct-meaning conveying words (*Spashtarthbodhaka*) uttered by a person in wakefulness (*Jagruti*). Standardisation (*Pramanya*) of 'Vedas' and 'Gita' are equal.

**(9)** It is my opinion that punishing fools, keeping quiet with children, behaving crookedly with crooked and courteously with courteous persons, and loving pure and simple hearted persons is the Practical ethics (*Vyavaharik niti*).

**(10)** It is my opinion that it is better to assume householder-ship by getting married than to observe forced outwardly celibacy and entertaining desire of sexual intercourse with a woman because of non-elimination of sexual passion from heart.

**(11)** It is my opinion that it is better to assume renunciation if there happens to be intense sensual-asceticism (*Vishayvairagya*)

**(12)** It is my opinion that soul-study-knowledge (*Aadhyatmdnyan*) should be heard; Heard doctrines should be thought of logically so as not to cause obstruction to 'shruti' and direct soul-realization (*Aparoksh aatmasakshatkara*) should be gained with the help of meditation and experience or unity of embodied soul and Brahma (*Jeevbrahma-aikya*) should be experienced.

**(13)** It is my opinion that savants should have equal attitude (*Sam-drushti*) with Brahma-intellect (*Brahmabuddhi*) everywhere (i.e. Only Reality exists from atom to Brahmadeva. But while dealing with world, whatever behaviour is prescribed in self-religion should be followed as attention is always directed towards dissimilarity in world.

**(14)** It is my opinion that the lower castes should acquire Religion-knowledge and Soul-study knowledge from the upper castes when there is no calamity-period (*Aapatkal*), and there is no objection for upper castes acquiring knowledge from lower castes during calamity-period. But devotion can be acquired by anyone from anyone.

**(15)** It is my opinion that to behave in scripture-banned (*Shastrnishiddh*) manner is great fault and always strongly insisting on scripture-prescribed (*Shastrvihita*) behaviour is foolishness. It is appropriate to behave in pious-quality-increasing (*Satvgunvardhaka*) attitude.

**(16)** It is my opinion that Karma should be performed with faithfulness. Soul-discernment (*Aatmaviveka*) should be had with logic and devotion should be experience-oriented (*Anubhavpradhan*).

**(17)** It is my opinion that 'Shruti' making a living being, who has forgotten his soul-form (*Aatmarupa*) since eternity, aware of his soul-form; is like a mother for seeker. Thus the sole purpose of entire 'Shruti' discourse is to impart soul-form knowledge to living being and not to emphasise the truthfulness (*Satyatv*) of universe.

**(18)** It is my opinion based on 'Vedas' that entire thought of creation of universe is basically false as it is told in 'Shruti' at one place that universe is formed from combination of five great elements and at another place that it is formed from combination of three great elements.

**(19)** It is my opinion that intense mind-intensity (*Manosamvega*) is wakeful universal state (*Jagatsthiti*), middle mind-intensity is dream universal state and weak mind-intensity is imaginary universal state.

**(20)** It is my opinion that universe is the illusion of imagination and Reality is the truthful entity (*Satyvastu*). There is absolutely no third existence different from these two imaginary and true existences.

**(21)** It is my opinion that there should be worship-worthy attitude, like that for Parvati, towards all women. And there shouldn't be any lust-emotion towards them.

**(22)** It is my opinion that no woman including mother, sister, daughter or even an extremely pious woman should be believed.

**(23)** It is my opinion that the householder person should experience two chief life-goals (*Purusharth*) of Wealth and Desire as per fate and should make efforts for two chief life-goals of Religion and Liberation.

**(24)** It is my opinion that miracles shouldn't be displayed without reason except when extremely essential, as miracles never happen without causing pains to God. So, resorting to miracles at slightest provocation is in vain.

**(25)** It is my opinion that 'Samkhya-text' should be considered while deciding between soul and non-soul; 'Yoga-science' should be used while restraining attitudes and 'Vedanta-science' should be made use of while achieving unity of embodied soul and Reality.

**(26)** It is my opinion that 'Madva Shastra' is useful for living beings for serving God.

**(27)** It is my opinion that while devoting Supreme God, Siva-devotees should adopt worship-method as per 'Pashupat' opinion and Vishnu-devotees should adopt worship-method as per 'Panchratr Aagam.'

**(28)** It is my opinion that Non-duality opinion is acceptable to the extent of showing the Fragment-whole relationship (*Ansh-ashibhava*) of living being and Supreme God.

**(29)** It is my opinion that Shankarchary's Non-duality opinion is extremely suitable for showing unity between living being and Supreme God, but devotion of quality-full Supreme God shouldn't be given up even after non-duality achievement.

**(30)** It is my opinion that whoever happens to gain knowledge of unity of embodied soul and Reality, that is the Soul-knowledge-process (*Aatmadnyaparakriya*).

**(31)** It is my opinion that the pious person's Best behaviour as per scriptures is acceptance-worthy. And his Non-pious behaviour as per fate shouldn't be followed and he shouldn't also be disbelieved only on that count.

**(32)** It is my opinion that there are two chief and optional types of religions told in 'Shruti' and 'Smruti.' The Chief religion is always performance-worthy (*Anushteya*) and Optional religion should be performed during Calamity period.

**(33)** It is my opinion that the person, who is pundit, soul-experienced (*Aatmanubhavi*), and devotee should be treated as Guru. And 'Shruti', 'Smruti' and 'Puran' are thinking-worthy.

**(34)** It is my opinion that Planning and Doubting (*Sankalp-vikalp*) about universe should be abandoned on comprehending with principle-thought (*Tatvvichara*) that manifested universe doesn't exist and Lord Krishna should be devoted even after gaining non-duality-status (*Advait-sthiti*).

**(35)** It is my opinion that universe is Resultant performance (*Parinamrup karya*) of delusion in form of ignorance and Brahma's manifest performance (*Vivart karya*) superimposed on Supreme Reality. The dissolution of universe can happen only by Brahma-knowledge and not by karma.

**(36)** It is my opinion that the heart purification happens due to meritorious karma and heart steadies due to worship. A person becomes sorrow-free by knowledge and fate-appearance (*Prarabdha-bhas*) too vanishes by post-knowledge quality-full devotion.

**(37)** It is my opinion that to tell importance of time, to sing glory of fatalism (*Daivavad*) or to desire God's blessing are all meant for alleviating past sorrow experienced by living being and efforts are necessary to alleviate future sorrow.

**(38)** It is my opinion that Manifestation is of two types. One is called as Deluded manifestation (*Adhyastvivarta*) and another is called as Un-deluded manifestation (*Andhyastvivarta*). The quality-full universe consisting of names and forms created from tri-qualities of illusory energy (*Maya*) is deluded manifestation, and Krishna, the supreme God is un-deluded manifestation.

**(39)** It is my opinion that our Mind is worldly existence (*Samsar*) and Mind's destruction is liberation. And devotion delivers visible supreme bliss (*Drushtparamaanand*).

**(40)** It is my opinion that Brahma is knowledge-acquirable (*Dnyangamya*) during Distinctive Contemplation (*Vyatireksamadhi*) and it is again devotion-acquirable (*Bhaktigamya*) during association (*Anvay*).

**(41)** It is my opinion that Lord Shiva should be devoted for steadying asceticism and Lord Krishna should be devoted for eliminating obstacle of Taste-enjoyment (*Rasavad*).

**(42)** It is my opinion that Krishna-devotion should be performed along with Laxmi, Rukmini, Radha or Gopis and Shiva-devotion should be performed along with Parvati or Ganges.

**(43)** It is my opinion that Supreme God is like a disc and living being is like its reflection, so Vision-universe believers too (*Drushtisushtrivadi*) can devote as per this relationship.

**(44)** It is my opinion that our own opinion should be proved with the help of 'Shruti', logic and experience, and other's opinion should be refuted only with logic.

**(45)** It is my opinion that living being is independent while doing karma and is dependent while experiencing usufructs (*Bhog*). And God is granter (*Anumanta*) while being neutral.

**(46)** It is my opinion that the Perfected (*Siddh*) persons too shouldn't abandon religion deliberately but follow religion in order to guide miserable people.

**(47)** It is my opinion that to allow the constant flow of love-attitude toward Supreme God, who is addressed as 'That (*Tatpada*)' in 'Vedanta', is called as devotion and a living being, who perceives pure your feet, is called as devotee.

**(48)** It is my opinion that person, who commits ten offences towards name-remembrance as told in scriptures and continues name-remembrance, should be rebuffed like a dog.

**(49)** It is my opinion that Guru, mother, father, husband or anyone else should be treated as worship-worthy only if they are leading us on beneficial path of supreme-knowledge or else they should be discarded.

**(50)** It is my opinion that person, who loves his body and also Reality-gain (*Brahma-prapti*), is neither a householder nor a liberated. That ignorant just becomes partner of sorrow.

**(51)** It is my opinion that if a person is liberated, devotee and householder, he should behave in manner that his followers will be benefitted or people will be able to follow beneficial path by observing his behaviour. And only liberated isn't subjugated to anything.



**(52)** It is my opinion that Shiva and Vishnu should be constantly worshiped by keeping non-divisive intellect (*Abhed buddhi*) towards Sun, Ganesh, Goddess, Shankar and Vishnu.

**(53)** It is my opinion that person, who babbles that “I am Reality” in spite of being attached to wife and wealth, should be treated as outcast like a wretch.

**(54)** It is my opinion that there appears triad of natural faith as per three qualities of pious, passionate and dark, but a savant on conquering this natural faith retains only scriptural faith of comprehending non-dual Supreme Reality.

**(55)** It is my opinion that a faithful person not having trace of scripture crosses over, but a person accepting part and leaving part of scripture is sinful.

**(56)** It is my opinion that love-relation except husband-relation can be had with any incarnation and husband-love can be had only with Krishna.

**(57)** It is my opinion that an ascetic person has no restriction; but others should have modesty while begging, but shouldn't have modesty while devoting.

**(58)** It is my opinion that respect shouldn't be gained from pious persons but it should be gained from fools. Similarly a bad doctor unaware of medical science should be defeated in argument.

**(59)** It is my opinion that a hermit should behave in such manner that people would slander him while remaining pure in heart and he should remain silent by concentrating on Supreme Reality.

**(60)** It is my opinion that none including God will be able to destroy ignorance unless we make efforts to destroy the same.

**(61)** It is my opinion that soul-thought (*Aatmavichar*) should be had only with our intellect. Pious Guru's blessing removes obstacles in intellect.

**(62)** It is my opinion that pious behaviour like non-violence should always be observed and conduct rules shouldn't be observed during calamity period. Singing without devotion-love is in vain.

**(63)** It is my opinion that it isn't faulty to dress like actor while firming our relationship with Supreme God. And poetry, which is bereft of singing of God-praise, is worth discarding.

**(64)** It is my opinion that Ganges is greatest among all sacred places as it is proved from Vedas that Ganges-glory isn't diminished even during Kali-age.

**(65)** It is my opinion that it is principle of worship that Brahma-feeling (*Brahmabhavana*) should be had with idol but Idol-vision (*Murtidrushti*) shouldn't be had with Brahma.

**(66)** It is my opinion that as Lord Krishna's body is consists of complete Brahma-form (*Brahmasvarup*), there is no need to have Brahma-feeling with him, but relation as per devotion should be firming while devoting him.

**(67)** It is my opinion that 'Vedanta' should be heard as per unanimity expressed in first chapter regarding coordination of 'Brahmasutra' in 'Shankarhashya.' Thinking should be done as per second chapter. Means should be thought of as per third chapter and in the end Reality-form goal should be thought of as per fourth chapter.

**(68)** It is my opinion that two Lord Krishna are mentioned while worshiping as per standardisation of 'Gita', but both are united from point of view of Brahma-knowledge.

**(69)** It is my opinion that if Brahma-knowledge happens by one verse or even by one of its part, there is no necessity of any other means for the same.

**(70)** It is my opinion that there are two types of intimacies (*Samsakti*), one is infertile (*Vandhya*) and other is worship-worthy (*Vandya*). Infertile intimacy remains with ignorant and worship-worthy intimacy remains with savant.

**(71)** It is my opinion that though 'Vedas' are created by God, factually they are created by Blessed Guru as 'Vedas' become manifest when knowledge of 'I am Reality' emerges on knowing our Para-worldly existence.

**(72)** It is my opinion that though bodies of Guru, Scripture and God are imaginary, they aren't disrespectful (As they are imagined by knowledge and not

by non-knowledge). On the contrary they are purely pious and aren't eliminated even by Brahma-knowledge.

**(73)** It is my opinion that Lord Krishna should always be served by mind-service as it is greatest service and if it isn't possible then Krishna-idol should be served.

**(74)** It is my opinion that symbol-service (*Pratik-seva*) becomes worship as symbol is different from Reality-form and service of Krishna-idol becomes devotion as Krishna is Reality-form and thus Brahma-homogeneous (*Brahmasajatiya*).

**(75)** It is my opinion that as extremely false object can't be imagined, if any worldly object is called by certain name and if meaning of that object doesn't exist in mind, then meaning of any imaginary object becomes as Lord Hari.

**(76)** It is my opinion that if an uttered word is bereft of aim of object-pleasure (*Vishaysukh*) and if it is clearly revealing the inner feelings, it shouldn't be construed that it is not beneficial and there is no danger in believing that word.

**(77)** It is my opinion that our work is accomplished because of faith on Blessed Guru and his utterance, as they appear only on our existence i.e. work-accomplishment happens as per faith.

**(78)** It is my opinion that tri-vows namely those falling on eleventh day of lunar fortnight, Monday and Shiva-night should never be missed unknowingly by lure.

**(79)** I love the six sacred places of Aalandi, Himalaya (*Kedarnath* etc), Kashi, Prayag, Vrindavan and Pandhari among all sacred palces.

**(80)** It is my opinion that whether soul-knowledge happens or not, wise person shouldn't have desire of pampering the senses.

**(81)** It is my opinion that it is better that woman should behave with self restraint instead of remarrying according to Lord Krishna's utterance in 'Bvaishypuran.' Remarriage is worst than prostitute's religion. (Prostitute's religion is prescribed for a woman born to a prostitute but woman, who remarries, discards her self-duty on her own. So she is worst than prostitute as she belongs to no religion)

**(82)** It is my opinion that face should be covered by a cloth while preparing food or defecating and if impure imaginations erupt during meditation, they should be ignored as being false.

**(83)** It is my opinion that unanimity of 'Shruti' and 'Puran' should be achieved by soul-experience, and unanimity of non-Vedic opinions should be achieved by deceit.

**(84)** It is my opinion that Guru-mantra should be remembered by heart and name of Shiva and Vishnu by tongue or Guru-mantra should be thought of everywhere.

**(85)** It is my opinion that Vishnu should be meditated at left side and Shiva at right of heart, and Blessed Guru at skull-top-lotus (*Sahasrdal*).

**(86)** It is my opinion that mind should be led into meditation with the help of Inner breath-stoppage (*Ant:kumbhaka*) and death should be conquered with the help of outer breath-stoppage (*Bahi:kumbhaka*).

**(87)** It is my opinion that God had protected Pralhad born into demonic clan (*Daitykul*), Shabari born into wretched clan (*Chandalkula*), Gopee born into trader clan and Mirabai born into warrior clan. So God doesn't incarnate for sake of particular caste but God incarnates for sake of devotees.

**(88)** It is my opinion that God by incarnating, chiefly protects and augments love, and secondarily serves and rears religion.

**(89)** It is my opinion that the fruit of pure and desire-less devotion isn't sighting of Blessed Hari but making heart full of Hari.

**(90)** It is my opinion that wise persons should perform constant worship feet-idol of Gopee, Krishna, Uma, Shiva and World-Guru Dnyaneshwar Maharaj.

**(91)** It is my opinion that 'Bhagavata' and specifically 'Dnyaneshwari' should be constantly recited.

**(92)** It is my opinion that constantly ethics should be included into religion and 'Vedanta' should be resorted to by including religion into ethics during calamity period.

**(93)** It is my opinion that direct 'That entity' (*Tatpadartha*) should be perceived by prowess-attitude (*Shaktivrutti*) and Brahma by Indication-attitude (*Lakshanavrutti*).

**(94)** It is my opinion that Guru and disciple should have mutual consultation like friends in practical matters, but disciple should be completely dependent on Blessed Guru in supreme-knowledge field.

**(95)** It is my opinion that either Blessed Guru's or Shiva's or Krishna's mantra should be advised as per public tradition.

**(96)** It is my opinion that only those persons, who have received Romantic consecration (*Madhrydiksha*), should perform Katyayani Vow-festival and others should perform Mother's Vow as her representative.

**(97)** It is my opinion that everybody should observe Krishna-birth anniversary, Shiva-night, Gopee-worship and Guru-worship.

**(98)** It is my opinion that only first eleventh day of lunar fortnight should be observed and not that of second fortnight. Shiva-night should be observed at midnight (*Nishithvyapini*).

**(99)** It is my opinion that whenever eleventh day of lunar fortnight consists of two days, fast should be observed for two days.

**(100)** It is my opinion that no devotion or experience is strong or weak but our pride makes devotion and experience weak.

**(101)** It is my opinion that no standard other than 'Shruti', Logic and Experience is stronger in argument.

**(102)** It is my opinion that whatever devotion remains in liberation during life-time assumes bliss-form in liberation after death. Experience of devotion in liberation after death is beyond expression.

**(103)** It is my opinion that if a woman has affection-devotion (*Vatsalybhakti*) towards Lord Krishna or Blessed Guru, she should have Shiva-feeling towards husband or husband-feeling towards Shiva if there is no husband.

**(104)** It is my opinion that as Disc-hood (*Bimbtva*) is accused of in relation with Reflection-hood, Brahma is Supreme God in relation with living being in Reflection-form (*Pratibimbrupa*).

**(105)** It is my opinion that as Disc-formed (*Bimbbhut*) Supreme God's body is Un-deluded quality-full manifestation; it doesn't perish with Reality-knowledge. That idol is forth in relation with Brahma, Vishnu and Maheshawra responsible for creation, sustenance and destruction of universe respectively. And the same idol appears as Brahma, Shiva and Vishnu during universe-manifestation period (*Srushtikali*) with the support of passionate, dark and pious qualities respectively.

**(106)** It is my opinion that; as the bodies of Shiva and Krishna are complete Reality-form because of un-deluded quality-full manifestation, they should be worshiped with singular devotion.

**(107)** It is my opinion that as Blessed Guru tells as to how universe is created with delusion; he has form of Brahmadeva. As he removes obstacles, makes soul-gain (*Aatmaprapti*) possible and protects disciple from birth-death cycle, he has of Krishna-form. Additionally as he bestows Reality-knowledge and destroys worldly existence in form of death, he has Shiva-form.

**(108)** It is my opinion that Supreme God is Original Guru of all. Worldly existence is experienced with that Guru's utterance. The same Original Guru manifests as Blessed Guru for sake of seekers and destroys entire worldly existence with his soul-knowledge utterance. So, Blessed Guru assumes forms of Brahma-Vishnu-Shiva before Reality-knowledge gain.

**(109)** It is my opinion that Blessed Guru is un-deluded quality-full manifestation as he isn't destroyed after soul-knowledge by that soul-knowledge, as worldly existence is destroyed in extreme non-existence-form (*Atyantabhavrupa*).

**(110)** It is my opinion that we should never touch any of the lower organs below waist without reason. And we should wash hands with soil and water if they are touched.

**(111)** It is my opinion that penis, anus and nose should always be cleansed with water.

**(112)** It is my opinion that festivals of birth anniversaries of Ram, Nrusinh and Dattatreya should be observed.



# CHAPTER 10 - GEM CASKET

(*Mani Manjusha*)

## Thought-Gems of Saint Gulabrao Maharaj

### Gems

**(1)** If fuel is not added to fire at all, it is extinguished and if fuel is added in little quantities, it flares up. Similarly if passion is restrained, it calms down and if its fruits (*Bhog*) are enjoyed, it increases more.

**(2)** Though water and Ghee are liquid, water extinguishes fire and Ghee flares it up. Similarly though both object-pleasure (*Vishayanand*) and Brahma-bliss (*Brahmanand*) contain Reality-bliss, object-enjoyment (*Vishaysevan*) increases passion and Brahma-knowledge calms it down.

**(3)** Tiger eats humans and cat is afraid of humans, but if a cat is agitated, it kills humans. Similarly a person of pious quality acquires Brahma-bliss, but if a person of dark quality abandons worldly life (*Samsara*) due to some reason, he doesn't return back to worldly life.

**(4)** As a patient has impatience about curing his ailment, he has no impatience about following the dietary regimen. Similarly people are impatient about acquiring Brahma-pleasure (*Brahmasukha*), but they aren't impatient about discarding objects.

**(5)** As a doctor doesn't give medicine to a patient not following dietary regimen, no knowledge should be imparted to a person who isn't ready to relinquish objects.

**(6)** Both beetle and frog stay with support of lotus, but beetle enjoys fragrance and frog wallows in mire. Similarly both authorised and unauthorised disciples stay with a knowledgeable person, but authorised experiences Reality-pleasure and unauthorised increases object-passion (*Vishayvasana*).



One example is that of Indr and Virochan. Another example is – Two disciples acquired excellence in ‘Vedanta’ by staying with Guru, but one of them being object-addicted (*Vishayasakta*) dared reaching up to enjoying mother by saying everything is Reality (*Brahma*) while other got liberated (*Mukt*).

**(7)** Saint Eknath says with wisdom of wise man others improve and cross over, but if wise man doesn’t behave wisely, he himself can’t cross over.

**(8)** As we like to be told as per our intellect; when we start liking to be told as per other’s intellect, it should be assumed that our equanimity (*Sambuddhi*) has started functioning.

**(9)** As a person used to eat food with six tastes (*Shadrasann*) feels sometimes to eat a Jwar bread, a person in pious association (*Satsamagam*) feels sometimes to indulge in object-pleasure. But as the rich-food-eater’s wish vanishes on restraint if Jwar bread isn’t available, the pious-associate’s wish automatically vanishes if objects aren’t available and he doesn’t crave for object-enjoyment again.

**(10)** As man has certainty about his identity, he doesn’t have same about other’s identity. So O Man, if you treat God as separate from you, you won’t have certainty about God as you have about you.

**(11)** An old man is weaker than a young man but has more experience. Similarly experience of a pious person, though poor, is thousand times more than that of kings and rich persons.

**(12)** As a person having liking for spicy food eats spicy food alone even if there are sweetmeats before him, a person of passionate quality talks about passions alone even if he sits among pious people.

**(13)** Passionate people’s passion is ever on rise. If pious person offers them objects, their passion increases and if not offered, their intellect develops disrespect. So you should be indifferent towards passionate people and tell supreme knowledge only to the ascetic persons.

**(14)** People at times tolerate others abusing their mother and sister but they simply don’t tolerate others abusing their wife. Similarly people don’t mind if

they don't have Brahma-bliss for unlimited births but they don't remain without object-pleasure even for an hour.

**(15)** As non-devotional (*Abhavika*) people busy with devotional singing are immersed only in material tunes and tones than in love, ignorant people in spite of God's worldwide fame are more attached to outer material body and world by forgetting spirituality (*Chaitanya*) occupying their heart-space.

**(16)** As disease not getting cured by medicines needs be treated surgically, a person not caring for advice on supreme knowledge should to be fined or should be completely eliminated.

**(17)** The aquatic animals and essences are created from water but water isn't created by combining aquatic animals and essences. Similarly all matter in universe is created from Brahma but Brahma isn't created by combining all matter in universe.

**(18)** The water torrent completely breaks the brick or iron walls. Similarly attitude when it assumes Reality-form (*Brahmakar*) breaks wall in form of illusory-energy (*Mayarupi*).

**(19)** Someone standing on house-threshold sees both inside and outside of the house. Similarly someone knowing Brahma-border (*Brahmaresha*) sees both Brahma and material world, so only he is a Guru.

**(20)** Darkness vanishes when sun rises but till then it is necessary to light up a lamp inside the house. Similarly worldly life is renounced when soul-rise (*Aatmodaya*) happens but till then pious-lamp should be kept burning in order not to get caught in passionate and dark qualities. Shohirobanath says

‘अंतरीचा ज्ञान दिवा मालवूं नकोरे’

‘Don't extinguish knowledge-lamp from heart.’

**(21)** Whole world knows that pot is of clay and ornament is of gold but everybody can't make pot or ornaments. Similarly though liberated persons perceive that universe is Brahma, universe-creator is only supreme God.

**(22)** Sun-heat doesn't make matter burn, but little heat of Sun-stone (*Surykanta*) makes many matters burn. Similarly common spirituality doesn't

become capable of consecrating (*Anugrahsamartha*) but quality-full idol of greyish complexion immersed in pure pious attitude does consecrate.

**(23)** When someone hires a vehicle, the vehicle drops him at his destination and returns. Similarly someone depending on others (Sages or *Saints*) doesn't have self-control. But someone owning a vehicle has choice of going and returning. Similarly for someone practicing Yoga and devotion, coming to worldly life and going into Brahma-devotion (*Brahmabhakti*) becomes very easy.

**(24)** The swimmer easily crosses over water but is unable cross over the speed of water torrent. Similarly a seeker easily crosses over illusory energy (*Maya*) but is unable to cross over the torrents of lust and anger (*Kamkrodha*) in illusory energy.

**(25)** O Man, don't become like grass which dries during summer and revives during rainy season. Similarly all matter merges into un-manifest (*Avyakta*) on dissolution (*Pralay*) of universe and manifests from un-manifest during creation.

**(26)** As running water can be crossed over easily during summer, those not becoming dejected by sorrow can easily cross over Illusory-energy River (*Mayanadi*).

**(27)** As an enjoying person (*Bhogi*) becomes diseased, a relinquishing person (*Tyagi*) becomes Yogi.

**(28)** Cough, bile and gasses are three body-faults (*Vikara*) and hot, acidic, sweet, salty, pungent and bitter etc are medicines of six tastes (*Shadrasa*). So God has generously created double the quantity of medicines than body-faults.

**(29)** As we are witness for merit and sin, there's none else like that. Saint Tukaram says

‘मन जाणे पापा, तुका म्हणे मायबापा’

‘Mind knows sins, Tuka says O Parents!’

**(30)** Tiger kills all and all kill tiger. Similarly for someone, who is foe of all, all are his foes.

**(31)** Words are heard by ears but meaning is known by mind; so senses are one dimensional (*Ekdeshi*) and mind is comprehensive.

**(32)** Sun is heat-mine and eyes too contain little heat like a glow-fly. Similarly intense mind-intensity (*Tivrsamvega*) and weak mind-intensity (*Mrudusamvega*) are like sun and eye respectively. Living being is instantly liberated on having soul-knowledge by intense mind-intensity but person with weak mind-intensity isn't liberated unless his weak mind-intensity is converted into intense mind-intensity. As if eye transforms into heat-mine, it will become sun; so if weak mind-intensity transforms into knowledge, liberation will be gained.

**(33)** Even if a seeker with firm asceticism commits more of sin and less of merit, there is possibility of his being liberated; but even if a desire-bound person commits more of merit and less of sin, there is no possibility of his being liberated. Saint Tukaram says

‘देव अंतरे ते पाप, खोटे उगवा संकल्प’

‘Sin distances God, falsification sprouts planning.’

**(34)** If ample fire is provided to a wise man, that helps cooking of food; but if little fire is given to a monkey, whole forest is burned. Similarly if an industrious man diverts his courage towards bad deeds like monkey, that causes great damage; but if mind is diverted towards God despite of not possessing courage, that man gains courage by industry.

**(35)** Human children have to depend on their mother for survival. A cat protects her kittens by carrying them in her mouth from one place to another. And little one of monkey sticks to its mother's body forcibly. Similarly we should either catch hold our attitude by following the monkey-rule (*Markatnyaya*) or hand over the same to quality-full God by following the cat-rule (*Marjarnyaya*).

**(36)** The Babhul tree acquires sandal-likeness (*Chandantva*) not account of rubbing with Sandal tree but by its close association with it. Similarly it's not necessary to rub your head at the feet of saints but it is necessary behave after hearing their natural words and watching their behaviour. It is said in 'Bhagavata' that

‘या ही स्वैरकथारतेषां उपदेशा भवन्ति ताः’

‘Their random stories become advice.’

**(37)** Rama used to punish people by his bow but Krishna never used bow and arrow for punishing but used sweet tunes of flute to punish through conciliation. So Murlidhar is the only one among incarnations who never had any foes.

**(38)** Mind is free with mother during childhood. Mind is free with wife during adulthood and mind is free with son during old age. Similarly God should be approached with free mind during seeker-ship (*Sadhakdasha*) and quality-full supreme bliss should be enjoyed with free mind during post-knowledge stage (*Dnyanpraptadasha*).

**(39)** Once it is understood that the ripple rising over water is water itself, we say that everything is water whether there is ripple or no ripple. Similarly a savant (*Dnyani*) whether he is liberated during life or after death doesn't perceive anything other than Brahma.

**(40)** If you want to follow husband-wife devotion, treat Krishna as husband and Shiva as father or treat Siva as husband and Vishnu as father. And if you want to follow father devotion, treat Vishnu as father and Shiva as mother or treat Shiva as father and Vishnu as mother. However don't treat one God as father and other as uncle as both are same.

There is a story in 'Purana' that Vishnu had become wife of Shiva by assuming Mohini-form and also a story in which Shiva while showing Ras to Narasi Mehta had assumed form of Gopi and performed Mrudunga-beating. So, both of them are mutual husband and wife. If you want to follow Vishnu-devotion, treat one as father and other as wife but don't assume any difference between them.

**(41)** There's no objection having any connection with mother during childhood, but it's undesirable to have such connection during adulthood as there's Vyasa's saying

‘मात्रा स्वरत्रा दुहित्रा न विविक्तासनो भवेत्, बलवान् इंद्रियग्रामो विद्वांसपि कर्षति.’

‘Except during milking, no contact with mother, In strong sense-village even savants get attracted.’

During adulthood, contact with mother should be restricted only to have meals. Similarly the stay at sacred places too should be restricted to only three nights and pious behaviour should be maintained, so that sin-eradication happens. Otherwise there's possibility of damage as even if man remains pure as there are chances of him committing sins.

‘मात्रा स्वस्त्रा दुहित्रा न विविक्तासनो भवेत्, बलवान् इंद्रियग्रामो विद्वांसपि कर्षति.’

‘Sins committed at sacred places become as strong as steel-coating.’

(42) Anything stands well on support of three legs and collapses on support of two legs. Similarly if man has support of knowledge, object-relinquishment (*Vishaytyaga*) and enjoyment-aversion (*Virkti*), he gains complete bliss of liberation while living. But if any one of these means is lacking, he won't gain that bliss.

(43) Someone liking ornaments treats gold as ornament while moneylender treats ornaments as gold as he has his sights fixed on its cost. Similarly ignorant man feels that his devotion is greatest but saints treat everything as Brahma-form.

(44) Adulterous woman always seeks company of other man and never bothers about the wealth or favour bestowed by husband. Similarly a worshiper always looks at God and never bothers about favours bestowed by parents and others.

(45) The king pays to his servants but rewarding non-servant whenever pleased is his prerogative. Similarly it's a rule that God favours someone who is pious devotee but favouring non-pious or non-devotee is his prerogative. But looking at this example none should remain idle by presuming that God would favour him too accordingly.

(46) To remain idle by presuming that as someone has found out a treasure trove, he too would find one by giving up industry, amounts to dying by starvation. Similarly, doing nothing with the hope that Guru will grace immediately, amounts to being caught by time.

(47) It never happens that someone is liberated just by sense-control (*Indriynirodh*) and not accomplishing mind-destruction as it is an experience that

even a blind and deaf person too enjoys, sees and listens to in dream by creating senses by mind. So, only mind-destruction should be accomplished.

It is said in Gita (III/6) that

‘कर्मद्रियाणी संयम्य य आस्ते मानसं स्मरन्,  
इंद्रियार्थान्चिमूढात्मा मिथ्याचारः स उच्यते’

‘While controlling karma-organs, he thinking of objects is deluded and hypocrite too.’

**(48)** Some people ask me how to gain soul-knowledge through deep slumber (*Sushupti*), death or dissolution. But if we try to light up a lamp at a dark place, we don't get light. So we have to first go to a lighted place, light up a lamp and then bring it to a dark place, so that the darkness automatically diminishes and we get full brightness. Similarly when we gain human birth during universal period (*Srushtikali*), we have obtain knowledge during wakefulness from Guru and scripture, so that the ignorance in the form of deep sleep, death and dissolution diminishes during non-existence period (*Vyatirekkali*) and only Brahma-light remains.

**(49)** Women apply vermilion mark on forehead when their husband has gone abroad but they don't apply it at all when he is dead. Similarly a desire-full man hopes for a sage for fulfilling desire but ignores him totally if there's no possibility of fulfilling desire by hearing to sage's Brahma-wisdom (*Brahmabodha*). Or till duality is constant, humility towards God becomes essential, but once Reality-knowledge is gained and duality in form of this worldly existence is destroyed, the concept of I am small and God is great has no relevance.

**(50)** Even if metal is turned into ashes, its healing-power remains intact. Similarly till fate (*Prarabdha*) of a Brahma-knower isn't diminished, he continues his work of world-elevation.

**(51)** Only someone having rope and pot can draw water from well but everyone can have River-water. But there is need of having thirst. Similarly only intellectuals like Brahmadeva can cull pure principle from scriptures like Vedas

but everyone can have Reality-wisdom from saint's advice. But there is need of having seeking (*Mumuksha*).

**(52)** There is need to have wealth, so that moneylender keeps more watchmen during night than during day. Similarly there is need to have devotion in heart-space, then God provides more pious association during Kali-age than during Krita-age or during oppressive state like condition. It is said in 'Bhagavata' that

'कृतादिषु प्रजा राजन कालाविच्छन्ति संभवं, कलौ खलु भविष्यन्ति नारायणपरायणाः'

**'In Krut-age people's art-rendition is possible, In Kali-age people's Narayan-devotion is possible'**

**(53)** As those with weak intellect can grasp metaphors (*Drushtanta*) from scripture, they can't grasp doctrines from them. Similarly desire-full men due to their intellect being lured by miracles don't accept true knowledge of pious person but they pay attention to their practical behaviour only.

**(54)** Buffalo has more milk but she can't feed her young one and it needs to be fed by someone else. Whereas cow has less milk but she can feed her calf and satiate it. Similarly scripture and inexperienced wise man may have lot of principle-essence (*Tatvartha*) but they can't make others use it. However real experienced person though lacking in word eloquence but knowing well which logical milk will be useful for seeker can quench his reality-knowledge thirst.

**(55)** Acquiring Brahma-wisdom from pious person bereft of body-awareness is like getting milk from deer, but acquiring it from pious person aware of body is like getting milk from cow.

## Story

**(56)** Once, a field of man was deceitfully taken over by his foe. There was a ghost staying in that field. The foe had subjugated that ghost by feeding him daily at 10 AM. So, none dared to steal anything from that field. One day the original owner on knowing this development came to his field and slept there by night. Then, he fed that ghost at 7 AM. The ghost on eating that food didn't accept any food from his foe. As this practice continued for few days the ghost was subjugated by the original owner and he took back his field from foe with the help of ghost.



Similarly our Brahma-bliss had been taken over by foes of lust and anger by offering useless karma-fruits and subjugated the mind-ghost. So, if we before obtaining these karma-fruits, subjugate mind-ghost by feeding it with soul-experience (*Svanubhav*) on being woken up by 'Shruti' and Sage-words, win over foes of lust and anger and regain our Brahma-bliss; we stand already liberated. There are supporting words of Dnyaneshwara and Gita as under.

का जे मनाचे एक निकें, जे देखिले गोडीचीया ठाया सोके  
म्हणोनी अनुभवसुखचि कवतिके, दावित जाइजे

**'Good thing about mind is it craves for thing it likes; so, it should be shown experience-bliss.'**

शनैः शनैरूपमेतबुद्ध्या धृतिगृहीतया, आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिंतयेत्

**'Gradually controlling that resolute intellect, fixing mind on soul and thinking of nothing.'**

**(57)** As king's police take away everything from a thief and punish him, death God's emissaries take away from living beings and throw them into hell.

**(58)** Humans protect themselves from cold with quilt prepared from hairs of other animals but other animals protect themselves from cold with their own hairs. Similarly ordinary man protects himself from pains by acquiring large family and taking their help. But a sage having imbibed equanimity by supreme God's remembrance faces pains and pleasures of worldly life on his own strength without necessity of depending on others. Saint Dnyaneshwara has said

'आत्मलाभा सारिखे गोमटे काही न देखे, म्हणोनी भोगे विशेखें हरिखेना जो'

**'Haven't seen anything beautiful like soul-gain, So someone he isn't lured by special enjoyment'**

**(59)** In a dirty place, mosquitoes bite during night and flies trouble during day-time. Similarly to those persons, whose mind hasn't been purified, the foes like lust and anger trouble them and if they gain knowledge many types of doubt and confusion (*Vikshepa*) trouble them.

**(60)** The thirst of a man suffering from tri-body-faults (*Tridosha*) gets quenched temporarily but erupts again shortly in same measure. Similarly persons with quality-trinity immediately realise soul-wisdom when they are imparted soul-knowledge but after that when they get involved into worldly life, they are troubled by doubt and confusion.

**(61)** If dogs are pampered too much, they cling to our body and if they are beaten they leave the house and aren't useful for house-protection. Similarly if senses are pampered too much, they destroy us completely and if they are controlled extremely, they destroy body and it becomes difficult to serve Guru and scriptures which are knowledge-means (*Dnyansadhan*). Saint Dnyaneshwara says

‘म्हणोनी विषय सेवावा ऐसा बोधू नोहावा, कां सर्वथा निरोधावा तेही नको’

‘So senses to be enjoyed, that shouldn't be aim, Or totally controlled,  
that too should be avoided’

**(62)** Man creates foes by deceit and friends by faith during this life. If foes are wronged with, they too wrong with us and if friends are favoured they too favour us during this life. Similarly friendship or enmity can be created with deities by religious or irreligious means. The deities like Indra, Varuna, Yama etc bestow good fruits for religious means and bad fruits for irreligious means.

**(63)** Those men massaging wife's breasts don't gain anything other than breast-touch but child gains milk from mother's breasts. Similarly men looking at religion objectively, see only objects and if objects are discarded and pious Guru's feet are revered, then 'Shruti-mother' feeds them with her knowledge-nectar (*Dnyanamrita*).

**(64)** As mother wakes up her slept child by patting, 'Shruti-mother' wakes up someone slept in ignorance by patting. Maharishi Vyasa says 'जागर्ति चिरसुप्तानां श्रुतिरंबावत'

**(65)** The seed in fertile land under irrigation sprouts well but seed in both the fertile or arable land sprouts well by rain shower. Similarly with advice of an ordinary man, a religion-sprout appears in heart of a pious person but with advice of Godly person, religion-desire (*Dharmavasana*) appears on large scale in heart of both the pious and ordinary persons.

**(66)** An animal walking on earth can't fly in sky and celestial entities like sun and moon can't come down to earth. But birds like eagle on strength of their wings can fly in sky and come down to earth. Similarly extremely lowly animals can't reach God's abode (*Vaikunth*) but extremely elevated worshipers due to their destination (*Gati*) being beyond universe, can't enter within. However those possessing twin wings of knowledge and God's devotion due to love can meet God in Vaikuntha, but having equanimity everywhere due to knowledge they can come down to earth.

**(67)** A rough road is better during summer but once it receives rains, vehicles can't be plied over it. Similarly mind can be steadied till there's childhood and it isn't addicted to objects, but once childhood is over and mind becomes impure, soul can't visualise beyond body.

**(68)** Vehicles can ply freely on metalled road during summer and rains. Similarly someone, whose mind is purified, can become different from body irrespective of his being in worldly life or forests.

**(69)** Two complimentary entities can produce third entity but two uncomplimentary entities produce nothing. As male-female consummation can produce foetus but male-male consummation produces nothing. Similarly if knowledge and devotion or asceticism and devotion combine, asceticism or knowledge can be produced. But if only asceticism and knowledge combine, devotion or supreme bliss can't be gained.

**(70)** The fishes being in water all around them, never feel separation (*Viyoga*) of water but when thirsty, they drink water. Similarly a Reality-knowing devotee never feels separation of God being omnipresent (*Sarv-vyapak*) but in order to gain pleasure of love, they indulge in separation-caressing (*Viyogoplalaan*) while in unification (*Sanyoga*) itself as said by Seer Shandily 'मत्संयोगेपि वियोगोपलालनं प्रेम.' There are popular verses

प्रीयोत्कंठता स्त्रीस जैशी वियोगी,  
मला प्रीति दे ती हरी नित्य योगी

जशी भेटि अत्यंत काळी पतीची  
सदा भक्ती ऐशी असो श्रीपतीची

**As wife has longing for beloved during separation**

**Give me that love Hari, the constant Yogi**

**As she meets husband in the end**

**Let there be devotion ever of Shripati**

**(71)** As ant's life depends entirely on sugar, she gets sugar and her tiny size poses no hurdle. Similarly someone, who really desires to gain God and can't remain without God, gains him and his bodily weakness poses no hurdle.

**(72)** Man is in control of keeping his mouth open or shut during wakefulness but he isn't in control of grinding his teeth during sleep. Similarly we are in control of conquering senses or setting them free. But once we go under control of senses and become dependent, then it becomes impossible to control the mind.

**(73)** Someone, who has feeling that he is constantly suffering from disease, should always have a doctor with him as there is no rule about what will happen when. Similarly those, who feel that worldly existence is true, should always remain in association with a pious Guru as there is no rule about which fault will catch them any time.

**(74)** It can be said that vertigo and illusory energy are same. As the feeling of fainting, which someone has while looking down from a tall tower that he will fall down, is called as vertigo. And the oblivion, consisting of a feeling that I will be sorrowful now because of treating the world as true despite of not having fallen apart from Reality, is the illusory energy.

**(75)** If we keep water in a pot, it is retained and if we throw it on ground, it is evaporated. But rain water starts flowing in any direction and lakes and rivers are formed. Similarly a Reality-loyalist, who has become perfected by practicing means, can store knowledge into heart of a Yogi disciple concentrating his mind and the ordinary people aren't benefitted from that. But if a religion founding preacher or a Godly manifestation appears, then his teachings impact all types of people and hundreds of seekers are liberated. Saint Dnyaneshwara says

‘परी तयांपासी पांडवा मी हारपला गिंवसावा, जेथे नामघोष बरवा करिती माझा.’

**‘But I am lost and found Pandava, with them where my name chanting is going on well.’**

**(76)** Mirror reflects the image of a face as it is twisted in front of it. Similarly supreme God blesses as per the wish expressed.

**(77)** As a legitimate child gets mother’s milk as well as whole worth of house, someone surrendering to supreme God with real heart receives God’s blessing, love and liberation as well as a stay at Vaikuntha.

**(78)** A person who has got himself adopted for sake of money has to get rid of his clan and he obtains wealth after efforts. Similarly a desire-full devotee neither retrieves his original Brahma-quality nor gets God’s blessing, love or liberation. But he can enjoy haven’s pleasures that lead to downfall in future.

**(79)** If drain water is stored, it inhabits germs but if Ganges water is stored, it remains pure. Similarly if a person tries to concentrate impure mind, his faults and pains are aggravated but they don’t even touch a person who concentrates pure mind.

**(80)** While sleeping we make use of pillow for keeping head at higher position. Similarly mind however it might have been immersed in dark quality, its pleasure-seeking part always runs towards pious quality.

**(81)** Though shapes of houses vary, the space within them is same. The story of body and soul of people is just the same.

**(82)** When a child is told that he would be married once he grows old, he believes the same. Similarly we should have unwavering faith in sage’s saying that we will gain pleasure at world beyond if we resort to religious practices though we may not have experienced that world.

**(83)** As the mire created due to little water can be washed away with more water, the weakness obtained due to little concentration can be got ridden of with more study.

**(84)** Whatever water poured over mud plastered floor creates only few holes. Similarly impure mind, however concentrated it might be, doesn't deliver pleasure but gains terrible strength of causing pains to others.

**(85)** If it rains continuously, seed can't be sown as there needs to be some gap in between. Similarly if a seeker practices means-study continuously, he won't gain knowledge as some time in between needs to be given to a pious Guru to preach.

**(86)** If there is rain at proper time after seed sowing, the crop comes up well. Similarly if means told by pious Guru are practiced at proper time after he has told Veda-pronounced great sentence (*Mahawakya*), Brahm-realisation (*Brahmasakshatkara*) happens.

**(87)** When heated milk receives breeze, cream separates and comes up. Similarly when a person heated by asceticism receives breeze in form of containment, his body and soul separate and soul leaves heart cavity.

**(88)** Dry clod can't be given any shape but if it is softened by water, it can be given any shape. Similarly so long as we have truth-concept for universe, we don't gain power of universe-creation but once we conceive that the same universe is imaginary, we can create any universe by imagination.

**(89)** If we try to take out a stone from a unripe mango, it doesn't come out easily but a portion of raw pulp too comes out attached to it. Similarly someone, who discerns with pure mind that "I am not body", along with that discernment (*Vivek*) while second body is taking shape due to impressions (*Samskara*), there clearly appear body and soul separately.

**(90)** As good man should stop the outside quarrel first, a wise man before improving world should stop completion between his senses.

**(91)** If a raw mango doesn't ripe naturally, there is hope of its ripening after keeping it under incubation. But if a stained mango is incubated, there's no hope of its lasting long. Similarly even if a man with weak intellect and asceticism doesn't gain knowledge, there's hope of his acquiring knowledge through hearing,

thinking, self-study and pious association; but on gaining knowledge if he starts object-enjoyment with knowledge-pride, then there's no hope of his liberation.

**(92)** If a Banyan plant's bole is skinned before fruiting, no fruit is found within and efforts are wasted but if banana is skinned, a sweet fruit is available for eating. Similarly while worshiping God if the faith is skinned till God isn't sighted or love for him hasn't emerged due to doubting as to how he would be or whether he will meet or not, the efforts are wasted. However, if the skin of our body-awareness (*Dehbuddhi*) is removed once God is sighted or complete love for him has emerged, supreme love-bliss could be enjoyed.

**(93)** As a cow's calf isn't separated from her, it can get her milk as and when desired but as buffalo's young one is separated from her, it gets buttermilk to drink and has to be contented with that. Similarly someone, who is never separated from supreme God, enjoys Reality-bliss but those, who are separated from God by subjugating to wife and children, get only buttermilk in form of object-pleasure from wife and children.

**(94)** As mountain is big and hard, it can't be accommodated into a pot, but space being big and without hardness can be accommodated within all big and small matter. Similarly though a karma-doer (*Karmi*) or worshiper can become greater than all living beings by reaching up to Brahmadeva (*Hiranygarbha*), they can't conceive the hearts of all without performing karma as they retain their karma-pride, but God's story isn't like that. As he doesn't have pride for any work done by him, he can reside into heart-space of all in spite of being omnipotent.

**(95)** Though earth contains five qualities of word, touch, form, taste and smell; the pleasure gained from its smell-quality isn't gained by its other four qualities. The pleasure gained from taste-quality of water can't be gained from its other three qualities. The pleasure gained from form-quality of fire can't be gained from its touch-quality. The pleasure gained from touch-quality of air can't be gained from its word-quality. The pleasure gained from word-quality of space can't be gained from its space-quality and the pleasure gained from inspiration-quality of mind can't be gained from its fickleness. Similarly the pleasure gained from inner knowledge (*Antardnyan*) of intellect can't be gained by just repeating

the words. However only by knowing soul, the bliss manifests. The moral is though every matter contains desirable and undesirable parts, soul has no such parts. As desirable part of every matter is supreme God's manifestation and undesirable part is illusory energy, we should always have soul-form (*Aatmakara*) attitude by exercising desirable/undesirable discernment (*Priyaapriyviveka*).

**(96)** If oil is added to water, the things inside water are seen. Similarly pious persons can find out soul during ignorance by truth-based intellect (*Satyatmaka buddhi*).

**(97)** The life of vegetation growing during rainy season and wilting during summer depends on rains and cold, but trees despite of heat during spring are loaded with fruits and flowers. Similarly the peace of living beings caught into birth-death cycle depends on object-pleasure. However though the object-pleasure of those attaining elite-hood (*Shishta padvi*) by escaping birth-death trap has been burned by asceticism-heat, they are immersed into Reality-bliss.

**(98)** The recent heat of autumn after rainy season sucks up tree-sap but spring's heat makes them joyful. Similarly the recently acquired asceticism about worldly life appears painful as it sucks up the senses and mind, but the asceticism acquired during knowledge-period helps gaining Reality-bliss through world-false-form-attitude (*Jagat mithyatvakarvrutti*).

**(99)** The women resorting to abortion due fear of pregnancy-labour don't enjoy progeny-pleasure. Similarly those, who obstruct the rise of discernment due to fear of slander by world and cling on to worldly life, don't enjoy the Reality-bliss.

**(100)** A child during childhood approaches mother without any doubt but during adulthood, minds of mother and son remain little prejudiced due to fault-possibility (*Vikarsambhava*). Similarly supreme God can be approached fearlessly when real humility dwells into heart but when there is little pride of severity (*Tap*) and knowledge in spite of having devotion, there happens to be a passable relationship between God and himself due to fear of downfall.

**(101)** Someone, who burns down his existing house for lack of good facilities, faces more trouble from heat and wind. Similarly those, who commit suicide as



they aren't following means of gaining access to other world, face more problems in other world because of not following means while in present body.

**(102)** Someone, who till his new house is built with all facilities remains in his existing house, prepares the new house and then abandons existing house when new house is ready; he faces no problems. Similarly he, who prepares for other world by his pious karmas while in present body and abandons that material body, faces no chance of getting bound.

**(103)** Though sun's brilliance is great, it is useful for guiding the people on right path; But it is of no use for sun. Similarly a Brahma-loyalist's excellence (*Vyutpatti*) in scripture helps seeker, but it is of no use to him.

**(104)** As all matters get illuminated with sunlight, it can't be said that sun is good or bad as he illumines both types of matter. Similarly as universe with quality-trinity has become knowledge-full only on account of soul-knowledge, it can't be said that soul is in God-form having only pious quality or in demon-form having passionate and dark qualities, as it is witness to quality-trinity.

**(105)** The sunrays caught into glass possess more burning power, but as they don't possess light-power, the darkness isn't eliminated by them. So, only extensive sunlight is to be made use of for lighting purpose. Similarly though by sighting supreme God, who has become quality-full by pious quality, all karmas are burned; only by seeing quality-full idol by eyes, non-knowledge-elimination (*Avidyanivrutti*) doesn't happen. So, courageous persons eliminate non-knowledge by knowledge of quality-less Brahma and eliminate planning and doubts (*Vikalpa*) of mind and other bodily and wordy karmas by meditation of quality-full supreme God.

**(106)** Disciple: Sir, it is told in 'Garudpuran' that living being first casts off this body and then enters into another birth. And it is told in 'Bhagavata' that it first acquires new body and then casts off the previous body. Then how to understand the non-contradiction between them?

Guru: Someone, who stays in rented house without building his own house, has to search for another house if he is driven out of rented house by the owner. Similarly those, who dwelling in a body of five physical elements (*Panchbhautik*)

dependent on time, don't prepare other world by self pious karmas; they have to adopt another body when driven out of this body by the Death God. But those, who prepare their own house while staying in rented house, first occupy the new house and then give up possession of old house. Similarly the pious karma-doers, who have made their other worldly body (*Parlaukik Sharir*) prosperous, first go there willingly and then give up possession of dilapidated old body. This is the non-contradiction between these two opinions.

**(107)** Those residing in rented house and increasing their family don't have spare money to prepare own house and have to bear the rent payable to owner. In addition they are compelled to vacate that house whenever asked by the owner. Similarly those acquiring human body and increasing their passions many times exhaust all their pious karmas for sake of those passions and they don't have spare means for sake other world. So, their entire life is expended in paying the rent to house owner in form of time and in the end they are compelled to vacate that house along with wretched karmas whenever ordered by the Death God.

**(108)** The rented house however comfortable it might be has to be vacated whenever wished by the owner. Similarly the body, consisting of five physical elements dependent on time however healthy it might be, has to be vacated whenever ordered by the Death God.

**(109)** If we maintain the rented house in proper condition, the house owner won't ask us to vacate the house; but if don't arrange for our own house, his control over us continues. Similarly if 'Kalvanchana' mantra from Yoga is recited or concoctions like Som are drunk, we can increase our healthy life-span but unless we gain merit-abode (*Punylok*) through pious karmas, the Death God's control over us continues.

**(110)** If we keep the house owner happy by paying good rent, even rented house can be brought under control. Similarly if we keep the deities contented with pious karmas, this human body too can be brought under control.

**(111)** The management of a purchased house remains with the purchaser. Similarly immortal human body purchased from deities with pious karmas has to

be protected through Era's dissolution (*Kalpant*) with Yoga-strength, The example of this is Kak Bhushundi's story from 'Yogavasishta.'

**(112)** Drumstick is sweetish in taste and doesn't give up that taste even after cooking along with spices. Similarly a man only on account of piety doesn't attain to liberation from worldly existence without scripture's help.

**(113)** As water is extremely fluid, it can't be given any shape or a thick clod too can't be given any shape, but soil softened water can be given any desired shape. Similarly extremely subtle soul can't be presumed to be having any shape or extremely materialistic body can't be given any shape. But only mind by acquiring solidness can assume any shape.

**(114)** The loving relationship between Guru and disciple is like that of heart and body. Heart receives impure blood from body, purifies and again sends it back to body. Similarly blessed Guru accepts impure thoughts of a disciple, purifies them and gives them back to the disciple.

**(115)** If someone while sleeping doesn't keep his head on pillow, the food consumed by him will start travelling upwards and indigestion will set in causing trouble for him. Similarly someone, who after gaining Reality-knowledge keeps his attitude object-expecting (*Vishayapeksha*) instead of turning it inwards, there will be turning away (*Vyutthan*) of that knowledge causing pain to him.

**(116)** There is a bird that makes sound as 'Khek, khek' during night. When during childhood I was residing with my maternal uncle at Loni, I on listening to that sound asked my grandmother "Bai, what is this?" She said "It's a bird." I again asked "What does it say?" She said "It says 'Khek, khek, khekdi, let me build a hut.' And when morning heat appears, it says 'Who would build a hut now?'"

This story inspired a big doctrine within me. That was like this. The state of those, who approach a pious person, is just like this story. That time they temporarily feel very sad about the fact that they haven't made any efforts so far and have wasted their life, so they start thinking about wriggling out of that situation. But as soon as they reach home, they start postponing that action and finally give up that thought too.

**(117)** The human body despite of being subjugated to time transgresses from childhood, youth to old age; but mind though not being subjugated to time, isn't it a wonder that man doesn't attempt to accomplish his progress?

**(118)** If a child is offered sweetmeat, he can't differentiate whether it consists of sugar or poison. Similarly an ignorant person can't differentiate between what is religion and what is irreligion.

**(119)** The dream doesn't happen only by sleep or only by our existence, but it happens when we and sleep come together. Similarly the universe isn't created only by Reality or only by non-knowledge, but it appears when Reality and non-knowledge come together.

**(120)** If sugarcane crop is irrigated, it creates sweet juice but if Neem tree is watered, it creates bitter juice. But by itself water isn't sweet or bitter. Similarly when it appears that supreme God protects pious persons and destroys wicked persons, it is the fruit of their pious or wicked attitudes. However supreme God doesn't attract the title of cruelty-dissimilarity-fault (*Naighruny-vaishmy-dosha*) because of that eventuality. As God is foundation of all qualities, everybody receives the fruit as per his or her emotions. Saint Dnyaneshwara says

‘तैसा समस्तां या भजनां मी साक्षीभूत पैं अर्जुना, येथ प्रतिफळे भावना आपुलाली’

‘So, for devotions of all I am witness Arjuna! Here their faith gains respective fruit’

**(121)** The doors of house are required to be kept closed for thieves and open for house owner. Similarly attitudes of heart-space should be restrained for thieves like lust and anger by following karma-rituals and always kept free for God-devotion.

**(122)** If a biting dog, though dear to his owner due to his loving owner, is worth abandoning by others. And they avoid him. Similarly the sin-doers, though dear to God sometime due to their reciting his name, should be avoided by other

## Verses

- (123) Storing of dirty water creates germs,  
Concentrating impure mind creates many faults.
- (124) Storing of pure water makes it potable,  
Concentrating pure mind objectless knows Reality.
- (125) Cow is ever ready to feed calf,  
Others feed buffalo-young.  
Listeners, servers become whole by pious association  
Bound needs to be taught these means constantly.
- (126) Even with constant unity, fish doesn't avert water;  
Remembering God, his attitude doesn't avert.  
Not averting despite of unity is natural love,  
Reality-bliss is ultimate bliss for God-devotees.
- (127) Seed creates tree, tree merges into seed.  
Un-manifest creates manifest,  
Manifest merges into un-manifest.  
Seed and tree both have no go than space,  
Manifest, un-manifest both have no go than Reality.
- (128) Beetles sit on many flowers, are contented with juice,  
Honeybees bring honey, but can't eat being worker.  
Discerning by hearing scriptures get soul-knowledge,  
Ignorant search scriptures and others are benefitted.  
But they are unable to be benefitted themselves.
- (129) Smoke is black, but know fire isn't like that,  
Fire is known by smoke, but it isn't like smoke.  
Whatever attitudes arise, they reveal mind,  
But attitudes aren't equal to mind.

- (130)** Ripples formed over water by wind are only water,  
Water appears if no ripples, but wind never appears.  
World appears, Reality-knowledge reveals Reality,  
But creator illusory energy never appears.
- (131)** Gold is truly valuable but not fit to kill enemy.  
Golden weapons aren't useful during war.  
Iron weapons to be used for foe-thrashing,  
Then gold to be used for self-enjoyment.  
To kill six foes, Reality-knowledge isn't useful,  
There discernment, asceticism are necessary means,  
If desire is eliminated by discernment, asceticism,  
Then Reality-knowledge is support for bliss-gain.

### Moral Quotes

**(132)** If a little spark falls on dry hay-stack, it spreads all over the stack but it has no such power over a wet hay-stack. Similarly living beings have originated from supreme God alone. When they dry the grass in form of worldly existence with asceticism and burn it with knowledge, only supreme God remains behind.

**(133)** The water showers from clouds and accumulates into lakes. Similarly various religions and scriptures originate from supreme God, but they accumulate into heart of pious persons which is deep like a lake and the secret of religion is found there.

**(134)** Honeybees collect essence from many flowers, convert it into honey, store it into honeycomb and guard that comb not allowing others to take it away. But cows feed their calves and give milk to others too. So, people burn honeybees and take away honey but maintain the cows. Similarly a rich person, who doesn't give anything to poor people, is robbed by people by raiding his property. But those, who enjoy their riches and help others, are helped by all.

**(135)** Humans learn many things, but one person can master only one thing. So, it is better if someone, who masters one work, is allowed to do only that work. Similarly there are many religions in world. So, it is better to follow that religion which makes our mind acquire good qualities after hearing the same from a pious person.

**(136)** It is true that when fire and water come together, fire gets extinguished but if a metal pot is kept inbetween them, water gets heated without fire getting extinguished. Similarly if worldly existence comes in contact with us, we visualise only worldly existence after soul getting covered by it and if a screen of asceticism is held in between them, only soul-bliss starts appearing into objects too.

**(137)** The reflection of sun appears into both water and mud bur it appears clearly in water and blurred in mud. Similarly soul is present into entire universe but due to presence of dark-quality intellect in species like trees etc, soul isn't experienced clearly. But due to presence of pious-quality intellect in humans, soul is known clearly with experience of 'I am.'

**(138)** We see with eyes and hear with ears. We can't see with ears or hear with eyes. One sense organ's work can't be done by other sense organ. Thus no sense-organ is big or small but it is chief in the work allotted to it. Similarly someone knows supreme God through karma, someone through Yoga, someone through knowledge and someone through devotion. Thus none of them is chief or secondary but they are great in the respective means adopted by them, as all of them know the same supreme God.

**(139)** Mother always caresses her child by breastfeeding but if he plays pranks, she punishes him. Similarly supreme God bestows us with pleasure and intellect by his grace, but he punishes us only as the fruit of our sin. As mother's punishment is meant only for stopping the child's pranks, supreme God's punishment is meant only for eradication of our sins along with our nature consisting of passionate and dark qualities. So, our meritorious karma too is fulfilled by offering it to God. The merit is just a cause so as not to accuse supreme God of cruelty. As a matter of fact supreme God bestows pleasure and knowledge by his grace alone.

**(140)** The nose smells fragrance of flowers and we are delighted. That fragrance can't be carried away, but it can be experienced if the flowers are kept nearby and flowers too remain with us. Similarly those, who worship only quality-less supreme God, can have bliss only while being in contemplation (*Samadhi*) and not otherwise. But if we establish quality-full supreme God in our nature, we can have bliss of quality-full as well as quality-less supreme God whenever we wish.

**(141)** Wind being under nobody's control carries away the clouds anywhere. Similarly illusory energy if not conquered creates pious, passionate and dark qualities whenever she wishes.

**(142)** Fire gets flared up with wind and rains too require wind's help in order to scatter away the clouds and shower. Similarly acquiring supreme God's knowledge needs pious quality's help and pious quality sometimes helps during worldly life too.

**(143)** We can't see whether our face is clean but to ensure that, we have to see the reflection of our face in mirror. Similarly we can't see faults of our ego but as we remove the faults of our face by looking into mirror, we have to imagine our ego in front of our mind and remove those faults.

**(144)** When any matter is burned, its ash becomes white. Similarly the pious quality of any type of man increases if he remains in pious association.

**(145)** Though there are many species of animals, the property of having four legs is found to be common among them. Similarly though there are many types of sages, the qualities of pitying living beings, non-possession of desire and hatred (*Ragdvesh*) etc are found to be common among them.

**(146)** The shallow water or water falling from great height creates more noise. Similarly those totally bereft knowledge talk more or those incarnating from supreme God for bestowing knowledge to world teach knowledge by talking more logically. But the people in between these two categories don't talk more.



**(147)** If wood is burned, it creates smoke but if iron is heated, it creates no smoke. Similarly when only soul-knowledge happens, there appears little smoke of passion but when knowledge is firmed by asceticism, there appears no smoke of either passion or karma.

**(148)** When water is stored into earthen pot with its lid on, it isn't known whether it is pure or impure but if water is stored into a glass container even with its lid on, we can clearly see whether it is pure or not.

**(149)** If we are suffering from blood cancer, we are postponing our today's death tomorrow but we don't wish to die by consuming poison today. Similarly the great souls in spite of not being liberated try to discard the worldly existence by knowing that it is painful irrespective of whether they know the Reality-knowledge or not.

## Golden Granules

**(150)** Crops can be raised by two means, agriculture with rain water and horticulture with canal water. If there's no rain, there happens to be famine and those dependent on rain have to suffer from that. But those, who raise the horticultural crops with canal water, they don't have to face the famine. Similarly those, who spend their time in object-pleasure whether God is sighted or not with the hope that there would be Godly incarnation or some pious person will elevate all, have to spend lives after lives only in sorrow. But those, who gain supreme God through self efforts, gain God during this life alone.

**(151)** River doesn't become great by flowing alone before meeting ocean, but when little rivers join it on way to ocean, it becomes great and joins the ocean. Similarly if we wish to become great soul, we should become Reality-loyalist and try to make world Reality-knowledgeable by advice while loving all, so that we become great soul as well as our love too increases.

**(152)** The moth even if driven away attacks the burning flame repeatedly. During that process, either the flame extinguishes or the moth dies along with it. Similarly those, who repeatedly get attached to worldly life in spite of great

souls telling accordingly, \*sometimes objects leave them due to their karmas and they remain, \*sometimes they die and objects remain, \*sometimes both they and worldly life are destroyed.

**(153)** As tortoise and fishes both are aquatic animals, the insects too are created from water but tortoise and fishes kill insects and keep water clean while insects make water dirty. Similarly both goodness and wickedness are properties of illusory energy but wickedness causes pain while goodness drives away wickedness and imparts knowledge of supreme God.

**(154)** If there is strong wind, it shifts clouds to different place and they don't shower well there. But if there's no wind, clouds remain steady at one place and shower well. Similarly if great souls keep their attitude fickle like a madman, people don't receive benefit of bliss-nectar from them, but if they advice world by keeping their attitude steady, world receives benefit of bliss-nectar.

**(155)** The sea-fishes are bigger than river-fishes, but they don't get sweet water to drink and have to drink salty water. Similarly the sages indulging in miracles gain more fame than God-devotees, but they don't get opportunity to taste real love-nectar of supreme-soul-devotion (*Paramatmbhakti*) but have to eat object-pain (*Vishaydukkha*).

**(156)** Those persons, who are required to protect themselves from cold by using blanket, have to make efforts to procure blanket. But those animals having body-hairs are protected from cold and they aren't required to make efforts to procure blanket too. Similarly those, who aren't satisfied without enjoying objects, are worried about how to procure the objects. But those, who are contented by procuring knowledge about soul-form, don't care for any amount pains.

**(157)** If there is one big enemy, he can be killed but if there are several small foes like gnats, flies etc, they can't be destroyed and they continue troubling leading to our vacating house and sleeping into courtyard. Similarly if there is one big bad quality within us, that can be removed and a penance can be observed. But if there are several small faults within us, we don't recognize them and they can't be removed. And they cause lot of trouble and don't allow us gain knowledge. In short when small ones are many the big one isn't able to do anything against them.

**(158)** The stagnated water creates germs and it starts smelling badly while no germs are created into running water which remains clean. Similarly the man, who follows a singular path of supreme knowledge and remains contented in it, that path becomes painful in the end and contains lot of faults. But the man, who goes on imbibing more pious qualities daily, he becomes faultless and painless.

**(159)** If a younger child commits any fault, mother at times bears it but if elder child commits any fault, mother beats him as otherwise he doesn't remember that fault. Similarly if ignorant people commit any crime, supreme God at times bears it. But when those well versed in scriptures etc commit any crime, supreme God never pardons them but punishes them severely.

**(160)** There appear four types of people into world.

- Those ignorant about scriptures, not liking anything other than worldly life and thinking that when someone dies, there's no soul or rebirth etc.
- The object-addicts, who feel like performing Yajnya for gaining haven.
- The knowledge-seekers (*Jidnyasu*) who never crave for worldly life and are desirous of knowing the ultimate truth.
- The liberated ones who have no desire for anything and have already become one with God.

Only the knowledge-seekers and none else have inclination towards scriptures etc. As we after waking up from sleep first attend to bowel cleansing and then take bath etc. Similarly if we intend to get rid of worldly life and if we become knowledge-seeker, we should first discard bad qualities and then attempt to do anything else.

**(161)** If we intend to clean our house, that can be cleaned with a broom or just by wind. But cleaning with broom ensures that the dirt can be collected at a convenient place while cleaning by wind shifts the dirt from one place to another in half hazard manner. Similarly if we instead of removing our faults by ourselves keep quiet with presumption that supreme God will do that job, faults aren't removed but remain as they were by shifting their places.

**(162)** If a rope is wetted in salt water or cow urine and if something is hung to it and that rope is burnt, even then the hanging matter remains intact. Similarly if those ascetics who have gained knowledge don't get themselves wetted with love of supreme God, they keep on experiencing pains by their knowledge-pride.

**(163)** As ripples are created over water by hand and by wind, we ourselves create ideas in our mind and they are created by illusory energy's power too.

**(164)** Well water is somewhere salty and somewhere sweet but sea water is mostly salty. And rain water is always sweet. Similarly

- Some ordinary people are good and some are bad.
- Seekers trying to gain supreme God are mostly good.'
- Proud persons are always bad.
- Pious incarnations are never bad. Though they destroy wicked, that is done only for their wellbeing.

**(165)** As any amount of seed thrown on rock never sprouts, anything told to a fool gets always wasted.

**(166)** A child receives nourishment from mother's as well as cow's milk but none can love like mother. Similarly love for worldly life can be bestowed by any deity to any species but love for supreme God can be gained only by human species.

**(167)** It is not the rule that those who eat can cook, but those who cook can eat. Similarly it is not the rule that those, who intend to be satisfied, can conquer mind. But those, who conquer mind, remain satisfied.

**(168)** Our eyes are placed at highest level in our body and they can't go above that level. But our hands though they are at middle level, they can reach level above our head. Similarly deities though are above all, they can't go above their own level. But man though at level below deities can go above them with proper means and get liberated.

**(169)** Mother cares for her small children by bathing and feeding them but as children grow old, they forget parents. Similarly mind even if it is pampered and offered objects, it marches ahead by leaving them behind.

**(170)** Mother gives bitter medicine to child by luring him with sweetmeat but doesn't allow him to eat sweetmeat. Similarly pious persons try to drag people towards supreme knowledge by displaying miracles but never offer worldly life pleasure as that would lead them to hell by entangling into worldly life.

**(171)** Buffalo has big horns but they aren't of any use during war. But horses though not having horns are more useful during war. Similarly those puffed with money-intoxication aren't of any use for pious persons but those intelligent ones are of more use.



# CHAPTER 11 - SOUL-KNOWLEDGE DIALOGUE

## DIALOGUE

*(Adhyatmik Prashnottare)*

(The No. in bracket indicates the serial No. of corresponding question in 'Sage's Wisdom')

### God

1. Where is God?

Wherever there lies one's worship-worthy intelligence (*Pujya-buddhi*)! Generally, he is all pervading. Specifically, he manifests whenever a devotee calls him. (2)

2. If supreme God is benevolent, why does he cause devotees to suffer?

This question never occurs to a devotee. It is never possible that a thought of supreme God causing suffering for him would touch his mind. A devotee is without attachment to his body (*Dehasaktirahita*), because the subject of his intelligence never pertains to worldly business. So, a thought that 'supreme God causes me to suffer' never occurs to him. Now, there remains no love left in heart of those, who feel the sufferings; and even if that love is there, it should be presumed that it is only for the fickle objects. (4)

3. How do you say that God is benevolent?

It derives from the fact that God becomes pleased with devotees. (5)

4. Why it is said in scriptures that God gets angry if his commands are not obeyed?

Let God become angry or not, but is it befitting for human beings not to obey the commands of God who bestows compassion free of cost? (7)

5. If God is benevolent, why does he make us suffer from pains?

Only to set an example that one should not make others suffer from pains. Once, a king beat his son in an open assembly after he had returned back on completion of his training and advised him “you should punish others keeping in mind that others too suffer as you have suffered now.” (8)

6. Sir! If fate (*Prarabdha*) is not redeemed unless their fruits are experienced, then what is propriety in praying God when calamity strikes?

My opinion is that even though powerful fate is not inescapable, soft and medium types of fate could surely be got rid of with remembrance of God. And powerful fate could be got rid of by remembrance of God along with yoga. (10)

7. What is experience about God being benevolent?

I myself have experienced it. Rarely, anybody would have experienced like me. I am born as outcast and blind since my childhood. I get texts read by somebody else; but, if I am asked about who has read texts for me, I am afraid I would not be able to tell that. On the contrary, those who have read texts for me have become my disciples. And I never thought that whatever special knowledge and understanding power that has come to me is due to my moral merits. Because

1) I am blind by fate and born as outcast.

2) If my destiny (*Sanchit*) is said to be favourable, I experience sexual urge getting erupted in me any time anywhere.

3) If my present karmas (*Kriyman*) are said to be good, then my false speech and accepting service from Brahmans is well known. Thus, is not such a great comprehending power (*Uhsamarthya*) the grace of God? I avowedly claim that most of other people are luckier than me. (11)

8. So, would God favour us even if we are extremely incapable?

Is there any doubt about it? But suppose, if he favours you, then you would have no face to save. You should make God favour you and keep your face bright. (12)

9. What should one do if calamity is not averted in spite of having full faith in God?

It is impossible. So, this question too is improper. It so happens because our resolution is faulty or it should be assumed that 'God intends to bestow a larger fruit than this trivial fruit.' (16)

10. How is God? Where is he? What does he do? And why does he do?

God is as you say. He is wherever you remember him. He bestows whatever you demand of him. And as he is not in need of anything, all this happens due to his playful act. (17)

11. What is better, to believe God or to believe fate?

It is better to believe God. Because however we may believe, fate doesn't break away from our earlier karmas as it is materialistic (*Jad*). As God is spiritual (*Chetan*), he gives fruits after nullifying fate during this birth if we have intense belief in him and during next births if we have weak belief in him. Thus, whosoever is effortful should make efforts on having belief in God. (21)

12. When everything is absolute Reality, why worshiping many deities has been denounced?

There is no multiplicity in absolute Reality and many deities are worshiped on account of some or other desire. So, there happens to be obstruction to intelligence believing that single God is omnipotent. It is certain that one who fears has less belief in God. (22)

13. If it is presumed that supreme God agrees to all our requests, then anybody will commit violence against anybody.

Why? Is it so that God would not listen to request of one, who commits violence, if he surrenders to God? When two devotees are at loggerheads with each other, then their fate is like that of Jay and Vijay. God clearly told Jay and Vijay "I am unable to intervene as both of you are my devotees; so, you will have to experience fruit of your curse." (23)



## Incarnation

14. How is God?

God is like a call that is made to him. (24)

15. Who should be treated as incarnation?

One who is worship-worthy should be treated as incarnation. (25)

16. What should we answer when people ask “incarnations have done nothing”?

You should emphatically tell people ‘Incarnations have taken place only for sake of our work.’ (26)

17. Then, everybody would become incarnation?

What is difficulty if it so happens? What is use of even incarnation of God when there is no worship-worthy attitude? (27)

18. But, such incarnations are slandered?

There is not a single incarnation which has escaped from slander. Fools do slander incarnations of Lord Ram, Krishna and formless God too. (28)

19. But what is common indication of incarnation?

Performing duties as per his powers in a religion in which he is born. (30)

20. Why should we treat him as incarnation?

Only because you aren’t performing those duties! (31)

21. When God had declared that he incarnates from age to age, then why doesn’t he incarnate for our sake?

Even if he incarnates for you, you don’t have any value for that. As, God had also declared “Whatever is supremely pious that is my manifestation”; however, you don’t pay attention to that. Why shouldn’t be whosoever, doing anything liked by you, incarnation of God? Else, why would not God make you as incarnation by installing himself in your heart? Has he committed anything to you in writing that he would never incarnate within you? (32)

22. Then, why does that incarnation become hurdle in our work?

Even Shishupal was thinking like that when Krishna was present. Else, that manifestation might not be for you or you may be Shishupal for Krishna's manifestation. This is the answer. As supreme God has never declared that he won't incarnate within you, you shouldn't suppress your pious attitude. May be, that supreme God sometime would incarnate within your heart too. (33)

23. Anyone gets up and declares himself to be an incarnation. Even, Muslims come forward declaring that they are incarnations and terrify us. So, who should be treated as incarnation and who should not be?

General and specific indications about incarnations have been told in Aryan religion.

1) Incarnations are not recognized in famous Christianity, Islam, Buddhism, Jainism and Parsi Religions.

2) Whatever semblance of incarnation is there in Buddhist and Jain religions that pertains to mostly highly enlightened persons (*Urdva-gami*) and not incarnations.

3) Theosophists (*Brahma-abhas-vidya-vadi*) have raised bogey of evolution-theory, but it doesn't tally with incarnations in Aryan religion.

4) Now, look at how general and specific incarnations have been recognized in Aryan religion. God's statement "I incarnate from age to age for protection of pious, destruction of villains and establishment of religion" is general indication of incarnations and those whose names have been very loudly proclaimed in 'Puran' as incarnations are specific incarnations.

Now, test of one, who belongs to 'also-ran' type of incarnation, should be carried out in this manner. First, his name should specifically appear in mythology. Otherwise, he must possess general indications of incarnation described by blessed Lord in Geeta. So, he must belong to Vedic religion and he must have performed great tasks for Vedic religion. In case he belongs to other religion, there is absolutely no reason to treat him as incarnation. Now a day, Muslims, who proclaim them to be incarnations of Lord Dattarey, are asking anybody to worship Pirs and other Demy-Gods. (36)

24. Some hard-core Vedic followers are propagating religion. Should they be treated as incarnations?

Founders and propagators of religion are different. Indications of founder of religion have been told earlier. Sometime they are one and same. Sage Kapil belongs to first category. Blessed Krishna, Vyas, Shankarachary, Saint Dnaneshwar too belong to first category. And Anandgiri et al are only propagators. (39)

25. Let it be. If someone rejuvenating Vedic religion is born in barbaric (*Mlenccha*) community, would you treat him as incarnation?

Don't we recognize lower category of species like fish, tortoise etc born as aquatic animals or beasts like boar, lion etc as incarnations? But, he should not be one mixing something into Vedic religion. Otherwise, there would appear some Christ-Veda! (40)

26. I agree with indications of incarnations told by you. But, what about recent day incarnations those are becoming famous?

I have told you earlier about great souls having manifestation-quality (*Vibhutimatva*) for sake of duty. But, desire-full people have raised bogey of treating anybody without having these indications as incarnation. In incarnation-group raised by these people, there happens to be no asceticism-wealthy (*Vairagy-sampann*) incarnation of the stature of Shukachary, Kapil or Rishabhdev. Mostly, there are many incarnations only of Dattatreya fulfilling desires. And whatever incarnations of rest of deities are there, those are unrelated to their earlier nature.

As Samarth Ramdas was incarnation of Maruti, he remained celibate. Recently a pseudo-incarnation of Maruti, who had married twice, expired. Today, there is an incarnation of Dattatreya. It is said that now he has met with a wife of his previous life. There had been incarnation of blessed Krishna as Krishnachaitany, but he too had not displayed here any of deeds belonging to Krishna Avatar. But, it is not understood why do even celibacy-vowed Dattatreya or Maruti entertain desire of having wife?

**Incarnations must possess two qualities of Vedic religion founding capacity (*Dharmasthapakatva*) and pious uplifting capacity (*Saduddharkatva*) within them.**

If incarnation is of ascetic nature, then there should be righteousness present in him. If he is behaving in any other manner, then he should have authoritative Para-normality (*Aadhikarik alaukikata*), which means capacity to establish generally unaffected rule with his power, present in him. The laziness of one who relinquishes religion efforts on being afraid of public criticism and worms wallowing in excrement is the same. The principle of incarnation lies in the theory of 'Supreme God is helpful in pious efforts of humans.' (42)

## Knowledge-Thought

27. What is wakefulness?

Brahma-knowledge is wakefulness. (44)

28. What is Slumber (*Sushupti*)?

Being lured by illusory energy of Lord Vishnu is slumber. (45)

29. What is dream?

Worldly existence (*Samsar*) is dream. (46)

30. Who is indestructible mother?

'Shriti' is a indestructible mother. (47)

31. Whose laughter is befitting against one who is crying!

The laughter of one who certainly understands that everything is perishable is befitting. (48)

32. What should we consider ourselves to be, as complete or incomplete?

From point of view of Reality-knowledge, we should consider ourselves as complete and from point of view of our heart; we should consider ourselves as incomplete. (49)

33. Who obtains knowledge and how?

**1) God has constant knowledge.**

**2) Yogi obtains knowledge through meditation.**

**3) Ordinary men obtain it via history of limit-less experiences. (51)**

34. How to conduct worldly affairs by having faith in saying that there is supreme God in all living beings?

You have asked a strange question. If you gain knowledge, then supreme God living in all beings would be understood. 'One need not unduly try to understand supreme God living in all beings emotionally.' (53)

35. Then, how to bow before all living beings as prescribed by scriptures?

One should bow collectively (*Yugpat*); so that, it reaches supreme God. One need try to bow selectively. (55)

## Devotion

36. What is devotion?

Limitless love for God is devotion. (56)

37. What is love?

When we like God as we like ourselves; that should be called as love. (57)

38. What excessive should be given up?

Everything except love for God should be given up. (58)

39. Whether limit is fear or love?

Limit isn't fear. It is love, but not with without cheapness. (59)

40. When should be real love treated as unbroken?

Real love never arises without devotion and when devotion arises, even trivial things of beloved become appreciable. A Gopee is describing her experience to Yashoda as –

‘अवचित माझ्या डोळ्यात गेला कण, फुंकून काढिता वाटले समाधान वो’

‘Suddenly a fleck entered in my eye, when removed by blowing, I felt satisfied.’

The feeling that ‘beloved is for us’ is not at all devotion. But, feeling that ‘we are for beloved’ is true devotion. (62)

41. Is a majority-statement that ‘A loving devotee becomes a timid fate-believer’ correct?

I say that one who makes such statement, isn’t familiar with devotion. I feel that whatever self-duty courage (*Sva-kartavy-dhairya*) one musters isn’t obtainable by any other means. On the contrary, only loveless person constantly clamours that God should assist him in his karmas. But, loving person takes responsibility of performing his duty in order not to cause any trouble to his beloved. He feels so due to his loving nature and not because of God is powerless. I have already told in many of my books that quality-less entity is obtained by knowledge and quality-full entity is realised in all beings by devotion. (64)

42. If God is pleased only with love, then are not rituals of singing, dancing, devotional singing, offering flowers and perfumes etc prescribed in Aryan religion in vain?

No! He who loves does make use of means for same. Does not householder take troubles for ensuring that his son obtains best of pleasures after his death? Then, what is harm if one insists on means for sake of divine love? (67)

43. Who is learned fool in Yoga-science?

1) He who practises body-postures, breath-control etc without practicing pious behaviour and conduct-code!

2) He who runs after studying without having asceticism!

3) He who concentrates mind to deceive people!

4) And he who changes his mind-concentration even after daily achieving yoga-study, in hope of achieving yogic powers!

Though, all these four types of people are learning yoga initiated by Lord Shankar, they blame Guru for their failure. (68)

44. Who is not benefited by Hath-yoga?

He who has lost his one-time faith in anything! It is everybody's experience that cold isn't felt if breath control is practiced during winter season. One who practises Yoga scientifically experiences this within a month. (69)

45. How could a savant achieve passion-reduction if he isn't capable of yoga?

Passions can be reduced only through knowledge. But, I shall tell you a new technique not told by anybody. I feel that 'non-pious passions should be reduced by controlling them and pious passions should be reduced by enjoying them.' (80)

## Mantra

46. Which is best mantra?

Name of our worship-worthy deity! (83)

47. Then, why is it advocated that one should have faith in mantra?

Not having faith in mantra amounts to disbelieving God's words! (85)

## Blessed Guru

48. Who are the preachers for human being?

1) Scripture is preacher for ordinary religion-principle (*Dharmatatva*).

2) Guru is preacher for specific religion-principle.

3) People are preachers for carrying out worldly business. These are the preachers for human beings. (86)

49. Who should be called as pious priest?

He who is conversant with both duties during calamities (*Aapata-dharma*) and duties during favourable period (*Sampata-dharma*) and behaves accordingly! (89)

50. Who should be called as preacher?

He who culls out chief duties and causal duties from scriptures and presents a coordinated approach as required for the occasion. Then, these duties may be propensity-indicative (*Pravritti-lakshan*) or relinquishment-indicative (*Nivritti-lakshan*). (90)

51. How to obey commands of both practical guru and spiritual guru?

They should be obeyed with self-interest and without self-interest respectively. (91)

52. Who is Guru?

He who tells pious-path indicative (*Sanmargdarshaka*) Brahma-knowledge! (97)

53. What is called as Guru-word?

The word-group imparting soul-knowledge without expecting discernment if a disciple has got the loyalty! (98)

54. What are Vedas?

Blessed \Guru's words! (99)



55. How pride of Guru-ship gets dropped?

By making efforts to imbibe pious qualities of disciple! (100)

56. What do you think about saying of Samarth Ramdas?

‘जितुके का आपणास ठावे, तितके हळू हळू शिकवावे. शहाणे करून सोडावे, सर्व लोका’

**‘Whatever we know that should be taught slowly, all people should be made wise?’**

I too agree with saying of Samarth. But, I feel bad when followers of this teaching ignore word ‘whatever’ used by Samarth. Samarth is indicating incompleteness of teacher by using word ‘whatever.’ Thus, while making others wise, we too must keep on learning vigourously from others. Because one, who teaches others, is required to doubly replenish his stock of wiseness with whatever knowledge he receives from others. Otherwise, he has to drink water from palms of disciples (*Pit-shishy-anjali-jal*) or else, that Guru must be deceiving disciples. (101)

57. When it is possible to acquire qualities from all objects, what’s necessity of raising bogey of Guru?

Friend, guru is a teacher. Worldly objects aren’t teacher. So, we have to collect qualities from them. That’s the skill of our intelligence in selecting qualities from worldly objects. And where our intelligence gets confused; there, Guru’s skill helps. It is foolishness to equate Guru with worldly objects, as suggestion that qualities should be taken from worldly objects has also been made by Guru and scripture. (104)

58. Recently, teachers of any subject are available in schools; so haven’t old systems of Guru-service etc become meaningless?

Not at all! As real parents or own-son can’t be purchased, real Gurus too aren’t available at the rate of hundreds for a coin. As per a popular quotation

‘द्रव्याचेनि अभिलाषे, असाधु नेणो काय बके  
म्हणोनि तयाचेनि मुखे, श्रवण न करावे गा’

**‘Don’t know what money-crazy atheist is chattering. Thus, nothing should be heard from him.’**

Even if we set aside spiritual issue, archery taught to Arjun by Dronachry was not taught by him to his own son. Are such non-lustful Gurus available only on salary? Love cannot be generated by money and love cannot be explained to thousands of students at a time. I feel that even if thousands of paid teachers are available, necessity of a sincere Guru will always be felt. (105)

59. I haven’t understood well why it has been told in ‘Mahabharata’ that ‘mother is greater than father and Guru is greater than mother’?

**1) Father is great as he gives birth.**

**2) As mother gives birth and also bears labour-pains equal to death for her child, she is greater than father. Now, as parents are concerned only with giving birth, it is possible at times that they may cause hindrance in development of pious religious attitude in son.**

**3) Such is not case with blessed Gurus as they due to their pious-knowledge claim their right over disciple. They are aware that their right of Guru-ship would be lost if they preach against pious religion. Thus, it is not possible that they would cause any hindrance in development of disciple’s pious religious attitude. Besides, concern of parents is limited only up to this world, but blessed Guru’s concern prepares disciple for his journey beyond this world. Parents are greater than Guru telling only about worldly knowledge, as during worldly existence, whatever contact men may be having parents, and women may be having with husband; no one else would have it to that extent. An ascetic poor soul could get Guru, but even non-ascetic Kuber will not derive any benefit from Guru. (104)**

60. Who is benevolent?

He, who is devoid of doubt! (107)

61. What is a simple test of a pious Guru?

Many difficult tests have been told in yogic texts. But, 'becoming compassionate on observing a non-desirous person and to behave according to fate on observing a desirous person' is simple indication of a pious Guru. Opposite of this is indication of a non-pious Guru. (108)

62. How to recognize that Guru is having a shallow knowledge?

From fact of his being miser in discoursing! (110)

63. What to do when Guru exhausts all his knowledge and it is likely that a disciple may become his opponent.

This question is valid only in case of a foolish Guru. He is real Guru whose knowledge remains after elevating limitless disciples up to Reality. It is not possible express all mind-experiences in words. So, Guru, who doesn't impart knowledge to disciples with fear that his knowledge may get exhausted, should be considered as impotent. And a disciple, who thinks that blessed Guru's knowledge has exhausted, should be considered as fool and ungrateful. However, this definition is applicable in case of spiritual Guru-disciples only. (111)

64. Who is called as a hunter?

Guru who deceives by attracting many disciples in his net in spite of not having knowledge! (112)

65. Who should be called as an unworthy Guru (*Ap-guru*)?

He who doesn't leave place impartially when caste-degradation (*Dnyati-nipatt*) has erupted between his follower-community! Those who feel that people should be forced to recognize them as Guru should be burnt alive. (113)

66. How to recognize a man who deceives people by posing as Guru?

He could be recognized by many means. But, fake Gurus give undue importance to irrelevant things which are not told as secret in 'Shriti' and 'Smriti.' And those things being really irrelevant, their secrets aren't traceable even after

searching for them in one's lifetime. I will quote an example. One Gurusing was saying that there were 18 periods of 'Mahabharata', 18 chapters of 'Geeta', 18 Army corps (*Akshauhini*) and Indian war of 18 days too. Thus, see how magical figure of 18 is. How better would it be had been face of that Gurusing slapped for 18 times? (115)

67. What is indication of an opportunist Guru?

Neglecting ascetics and nodding in affirmative for rest of people. (116)

68. How are opportunist disciples?

Those who praise Guru in his front and cast aspersions (*Parikshak-lakshan*) on others in spite themselves being imperfect and perform this experiment in presence of Guru too. (117)

## Disciple's Authority

69. When a certain thing is asked to Guru he says that you aren't authorized. Is it correct?

Though it is correct; most of time, fake Gurus in order to deceive disciple, say like that. So, I will explain here for which text, authorized disciple needs to be pre-perfected (*Purvsiddh*) and for which text, he need not to be pre-perfected.

**1)** For Vedanta, disciple has to be pre-perfected in wealth of fourfold means (*Sadhan-chatustay*) to become authorized.

**2)** In Yoga, that is not case. As pious behaviour and conduct-code are included in learning; the responsibility of teaching them lies on Guru. In case disciple doesn't act accordingly in spite of teaching, then it isn't Guru's responsibility.

**3)** For 'Purv-mimamsa' science, disciple needs be authorized as per fourfold social class and life-state.

**4)** But in branches of Medicine, Ethics, Astrology, etc Guru needs to prepare disciple for them. (121)

70. To whom religion should be told after little service and to whom it should not be told even after great service?  
**1) He who restrains senses should be told religion after little service.**  
**2) He who doesn't restrain senses should not be told religion even after great service. (122)**
71. How to recognize sense-restraint (*Indriy-nigrah*)?  
**From occasion! (123)**
72. What main quality should a disciple observe in a Guru?  
**Knowledge required by him! (124)**
73. How should Guru test his disciple?  
**By pretending that he has become faulty! (125)**
74. Which question should be answered?  
**When it is not asked with malice (*Vikar*)! (126)**
75. How to understand that question is asked with malice?  
**When questioner deliberately twists meaning of an accepted statement! (127)**
76. What to do when one forgets knowledge told with love or makes unrelated statements?  
**You should keep quiet if he speaks like that. (128)**
77. What should a Guru do when a disciple unduly feels that he is lustful?  
**Guru should make disciple listen to own faults and someone else's qualities through somebody else and then direct him to another guru. (129)**
78. What should be done if a disciple becomes boastful after receiving knowledge?  
**Guru should behave as if he is ashamed and asking for disciple's pardon and become indifferent about him. So that disciple's intelligence gets diminished; and he earns infamy everywhere. Nobody praises an ungrateful. And if he becomes**

disciple of someone else, then Guru should keep quiet with feeling that trouble is automatically eliminated; but, he should not directly argue with disciple. (130)

79. What should be done if there is conflict between disciples as happened in case of Buddha's disciples?

When conflict is out of selfishness, none should be considered as disciple and if it is for sake of Guru's work; he, who is right, should be sided with and those, who go away, should be ignored. (131)

80. Then, what's harm if someone considers that Guru is hiding spiritual knowledge for sake of pampering his ego?

No! If it is so, Guru would have never praised asceticism. Besides, soul-realization is a direct experience. It is better to try to obtain it from an ascetic person. And there is no harm even if it materializes through a non-ascetic person. But that non-ascetic person too happens to be ascetic from within heart. (132)

81. It is said that a disciple should offer his whole-worth to his Guru. Isn't it against asceticism-praise? Because, if Guru is ascetic, what is he going to do by accepting whole-worth of a disciple?

An experienced person doesn't harbour such doubts, as he is witness to his fate. But, I will answer to this query raised by an inexperienced person as follows. Where has it been told that, if a disciple offers his whole-worth, Guru should enjoy it? Or even if it is presumed that a householder and clever Guru asks his disciple to offer his whole-worth, then certainly wouldn't Guru have offered own whole-worth to his Guru? And if that is a tradition having been continued; why should be it hateful if as per trade-secret, it becomes a Vedanta-based (*Vedanta-aashrita*) exchange? On the contrarily, 'Vedanta' would become world's wealth on account of increase in its necessity and scarcity from point of view of economics. And to keep it secret would be praiseworthy.

Now, if it is argued 'Vedanta' isn't so scarce, but a fake Guru makes it scarce', then it doesn't become necessary to go to a Guru for a thing which is not scarce. Then, accusation that Guru keeps spiritual knowledge secret is in vain. All right, if a Guru has that much power to keep in secrecy a thing, which is not scarce, then

there are only two means available to snatch that thing away from his possession; one is to completely exterminate the Guru-community or secondly to pray them to deliver back that thing. With first alternative, its scarcity is definitely going to be increased as 'Vedanta' is not a thing, which is fixed to ground, but it is knowledge which happens to be in heart of a savant.

To write texts and to understand written texts too is dependent on openness of heart. It isn't possible to have that openness by extermination. And if process of extermination is resorted to right from beginning, then how to learn knowledge confined to reading and understanding terminology (*Pari-bhasha*) used therein? Besides, if calamity of destruction of texts arises as that of burning them by Aurangzeb, then it is possible to protect texts only through mouth-recitation tradition (*Patth-parampara*). Thus, praying Guru is only remedy available to us. However for praying, certain conditions are needed to be agreed upon from point of view of economics. Now, if one says that we don't need 'Vedanta' even if it is scarce or easily available, then what is the point in complaining about keeping it secret? Let them keep it secret! How are we concerned if one keeps his tongue covered? However, in spite of many worldly business-reforms taking place, it is certain that spiritual knowledge is essential to quell great calamities like divine Indian wars of 'Ramayana/Mahabharata' or recent European-sponsored (*Aangl-sharmanya*) manmade terrible world-wars and their root-causes of lust and hatred.

In one 'Paishachik Masika' published from Kolkata; there is an article by a Russian philosopher stating 'In order to bring about reforms in arts and crafts, instead of having faith in God, they would be perished due to their infighting.' And, after bringing about worldly reforms sufficient for making pious utilization and continuous retention of our inbuilt strength, rest of all peace is possible only through 'Vedanta.' Thus, our Aryan country has made 'Vedanta' as its primary wealth; and for wealth, definitions of economics like rarity, necessity, price-availability (*Shulk-prapyta*), efforts-possibility etc would certainly be applicable. So, definitely remember that principle of imparting spiritual knowledge only to an authorized person is not worldly strange (*Jagat-vilakshan*) or phoney. (133)

82. Guru is essential because disciple's intellect is faulty. But, how is that Guru's intellect won't be faulty?

Even if Guru's intellect is faulty, a disciple's job is limited only to ensure that his fault gets rid of by Guru's intellect. Your question falls in category of saying that 'river Ganges must be becoming extremely sinful due to absorbing sins of many people.' Only because a surgeon is wielding a weapon, he can't be treated as a thief or a robber. We have only to ensure that he doesn't attack us with that weapon, but alleviates our pain. (134)

83. But Sir! Gurus from your Vedic religion are extremely cruel. There is a story in 'Mahabharata' that one Guru so much restricted his disciple's eating schedule that poor disciple in the end drank juice of a poisonous plant, became blind and fell into well. Similarly, even Gods of Vedic religion are extremely cruel. Lord Mahadev demanded child of king Shriyal for eating!

Only mother, who is habituated to feeding her child, is capable of slapping him. 'Peace of a timid impotent person doesn't become cause for improvement.' I shall tell you story of my childhood.

## Story

I used to commit a lot of pranks in Rangopant's school at Madhan where I studied. Rangopant used to say repeatedly that 'He gets punishment not for his marks but for his pranks.' One day, when I committed pranks, Rangopant brought a shrub-stake and said 'Gulabya! Remove your shirt' and he nicely whipped me with that stake after I removed my shirt. Moral is as teacher wanted to punish my body; he removed the identification (Upadhi) of my shirt and punished body. Accordingly in spirituality, as only mind is to be punished, Guru troubles a disciple to wean him off from body-identification. But a disciple, who is determined to undergo even death for sake of spirituality, doesn't complain about that trouble. However Guru, who forcibly punishes a disciple who isn't determined to that extent, is really deceitful! That is only difference between present day Guru like me and olden day seers. Else, I feel proud of cruelty of those seers and also that of those present day Gurus who are like them. (135)



84. Why then, Guru doesn't kill a disciple at once?

This question is like asking 'why an anaesthetist, who sedates a patient before surgery by administering a sedative, doesn't kill him?' Separation of mind from body, and soul from mind is required to be done by carrying out churning. Mind goes into deep trance after death. That time, it doesn't become possible to separate mind from modification by churning, like butter.

'Shevtashwtar Veda' tells 'Aum given by Guru is upper rod (*Arani*) and our body is lower plank. And if churning in the form of meditation is done, fire in the form of soul manifests.' And as this work is carried out in wakeful state, there is no propriety for a Guru to destroy authorized disciple. And an ascetic Guru is capable of destroying a disciple, who is arrogant and whose authority is to become functional during his next birth, by uttering a curse and then, showering compassion on him during his next birth. In this respect, a story from 'Upnishada' regarding killing of a monk by Indr is taken as standard. But, there is a secret in it which is 'Guru's blessing as well as curse is not terrible, but his neglect is terrible.' (136)

85. When Vedas have expounded truth and when there are many texts available, what is necessity again of having a Guru?

I shall tell you a story in this respect.

### Story of Mother and Son

A mother's child always used to be engrossed in games. He never used to remember even about his meals till his friends were around and he used to take food as his mother wished only when his friends departed. Thus, his mother had to daily devise new tricks to summon him for food after weaning him off his friends. One day, he would be told 'your father is calling you', second day he would be told 'a kitchen-toy has been brought for him, third day he would be told 'an artist has come home' forth day he would be told 'your mother is ill', when on fifth day he was told 'your father has died', he came home crying. Then, his father told him 'had you not come home, I would have really died.' His food consisted of simple bread, but he had to be convinced daily in different manner.

Similarly, our mind is busy in playing games in the form of different worldly objects with friends in form of senses. Sometimes, it gets itself tied up in neck of a monkey in form of a wife. Sometimes, it plays game of chess in the form of conspiracies. Sometimes, it plays a dice-game for securing degrees. When mind is to be fed with soul-knowledge and meditation, necessity of Guru and various texts is expected for weaning mind off friends in the form of senses. (137)

86. If Guru's doctrines were faulty in past, what is the harm in refuting them?

It is not possible to happen in case of soul- realization issues.

1) Guru's greatness is when a disciple is in meditation (*Nidi-adhyasan*) state.

2) Equality with Guru is when a disciple is in soul-realisation state.

3) Guru's greatness is when a disciple is devoting. These things are inevitable. (139)

87. If faults are observed in even spiritual Guru, how to bear them? And Bhartruhari has said Guru should be tolerated.

They should be borne by thinking that objects are faultier than Guru-faults. (141)

88. As all teachers, Gurus and sages support their own opinions, who should be treated as true?

This question has baffled many. But, thumb rule of this subject is that it is always up to listeners to decide as to how much important reasoning given by speaker in support of his claim. (143)

89. When we possess intelligence, what is objection in selecting fearlessly from texts?

Yes! If we can eat, there is no objection for eating as per our liking, but to gain strength of eating; drinking mother's milk for few days is essential. Accordingly, in order to develop decision making intellect, it is essential that Guru-affection's unhindered impressions (*Samskar*) become effective for few days. (145)

90. You had told earlier that Guru should boast in order to test disciple. Is this appropriate?

Certainly it is appropriate.

1) If Guru boasts that he is a karma-loyalist, he should follow it.

2) If Guru boasts that he is a knowledge-loyalist like sage Vasishth and if a pious disciple believes that, then he should discard title (*Upadhi-moksha*).

3) But Guru shouldn't boast that he is a God's devotee for testing his disciple; but he should be humble in claiming that he is a God's servant. As, God's devotion is against even momentary pride. (149)

91. Sir! But you call yourself to be disciple of Saint Dnyaneshwar, so what more have you excelled in?

Saint Dnyaneshwar does desire defeat from me. But what would he do as I am a duffer? I am sure that whenever he pleases, he would make me capable. (151)

## Great soul

92. Who should be called as great soul (*Mahatma*)?

He who has relinquished all tri-enemies (*Tri-ripu*) like desire, anger and lust and who is a Brahma-knower! (152)

93. What is he, who has relinquished tri-enemies like desire etc without having Reality-knowledge, called?

Meritorious soul! (153)

94. What is he, who has not relinquished tri-enemies like desire etc but is a Reality-knower, called?

He is called Brahma-thinker (*Brahmavid*)! (154)

95. In which religion great souls take repeated births and in which they don't?

Religion in which there is only quality-less worship or only quality-full worship and in which religion, no one is recognized as great soul except God; in that religion, no great soul appears to have taken birth except the preacher. Religion in which both quality-less and quality-full worships have been told, and propriety of unity between God and living beings in addition to non-duality has been told; great souls appear to have taken repeated births. Only equality between earlier and later great souls is reason of this phenomenon. (155)

96. How to know that great souls are omnipotent?

Because, they make omnipotent God to work for them through their desire! (156)

97. How do they possess such desire-power (*Ichhasanarthy*)?

By assuming inferiority before God as knowledge and devotion are united in such assumption of inferiority. (157)

98. What is real assumption of inferiority?

By assuming self-existence to be scornful before truthfulness of God! (158)

99. Where lays key to coordination of duality and non-duality?

In assuming that real superiority and inferiority aren't opposite, as a point and infinity (*Aananty*) in mathematics are same! (159)

100. What is indication of real greatness?

Assumption that he is the cause of origin, sustenance and destruction of cosmos! (160)

101. By which indication an obvious sinner is considered as great soul?

By showing his present sorrows. By telling other people that he is experiencing sorrows due to sins committed by him! (161)

102. When everybody needs others help; is not becoming an ascetic or remaining non-desirous pretence?

No! All needs of an ascetic are fulfilled only by God and he doesn't become sorrowful by any loss. (162)

103. What is difference between a savant and a slothful, as both of them ignore faults?

A slothful is frightened due to an undesirable incidence, but a savant isn't frightened. A savant appears to be frightened by an undesirable incidence, but his discernment and courage doesn't get lost. (163)

104. Who has authority to behave as he likes?

He who has performed only pious karmas throughout his life and who would continue to do so in future too has the authority. (166)

105. Sir! Is not being compassionate without being wrathful an indication of a powerful person?

No! To utilize all faults in spite of having severity-strength (*Tapobala*) is an indication of a powerful person. Only those crimes declared as pardonable in scripture should be pardoned. Great soul doesn't invite any sin if he pardons all crimes. However, people's crimes don't get reduced thereby. That's why Jaggannath Pundit had praised anger of great souls as 'As bitterness of saffron making other's lives fragrant is enchanting, wrath of sages of pure intellect too is enchanting.' (173)

106. Should it be inferred that love gets destroyed due to wrath of great souls, or does it remain as it is?

Nature's law is

1) Caring during childhood.

2) Improvement during middle stage and

3) Independence during adulthood; and it is generally available. Out of these, it becomes essential for great souls to scold during middle stage. As, legs of child,

who rides on someone's shoulders all the while, don't get strong enough; if disciple is cared for even during his middle stage, he doesn't build up confidence. However, seers say that neglect is sign of non-love. But, great souls never have hatred. (175)

107. How does a fool love?

Fool loves out of fear. Tulasidas says

‘भय बिन प्रेम न हुए गुसायी’

‘There is no love without fear for man’ (176)

108. Pralhada in ‘Bhagvata’, says to God “I don't fear you.” Isn't it an exception to this rule?

No! God's devotees are ever fearless. But, they are humble because they are difference-less (*Ananya*). (177)

109. It is said that God is obtainable by devotee who cries continuously. But, in ‘Bhagvata’, it is said that devotee laughs sometimes. How is that?

He laughs due to his overflowing love for God. He doesn't laugh by getting happy with worldly life or being tired of crying. (178)

110. Who could remain as foe-less in world?

He, who is desire-less and compassionate! (179)

111. Sage have punished sinful, so could they be termed as compassionate?

It is told in scripture that their punishment (*Nigraha*) is in the form of favour. As there is a scriptural saying that

‘दंडोऽपी तेऽनुग्रह एव संमतः’

‘Even their punishment is recognized as favour’; so, there is no fault in it.’ (180)

112. With such an approach, none could see qualities or faults in other person?

Who says they should be seen? Only own faults should be seen. There is no point in seeing other person's faults. There is a sage-quotation

‘कासया मी दोष पाहू आणिकांचे, मज काय त्यांचे उणे आहे’

‘Why should I see other's fault? I have no shortage of them.’ (181)

113. Then, why great souls have criticized others?

As it is impossible to show all faults in a single person, they have been selectively shown out of entirety (*Samashti*). Their behaviour appears to a fool as pointing finger towards others. But, that is not case. (182)

114. Should not great souls hate sinners?

No! Hatred should be of sin and not of sinners. (183)

115. Should a learned person insult illiterate person?

Not at all! Because, though cramming of knowledge is within our efforts, but remembering the same at proper time depends on blessing of supreme God. – So, it is not proper to insult anybody. (184)

116. Deeds of incarnations and embodied souls have been told in mythology. How should one follow them?

Anybody can follow anybody if their behaviour is as per ‘Shruti.’ But, nobody should follow anybody against ‘Shruti. (203)

117. If one behaves in any manner by claiming that he is liberated, what should be done?

It is not possible to know if one is liberated or not. Still, I clearly say on the strength of scripture that no sin is committed if a person behaving in that manner is thrashed. (204)

118. Could be people influenced just by knowledge (*Dnyan*)?

Reality-knowledge is neither for influencing people nor for letting people influence us. – To influence people is fructification of severity and merit, and not of knowledge. (205)

119. But, Karm-loyalists (*Karmatha*) slander savants if they don't display miracles?

Let them do it freely. There are people who slander them too. Besides, insistence that nobody should slander us is not a Reality-knowledge. (206)

120. Which one among miracle, pious behaviour and Reality-knowledge, is respected by people?

1) Fools and evil persons respect miracle.

2) Persons of middle range respect pious behaviour, as they say that miracles are performed by magicians too.

3) Best persons respect only Reality-knowledge, as they know that miracle is bondage and behaviour is fate-oriented (*Prarabdh-mulaka*).

4) Miracle is occasionally useful only during worldly life.

5) Behaviour is useful for following somebody.

6) Intelligence makes fame immortal through texts. (209)

121. Who doesn't value greatness?

Those, who desire miracles, don't value greatness. At times, they don't believe blessed Rama, but they believe spirit which possesses their wife. Their worship-chamber contains idols of Muslim Pirs and spirits along with Shaligram stone! However religious minded these people might be, but they should not be believed. Their religions go on changing as per their desires. They expect returns even from offering water to a thirsty person. Wise people earn infamy by having food at their place. Thus, their house should be avoided. These people chatter some nonsense instead of uttering Rama-name. (210)



122. Then, are all miracles false?

Not at all! But, they are inferior. A common wise religious persons should at least have courage to say “when they are desired, let them be available from desired deity, else they are not required.” (212)

123. Should religious fraud be exposed or not?

It should be exposed before really religious persons. But, before non-religious persons, a religious fraudster should be allowed to continue by saying that he is better than a non-religious fraudster. (215)

124. Who is called as a right-holder?

He is right-holder of a thing which he desires for? (218)

125. What are qualities of a right-holder?

1) Desire for an object!

2) Relinquishment-attitude (*Tyag-buddhi*) about objects other than one desired for. And

3) Courage of bearing impediments in way of acquiring desired object. These three qualities should necessarily be acquired by a right-holder. (219)

126. Who is totally unfit to approach Guru?

He who treats that perpetual God-form isn't different from humans (*Manushy-abhinn*). (220)

127. Who doesn't receive soul-realisation in spite of lifelong meditation?

He who is habituated to discarding loyalty once established! (221)

128. Who is not benefited in spite of remaining with pious soul?

He who stays with a sage with his pride! (222)

129. Who doesn't get deceived?

He who can surrender his whole-worth or he who believes that there is nothing which belongs to him! (223)

130. Who gets constantly deceived?

He who believes that there is something in world which belongs to him, or he who is required to reserve something for him while surrendering. (224)

131. Who is fickle?

He who has no loyalty anywhere. (225)

132. What is loyalty?

Feeling that he whom we believe is friend in our pleasure and sorrow is loyalty. (226)

133. Who should be believed?

He who becomes sorrowful even by observing our little bad patch! (227)

134. When purified religion too becomes sinful?

When it is hidden like Himalay (*Vipul*) with Guru! Remember that here the rule is 'then it is exceptional (*Kaimutik*)'! (228)

135. When there is possibility of Guru not being respected due to close intimacy, how to get knowledge by remaining in constant contact with him?

By having close intimacy with humility and bowing than having close intimacy with guru! (229)

136. How to conduct simple test of a pious disciple and a non-pious disciple?

It is difficult to conduct test through yoga. Still, simple test is that Guru should deliberately indulge in self-praise with a disciple. With that, pious disciple would be influenced like Arjun and a non-pious disciple would be influenced like Duryodhan (230)

137. Who is discontented (*Kutusht*)?

He who is contented with traditional outer indications! (231)

138. Who is called as crestfallen (*Aaruddh-patit*)?

He who relinquishes traditional outer indications too due to non-benefit from inner indications and forcibly resorts to lower means after attaining to higher means! (232)

139. Who is peaceful?

He who doesn't give up his work by fearing the talk of fools! (234)

140. Who is courageous?

He who isn't puffed up by pleasures and doesn't cry by pains! (235)

141. Who is a hero?

He who is enthusiastic in carrying out pious karmas! (236)

142. Who is brave?

He who controls senses and mind! (237)

143. What is called as intelligence (*Medha*)?

That which peaks up scriptural qualities from anywhere! (238)

144. Who is pitiable?

He who doubts himself like I do! (239)

145. What should be avoided on acquiring prosperity like Indr-status?

Behaviour against scripture and conversation with a fool! (240)

146. Who is great fool?

Though all are ignorant till knowledge manifests from point of view of 'Vedanta'; he, who doesn't feel that he isn't ignorant in spite of being ignorant, is a great fool! (241)

147. Should our soul-realization be disclosed to a fool or not? It causes trouble if it is disclosed and if not disclosed, a sin of false talk is committed?

Desire-less person shouldn't disclose soul-realization. He should straightway say no; and should seek pardon from God for that. (242)

148. For whom constant false-talk is befitting?

For him who hides his goodness or soul-realisation.

As said by Samartha Ramadas

‘जातो ते स्थळ सांगेना, सांगितले तरी तेथे जाईना आपुली स्थिती अनुमाना येवंची देना’

‘He doesn’t tell his destination; even if told, he doesn’t go there. He never reveals his state’ (243)

149. Who is serious?

He who doesn’t talk about his moral merits! (244)

150. When should it be assumed that desires have decreased?

It should be so assumed when propensity and relinquishment appear to be equal! (245)

151. Who is egoless?

He who feels that living beings should not get insulted by him! (246)

152. Who is full of false pride?

He who becomes duty-less (*Kartavy-shunya*) by gaining little knowledge! (247)

153. Generally, people pay attention to difficult things; they don’t like simple means. Why is it so?

Mind of a fool runs more after more hidden means due to not having loyalty, as desire-full people’s urge increases on seeing a cloak-clad woman. If thought over factually, it is enough to have loyalty on any action. (249)

154. Why doesn’t God bless him early who chants his name continuously?

When a person chants God’s name, he feels that God won’t come and as it is God’s epithet (*Birud*) to make devotee’s wish come true, he doesn’t bless. (250)

155. Our attitude becomes steady for a while, is it because God had arrived?

Yes he does come. But you instantly doubt that why hasn't he yet come! (251)

156. Does attitude become steady by Hatth or loyalty?

By loyalty! Whatever steadiness for an hour is achieved by loyalty could not be achieved by hatth for even whole of life. (252)

157. Does a man become free from his duties by depending entirely on God?

Is not depending on God too a duty? To say that 'depend entirely on God' is easier, but not actual action of dependence. (254)

158. It is said that God is obtainable by him who cries. Is it true?

Yes, it is true. But it requires certain type of courage even for crying. Supreme God is not obtained by him who cries just for brief moment or also not by him who abandons crying on getting tired of it. (255)

159. Sir! But, what to do if God isn't obtained even after spending whole life in just crying?

Let this life too be spent in not obtaining God like previous lives, but it shouldn't be treated that it has been wasted. (256)

160. Why do many people give up rule once made by them for few years?

They hadn't practised it from heart earlier. Rule made from heart could never be given up. Habit of grinding teeth during sleep too cannot be given up. Rule made from heart even if it is given up in between reverts back and joins. I am giving my own example. My Shavait-rules made during childhood and given up occasionally at Loni were restored exactly as they were earlier. (258)

161. How long a sinful person should be treated as an outcast?

Only to the extent till we ourselves don't become like him! (259)

162. Which sin should be treated as true; that committed by body or that committed by mind?

A sin which is committed by body should be treated by all as true; but a yogi, when he commits sin by mind, should treat it as true and redeem it by his yoga-strength. (260)

163. What to do if a fault had become powerful and if it is bound to affect as per its qualities?

People should be alerted by making them aware about our fault before it actually unfolds. (261)

164. What should those, who aren't capable of retaining a momentary mind-fault for longer period, do?

They should do whatever they like; it's not necessary to ask me about that. Lord Yam (*Bhaskarnandan*) is capable of answering their query. (262)

165. What should be done if lots of efforts are involved?

Mind-control! (263)

166. What are initial means for conquering taste and penis (*Upasth*)?

To make a rule to eat food-dishes by mixing them together, and to avoid any talk with women by having motherly attitude towards them. These two means are initially best to conquer both. Subsequent rules are quoted in text. (264)

167. Who is straightforward?

He who reveals his faults! (265)

168. Who is blunderer (*Pramatt*)?

He who commits same mistakes after agreeing to have committed them repeatedly! (266)

169. Who should be called as a babbler (*Ativadi*)?
- 1) He who brings a wrong simile equal to level of doctrine.
  - 2) He who doubts a reliable statement (*Aapt-vakya*).
  - 3) He who doubts Veda-word. These three types are called as babbler. (267)
170. What should always be doubted?
- Senses and mind! (268)
171. What should be done if sense-control isn't happening?
- Mind should be engaged in activity which is better than control. (269)
172. Which activity would be better than control?
- Saint-service or devotee-love! (270)
173. Whose peace and sense-control are meaningless?
- He who performs them slothfully! (271)
174. Who is he who won't be aroused after woman's touch?
- Shuk or an impotent person who is fearful! However, as even a fearful could not be trusted, it is better that women aren't touched. (272)
175. Had anybody trusted his senses and mind in past?
- No wise person had ever trusted them. (273)
176. What is called as piousness?
- Courage! (275)
177. Why only peace and sense-control aren't called as piousness?
- There exist animal species of dark order (*Tamas*), which naturally possess peace and sense-control (*Sham-dam*) qualities. When cows etc don't eat meat naturally, do they obtain fruit of quality of non-violence? If liberation could be achieved by natural pious quality without conquering planning then, none other than a stone too could be called as Yogi.

‘अशक्तः सहजः साधुर्वृद्धा नारी पतिव्रता’

‘Naturally, a weak person would be sage and an old lady would be faithful wife.’

If this isn't a mockery of a fool, then of whom is it? Bad attitudes do emerge, but he, who fights with them constantly, is a real pious person (*Satvik*). (276)

178. Then, how could be a man happy?

Could complete happiness be obtained by anybody by not resorting to these things? As a butcher gets pleasure in slaughtering goats, great souls get pleasure in crushing senses. That's all! (277)

179. Should mind-faults be made use of, controlled or destroyed?

You have not understood fourth stage of faults. Faults are of four types. They are random, control, utilization and destruction. Destruction is agreed to by all. My opinion is that faults should be made use of during termination of contemplation (*Vyutthan*).

1) Strengthening of assigned rules like favouring etc.

2) Relinquishing prohibited acts (*Nishiddh-parihara*).

3) Inspiring people for imbibing piousness (*Satvik-bhutiyarth-jan-prachalan*)!  
(282)

180. Fools always mock at religion. By listening to it, it is felt that religion should be discarded.

Why? Has any king abolished his laws with fear of fools who mock at laws?  
(285)

181. Why mantra and medicines should be kept secret?

For saving them from casting of evil-eye like that for food! (287)

182. How to clear doubts which occur during mind-worship (*Manas-puja*)?

By requesting mind! When mind is treated to be correct right from beginning, such doubts don't arise. Or there shouldn't be much expectation about purity/



impurity, so that doubts don't arise. Now, impure mind-worship might be faulty, but doubting is faultier. Impure meditation, about which prohibition has been told, is different meditation. (288)

183. Who can bear pains however great they might be?

God-loyalist! (289)

184. Who musters courage during calamity-period?

He who surrenders to supreme God by treating him as friend of pitiable beings and believes that he won't desert him! (290)

185. How to firm loyalty?

By understanding and habit! (291)

186. Which is most difficult and which is most easy part of loyalty?

Not to let loyalty happen is difficult part and to let loyalty happen is easier part! (294)

187. Does loyalty happen automatically or is it required to have it?

It could happen automatically and wise can have it. It happens automatically in case of knowledge due to reasoning (*Uppatti*) and it has to be had in case of karmas etc. (295)

188. If loyalty isn't happening, should a person make it happen somewhere or should he wait for it to happen automatically?

Wise men make it happen somewhere, but fools wait for it to happen. Nobody has enough life-span to wait for it happen automatically. And if death strikes without having loyalty, there is no guarantee of next life; so, you should accept what wise men do. (296)

189. Should be logical talk or loyal talk accepted?

1) Just logical talk shouldn't be accepted anywhere.

2) Talk about knowledge, which is as per Vedas and is given with experience, should be accepted.

3) Elsewhere, only loyal talk should be accepted. As, all logic without knowledge is faulty. So though logic is expected in worldly affairs regarding object-decision (*Vastu-nirnay*), importance of loyalty is greater regarding duty-decision (*Kartavy-nirnay*). (297)

190. Should we just be carried away with other's loyalty?

Not at all! We should agree with other's loyalty while having our loyalty intact or if he is trying to destroy our loyalty, then we too should try to destroy his loyalty. However, it should be understood that destroying like this is a lower path. (298)

191. Does loyalty remain intact after death?

Yes! Let loyalty be good or bad, nobody can destroy it. Duryodhan didn't give up his enmity with Dharmaraj even in hell. (299)

192. Lord had said that

‘यस्यानुग्रहमिच्छामि तस्य सर्वं हराम्यहम्’

‘I snatch everything from him, whom I bless.’ Then how is that he gifted his friend Sudama with golden city?

But who doesn't say that such gifts were in fact hindrance during intense blessing? Everybody agrees that his blessing for Bibhishan proved to be hindrance for him than what Ravan got from him. Besides, supreme Lord takes away everything from them, in case of whom their greed was likely to cause them to be ever attached. (304)

193. Sir! But we see many devotees to be unhappy?

Do you see them or do they tell you on their own? In first case, it is your shortcoming and in second case it is their shortcoming. (306)

194. Sir! But, it is said in 'Geeta' that distressed devotees are liked by supreme God?

Yes they are! But they should not be worshipers of five or ten Gods at a time. They should be loyal. (307)

195. But Sir! What is the objection in seeking favour from another God if distress is not removed by one God?

There are lots of restrictions.

1) First, there are no two Gods.

2) Second, what's guarantee of another God being more powerful if one God lacks in power?

3) Third, It is as absurd as running for different water if thirst isn't quenched by similar water.

4) And last, God never blesses such loyalty-less (*Nishttha-rahit*) devotees. (308)

196. If God takes care of devotee, why doesn't he come and feed us?

Because you aren't a devotee! And you are taking care of asking a question too. (309)

197. What is the sin for which there's no penance in scripture?

Atheism which doesn't believe in anything! There is saying of a great Saint Tukaram that

‘अविश्वासीयाचे शरीर सुतकी’

‘Non-believer's body is inauspicious.’ (310)

198. Does one, who believes anybody, get certainly deceived?

Even one, who doesn't believe anybody, certainly gets destroyed. So, on having firm faith in supreme God, Guru and elderly beings; their practical behaviour should be believed. (311)

199. When should one assume that his desire and hatred are no more?

When there is no hatred of desire and hatred! (319)

200. What to do till then?

To conquer impure desire and hatred with pure desire and hatred.



# CHAPTER 12 - ATHEISTS DIALOGUE

*(Nastik Prashnottare)*

(Serial numbers in bracket indicate Q/A number in Sage's Wisdom)

## Atheists

1. What is atheism (*Nastiktva*) and of how many types is it?

Not experiencing the truth (*Asatpratiti*) is called as atheism. That is of two types. Principal and Subsidiary.

**1)** Condemning even personal God is called as principal atheism and

**2)** Condemning Supreme God by tradition is called as subsidiary atheism. Such as-

**3)** Some recognize God but don't recognize permanency of soul. However, God of such people becomes of the creator of happy and sorrowful souls in vain and is of the low category.

**4)** Some recognize God, but don't recognize eternity of world. The status of God of these people becomes like one as told above.

**5)** Some don't recognize God while recognizing karma and world. As these people are clearly materialistic, they are atheists.

**6)** Many people recognize God while not recognizing karma. Their God becomes dissimilar.

**7)** All these categories are recognized in Vedic religion, they become similar quality theists (*Tat-dharmi-aastika*). (312)

2. Is it possible to establish extreme atheism?

Not at all! Because, worshiping is one unit of the intelligence and it is bound to exist in everybody in some form or other. And, where there is worshiping, the assumption of superiority is also bound to be felt. In such eventuality, it will have

to be accepted that there is specialty in the material objects. Then, what is the harm in accepting specialty in spiritual God! (313)

3. So, atheists not recognizing incarnations must not be receiving any fruits?

If they are aren't aware of incarnations from the beginning, then no fruit is received; but if they are not recognizing incarnations even after knowing them, then the fruit of a fault emerging from discarding scripture (*Shastr-tyag-janya*) is certain. (316)

4. What is the effect of offerings on a true villain?

An offering doesn't have any effect on a true villain during any of calamities falling to his lot. There is an ancient story in this connection like this—

### Story of a Crow

There was a crow. He used to visit every temple and stealthily eat offerings kept there. Thus, he presumed that all Gods are impotent. Once, that crow fell ill and was about to die. That time, his fellow caste-members advised him to make a vow to God so that he would get rid of his illness. The crow said I have just dropped my sheet on the apex of all temples, so I don't think that any God would help me. The moral is a villain on remembering his past deeds, never feels that some good fruit would come to his lot by doing some good deed now. So, he resolves to commit more villainy in future too as done by him in past. Thereby, he slides down more and more and never pays heed to saying of a sage. It is said in Geeta that

‘आसुरीं योनिमापन्नां—ततो यान्त्यधमां गतिं’

‘Devils don't come to me, but go down by being fools during every birth.’

(317)

5. All right! Is someone saying “We belong to you alone” after committing sin, a pious?

Of course pious! But he shouldn't expect that God must excuse him. On the contrary, he should say “We belong to you” even after God punishes him. Then everything falls in line. (318)

## Efforts and Fate

6. What is greater, fate or efforts? What is in the hands of a man out these two?

Whatever is stronger from time to time is greater at that time! But, only the efforts and not the fate are in the hands of a man. (323)

7. What can fate do or cannot do when it is stronger?

When favourable fate is stronger, it can yield lot of fruits with few efforts and it accommodates the efforts too in itself. If unfavourable fate is stronger, it prohibits fructification of efforts, but it cannot destroy pious efforts. (324)

8. What is obtainable without desiring?

The fruit of evil deed! (325)

9. What does 'Vedanta' teach effort-ism (*Prayatn-vad*) or fatalism (*Daiv-vad*)?

It teaches fatalism to him who just keeps on banging his forehead and it teaches effort-ism to a brave person who treats that soul is eternal. (326)

10. Who is called as a serious person?

He whose faith never wavers from supreme God! (327)

11. Who should be called as spirited?

**1)** A man who makes efforts after surrendering to God while facing calamity (*Vipatti*) and depends on God alone while in prosperity.

**2)** A man who gives credit to God's grace for accomplished works.

**3)** A man who undertakes new works on strength of his efforts after remembering God.

**4)** A man who doesn't blame God for works not accomplished. He, who behaves accordingly, should be treated a spirited. (328)

12. Do those people having faith in God become lazy?

Not at all! Only those people, who feel 'God won't support our efforts on our surrendering', become lazy after showing faith in God. They aren't convinced

that supreme soul is devotee-helper. That's why laziness and devotion are the two different things. (329)

13. Who discard passions, effort-believers or fatalists?

Both of them discard the passions. But fatalists just lie down like corpse due to discarding passions and effort-believers become useful like machines due to discarding passions along with fruit-desire. But I feel that true passion-relinquishment (*Vasantryaga*) can be done only by effort-believer. As, fatalists do desire for fruits, but aren't ready for efforts because of laziness. However, these deceitful people wilfully accept unexpected fruits. And effort-believers never wilfully accept that fruit for which they already had given up desire even if Indra offers that fruit at their doorstep.

He may either be son or father but if he is fatalist, wise person should just wish him, but behave only in appropriate manner with him. That is, if father is fatalist, son should have only formal contact with him and he shouldn't be consulted in any important matter. And if son is fatalist, father should better adopt another son if there is no legal hurdle. It is my firm belief that son should never leave his wife with his fatalist father and father should never leave his wife with his fatalist son.

Even though fatalism is true and even if efforts aren't bearing any fruits, as per saying of Maricha.

‘रामादिप च मर्तव्यं मर्तव्यं रावणादपि उभयोर्यदि मर्तव्यं वरं रामो न रावणः’

**‘If death is certain by saying either Rama or Ravana or both, prefer Rama and not Ravana’**

Wise always runs after only pious efforts. Even if fate is unconquerable foe, it is better to die at its hands during war; so that, heaven is certain. When he is eating after addressing as tiger or as tiger sir, then he should be kicked, but never bowed to. Now if one is extremely fate-believer; he should not be argued with, as he doesn't come to his senses unless he is beaten as per popular saying ‘A donkey used to kicks doesn't understand words.’ I feel that person who has obtained hell by committing sins with efforts is laudable than person who has obtained heaven by believing in fate. Great is Duryodhan, who on being advised by Dharmaraj to



come out of hell; just sank still deeper into it, but didn't listen to him. What a great passions-relinquishment! What can Yam do against such a person? This story is 'pious efforts enlightening (*Shubh-prayatn-bodhini*) 'from point of view of 'Then it's just great' rule. (330)

14. What is the meaning of a saying that person should become carefree by trusting God? Does this mean that he should just lay quiet like python?

Yes it's like that. But to trust God to that extent is also an effort. Even to say that I shall keep my sloth constant throughout the day doesn't happen without efforts. So, these timid lazy people are too cunning. Supreme God certainly supports efforts of surrendered person. As per saint's saying

'सामर्थ्य आहे चळवळीचे, जो जे करील त्याचे परी तेथे भगवंताचे अधिष्ठान पाहिजे'

'The power is of movement, of whoever undertakes it, but there should be God's foundation.' (331)

15. Is God supportive of fate or efforts?

1) He is supportive of fate or efforts, whichever is stronger, of householders and

2) He is supportive only of efforts of surrendered person. (332)

16. Are there any types of those trusting God?

Yes, there are!

1) He is best who trusts God with both of his pious and evil karmas. But, there his effort and not sloth is involved in doing so.

2) He is moderate who says that 'evil karmas are done by him and pious karmas have been got done by God.'

3) He is wretched who says that 'evil karmas have been got done by God and pious karmas are done by him.' (333)

17. What is the meaning of trusting God with both pious and evil Karmas?

Witnessing them in detached manner! (334)

18. Is not person, who survives in the name God's blessings, phoney?

He is phoney, but person, who survives by bluffing about his efforts, is still more **deceitful**. As, there is tremendous power in the God's blessings; so his bluffing about trusting God could be befitting at times, but as living beings don't possess such power, his bluffing about trusting him is not at all befitting. (335)

19. Then, why do you insist so much on efforts?

That is not for ignorant. But, it is for half-baked savant who forcibly gets himself involved into the fate. He, who due to lure of family turns back thinking that there is dangerous situation in great work, is dead while alive. (339)

20. Sir! But, what's the use of it, if pious karma doesn't get accomplished even after death? Then, why praise efforts?

Friend, what's the use of it, if family-hopes too aren't fulfilled after death. And they never get fulfilled. It is better for person to die like tree getting wilted while giving shade to others than to escape like fat rat hiding in hole. (340)

## Education

21. What is education?

Education is charity of pious impressions

22. How to impart education?

Like adding new thing while old thing hadn't been destroyed! (341)

23. What is your opinion about obtaining qualities from other caste or clan?

My opinion is that qualities should be obtained from anywhere. But, if same qualities are obtainable from our own caste or clan, person who ignores that and obtains them from others is a fool like person cutting roots of tree and erecting hedge around it. (342)

24. Should be those qualities, which we don't possess at all, obtained from others?

Of course! Those must be obtained. (344)

25. Worldly activities are already known to all, so why should be there education for that?

In order not to allow mistakes to creep into already known activities! (346)

26. What are the worldly activities?

Those activities may be scientific or based on the people's experience, which are constantly essential to be carried out on daily, monthly or yearly basis for sake of worldly pleasures; should be treated as worldly. These activities are included in ethics, and science of occasional activities is different. 'Vedanta' treats all activities except Reality-knowledge as worldly. (347)

27. Which of the old and new activities are good and which are worth discarding?

The answer to this question is complicated.

1) All activities becoming old due to conditioning (*Samskar*) are good. And those becoming old by status (*Avastha*) are bad!

2) All new activities happening due to conditioning are unbelievable and those happening by status are good. This is my firm opinion. The meaning of word 'conditioning' should be taken as people's concept, emotional specialty (*Bhavanavishesh*) etc. (348)

## Fool

28. How to bring a fool back to his senses if he isn't listening to advice given lovingly?

An ordinary fool by making him afraid and learned fool by beating! (355)

29. What are faults and thoughts?

Faults are those in which mind-attitudes happen without efforts and thoughts are those in which mind-attitudes are created with efforts. (356)

30. Whose advice shouldn't be listened to?

Of someone who considers that his intellect is greater than the scriptures! (357)

31. Where should be intellect independent and where should be it dependent?

Intellect should be independent in displaying the arts and skills and it should be dependent in following the religious diktat. (358)

32. Why should one believe in other's statement when his intellect isn't agreeing with that?

Because, we had believed so far in the words of our mother and even now whenever we are in doubt, we seek other's advice. Besides, it is not that intelligence never deceives or faith do deceives. If we have deceived others in past, others too would deceive us and then there remains no scope for being satisfied on thinking that our sin has been washed off. (359)

33. In whose feet, there happen to be constant fetters?

There are fetters in feet of one who isn't capable of utilizing his intellect in any work without somebody else's advice. (360)

34. Should be certain things done even if they are not acceptable to our intellect?

Yes! All the great things should be done even if they are acceptable or not to our intellect.

1) Yudhishtir was planning not to go to heaven for sake of his dog even after discarding his brother. This is greatness.

2) Bhishm and Dron though under monitory obligation of Duryodhan gave proper advice to Udhishtir. This is also greatness.

3) Pralhad told God in 'Bhgavata' that he won't obtain liberation by discarding downtrodden people. This is also greatness.

4) Karna in spite of advice of sun did not join Udhishtira. This is also his greatness.

The moral is where three things of courage, bravery and benevolence are evident; they should be called as greatness. (361)

35. When intellect could be grown by efforts, why should be Guru-grace expected?

Study could be had by efforts, but the same thing could not be said about

presence of mind and memory. – Even knowledgeable persons at times lack in presence of mind. It is told in ‘Mahabharata’ that even great soul Karn too didn’t remember about Brahma-weapon at crucial moment due to guru’s wrath. (362)

36. Who isn’t enlightened even after reading scriptures?

He who has preconceived ideas and reads scriptures only to prove his point!  
(366)

37. How to correlate logic and scriptures?

1) Logic should be used only for refuting atheism and

2) Theistic scriptures should be believed in and brought into practice. (367)

38. Who is arrogant?

1) He who flaunts his good works by hiding his bad deeds.

2) He who says that he understands any scientific subject on strength of his intelligence.

3) He who justifies his actions by pointing out defects of others. These three should be treated as arrogant. (368)

39. Where does one and where doesn’t one expect logic?

1) Desirous fool doesn’t expect logic for his favourite things, but expects it for his non-favourite things.

2) Wise person expects logic for his favourite things too, but never expects any logics for his Guru’s and scripture’s words.

3) Atheist expects logic everywhere.

4) Liberated person never expects logic anywhere. (369)

40. Who is sharp intelligent person?

He who picks up essence from sentence coming from illiterate person at appropriate time! (370)

41. Who regularly visits hell even if he is intelligent?

1) He who argues about scriptures.

2) He who thinks that all are his enemies and he must defeat them through his intellect.

3) He who expects specific religion-ruling based on inference alone.

4) He who finds out faults from seer's behaviour by his intelligence

5) He who doesn't bow to his parents by presuming that they are fools. These five intelligent types become regular guests of Yam. (371)

42. When a principle could be culled by our intelligence, why should be some Guru believed?

1) If we expect people to believe us, we too must have belief somewhere.

2) There is no doubt that our children would treat us in same manner in which we treated our father.

3) At times, we don't like if a bull incidentally disobeys our command; keeping this in view, we should give up pride of independence of our intelligence. (372)

43. Is not there any independence for intelligence?

Of course there is! But, greatness of its independence lies in undertaking only reliable works. (373)

44. Does Vedant teach us independence or dependence?

Both extra-independence and extra-dependence are the same from point of view of 'Vedanta.' Because-

1) Extra-dependence means getting merged into great energy by destroying our energy.

2) Extra-independence means merging all energies within us and ourselves becoming great energy.

This lure of independence and dependence lies mid-way. (374)

45. When someone says that he doesn't agree though he is nonplussed, how should he be treated?

He should be driven out by saying 'I am not your servant for convincing you' or he should be cursed if you have that capacity. Such person is termed as literature-enemy (*Sarasvatshatru*) by the scripture. Such fool expects that only his say should be accepted. Now, it is true that sometimes an unintelligent person makes a very intelligent person too nonplussed. But, the way in which an unintelligent person makes an intelligent person nonplussed, that intelligent person isn't intelligent in that sense. A literate fool due to his false pride that he is intelligent in every aspect feels very bad when he is defeated by an illiterate man. Could person having become expert in six darshans (*Shat-shastr*) defeat farmer in tiling land or cobbler in stitching footwear? All should bear in mind that only supreme God is omniscient. The shortcoming of knowledge is compensated only by having humility. (375)

## Mind

46. What is prominent among things pleasing mind?

**1)** Friendship with pious people!

**2)** Neglect of villains. These two are prominent among things pleasing mind.

(377)

47. What is the calamity which cannot be born?

Extreme atheism of mind! (378)

48. Which doubts are treated as meaningless?

**1)** Doubting adultery on part of wife without having proof!

**2)** Presuming that someone would deceive us because certain person had deceived somebody else.

**3)** Drawing wrong inferences by accusing any present development of future results.

**4)** Doubting future good results by accusing them of present development!  
These four doubts are considered to be totally meaningless. (379)

49. Westerners say that mind is located inside brain and our presumption is that it is located inside heart. Which one of these is true?

The truth among these is quite different. One western philosopher too has said that the hope-part of mind is located inside heart. (380)

### **Blessing - Curse**

50. Should an evil-eye be treated as true?

Yes! Human mind is such that whatever fault thought of by mind becomes effective on body. You certainly catch fever if ten people tell you that you are having fever. (383)

51. Then there shouldn't be any bad effect of evil-eye, as when someone says that 'he is good', there only the good intention of mind is expressed.

No! The bad effect of evil-eye happens like this. When someone says that 'he is good'; in reality, what hidden intension his mind has is that 'he shouldn't be that much good.' Otherwise, that saying would have had the good effect or mind thinks that 'he couldn't be better than that.' That's means mind always runs downwards and affects the body. (384)

52. How to know that pious and evil omens are true, as Hindus treat sighting an owl as evil omen while certain non-Aryans treat them as pious omen?

Here scripture is treated as standard. Though all widows are treated as bad omen, mother never becomes a bad omen. Besides, whatever assumptions of thousands of people are formed in any country, they are based on the repeated occurrences of such incidences there. Of course, they cannot be refuted by any single individual. Besides, there happens to be a hidden rule in such repeatedly occurring incidences. During Kali-age, mostly an evil omen more than a pious omen becomes effective and at times, they are non-effective too.

Thus, the following thumb rule should be adopted. While going for auspicious work, a pious omen should be treated as true and any evil omen should be ignored. However, a bad omen shouldn't be criticized as that invites people's hatred. It should be remembered that even if an evil omen fructifies, the efforts made for



auspicious work aren't wasted. While going for inauspicious work, any evil omen should be treated as true and any pious omen should be ignored and that work should be abandoned. (385)

53. On observing someone being faced with series of calamities, the rescuer loses his courage to relieve him from that danger. What should be done in such case?

The rescuer should become happy by remembering those, who had faced more calamities than him, and should make immediate efforts by firming his happiness.

### **Indr's Story**

There is a story in 'Mahabharata' that when a seer's son was about to commit suicide, Indr happened to be present there in the guise of a fox and told him 'What to tell you, the people like you are committing suicide in spite of having hands. How much better it would have been had I had hands like you for scratching my head and removing dirt accumulated there. And if I commit suicide just for this reason, then what about those, who are born into species without having hands, facing more difficult situation than me? So, I must bear what has fallen to my lot and try to elevate myself by remaining in the same body. That seer-son understood meaning of fox's story and gave up his decision to commit suicide. So, Indr manifested himself and that seer-son later on became a knowledge-wealthy person by practicing severities.

### **Farsi Story**

There is story in 'Gulestambosta' by Shaikhsadi like this-

A passenger seating in a boat belonging to king of that land used to shout loudly whenever he looked at sea water. King asked his minister about what to do about this person; minister told king that he would take care of that person if permitted by king. King granted him permission and minister suddenly drowned that passenger into sea and took him out when he became panicky, but his shouting stopped totally. Inference of this story too is same like that of Indr's story. (389)

54. How far could be one scared about something?

Till one is not ready to bear resultant pains out of that thing! (391)

55. Who should be treated as dangerous?

All those who are least bothered about their lives are dangerous. And one, who reveals the mantra, (*Mantra-bhed*) should be considered as most dangerous and he should be exterminated by keeping constant watch. (392)

## Religion Thoughts

56. How man becomes karma-bound?

By planning! (393)

57. Then is it better to let the things happen with-out any planning.

Yes! But it is for perfected person. A seeker must plan. Now a day, cowards make evil plans and make them become fruitful. But, they are miser in making pious plans. All their efforts go in vain. Just as saying 'I speak' instead of getting him bound by saying 'I speak truth' is not valid before judge in the court, wise persons or deities never believe person without pious planning. (394)

58. Right results into conflict, so is charity remedy for that?

Even the insects and ants have right over the food as we have right over whatever we eat or drink because the existence of a living being is perfected by the naturally assigned instinct (*Sulabh vihit vrutti*) it possesses. This surely results into conflict for existence. And charity is the best remedy to avoid that conflict as none feels obliged if he accepts the charity. (395)

59. What is pious karma?

That by doing which one doesn't have to repent about! (396)

60. What is merit?

A beneficial thing emerging from one's traditional natural karma! (397)

61. Which karma delivers its fruits during this birth itself?

Torturing pious innocent people! (398)

62. How could be existence life beyond proved?

From the fact it is not possible to experience fruits all karmas during present life itself! (399)

63. How could be existence of karma proved?

From the fact that sorrows arrive without desiring! (400)

64. Which are lowest and tallest deeds in world?

To sleep is lowest and to love God is the tallest deed. Else, there is no work tallest or lowest in world as all works are essential for all people. Even big king is handicapped without a night soil lifter. (403)

65. What to do if someone has to perform lowest deeds?

That lowest deed should be performed by remembering God and not bringing any doubt in mind. Is mother disposing off her child's filth and urine considered as lowly person? (404)

66. What should be attitude to remain courageous during calamity-period?

To think that how benevolent is God who hadn't bestowed on me still harder calamity. (405)

67. When don't even big deeds performed become praiseworthy?

When performed with strong desire in mind! (406)

68. How and when to tell any evil deed performed to anyone?

1) To Guru and elders without being asked.

2) To friend when penance (*Nishkruti*) had been performed as and when an occasion arises.

3) To foe after he is defeated if the same had been performed against him.

4) And never to wife. (407)

69. Who is Chitrgupt?

The heart which repents for the sin kept hidden! (408)

70. Who is Veda-knower (*Veda-vetta*)?

He who performs routine karmas (*Nity-karma*) as per his capacity! (409)

71. Who is Veda-essence knower (*Veda-arth-vetta*)?

He who is always distressed for having performed the deeds involving religion-lowering (*Dharma-shaithily*) due to unavoidable circumstances! (410)

72. Why should be there insistence on repetition of Veda-words, is it not enough if we know the meaning?

After all, to know the meaning too one has to depend on the words. That shouldn't be over discussed. If necessary go and ask a copyist (*Nakkal-navis*). (411)

## Daily Routine

73. What are things which should be performed daily in any case?

1) Excretion.

2) Feeding a cow.

3) Extending hospitality to a guest or giving charity as per capacity.

4) Bath.

5) Worshiping God.

6) Honouring Guru and elders.

7) Meals.

8) Reading or listening text.

9) Exercise.

10) Sleep.

These things should be performed daily in any case. (413)

74. Who is unfaithful?

He for whom any duty is dearer except serving his father! (414)

75. Who is honest?

He, who doesn't know any other duty than service of service-worthy (*Sevya-seva*)! (415)

76. Who is called as character-wealthy (*Shilsampann*)?

He who behaves as per scriptures! (416)

77. What are the religious acts?

All routine and causal karmas performed for sake of beyond world bliss! (417)

78. Who is helpful?

Religion! (418)

79. Who is butcher?

He who insults worship-worthy persons! (419)

80. Who receives benefit of non-violence?

He who doesn't ignore a surrendered person! (420)

81. Who is deceitful?

He who commits mistakes after surrendering repeatedly! (421)

82. Who is atheist?

He who doesn't behave according to religion he preaches to others! (422)

83. Who understands religion?

He who is sinless himself and doesn't love too much or gets too angry with his wife! (423)

84. Where lays the merit of sacrifice?

In daily standing at the door and feeding as many guests as possible! (424)

85. Who doesn't achieve glory by becoming adorable even after performing number of pious karmas?

He who sustains himself on the wealth brought by his wife from her parents!  
(425)

86. Whose pious religion too becomes unfruitful?

Everything of him, who fights shy of bowing to guru and elders and doesn't feed a guest who has appeared at his door, becomes unfruitful. (426)

87. Whose curse fructifies in Kali-age?

Curse of a guest or a hurt innocent person or a father who had nurtured you properly with education etc. never gets destructed during any age like Kali-age.  
(428)

88. Whence should be it presumed that fruit of curse is becoming effective?

Since intelligence starts deviating from scriptures! (429)

89. Whose blessing fructifies in Kali-age?

That of a cow, a guest and a guru! (430)

90. Who is deaf?

He who doesn't pay heed to an advice of a well-meaning person! (431)

91. Who is blind?

He who has not received any scripture-impressions (*Shastr-samskar*)! (432)

92. Who is timid?

He who worships different deities for different purposes! (433)

93. To who should be food served when you don't get a guest or a Brahman?

A cow should be satisfied. (434)

94. Where does religion stay if men give it up?

It stays in whatever things are being told as worship-worthy in scriptures other than human being. (435)

95. Where does religion stay if those things become polluted?

It stays near God-incarnation! (436)

96. Who is crippled?

He who visits sacred places by riding in a vehicle or who enters temples with his shoes on! (437)

97. When do religious acts become non-religious and non-religious acts religious?

Religious acts become non-religious while

- 1) Rescuing a drowning woman with desire for her!
- 2) Making your body fall at sacred places like Prayag with anger and
- 3) Performing sacrifice with lust.

And non-religious acts become religious while

- 1) Killing beasts like tiger if they are attacking pious persons,
- 2) Speaking lies for sake of a cow, a Brahman and a sage!
- 3) Having intercourse with other woman under auspicious circumstances,
- 4) Committing theft for sake of God's work or service to saint!
- 5) Deceiving others for sake of master's work! (438)

98. How to recognize a hypocrite, a religious fanatic or a truly religious person?

1) He, who without any purpose and in absence of any adverse condition behaves according customs of society with which he mixes, should be recognized as a hypocrite.

2) He, who believes in religion, but doesn't subjugate his mental faults, should be recognized as a religious fanatic.

3) He, who has faith in religion and also possesses self-restraint, should be recognized as a religious person. (439)

99. In which religion should one have loyalty?

1) Religion into which he is initiated originally!

2) Religion which he happens to be initiated in end after initiating into ten or fifteen religions and still being dissatisfied! (440)

100. Which religion should be considered as our own?

Religion which we feel as has been ordained for us instead of our accepting the same! (441)

101. How to resolve unnecessary fight ensued over religious authority?

By showing reasons of degradation (*Apkarsha*) of routine practices! (442)

102. What is better to recite scripture or to know its meaning?

1) It is better to recite scripture for its protection and prevention of its loss.

2) It is better to know its meaning for acquiring knowledge.

3) Both these things are better for emergence of merit.

4) He, who recites without understanding meaning, may be a fool; but he, who doesn't understand the meaning and doesn't recite too, is undoubtedly an animal. (444)

103. When all religions are same, why should one remain in his religion?

When all religions are same, why should one leave his religion! (445)

104. If other's religion is simple, would not be it simpler for us too?

No! Our own religion is always simpler for us as we are habituated to it right from our birth. And it is impossible to give up that habit and adopt other religion for common man except Yogi. How many of those, who have been adopted by other apart from obtaining money, love their adopted parents more than their earlier parents? So, it is much more difficult to get habituated to other religion by discarding our earlier habit. Besides, it certainly proves that such people are interested in behaving in unrestricted manner like animal by getting rid of both the religions. (446)



105. Should one convert to other tradition in the same religion?

Tradition-bondage is special than religion. And there is nothing special about specialty. So, as one could become traditional within common religion, transition from one tradition to other is not permissible. (447)

106. Is severity possible by slogging hard?

No! Severity is possible only by as much slogging as prescribed in text. If severity is possible just by slogging hard, then even bull carrying yoke over its shoulders can achieve it. (448)

107. What is objection in saying that religion is meant for sake of convenience of society?

By saying like that, we don't understand our state after death and to understand that, we don't have anything to rely on except the duties in this life. Thus, society is meant for religion and religion is not meant for society. (449)

108. What is of greater value in family, a religion or love?

Religion! If love is greater, then men supporting wife by ignoring mother, and women loving son by ignoring husband would be more in number. (450)

109. How could religion survive without love?

Religion must be loved and rest of the things should be loved through the doors of religion. (451)

110. What is greater in religion, order or love?

Love is greater with God and order is greater in rest of the things. (453)

111. When whole public business is carried out with violence, why should be violent people blamed?

Friend, if public cannot do without violence, how far is it justifiable to force it into religion? Public cannot do without spitting too, so would it be proper if a sacrifice of spitting is arranged in religion? How greatness of religion would be established by introducing whatever is there in public business into religion? It

is generally accepted that to control public behaviour is the lesser aim of religion. (454)

112. What is chief characteristic of religion?

Religion-order (*Shastr-chodana*)! (455)

113. It is felt that there are superfluous restrictions like not to stomp feet, not to make noise of bangles or of mouth while eating, not to look into face before elders etc prescribed in religion too?

What is felt is not standard. That behaviour which is outcome of certain faults should not be displayed before the revered; else, there is possibility of the same faults being arisen. That is why, such restrictions have been prescribed. All three types of behaviour like stomping feet, making noise of bangles or looking into face are outcome of anger. And making noise while eating is outcome of over-enthusiasm or having attention somewhere else. Fear for fools and reverence for wise are only things having detrimental effect on faults. Mere love doesn't have any detrimental effect on faults. As love without restriction is treated as passion; when the signs of faults are displayed before revered, fault-restricting (*Vikar-pratibandhak*) part of wiseness is eliminated from mind. (457)

114. Who is learned fool in religious scripture?

He, who deliberately resorts to unequal remedies causing public wrath when equal heavenly remedies are easily available only because they are prescribed in scripture! (460)

115. Why religion is prescribed in scripture even for sinful like prostitute?

There is a rule of religion and non-religion that when someone performs a non-religious act forcibly, he has no final goal; but when someone is born under non-religious circumstances; he has access to religion, as he is born being independent of karmas. But that religion-path is dependent on scripture. When one, who is prostitute by choice, has no religion, but for girl born to prostitute has religion. Evil karmas performed during this life alone have been slandered, but there is no hatred of karmas performed during previous life. So, whoever is born must

have his religion. Thus for those, who don't perform strict severities, the caste-ism (*Janma-jati vad*) better for them. (462)

116. When desire for sex is as natural tendency of body as that of hunger, why debauchery is so much hated by people?

Hunger is natural tendency of a body, but don't people hate an overeater? Nobody hates a person, who eats food at his home, but isn't dog; who snatches bread kept in one's basket, is beaten and driven away. Similarly, nobody objects to someone having sex with his wife, but it is quite logical to hate someone who indulges in debauchery. (464)

117. What is faulty (*Vaikarik*) scriptural knowledge?

Why should it be asked differently? Now a day, there is abundant crop of this knowledge in India. Emphasizing one scriptural principle while ignoring other scriptural principles is the shape of this knowledge. The state of old and new religious people today is so strange that, from point of view of old generation; even if one eats food from the hands of others, he becomes downfallen, but nobody becomes outcast even if he indulges in debauchery. Lying is never considered as sin. I have not noticed a thief who had become an outcast.

Now from point of view of newly educated generation; not indulging in debauchery is only ethical thing to do. They consider debaucher as worst than even murderer. All right, state of devotees among us is such that they treat person not getting angry as sage, however strong debaucher he might be- I call this hotchpotch of concepts as faulty scriptural knowledge. (465)

118. Which remedy do you consider as better suited to get out of this situation?

To behave as per scriptures without bothering about the people's concepts All those people barring the four types of categories namely patients, old people, impotent and those who are not having even a day's food at their disposal, should get themselves married. I think these two remedies as best. (466)

119. What is called as fruitless religious insistence (*Shushk-dharma-aagrah*)?

Some people and widows commit scripturally condemned acts and if someone asks them 'why are you acting in such manner?' They bluntly reply 'it is not possible to behave exactly as per scripture in Kali-age.' But, wherever the scripture is advising 'not to bathe during fever or not to perform any karma while one is down with disease'; there, they insist on following that part of scriptural order (*Shastr-ekdesh*) prescribed during favourable period . This is known as fruitless religious insistence! But it is in vain. Religion is fruitful only for him, who treats all rules and prohibitions of scripture as standard. (471)

120. I feel that now a day people have very good opinion about 'Bhagavadgita'; thus, only that should become a religion-book of world!

Yes! Anybody would say that only mother 'Bhagvadgita' is capable of becoming a religion-book of all and I too say like that. However, some westerly learned critics (B. G. Tilak) cull out only karma oriented meaning from that and indulge into vain arguments over that pious faithful scripture. They select a statement like 'karma should be performed without desiring fruits' out of context and draw inference that any karma should be performed. As a matter of fact, 'Gita' comments that only scriptural karmas should be performed without fruit-desire. It never says that any karma should be performed in frenzy of faults without bothering about their fruits. If thought like that, then all incidences like unruly talk of children and stone throwing by a mad person etc would come under ambit of desire-less Karmas. So, I don't agree with the inferences drawn by any modern critic. Someone gets up and quotes 'Geeta' in support of his continuation in government service as desire-less duty. While other overzealous one quotes 'Gita' in support of his violent deeds as desire-less duty. But, all ignore the Gita saying

‘ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि’

‘Do proper karmas after knowing scriptural statement.’ (473)

121. Why should be even scriptural karma desire-less?

Karma is natural for a living being. So, it is certain that he will do some karma. That's why it is for his betterment that he should do karmas for his uplift. And if

desire is mixed into it, then it would amount to making scripture as per people's attitudes and then what more would scripture tell to people? Thus, 'scripture-essence (*Shastratv*) is already there in prescribing desire-less duty.'- (474)

122. Is sin-fearing person good or bad?

He who fears sin out of discernment is good and he who fears sin due to sloth is bad! Those fearing sin out of sloth are considered as impotent. (476)

123. As man gets confused with four things like religion, love, belief and behaviour; what's the way out?

One should behave as per religion by treating it as forever friend. Wherever religion and love are opposing, religion should be adhered to and not love. And wherever love is praised by scripture, love should be preferred. (480)

124. Who earns sin while doing things with good intention?

1) He who cracks jokes with mother due to excessive love.

2) He, who in spite of having knowledge, gives charity to thief caught in danger.

3) He who wakes up evil doers from sleep.

4) He who gifts semen-increasing drugs (*Vajikarn*) free of charge to debaucher.

5) He, who while doling out big charity to pitiable persons insults those great souls like foolish animal skinner.

6) He who employs logic against very Vedas.

7) He who makes rites less effective on the strength of control.

These are seven things which lead to evil destination in spite of doing them with good intention. (481)

125. Is an opinion-changer wise or fool?

1) He, who changes his opinion about religion, is a fool.

2) He, who doesn't change his opinion during practical occasion, is also a fool.

3) He, who feels that religious opinions are always steady, is wise.

4) He, who feels that practical theories are mostly changeable, is also wise.

5) He, who is steady in mind and active outwardly, is great wise. (482)

126. From whom religion should be heard?

1) From him who is having impressions of religion to be preached and is intelligent.

2) He, who is only having impressions of religion, but isn't able to satisfy others; is worthy of bowing to as he is loyal to religion.

3) He, who is only intelligent but having no respect for religion is not even worthy of bowing to. Thus, a religion preacher should have both these qualities. (483)

127. Are religion-coordination and religion-confusion same?

No! That is the religion-coordination (*Dharma-samanyay*) which involves adherence to self-principles (*Sva-tatv-aashray*), but having a freehand as per everybody's behaviour and having no expectation of augmenting own scripture (*Sva-shastr*) by employing outside methods. Everything else is a religion-confusion. (484)

128. Who should be called as religion-charmer (*Dharma-garudi*)?

He who lures one religion by making use of terms from second religion and lures third religion by making use of terms from second religion and impresses people! I have observed many people who twist the meaning of terms from Buddhism for consumption by Aryans and twist meaning of terms from Aryan-religion for consumption by Buddhists. This advice is just like telling that Gita verse 'Sa yat pramanam kurute' contains word Sayyad of Muslims. (486)

129. Udhishtir asked Draupadi to behave as per religion. But, what to do when there is doubt?

Gurudeva's pardon for doubt should be sought. (489)

130. How to know that certain person is carrying out his duties with faith and certain person with faults?

It is very easy to know this. If a maid servant from a house doesn't do the allotted work, but does other's work, then she should be considered as independently faulty. And if she does the allotted work, then she should be considered as having faith in her master's orders. Similarly he, who carries out duty as prescribed by blessed Vedas, should be considered as faithful and he, who carries out less or more than what is prescribed, should be considered as faulty. The instances of observing purity by adding water to well, bath taken by many during fever, an outcast person accepting Brahman-duties or Brahman accepting non-Aryan-duties, all these are examples of faults. (494)

131. Then why have seers established different duties other than Vedic?

That was done so as to bring back those, who have been forcefully strayed from Vedic path, after they have experienced the fruits of their sins! But, 'Bhagavata' religion doesn't become apart from Veda as Vedas support reciting names etc! (495)

132. Who should be called as lustful?

He who is greedy for public adulation by violating religion! (501)

133. Who is better, an ungrateful or a religion-violator?

First one is better than second one! (502)

134. What to do when entire society had become antireligious?

One should be lone fighter facing death and should keep religion-fire burning below the ashes of treachery (*Vanchan-bhasma-tali*) of unreligious people. (503)

135. But Guru and scripture are separate in every religion?

We have nothing to do with that. It's enough if they are not hated! (505)

136. When a murderer and a hangman both are violent, who is criminal?

One who commits an unlawful deed on his own! Getting ready for doing prohibited karma itself is an indication of crime. A criminal has to be punished and one who punishes is not at fault. (506)

137. When doesn't fructify a religious karma done rightfully after taking lot of troubles?

When there is false pride in mind! (507)





# CHAPTER 13 - RELIGION DIALOGUE

*(Dharma Prashnottare)*

(Numbers in bracket indicate Q/A number in Sage's Wisdom)

Aryan India is founder of Ethics, Religion, Religion-founder, Warkari Sect and World religion.

## Charity

1. What is greatness?

Appropriate relinquishment of self-interest for pious purpose (*Sat-arth*) is greatness. Relinquishing self-interest for evil people is not greatness. Inappropriate relinquishment of self-interest is treated as foolishness. (509)

2. Who is donor?

He who gives safety-assurance! (510)

3. Which charity is greater among all charities?

Safety-assurance charity (*A-bhay-dan*) and food-charity! (511)

4. Which is greater among these two?

Food-charity in case of unknown suppliant (*Yachak*) and always safety-assurance charity in case of known suppliant are greater, as both these charities are equal to life-charity (*Pran-dan*) and they could be given by anybody. Safety-assurance charity is easier than food-charity. But, as it requires much greater suppression of mind-faults, it is the greatest among all charities. Besides, safety-assurance charity doesn't involve any pride like other charities. On the contrary, if there is pride of safety-assurance charity, it is the hell-eliminator (*Narak-nivartak*). (512)

5. Why should be charity given?

In order to firm the intelligence recognizing that nothing belongs to us. (513)

6. There are many deceiving supplicant. Then should be charity given or not?

Charity should be given as per one's capacity by thinking that we too have deceived many, we are deceiving many and we do deceive animals too. (514)

7. Which favour is repaid by what?

1) By repaying twice of what was received in case of money-favour.

2) By donating body in case of food-favour.

3) By offerings at Prayag in case of ancestor-favour.

4) By increasing tradition when ordered in case of Guru-favour. This is the opinion of wise people. However, favour must always be remembered even after repaying; else that person, who repays favour, is treated as ungrateful. (515)

8. Sir, if food-favour is repaid by donating body, what should be done by beggars and great souls?

As beggars are there for gaining, so they gain no fault from other's food and as great souls are equal to God, everything is theirs, so they don't gain fault from other's food. (516)

9. Who is a thug?

He who asks others to donate, but if occasion arises for him, he avoids donating. Saint Tukaram suggests

वाघे उपदेशिला कोल्हा, सुखे खाउ दे रे मला. १

देह जाणार जाणार, परी घडो परोपकार. २

सिंह म्हणे भला भला, तुझ्याच तोंडे निवाडा झाला. ३

गांठ पडली ठका ठका, त्याचे वर्म बोले तुका. ४

**Tiger advised fox, let me eat happily.1**

**Body is going, going; but let others be favoured.2**

**Lion said great, great; you decided it.3**

**Thug met another thug, essence is told by Tuka.4**

10. To whom belongs the wealth of earth?

To him who is religious and he could use it as it suits him. (518)

11. When we earn money, why should we donate?

This is vainly pride of fools and lowly people. All people survive on charity alone. Nobody earns money independently. Humans survive on lives of innocent animals. So, to give reciprocally to each other isn't a great generosity. Thus, to donate must be natural tendency of human beings. There is reciprocal generosity in Nature, so the real benevolent is supreme soul. By bearing mind that poverty and richness happens as per fate, all should faithfully give away something to someone.

Where is the lowly assumption of the persons puffed with money thinking that nothing should be given to anyone as everybody should become our servant! And where is the universally accepted benevolent attitude of treating that all are shareholders of my earnings as I depend on all for my survival! (521)

12. What is called as independence (*Svatva*)?

The challenge given by someone to pride of someone that certain thing belongs to him! (524)

13. Does one, who runs away from a thief, get merit of charity?

No! Charity means giving with pleasure. (526)

14. What is greater, charity or truth?

I feel that both these are same. Whatever courage of relinquishment is necessary in truth, the same is required in charity too. But, truth could be told if someone asks for it and charity is told as 'to be given without asking.' This is specialty of charity different than truth. However, not giving after saying that 'I would give' or to give something different than what is promised doesn't become religion-bestowing (*Dharma-sadhak*) for a donor. So, charity is expected in truth. Thus, I feel that both of them are the same. (527)

15. Why it is said that

‘दया दानात विशिष्यते’

‘Pity is special than charity’?

As there is no desire in charity given with compassion, even public business is such that nobody expects repayment of whatever is given with compassion. (528)

16. Why should be one helped when everybody undergoes fruits of his karmas?

Because you feel that others should help you when you are undergoing fruits of your karmas! Do you ever say to someone “why are helping me when I am undergoing fruits of my karmas?” Besides, scripture says that living being undergoes fruits of his karmas and it also says that others should be helped. It is included in Shruti-teaching that

‘श्रद्धया देयम्’

‘Give with faith.’

We should give to anybody as our capacity so long as no fault is noticed. If we insist that we will give only after ascertaining first the faults others, then we must be sure that we don’t possess any fault within us. As it is told in scriptures that charity shouldn’t be given to a wicked person, it is also told in scriptures that return gift (*Pratigrah*) shouldn’t be accepted from a wicked person. And if everything is to be treated as relaxed, then it becomes obvious that charity should be given as per our capacity. (529)

17. What are pious and evil qualities recognized in a donor and a suppliant?

To donate while having something to spare is chief quality of a donor and to be satisfied with whatever is obtained is the chief quality of a suppliant. (531)

18. Why don’t we become knowledgeable by sacred water of Vishnutirth?

Because, a recipient isn’t staunch severity-practitioner (*Tapt*) and faithful, and a donor has no authority! (535)

19. How did saint Namdev, who ran behind a dog with a bowl full of ghee, receive merit?

The rules of severity-loss (*Tap-kshay*) aren't applicable to him who worships God present in all creatures. Namdev would have run after a cow too. Namdev wasn't of the type of leaving a cow as she is protected and protecting a dog as he is unprotected. The words of Udhishtir during ascend to heaven period 'I don't possess power of bringing back to life my dead brothers and I never discarded them; but, as this dog has faithfully followed me, it's not proper for me to discard him and die' are indicative of equal love towards all beings. (536)

## Ancestry Customs

20. Are ancestry-customs (Kul-dharma) good or bad?

Those, which are scriptural and traditional, are good and all those, which are inherited by vow, are all bad! (537)

21. Then should be ancestry-customs inherited by vows followed or not?

They should be followed if they aren't becoming obstacle into religion and are meant for pious works. But, if they are of opposite nature, they should be straightaway discarded, as nothing happens from them. (538)

## Warkari Sect

22. People don't know to which sect do you belong?

If they don't know, I shall tell. I belong to no sect, but I agree with wise Warkari sect.

**1)** This sect has so wisely been established that name of religion is befitting for it than calling it as sect.

**2)** There is no objectionable Guru-disciple tradition in this sect, but it is only pure.

**3)** There had been worshipers belonging to many different deities included in this sect. Narahari Sonar was great shaivait, Janardan and Eknath were Datta-

devotees, Bhanudas was sun-worshiper, Saint Dnyaneshwar, Tukaram et al were Vaishnavits. All these became founders of this sect. Besides, Brahmnas like Eknath, Kunbis like Tukaram, Muslims like Shaikh Mohamed; cobblers like Chokha and prostitutes like Kanhupatra too had become followers of this sect. Celibate preacher like Muktabai and servants like Janabai have been absorbed into this sect. The nurturing devotion of Namdev, caring of Vishvambhar et al and sweetness of women like Muktakeshi et al have been combined into this sect.

4) Whosoever saints had been in India have had contact at least once with Pandhari.

5) Duality, non-duality, and specific non-duality (*Vishisht a-dvait*), all these things have been included into this sect.

6) Besides, this sect doesn't hurt the feelings of anybody by advocating relinquishment of karma as professed by sects of Kabir and Guru Nanak. That's why this sect would surely become universal religion (*Vishv-dharma*)!

7) I don't say that there are no insisting people into this sect; however, outwardly visible insistence noticeable in advocates of other religions is not observed in founders of this sect.

8) More over, as no system of collecting money by establishing a seat is introduced into this sect, as also, this sect is adorned with ancient signs without discarding Vedic symbols; I most reverently respect this sect with my body, speech and mind though I never call myself as a Vitthal-worshiper. I say 'This sect alone would become granter of pious-goal by destroying religion-divisions.' (539)

## Hindu Religion

23. Who should be called as Hindu?

1) He who accepts 'Vedas', 'Vedang', 'Purans' and all traditions connected with them and who is born of traditional Hindu parents!

2) He, who treats all these scriptures as standard, should also be called as Initiated Hindu (*Diksha-Hindu*) i.e. Initiated Aryan (*Diksha-Aryan*).

3) He, who doesn't recognize all these scriptures, but only born of Hindu parents, is Born-Aryan (*Janm-Aryan*) i.e. Born-Hindu (*Janm-Hindu*).

4) Aryans of first category are great.

5) In absence of Both Aryan (*Ubhay-Aryan*), I consider Initiated Aryans as greater from point of view of reverence.

6) But, during marriage, only Born-Aryans should be engaged. (541)

24. What are the treatises worth reading regularly in Aryan religion and what is told therein?

'Ramayana', 'Mahabharata' and 'Bhagavata' these three are main treatises of Aryan religion. 'Rama' means supreme soul and 'ayan' means place. That is Rama is everywhere. Now, how to get that Ram? So, 'Mahabharata' has been told. 'Bha' means knowledge and be engrossed with it is 'rat.' So it is 'Bharata.' But how to be engrossed in knowledge? For this purpose, 'Bhagavata' has been told. To select the best part 'Bhag' is its meaning. As, following has to be learnt from 'Ramayana'; there are idols to be viewed in 'Ramayana.' In 'Bharat', special skills of behaviour (*Chatury-vishesh*) that are to be adopted in different situations have been told. And how to become mad in love has been told in 'Bhagavata.' (542)

25. Should be texts from other religions read or not?

Not in a way by which one would forget our religion. There is no harm in going for lunch with someone when invited, but getting used to taste of other's food is bad. Similar is the case with reading texts of other's religion. (543)

26. It is said that Hindu religion was there before all religions, so say all religion preachers. So, whose say should be treated as true?

It is accepted decision that in whatever religion, there are more known instances and less unknown (*A-drishta*) ideas, that religion is living being originated (*Jiva-pranita*); and, historical ancientness naturally comes to Aryan religion. (544)

27. Whenever any idea comes from west, the easterners are habituated to say that same idea was already with them and while doing so; they take support of 'Vedas', is it proper?

As a matter of fact, such attempts take place everywhere, however, my clear opinion is 'The basic principle of any science in any country happens to be in Aryan scriptures alone', but 'the experimental experience of anyone is special.' However, some people are showing support of Vedas for physical sciences too and due to that, two losses have taken place.

1) First, other castes are creating dispute by saying 'Brahmans have kept Vedic knowledge hidden for long time and they are depriving us from knowing 'Vedas.'

2) Second, what all mantras they quote are of the nature of God's praise, but since they are shown as being related to physical sciences, there remains no necessity of recognizing God. That results into their physical part getting elevated and psychological part getting degraded.

3) I feel that 'it would be a great favour if all physical sciences are shown to be originating from our 'Nyayshastra' and from Vedas without Deity-degradation (*Devata-bhang*) on showing that our texts are origin to their translations.' (545)

## World Religion Scripture Gita

28. Is there any text capable of becoming religion-scripture of world?

Yes! It has already become capable and that is 'Mahabharata inclusive of Gita (*Gita-samvalita*).' (546)

29. What do you think about wide-spread concept that Brahmans have made others their slaves?

I feel that when it is said in our Aryan scripture that a pious person, to whatever caste he might belong, should always be served by Brahmans, there is no substance in this concept. What Aryan scripture says is that you either become Brahman by gaining all qualities by resorting to severities or respect a worthy person imbued with severities and merits. (548)



30. How caste should be recognized either by birth or by quality-karma (*Gun-karma*)?

By birth for ordinary people and by karma for seers! (549)

31. What is this fad of Guru-fees in Aryan religion?

Even if it is there, in India this fee is given voluntarily and in other countries, it is recovered by prosecuting the disciples. This is only difference. (551)

32. How would be our Aryan religion treated as ancient?

The main reasons for this are Aryan religion can be directly experienced (*Sakshatkar*) and is included in scripture and a subsidiary reason is it is already a proven fact by general authority of history. (552)

33. But, our religion doesn't accept outsiders. Isn't it a curt and loner religion?

No, no, it is not at all like that, but

**1)** As it is non-envying of other religions, it is certain about the fact that 'Any religion at sometime or other would surely join into fold of an ancient principle.' It is only one religion, breaking fights between other religions.

**2)** The madness that followers of other religions should be cut down treating them as non-believers has never happened in India and it won't happen in future.

**3)** The Aryan history in which we Vedic people believe tells us that even if there might be wars between religious and non-religious people, but never there were wars between believers of two religions in India. 'As preachers and fighters were segregated in fourfold caste system of this religion, faults never got mixed into real religion.' Because of this, many people call our religion as timid religion, but the warrior-vigour of this religion is historically famous. However, as there was no admixture in this non-faulty religion, the importance of the non-faulty preacher class has been enhanced greatly in our country. (553)

34. Do you include Non-Aryans into your devotion-path as other religions accept believers of other religion?

We do accept them if they desire accordingly but, we don't accept them by cutting their religious faith with sword. (554)

35. Hasn't it been told in your 'Puran' that a king should punish the non-religious people with sword?

It has been told accordingly, but-

1) It has been told that, that person should be established into religion to which he belongs; but it has not been told that he should be forcibly brought into our religion.

2) It has been told that he, who doesn't belong to any religion, but is a terrible person, should only be punished.

3) It has told in 'Sutasamhita that these, who might be Vedic or technicians (*Tantrik*), should be established into their religion.

4) There was no war on account of hatred that there should not be a non-religious person in India and this won't happen too, but Hindus have only one plea that other religions should treat our religion with love as we do in case of their religion and they should not interfere in our religion. Hindu-attitude is never born to interfere in other's religion. Do you say that Hindus should keep quiet even if self-religion is interfered with i.e. Hinduism should be destroyed?

Hindus have first tried to argue. The hatred by Muslims and Hindus isn't out of religion-hatred, but on account of Muslim's abuse of Hindu women, who are dearer to Hindus than their lives as it appears from the 'History of Rajasthan' by Todd. (555. 556)

36. How did this country survive even when Buddhists, Mohammedans and Christians had dissolved countries after countries?

1) These three religions are forms of our religion as per their authorities which could be ascertained from 'Bhavishy-puran.'

2) Whatever is not in any religion; that is in Aryan religion!

3) Whatever is in any religion; that too is in Aryan religion!

4) Whatever is not in Aryan religion is not anywhere; other religions are becoming aware of this fact due to their contact with Aryans.

5) Again while other religions attempted to break Aryan religion, Aryan religion never attempted to break other religions.

6) That is why; intelligent people didn't feel like breaking Aryan religion due to religion-division tolerance (*Dharma-bhed-sahishnuta*) of Aryans.

7) Whatever religions came to India, they in the end achieved only their merger with Aryans.

8) The Mahayan sect of Buddhist religion was merged with Shaiva sect. This could be ascertained from the verses like

‘बुद्धो वा च गिरीशोऽथवा’

‘Either with Buddha and or Girish.’

9) Parsi religion's merger could be known from its translation into Sanskrit.

10) The fact that Muslims had respect for Hindu scriptures before they came to India could be ascertained from Sufi scripture ‘Masnavi-e- Manvi.’ Akabar had initiated a religion named Din-ilahi for bringing about unity of Hindus and Muslims.

11) Now a day, an attempt is being made to bring about unity of Christian and Hindu religions.

12) However, there is no historical evidence to show that such attempt was made by Hindus, but history shows that others on getting lured by Hindu religion attempted to bring about this unity. Whatever materialistic improvement that may take place elsewhere, but the time when people get tired of them, everybody would receive peace in India alone and India has survived because of this and would survive! (557)

## Aryans Belonged to India

37. When Aryans came to India, they conquered people from here, made them slaves and labelled them as outcasts. So, isn't this type of caste-ism a religious oppression?

The genesis that Aryans have migrated to India is of recent origin. Those, who accept this theory (B. G. Tilak), say that Aryans had only three classes of Brahmans, Warriors and Traders and Outcasts consists of Indians; and acceptors of this theory call themselves as the leaders of India. However, this theory has resulted into permanent hatred among Brahmans and outcasts. The misunderstanding that 'Brahmans have permanently made us the slaves' is never going to be wiped out from their mind; so, there remains a permanent fight between them in spite of whatever concessions are offered to them. Besides, there is likelihood of their misunderstanding becoming firmly rooted that 'we have been denied the right to 'Vedas' by them for converting us into slaves.' I have heard the dispute about whether the fourfold caste system is dependent on quality-karma or birth, being raised in religious conferences. However, let the fourfold caste system depend on quality-karma or birth or not, I have to show that the Outcast is not a slave class, but it is a division of Aryans.'

—such type of caste-differentiation is not there in Aryans. 'Purushsukt' declares that Brahmans have emerged from face of supreme person, warriors from his hands and traders from his chest and outcasts from his legs. The verses from 10 to 13 from chapter 188 of 'Shantiparva' of 'Mahabharata' clarify that that Shudra is a division of Brahmins and not their slaves. The ancients were not treating Shudrs as slaves on basis of either birth or quality-karma.

### Trans-human (*Apuresheya*) Vedas

Now, if one says that 'Purushsukta' is of recent origin, such statement suits only those who say that 'Vedas' are created humanly. The opinion that 'Vedas' are created humanly is of recent origin and not ancient. Brahmans became helpless as God himself had not given the right to 'Vedas' to Shudrs as they have been born from feet of supreme person and so are of bad nature. Thus, to accuse that

Brahmans have snatched the right to 'Vedas' from Shudrs is of overconfident nature. Manu says from 'Manu-smriti' (10.43 to 45) that even non-Aryans too have originated due to dereliction their duties (*Kriya-lop*). Even Brahmans, warriors and traders have been termed as outcasts due to dereliction of their duties as per interpretation of these verses by Kullukbhatta. Thus, to say that Shudrs is not one of Aryans is against the rules (*Desh-kshobh-karaka*). When even a chariot-horse caretaker belonging to a cross-bred class (*Sankar-varn*) has right to fire-worship (*Agni-aadhan*), then Brahmans have kept hidden Veda-authority from non-cross bred Shudras is unthinkable. Though Brahmans need own wife more than a chariot-horse caretaker, even then they didn't teach 'Vedas' to mother. In Brahman class, a son is taught well about serving his mother; so, all Brahman-sons will have to be considered as ungrateful. Thus, the genesis of arrival of Aryans (*Aryagamanopatti*) cannot be accepted as it is divisive and in vain.

Now, I am aware that, as founder of this theory (B.G. Tilak) being a leader of a national party is reckoned by people; so, many people are bound to criticize me. But, as I also know that my say is correct from point of view of religion, I don't care for opinion of majority of people. (558)

38. Isn't religion-decision dependent on majority-opinion?

1) Religion-decision is dependent on majority-opinion if it involves equal authority, and

2) if there is unequal proportion of asceticism etc then it is dependent on a single opinion. (559)

39. When do wise consider that it is real defeat?

To prove that the source of our knowledge is somewhere else is real defeat for a wise, as it involves destruction of self-intellect. (560)

40. Then should be it said that people of ancient religion don't adopt the qualities of others?

You talked something irrelevant! First, we don't consider anybody as other. Because, it is told in 'Mahabharata' that during ancient time, all people were of same class; later on, they became different due to their karmas. And why of the

same class? Because, they were created by a single God! That was the meaning told. Besides, if some are of opinion that our knowledge was totally defeated by foreign knowledge, then they should pay attention to the fact that there are people parsing our knowledge. If foreigners are envying our knowledge, then that envy has been condemned by foreigners alone. When Dey criticized our music, some other foreigner had said 'our music is most natural and remover of ailments.' If our arts have been criticized by some foreigner, Wevel has refuted that and said good words about them. Among foreigners, mostly the people intending peace are becoming followers of our ancient religion. However, some of our own people are destroying our religion, hating Brahmans, awarding themselves with title of Sharma etc pick up only bad remarks of foreigners by ignoring their good remarks and try to prove that our knowledge is worthless. As a matter of fact, if these people intend to have Brahmin-quality (*Brahmanya*) or Vedic quality (*Vaidikatva*), they won't get it by condemning our ancient knowledge. On the contrary, its newness would be proved by such condemnation.

Let it be! Even if we presume that Brahmans have kept hidden the knowledge, doesn't it prove that Brahmans were already knowledgeable? As one having the knowledge could only keep it hidden, as there is no question of hiding someone else's knowledge? The utterances of these Brahman-haters and non-acceptors of fourfold social class and life stages are strangely inter-contradictory.

1) 'There were no castes previously and Shankarachary created them from his furnace.'

2) 'Brahmans tried to suppress knowledge whenever it passed into their hands and Warriors tried to disseminate that whenever it passed into their hands and 'Upnishad' contains many supporting references about this fact.' Then how is it that, if castes have been created from Shankaracharya's furnace, there are references about fourfold social classes in our scriptures prior to that period? Now, previously there was Brahmin class as per quality-karma; but if this is accepted, then Brahmans become the mines of all qualities. So, there is no possibility Brahmans having an evil quality of keeping knowledge hidden during Upnishada

period. Then, how was it concluded that Brahmans had suppressed knowledge and warriors had disseminated it?

Even if you desire for Brahmin-quality by hating Brahman, it would never be available to the hater-class by hating knowledge of Brahmins. Whereas foreigners after proper search could talk in praiseworthy manner about our knowledge, and when we ignore that and blame our knowledge; then I clearly say that this has no other reason than fault of 'Brahman-hatred.' If we accept fourfold social class system based on quality-karma, Brahmans naturally possess all good quality; so, their hatred by outcasts is not appropriate. And if we accept the class system based on birth; then as it is a God's plan, nobody has right to hate anybody. If Brahman having good quality had written texts, there cannot be any shortcoming in those texts. And if they had been written by villains, then there is no point in craving for their 'Vedas.' You clearly understand that 'I am the only person from Shudras in world who thinks in non-faulty manner about religion.' I feel that in whatever manner future developments emerges, that manner is same for everybody as per his authority. So, Vedic religion of Brahmins and ancient religion of Shudras have same form and are of equal wellbeing (*Sam-shreyaskar*). (561,562)

41. When God is formless, why is there a fad of idol-worshiping in Aryan religion?

Only because God is formless! Because, had he had form; his idol would have become a monument like a statue of dead person. But as supreme soul is formless, he is ever ready to respond to a call of any devotee by entering into any idol. How does God listen to a prayer of Christians 'O God, let be our bread with us?' Besides, every religion has some kind of formed indicators (*Sakar-chinhe*), but they are treated to be monuments of some dead persons, whereas we treat idols as symbols of eternal supreme God, That's all! (567)

42. Why do Aryans always keep spirituality wrapped up? Why this wrapping up even in clearing few doubts orally?

1) Nothing is clearly understood even if it is elaborately written down in a book-form.

**2)** Secondly, knowledge contained in a book falls into hands of unauthorized persons resulting into creating crop of people, who are not thoroughly spiritual, preaching knowledge to people just by going through these texts. When such knowledge becomes open, people treat practical knowledge to be more valuable. (568)

43. Then scriptures must be in vain?

No, not at all! Scriptures are there, so that nobody should teach anything contrary to them. Our Aryan religion has tradition of disseminating spirituality by wrapping it up in order not to let the scriptures fall into hands of unauthorized persons, and if they fall, it doesn't fructify into desired result.

We Aryan have no habit of establishing religion by resorting to personal slander or on the strength of sword even during time-trinity.

Aryans aren't even aware of pollution by religion-hatred that is why, history is replete with instances of many other religion-followers, on becoming ashamed by observing us, had to form union of their religion with our religion.

**1)** Union of Mahayan sect of Buddhism with Shaivait sect!

**2)** Formation of sect like Din-ilahi from Mohammedan religion!

**3)** Appearance of texts like 'Samayasar' from Jain religion! And

**4)** Formation of Theosophical opinions from Christian religion! These developments have taken place on account of religion-division tolerance of us Aryans. (569)

44. Many people say 'founders of Hindu religion aren't historical!

May be!

**1)** Kahanchandr Varma has proved that founders of Christian religion too are not historical.

**2)** Similarly, there are people from western countries saying that biographies of Christ and Mohammed are metaphors.



**3)** Westerners say that Buddha wasn't any historical figure, but it must have been adopted from sun-worship. Accordingly, if there was no religion founder, then do people worship imaginary novel? And if it is so, it is fault of own argument. It is a rule of logics that when doubt and its answer are same, one shouldn't enquire from other. (571)

## Religion Founder

(He should be wealthy of 41 qualities)

45. How should be a religion-founder (*Dharmasthapak*)?

**1)** He should with scriptural support neither worry about traditions nor overrule them too much.

**2)** He should be with scriptural support able to tell about worldly and spiritual approaches available to higher and lower classes of society.

**3)** He should be able to guide along right path either a faithful woman or a prostitute as per her authority if she has surrendered to him.

**4)** Over-quietude or over-wrath is of no use to him.

**5)** He shouldn't insist too much on observance of any practical rule.

**6)** He should have both the habits of seeking alms and sleeping on a cot.

**7)** He should give up using language which is either too difficult or too simple to understand.

**8)** He should avoid slothful and deceitful people even if they are wise and bring together faithful people even if they are fools.

**9)** He should avoid communicating with people of evil logic and who aren't firm about any opinion.

**10)** He should care for his organization and neglect an organization-breaker (*Sanghbhangak*) and test a surrendered organization-breaker by telling him a rule of lower grade in organization (*Sanghadhastar*).

**11)** He should have capacity of convincing people by intellectual argument, but he should avoid intellectual argument with an organization-breaker.

**12)** He should be conversant with text of religion which he intends to establish.

**13)** He should preach in current language and should take care so as not to destroy original religion-language while commenting on it.

**14)** He should disown the miracles even if they are taking place, similarly miracles of own Guru or others shouldn't be condemned.

**15)** He shouldn't clearly condemn certain tradition unless it is too anti-people.

**16)** He should convince others about duty with intellect and demonstrate the fruits as per scripture.

**17)** He should set rules for wealthy people and calamity-stricken (*Aapann*) people as per their background without giving up principle.

**18)** He should fearlessly spell out the duties to be adhered to by those people belonging to countries in colder regions (*Deshapann*) and those affected by Kali (*Kalapann*) and diseases (*Avasthapann*).

**19)** He should have firm belief into his behaviour, meditation and knowledge. And there should be no fault in performing these activities.

**20)** He should win over elders and wise with humility and contemporaries with argument or by befriending them, and in case of those with lower intelligence, he should make them improve upon their knowledge.

**21)** He shouldn't depend on earth even if earth is dependent on him.

**22)** He should utter only religious sentences if death due to calamity occurs till his memory is intact.

**23)** He should clearly make people aware whenever he notices that they aren't behaving as per his advice.

**24)** He shouldn't establish a new doctrine in order to only know an old doctrine.

**25)** He should be able to formulate thousands of new procedures on an old doctrine.

**26)** He should abandon the saying that 'only he should be worshiped.'

**27)** He should be able to emphatically say that 'as I am supreme God, you too are supreme God.'

**28)** He should be able to become unconcerned about whatever religious works have already taken place, but to come forward in case they are getting slackened.

**29)** He should support pious society in case envious society is in great majority.

**30)** He should direct the desire-full people towards his worship-worthy entity (*Upasya*).

**31)** He shouldn't let others know what he does other than his duties.

**32)** He should never think that he has done a great job.

**33)** He should be able to utilize his humility and pride as demanded by an occasion.

**34)** He should only advise a king even when he surrenders without accepting money from him.

**35)** He should reveal only half-secret (*Kut-ardh*) to a fool.

**36)** He should worship God.

**37)** He should make a guest contented.

**38)** He should serve a pious Guru.

**39)** He should maintain the servants.

**40)** He should unite his advice with the religious remedies which are recognized in Kali-age.

**41)** He should keep his decision whether to accept or reject a disciple dependent on occasion.

One, who is wealthy with these 41 qualities, becomes a Religion Founder and the rest are Sect-founders (*Panth-sthapak*). (585)

46. Should a religion-founder establish a seat or not?

I feel that a seat should be established for a worship-worthy entity and not for a worshiper. And a hereditary seat should never be established like that by Vallbhas. However, arrangements should be made for intelligent disciples. Warkari religion has been quite wise in this respect. (587)

### Discussion on Principle

47. What is called as truth?

Whatever is felt as permanent by one is his truth! (590)

48. Is knowledge dependent on texts or on public observation?

Spiritual knowledge is dependent on Guru and scripture and practical knowledge is dependent on public observation. (600)

49. Do you recognize evolution?

I recognize evolution (*Utkranti*) as also de-evolution (*Apkranti*), as it is not befitting for intelligence to agree only with evolution and disagree with de-evolution. Both these theories have been included in our departure-arrival doctrine (*Gaman-aagaman-siddhant*). (613)

50. What is ethics?

The practical rules generally told for sake of religion from time to time! (614)

51. How to learn religious scripture and ethics?

**1)** As religious scripture is of nature of inner inspiration, it should be learnt from Guru and

**2)** Ethics should be learnt by gaining many small experiences. Bhishma had said in 'Mahabharata' to Dharmaraj "don't consider that I am telling you all this with the support of Vedas, but treat it as honey collected from experiences of wise people." (615)

52. When should we fear about public criticism and when should we not?

We should not generally do any evil karma and should not let others be affected by religious calamity. If these two things are observed, then we should not fear about public criticism. (617)

53. Don't Aryans know clear difference between ethics and religion?

Even if they know, Aryans don't allow anything to go out of religion. That's why they give importance to these things with low priority. Ethics is worldly-pleasure-fruit centric (*Aihik-sukh-phal-pradhan*) and religion is Paranormal-fruit-centric (*Parlaukik-phal-pradhan*). Swami Vidyarany has said in 'Sarvadarshansangrah' that ethics-preachers recognize only wealth and desire as two chief goals of human life. The behaviour of relinquishing single for many and relinquishing many for self-interest is also ethical. Now, ethics-preachers sometimes relinquish self-interest, but they do it for the sake of their bigger worldly-interest. Compelling duties (*Apatdharma*) have been formed out of mixture of ethics and religion and they are so called because thereby pure form of Vedic religion is manifested. Creation of lure-inspiring sects comes under category of atheist ethics-preacher. There is no difference of theists and atheists among ethics-preachers, but a religious person has to be a theist. But, ethics-preachers sometimes don't interfere into religion of others, but it is not out of religion-love but religion-indifference, and they seek to gain for themselves other worldly self-interest from that. Besides, ethics-preachers slowly decrease religion-faith of everybody. If ethics-preachers favour any one side, they perish. (619)

54. How good work is recognized and where?

1) To act as per religious scriptures is recognized as good work.

2) Practical work not against religion and as per people's needs is recognized as good.

3) Bodily work, by which life is saved, is recognized as good work. (621)

55. How to test a man in a simple manner?

From his attitude in smaller habits, as sometime, anyone can carry out a big job out of fault or shame. (623)

56. Whether happiness is in wealth or poverty?

In poverty as sturdiness of body and mind increases by that! (626)

57. Is there any limit to show qualities or faults?

Yes as we can view anything with both good and bad vision. (627)

58. When should be faults counted or when they should not be?

Faults shouldn't be counted during calamity, but should be counted when one is having wealth. Tulsidas says

‘दुखितदोखगुण गनहि न साधू’

‘Sage doesn't count faults or qualities of sorrowful person.’ (628)

59. Whose qualities should be treated as faulty?

His who is arrogant without being desire-less! (629)

60. Is man God or animal?

He is God due to thoughts and he is animal due to body. That's why, sometime, his bodily behaviour becomes beneficial like herbivorous animals and birds. And during extreme thoughtful condition, his behaviour becomes beneficial like God. ‘To have control over body through thoughts is humanity.’ (630)

61. Who is opportunist (*Kary-sadhu*)?

He who talks sweetly! (631)

62. Who is work-spoiler (*Kary-vighati*)?

He who speaks cruelly! (632)

63. Who is guilty?

He who doesn't recognize himself! (633)

64. Who is justice-giver?

He who keeps close watch over mistakes of one till he surrenders! (634)

65. Who is dumb?

He who unnecessarily gives up talking without knowing truth! (635)

66. Who is talkative?

He who could sometime tell well without thinking! (636)

67. Who is poor?

He having extreme thirst in his heart is poor! (637)

68. Who is rich?

Contented! (638)

69. With whom the secret remains hidden?

With him, who neither favours much anybody nor gets much angry with anybody. (639)

70. Who is well-wisher?

He who shows our faults in darkness with sweet talk! (640)

71. What is the difference between a thief and a brave as both are destructive?

First one feels blessed in being saved, while second one feels blessed while dying. This is the difference between these two. (641)

72. Who is ever happy?

He who can sleep happily at appropriate time and can remain happily awake at appropriate time! (642)

73. Who is generous (*Dhir*)?

He who does praiseworthy deeds during smaller incidences! Sometime, praiseworthy deeds could be done even by a wavering person, but his generosity is never constant. I have seen people giving enormous charities and indulging in extreme misery too. Even a common man could come forward to donate his wife in

frenzy of emotional outbreak like Harishchandra. But their generosity isn't found everywhere. (643)

74. What is the difference between forgiveness and compassion?

Not punishing when offence is committed is forgiveness and taking out one, who has sunk into in grief without committing offence, is compassion. (644)

75. Where and about what should be rivalry maintained?

Rivalry should be maintained for motive, but not for fruit; similarly it should be maintained for worldly affairs, but not between religions. (646)

76. Is being praise-loving a quality or a fault?

Being praised by elders is a fault. Being praised by youngsters is a quality. 'You may be a great sage, but never get puffed up by praise. But, as a poor person doesn't have anything other than praise; remember this much and behave with him.' (647)

77. It has been told in 'Mahabharata', one, who is famous for his merits, goes to heaven and one, who is infamous, goes to hell. And fame has been blamed elsewhere. How is that?

Blame is for an ascetic, but fame is necessary for a householder. Those, who acquire fame by deceit, have been condemned. So, one shouldn't behave like that. This is the commentary on fame-blame statements. God has commented in Geeta that 'A liberated person is equipoise with respect and disrespect.' (648)

78. Who are those, for whom self-praise isn't harmful and for whom it is harmful?

Self-praise isn't harmful for following six categories of people namely

1) Brave,

2) He who swims on the strength of hands,

3) He who isn't ready to retrace his steps even after being in danger,

4) A lone religious person caught by a gang of unreligious persons,

5) He who falls by slipping his feet and

6) A faithful wife. Otherwise, it is harmful for the rest. (649)



79. Where should one have pride and where shouldn't have pride?

Expressing pride is beneficial

1) While taking out one who is drowning!

2) While gaining victory by justice!

3) While consoling a woman!

4) While advising children! And they aren't beneficial during rest of the incidences. (650)

80. Who is useless?

He who says 'when lots of people are working, what is wrong if I alone don't work'? (652)

81. Who is useful?

"If I don't do certain work, why should I claim that someone else had done it?" And he who feels that purity of world depends upon his purity! (653)

82. What is direct impediment in a big work?

Feeling depressed on hearing talk of a slanderer (*Pishun*)! (654)

83. For whom selfishness is befitting and for whom it isn't?

Selfishness is befitting for one who serves a wise person as per religion and it isn't befitting for one who displays sage's worldly characteristics relaxed by religion as his own without himself being selfless. (655)

84. If we have to express our vices, then should we do that with people nearer to or away from us?

If it is real repentance, then first it should be expressed with people who are away from us. If the people nearer to us are fools, then they might say 'we already knew it, so you are telling it' and they would laugh at us even though our repentance is true. (656)

85. Could be false talk ever concealed?

Nobody could ever conceal false talk completely, as it is extremely unnatural. When neither sinful lower categories (*Tiryak*) of creatures nor Gods too can behave in extremely false manner, how could humans do that! (657)

86. When should be it assumed that a listener isn't paying concentrated attention?

It should be assumed like that if he is observed to be indulging in activities like catching a nap or breaking a stick or scratching the ground! (658)

87. Who is drunkard?

He who is much habituated! (659)

88. Who should be called as a rat?

He who just sits quiet without either plotting or meditating! (661)

89. Who is snake?

He who is ungrateful! (662)

90. Why no penance has been prescribed for treachery in scriptures?

As scriptures don't have any proof for giving assurance that a treacherous person won't behave in that manner again after taking penance! (664)

91. Who is consumptive person?

He who creates mountain of anxiety in mind over a trivial issue! (666)

92. Who is impatient?

He who thinks that life is very short at the time of studying! (667)

93. Who is demon?

He who alone eats up entire sweet-dish! (668)

94. Who is ghost?

He who behaves in front of revered persons by crossing his limits! (669)

95. Who is a lowly person?

He who praises others for his sustenance! (670)

96. Who is mad?

He who has high dreams with lower means! (671)

97. Who is unlucky?

He whose day-dreams get shattered constantly! (672)

98. Who is a weepy person?

He who keeps on repenting for nothing! (673)

99. Who is intolerant?

He who feels bad when someone speaks in well-meaning words! (674)

100. Who is jaundiced?

He who ensures that well-meaning words would create adverse effect! (675)

101. Who is impotent (*Klib*)?

He who slanders someone at his back of instead of in front! (676)

102. Who is constantly deceitful?

He who smiles before and after causing damage! (677)

103. Is it proper to make use of everything or not?

Child, this type of question isn't befitting for an Aryan like you, but it is befitting only for a non-Aryan. Aryan's opinion is opposite to this, which is 'we should be useful for all.' Besides, what does God owe to us that he should create everything only for our use? Even dog believes him who doesn't beat anybody. But, animals don't believe a person who thinks that everything is only for his use and they just wait to eat him up. Just remember that there is substance into saying of people that crocodiles from Pushkar Lake don't get excited, but those from other lakes do get excited. (680)

104. Who fears most when calamity strikes?

He, who doesn't believe in God and who hasn't made his body strong! (681)

105. Who is better, he who admits his mistakes or he who hides his mistakes?

Both are same. But he, who admits his mistakes and then definitely tries to reduce them, is better! (683)

106. Who is a wretch?

He, who behaves in un-religious manner on thinking that people just cannot do without his help! (684)

107. Who is called as a prisoner?

He, whose needs have increased! He, whose needs haven't increased, can remain happily into prison too. (685)

108. Who is un-worship-worthy (*Dur-aaradhy*)?

He, who expects respect from his own people during their favourable period as well as during calamity-period too. (686)

109. Who is coward (*Katar*)?

He who slanders others but advises that 'one shouldn't slander others' when he is slandered by others! (687)

110. Who invites calamity on his own?

The five types of persons who invite calamities on their own are,

1) A wealthy person going away after informing people about his departure,

2) A slothful person sleeping outside without a cot,

3) A person taking meals without having a canopy over his head,

4) A self-glorifier without knowing anything,

5) A person taking help from his caste-members, but not helping them when occasion arises. (689)

111. Who shouldn't be allowed to sit in front or during a meeting?

The three types of people, who unnecessarily indulge into following activities, should not be allowed to sit in front or during a meeting.

1) A person taking out nasal bogey.

2) A person spitting.

3) A person biting his nails. (690)

112. How to know that nothing would be done by somebody?

It should be known that nothing would be done him who remains awake during night and sleeps during day. (691)

113. How to determine someone's business?

From the company he keeps! (692)

114. Who is always hated?

He who has no self-respect! The abusive teenage girls from all castes seek him alone. He, who says 'whatever has happened so far is alright but nothing could be said about future', should be never believed for anything even if he may be anybody or a nearest relative. There wouldn't be any problem for him to indulge into any horrible deed as they happen naturally by him like a river's down-flow, without any pre-determination. Thus, 'he having no self-confidence is self-destructing while living.' (693)

115. How much self-confidence should one have?

That self-confidence shouldn't be of nature that would bypass Guru and scripture with false pride; else, one could have it to any extent. (694)

116. Who could be called as filthy?

He who doesn't cover his face while excreting urine or filth and doesn't clean it with water and soil! Nobody insists upon anything to be done by anyone during calamity-period. (695)

117. How to treat blind and crippled persons?

They should be treated with love, but should not be believed upon, as they indulge into deceiving others in the name of seeking help on account of their being bereft of one sense. (698)

118. Many people become afraid when they are asked to take a vow and many take a vow in frenzy of emotion, whose deed is appropriate?

He who is afraid of taking a vow feels like behaving in free manner like a quadruped. Now, breaking of a vow taken by those in frenzy of emotion is little faulty. But, if it is of the nature of causing damage to others, then its completion becomes very faulty. And if a vow taken under serious circumstances is broken, it becomes greatly faulty as per Aryan scripture. (699)

119. What should a person do if he is defamed on account of not being successful in certain thing due to his fate?

He should become successful by acquiring some other skill, as even stitching shoes becomes useful sometime. Great archer Arjun too became famous by assuming female form during his stay with Virat. A curse of making him impotent given by a nymph came in handy for him that time. This shows how an intelligent person converts a difficult situation brought about by fate into an opportunity.



# CHAPTER 14 - FAMILY DIALOGUE

*(Kutumba Prashnottare)*

1. Who is noble?

He who can convert old into new without giving up old! (852)

2. Who is clan-destroyer?

He who does opposite of above answer (853)!

3. Which are sacred tri-places?

Mother, Father and Guru! (854)

4. Who is mother?

Whosoever helps during illness! (855)

5. Who is father?

He who is a food donor! (856)

6. It is clear that both mother and father are sacred places, but who should be treated as greater at times?

Twice born (*Dvija*) should treat father and rest should treat mother as greater! As, their thread-ceremony (*Up-nayan-samskar*) as per Veda-authority is dependent on father. (857)

7. Is there any discrimination (*Tar-tam-bhava*) between one saving life during calamity and parents?

He, who saves life during calamity, is greater than father and equal to mother. But status of mother is little higher. (858)

8. Would be it possible anytime to discard father's advice?

If father is foolishly bringing impediments into God-devotion, his advice should be discarded, but not in any other work. (860)

9. Unfortunately, if father becomes enemy, should one reside without him?

One should arrange for an old friend to accompany his father and behave as per advice of father, but he should not live totally independently. (861)

10. Then, where would be our Independence?

In arranging works in such manner that won't involve disobedience of father's orders! (862)

11. It is said that any other woman should be treated as mother; then, if our mother and any other woman give orders, how to obey them?

Friend, treating other woman as mother is for desire-relinquishment (*Rag-nivrutti*) and not for clan-perfection (*Kul-siddhi*). If it is not considered like this; then, man will have to perform holy rites even for a bitch! Now in case of an adopted son, scripture is standard while deciding about the clan-relinquishment (*Kul-nivrutti*). And in treating any other woman as mother with love, there would be plus or minus emotion to some extent. Had it ever happened that whatever child-pranks of blessed Krishna were taking place at Yashoda's house, had taken place at all other old women's house? (863)

12. Who is greater among biological parents and loving parents?

Both are equal. The misers treat their biological parents as great and generous persons feel that their loving parents are great. The generous persons don't by-pass desire-less love without self-interest. Think of the dialogue between Karna and Kunti during 'Mahabhrata.' In spite the advice by father like sun and mother like Kunti for joining Pandav's side, Karna told his mother "How could I deprive a lower class couple, who nurtured me since my childhood, of their post-death rituals (*Pind*) ? You had abandoned me earlier for sake of your self-interest and now you have come here to display your motherhood!" After saying so, Karna went to heaven, but he never resorted to betrayal. So, the nature of love of person of pious character is unfathomable. Udhishtir rejected heaven for sake of his dog. (864)



13. What to do when Guru isn't gained?

Do pious deeds by becoming mutually united with God by keeping God as witness or serve your parents. (865)

14. What is great for a householder and an ascetic?

Service of parents and guests is a chief duty of a householder and in absence of that an idol should be worshiped. (866)

15. If it is so, why should be there idols in house?

For sake of humanity-religion (*Manushytv dharma*)! And to show to those, who don't have capacity to recognize parents and Guru as God! (867)

16. Isn't the fruit of idol-worship gained without service of parents?

Pious intellect must fructify. But, it doesn't happen earlier due to the wrong route undertaken, and in between, sorrows of hell are to be experienced, that's all! (868)

17. What is that which never allows one to attain prosperity?

Brothers-rivalry! (869)

18. Who keeps brothers under control?

He whose faults also show pious path to others! (870)

19. How to know wrath of great people?

From their ignoring us! (871)

20. How to know which of the sons would become arrogant?

1) He who makes noise of mouth while eating along with father.

2) He who makes noise of throat while drinking water.

3) He whose side mother takes while father has scolded him. It should be known that one having these characteristics would become arrogant. (872)

21. Whose plight is made sorrowful by family?

His, who is miser like Kadryu! (873)

22. With whom the neighbours aren't happy?

The neighbours aren't happy with that reclusive person who is a known daily sweetmeat-eater and doesn't help others even during calamities. (874)

23. Should be family-fault kept secret or revealed?

That should be kept secret, but should be destroyed and shouldn't be revealed. There is none not having a family-fault, so why to reveal it! (875)

24. Should be personal fault kept secret or revealed?

**1)** That should be kept secret if it is shameful for others and if it is shameful for self, it should be revealed.

**2)** Or it should be kept secret from foe and should be revealed to father for undergoing penance. (876)

25. What should be deduced from the way of speaking sweetly or bitterly by someone on face or behind back?

**1)** If Guru speaks sweetly on face, it should be deduced that he has no love for us in his heart and if he speaks sweetly behind back, then it should be deduced that he is pleased with our service.

**2)** If father speaks bitterly on face, it should be deduced that he wishes our wellbeing and if he speaks bitterly behind back, it should be deduced that time of our defeat by many foes has arrived.

**3)** If friends speak sweetly on face, nothing should be deduced and if they speak sweetly behind back, it should be deduced that they love you from heart.

**4)** If friends speak bitterly on face, it should be deduced that they have noticed our faults and if they speak bitterly behind back, it should be deduced that their friendship has broken down.

**5)** If women speak sweetly on face and behind back, then it should be deduced that they love you and if they speak bitterly, it should be deduced that they hate you. (877)

26. What should be done when someone speaks bitterly?

1) If Guru and elderly persons speak bitterly, their pardon should be sought gladly and our improvement should be attempted without having envy in mind.

2) If friends speak bitterly, our faults should be improved by having rivalry in mind and it should be cautiously ensured that the no bitter words are heard from them again.

3) Bitter talk from children should be ignored.

4) If wife speaks bitterly, she should be abandoned.

5) If daughter in law speaks bitterly, the house should be relinquished. (878)

27. Who is required to cry at old age?

1) Guru who with lust for money teaches knowledge to his disciple more than what disciple is authorized to receive.

2) Father who eats sweetmeat before his children without giving them anything!

3) Woman who tortures her daughter in law without permission of her son!  
These three categories of persons are required to cry continuously during their old age. (879)

28. What to do if there is no spare food to give to a monk (*Yati*)?

Some food from our share should be given or and some food from family's share should be given on requesting them to spare, as family members too become our guest if our activities are dependent on them, (880)

29. Should be a guest or family given food first?

If family is under control of its chief, then a guest should be given food first and if family is not in his control, then this question does not arise at all. (881)

30. How to honour a guest?

Treat one, who feels due to his honour that he too should honour you similarly, as your guest and honour him for few days and if he doesn't feel like that, treat him

as beggar and tell him humbly that you have only this much alms to spare for him with you. (882)

31. What is greater, friendship or kinship?

1) Friendship, as there is no possibility of tussle in it. It depends only on love of heart and it gets destroyed if there happens to be discord in love.

2) Kinship isn't like that. As kinship is related to body, there are many kinds of pitfalls involved in it. That's why friendship is praised even in yoga-text.

3) Friend due to love becomes useful in other birth too, kinship doesn't become useful likewise; as only passion involving love is essential for becoming useful in other birth. (883)

## Women

32. Then, why women have been confined in relationship with restriction that they should obey only husband's orders?

Friend, but pay attention to the fact that a sage's friendship is praised more than relationship with woman. Besides, in keeping with common rule

‘महात्मनां सप्तपदी मैत्री’

‘Seven steps lead to friendship with great souls’

The ritual of seven steps in marriage is meant for making woman a friend. Additionally,

1) Woman is servant in case of religion because Vedas tell accordingly.

2) Woman is friend in case of wealth.

3) Woman is master in case of man's sexual desire and

4) In case of liberation, it makes anyone, who gains knowledge, liberated. Thus, it could be said that the movement of independence of women gaining ground among the new generation isn't true in principle. (884)

## Brother Rivalry

33. How to eliminate the disagreement between family-members?

A chief of the house has to take care on realizing that disagreement causes loss for every family-member. The opportunists taking advantage family-disagreement bring about destruction of the house. I shall tell you an imaginary story in this regards. (885)

### Story of horses and mules

There was a herd of horses and mules residing in forest. The mules thinking that their father is donkey went into custody of a donkey. The horses too due to love of mules stayed with them. After some days that donkey developed friendship with a fox and he used to leave his wards in the custody of a fox and go to forest for grazing. That fox having desire of meat and on thinking that the horses won't listen to him, allotted more work to mules. In the mean time, mule's mother came there and after observing that situation, consulted fox and told the horses that when these mules are cross between me and horses, how you allowed them to become over smart than you. The horses getting wild on hearing this event started fighting with mules. However, mules weren't equal to horses in that fighting, as they were involved in carrying out physical works. Incidentally, that donkey, their adopted father by religion, came there and enquired with jenny as to what was the matter. She said I belong to donkey clan, but due to desire I mated with horses and bigot this progeny of mules. This fox has done a very good job that he allotted the house chorus to mules and kept horses away. But out of his desire to drive away horses completely out of the herd, he asked me to initiate a fight between our mules and the horses. That donkey after realizing fox's scheming, told jenny 'you are fool. I made a big mistake in leaving our wards in custody of a fox. Even if your progeny is good at carrying out physical works they aren't equal in intelligent skill and agility like horses, so they would definitely lose to horses.' After saying so, donkey went to horses and told them "cool down, it's not fair on your part to dismantle our family in which we were living amicably so far." Then though horses agreed to that, mules were not in mood to listen to his advice. So jenny went there and

said “as fox was desirous of your flesh, he initiated this fight between you two.” On listening to this, fox ran away from the scene. So, a family-chief must take care about the family-split.

## Servants

34. Who isn't troubled by relatives and servants?

1) He who is desirous-less.

2) He who is ready to stand on his feet.

3) He who takes excess care of relatives and servants.

4) He who is capable of obtaining other servants.

5) He who becomes ready to die.

6) He who is capable of coming out of any situation. These six persons aren't troubled by relatives and servants and they too aren't able to trouble him. (886)

35. With which master the flattering servants remain for long?

With him, who gets angry with smaller faults and pardons the great-fault. (887)

36. Should be all smaller faults or the great-fault pardoned?

No smaller faults on remembering great-fault (*Mahad-apradh-anusmran-purvak*) should be pardoned and if remaining all smaller faults are pardoned, it becomes praiseworthy for a master. If a servant is remorseful and determined, his great-fault too should be pardoned and if he is arrogant and undetermined, then even his smaller faults shouldn't be pardoned. This is the rule. (888)

37. How to treat un-adopted female servants (*A-datt-parijan*)?

If their work is stuck up, it should be got done by scolding them and if our work is getting disturbed, one should bow to them humbly. But, if these incidences are repeated in case of adopted female servants (*Datt-parijan*), then master's interest is damaged. (889)

38. Who becomes sinful when master gets evil work done by a servant; master or servant?

Master! Servant is obliged by money etc. Someone not having any desire about money etc doesn't become anybody's servant. If servant loves, then he should be treated as friend. To obey evil orders is religion for a servant, but it is considered as lure even in case of a friend. (890)

## Women and Men

39. What should be learnt from women and men?

Love from woman and religion from man! (891)

40. Is woman always dependent or is she independent any time?

I don't find any meaning in this question. All men and women are dependent so long as they don't gain knowledge. As anything done by woman without husband's orders is in vain; similarly, there is a story in 'Purana' that a pilgrimage of a Brahman undertaken without consent of wife becomes redundant. My opinion is that woman is **servant** in case of religion, **friend** in case of wealth and **master** in case of desire. (892)

41. Which women should be known as not treating well their daughters in law?

Those who don't like the food prepared by their daughters in law! (893)

42. Which woman should be known as of evil nature?

She who doesn't like to do household duties! (894)

43. Who doesn't get prospered?

H, who has to employ servants for getting the work done for a woman on marrying her! (895)

44. How to bring back servants to their senses?

By every member of household becoming self-sufficient! (896)

45. When does an evil nature of a husband become obvious?

When he tells wife to do all sorts duties after knowing that she is pregnant!  
(897)

46. When should be a husband disobeyed?

When he has given up Vedic religion, and when he is demanding non-dietary food in spite of his suffering from ailment; in that case why only husband, even father too should be disobeyed. (898)

47. What is that which brings poverty earlier?

The love of wife for her parental home and her craving for ornaments! (899)

48. Which woman should be doubted about her religious intellect?

She who is skill-full in knowledge and arts than us! (900)

49. Should be a woman allowed to visit temple or not?

A woman should be allowed to visit temple on following three presumptions.

1) When woman feels like visiting temple, she is treating God as greater than husband.

2) If she doesn't remain in husband-worship (*Pati-dharm*), then let her remain at least in God-worship (*Bhagavat-dharm*) and

3) What could we do if she abandons home totally?

Then, why become offender of religion by prohibiting her from visiting temple? (902)

50. Whom should we fear?

1) Wrath of pious people!

2) Praise of evil persons!

3) Growing of daughter!

4) Stirring out by wife! We should fear these four things. (903)



51. What destination goes a woman, who doesn't leave a very sinful husband?

It is told in 'Aatmpuran' that she shares that sin. When any relationship other than with God happens to be out of desire, then that becomes sin-based. Even if a woman worships husband with great love, it doesn't become merit. But their act of husband-worship becomes religious out of the presumption that women should do husband-worship as per scriptures. If merit of husband-worship is obtainable just with love, then live-in relationship of unmarried couple too would be able to obtain that. (904)

52. Then why scriptures have said that entire love should be for husband?

This is rule-ritual (*Niyam-vidhi*). (905)

53. How women, who immolate along with husband, do it without love?

Let them do it with love. But they all go to hell. Only those women, who immolate with belief in scripture-word that 'follow combined journey (*Sah-gaman*), are liberated. (906)

54. So, the religion followed with love is of no use?

Of course not! Love should be had only there, where religion-scripture asks to have it. (907)

55. Why should man become so much dependent on scripture-word (*Vachan-par-tantr*)?

Who says! If you desire fruit of scripture-word, then be dependent on it! (908)

56. What are the things in which we invariably shouldn't have belief?

- 1) Secret in women's mind!
- 2) A vow of a desirous person!
- 3) Life and
- 4) The shade of a cloud! (909)

57. Whom a woman doesn't fear?

1) He who always remains outdoors!

2) He who always remains indoors!

3) He who doesn't listen to parents!

4) He who paints walls by spitting!

5) He who doesn't do anything other than sleeping!

6) He whose fixed timings of going out and coming in are known to woman!

Women don't fear these six types of persons. (910)

58. What are the things, when informed to women, become harmful and don't become harmful?

When worldly works are informed to women, that is harmful and when religious works are informed, that isn't harmful. (911)

59. When does it become worthwhile to speak falsely with mother?

When mother doesn't share the great work undertaken by father! (913)

60. Who becomes sinful of debauchery while not indulging in debauchery?

1) Those, who don't allow the choice of marrying to daughters of poor, with lust for money and

2) Those who sell their daughters! (914)

61. Who remains in constant danger?

Someone who is having more than one married wives! (916)

62. There is practice of polygyny (*Bahu-patnikatva*) in India, while there is practice of polyandry (*Bahu-patitva*) in other countries, which of these is true?

It could be said as per Vedic or technical (*Tantrik*) religions that as women bear foetus for nine months and if she indulges in polyandry, then it becomes reason for foetus or woman's health getting damaged or progeny developing lacunae or

begetting multiple, but weak progeny. Western sex-scientists (*Kam-shastra-vetta*) too opine like this. (917)

63. Then you must be recognizing extreme monogamy (*Ek-patnitva*)?

I recognize extreme monogamy from point of view of mental qualities. But, men's physical health doesn't get deteriorated by polygyny to the extent women's physical health gets deteriorated by polyandry. That's why; Aryan scriptures have given the right of polygyny to desire-full men, but that is not religion. Wife is recognized everywhere as great by religion. And in Madr regions of India, because people aren't abiding rules; many odd relaxations have been granted under compelling circumstances, but not under favourable circumstances. All religious things are meant only for sake of constraint of relaxation in prohibition of sin (*Pap-prati-prasav-nirodh*). (918)

64. With which woman marriage (*Parinaya*) becomes proper?

The four things like clan, character, beauty and youth have to be equal. If they are unequal, then marriage doesn't become proper.

1) A wife beautiful than husband never falls in love with him. Even if she remains chaste due to shyness, she loves shyness and not husband. Naturally, their progeny becomes friendly towards mother and opposing towards father.

2) If she is better in clan and character; mostly she doesn't get corrupted, but she loves her character-protection more.

3) If woman is younger than husband, it should be certainly deduced that she is unobtainable with efforts (*A-yatn-sadhya*) as told by Vatsyayan. Now if these qualities are less in women than husband, then they are waiting to run away due to fear of husband.

4) Marrying with a daughter of wealthier person amounts to troubling our father.

5) Marrying with a daughter of very poor person amounts to bringing a wild goat in house. Thus, a girl from middle level family should be preferred.

6) Though Smriti-authors have said that

‘स्त्रीरत्नंदुष्कुलादपी’

**‘Woman from bad clan alone is gem.’**

It means that she, the gem of women influences our bad clan after getting tired of her bad clan. And nobody has any objection to test such a gem of woman. I feel that the rules already told by me about the untested woman are proper. We Aryans must observe this criterion. The societies where affairs between men and women are conducted like animals, I have no concern with them. (923)

## Personal Dialogue

65. Sir! But, when you write articles so frankly, wouldn't people criticize you?

**1)** O Child! My talk isn't that much wicked so as to please the fool's heart. I definitely feel that I have committed wickedness when fools praise me.

**2)** Now, there is no reason to be afraid of the criticism of pious critics, as I have only to improve upon myself with their criticism. Is it possible to find anybody purer than God in world?

**3)** Now, third category is of evil-natured wise persons! When, these people won't even be able to glance at my articles, so how would they dare to utter a word against me!

**4)** Besides, if all knowledge except Reality-knowledge is bereft of pious conduct (*Aachar-varjita*), I spit on them. And it is not possible for anybody to criticize only with Brahma-knowledge without getting it mixed with practical-knowledge. So, I am totally fearless. (926)

66. Some call you as God's incarnation. Is it true?

Yes, it is absolutely true! I am incarnation of God and you are my incarnation. Whereas, you have asked me a question 'are you incarnation of God?' you make others to pose the same question to you. If you sincerely and courageously ask same question even to a pillar, it too would reply to you 'yes I am God's incarnation! (927)

67. You pose as opinion-difference-tolerant (*Matbhed-sahishnu*), but, I have heard that you aren't getting well with those with whom you have difference of opinion about 'Vedanta.' Is it true?

There is no reason for my opposing anybody for whatever opinion-difference they might be having about 'Vedanta.' If someone says that I have taught that opinion-difference to him and if I say that 'my opinion doesn't tally properly with your opinion'; then, how could anybody have right to say that he has understood my opinion? Thus, what you have heard isn't completely true. I say that only he to whom I have given logical essence-proximity (*A-vitarki-sar-sannivesh*) from my texts is able to comprehend my texts. (928)

### Logical Convincing Spirit

68. I have heard that if someone asks for logical convincing from you, you get angry with him, is it true?

It is a total lie. It is my spirit to convince logically. But many, who come for asking questions, feel that even if logic of their question isn't in sequential order, I should not call that as bad. And when it involves many logical arguments in between before arriving at final refutation of their logic, they get bored due to absence of patience on their part till then. That's why, all these things happen. (929)

69. Is it true that you don't know English?

Why English alone, I don't know any language like parroting. Even I don't know Marathi-grammar by Dado. I have capacity to answer any difficult question from any science put up to me in a language I could understand. Besides, I have nothing to do with whatever strange ideas people may be entertaining regarding whether I know any language or not, whether they are taught to me by anybody or have come automatically to me. (930)

70. People say that some of your opinions have changed, is it true?

My spiritual opinions have never changed and would never change. Practical opinions do change, but these changes too are of three categories

**1) Coordinating transformation (*Samanvayik parivartan*).**

- 2) Common-coordinating transformation (*Samsamanvayik parivartan*) and  
 3) Transformation for other's benefit (*Pararth parivartan*).

I have faith in changed opinion of first category. I make occasional use of second category, but I never believe in it in principle. And I make use of third category for sake of second category. I never use that for my sake and don't believe in it too.

71. People say that your opinions about devotion also have changed, how is that?

My Vedic loyalty and devotion of Shiva and Krishna are from my childhood and this could be ascertained from anyone who knows about my childhood. When calamity-period is over, one has to come back to all favourable religion; so, compelling circumstances is not a change of opinion. (932)

72. Then why do you intend to keep your knowledge secret?

Not at all! I don't tell my views to him, who doesn't agree with all my views. That's all! That's my choice. Nobody is having any compulsion on anybody. If I ask for money for sake of my vows etc, such people should not give me even a coin. That is their choice. I don't have to extract money under pretext of telling secret. And one, who is feeling like that, should take back the money given to me. I am ever ready. It is Geeta's saying too that 'secret should not be divulged to him, who is non-ascetic and a non-agreeing person.' The recent secret-meetings are mostly of non-ascetics. Now, those of my people, who aren't ascetic, won't understand my sayings even if they are thrown on road. Their knowledge would always be just like chattering. Then why should I break my limit? Whatever texts on yoga and 'Vedanta' have been published so far have resulted into increasing wordy knowledge of people; had study and asceticism increased due to that, it would have increased my enthusiasm to open up my knowledge for sake of people. People's attitude is not of the nature to behave as per scriptures, but to scan scriptures as per their behaviour.' (933)

73. Then why do you take pains to compose texts?

My and Bhavbhuti's answer to this question is same. He says-

'My efforts aren't for those, who are insulting me; and now there must be one, whose and mine heartfelt feelings are same; and there would be one like that in future too, as time is limitless and earth is enormous.' As there is jealousy between pundits, wonder between kings and ignorance between people, a poor true lot of people remains as it is.' This is my answer too. (934)

### Logical Unification Doctrine: Coordination

74. Sir! With this logic, anybody would be able to push forward his saying. But, all preachers are speaking in different tones?

Friend, 'remember for certain that though the opinions of all preachers are different, there is some unifying factor between them.' Whenever anything emerges in cosmos, it becomes similar with many other things and dissimilar with many other things. For example, take handwriting of anyone or a thumb-impression of anyone or a face of anyone or a pot and a bowl prepared by anyone; it just cannot be said that during past, present and future times, they weren't, aren't and wouldn't be similar or dissimilar with any other thing.

When one is refuting another's saying, even during that refutation too, there appear doctrines similar to that saying. Thus, even if contradiction (*Vaidhrmy*) in preacher's saying is worth discarding, the similarity (*Sadharmy*) between their sayings must be acceptable. And only because of this, a doubt cannot be recognized. If it is recognized, then our opinion doesn't carry any weight. Besides, it is difficult to doubt the similar things. Twenty million blurred things could be doubted, but there won't be any doubt if they are clear. Or there is no doubt if one thing is strong and other is weak. Heat is strong and mirage-water is weak; so, no doubt can be raised though they exist at the same time. Man and woman being two specific entities, there is no doubt about them. Similarly, when two opposing means are not there, there is no doubt about them. Buddhists say that karma is untrue and Samkhyas say karma is true. But nobody says that it is true and untrue. Because, nothing takes place when both of these means are united. Similarly, there is no

doubt about contradiction and similarity between the sayings of preachers. When one enters from contradiction into similarity, then uni-principle-study (*Ek-tatv-abhyas*) of Vedic preachers and of the rest too becomes comprehensible. Even if, one enters from similarity into contradiction, everyone establishes his unity by refuting others. When all condemnation-parts (*Nishedhbhag*) become non-standard due to refutation of others, only invisible rule-part (*Vidhi-bhag*) remains behind and nobody can deny that. So, this is the logical unification doctrine (*Yauktik-aiiky-vad*). However different the experiences gained by someone going beyond the body awareness might be from each other, they are true. And there is no doubt that if one gains the experience of going beyond all these experiences by actual relinquishment of bodily qualities, then that must be without any hindrance, and also very pure.

And let it be anything about rest, but there is no hateful difference of opinion between us Vedic preachers. (935, 936)

75. Many say that it isn't understood as to what works are needed to be done at your place, why is it so?

I have lot of works to be done at my place, but people say 'allot us the work which would gain importance for us.' But such works are not always available. Besides,

**1)** Man, who is full of ambition without desire-less karmas, is useless for doing any work.

**2)** Ambition and encouragement are befitting only for fools and not for an understanding person.

**3)** If importance is automatically being available while doing desire-less duties, no anger or hatred should be entertained about the same. (937)





# CHAPTER 15 - VARIOUS DIALOGUES

*(Vividha Prashnottare)*

About Friend, Foe, Health, Languages, Puuran, History etc

(Numbers in bracket indicate number of Question/Answer of Sage's Wisdom)

## Surrendered

1. While surrendering to whom, one should not feel bad?

To a great fool or to a great wise! (702)

2. When is it better to surrender to an enemy?

When our people are slothful! (703)

3. Why should be a surrendered person given safety-assurance?

Because, we too may be required to surrender sometime! Wealth and pride last for short period, but poverty and sorrow are constant in world. (704)

4. Should we believe a person whose offence we pardon?

Pardon has nothing to do with belief. To pardon means to have attitude of not causing any harm in respect of an offensive person. But it doesn't mean that we should harm our self-interest. Rather, mind-nature is such that disbelief is more when incidences of pardoning are more. Punishing means harming a person and pardoning means not harming him. Though, his offensiveness doesn't get eliminated due to that, but merit of one who pardons increases. It is not proper to believe a person till elimination of offensiveness (*Aparadhitva-nivritti*). (705)

5. If someone surrenders after opposing initially, should be he believed?

He should be pardoned as a surrendered person, but one should not come under his sway however he may promise to help. People deceive by talking sweetly. None can deceive anybody by talking rudely. He, who talks sweetly in meeting, but rudely in solitude, is great. If a surrendered person is not pardoned, then other people become very fearful and then one gets sidetracked and only non-

religiousness happens. Thus, a practical person should give safety-assurance to a surrendered person after ensuring own safety. (706)

6. What to do if a cruel person surrenders under inescapable situation?

He should be made to admit that he won't harm people again and certain of his secret should be kept in our hand and then he should be released. Ethic-preachers say that when a person and many of his opponents have surrendered, he should be humiliated, but not killed and released. (707)

7. What to do if a deceitful person surrenders?

Friend, to protect a surrendered person is religion, but to tell our secret to a surrendered person is not religion. If we doubt a surrendered person, he should be given safety-assurance after ensuring own safety. (708)

8. How to conquer a strong-willed person?

With intelligence and unity-strength ! I shall tell you an imaginary self-made story.

### **Story of a Falcon**

Once upon a time, there was large group of birds residing inside forest along with a family of falcon. Whenever a falcon teaches his young ones the skill of pray-catching, first he introduces them to dead birds, then half-dead birds and finally live birds and teaches them how to jump and kill the pray. As this method of teaching by falcon was well-known to other birds, they once organized a meeting to thrash out this issue. They thought 'as this falcon is creating lots of trouble for us and now that he has bigoted chicks too, that would pose a still bigger problem for us; till now he was ineffective before our united strength.' Then one bird said "we would have a pact with him and offer one bird daily to him." There upon, other birds said that 'it isn't feasible. When his chicks will become older, they won't be satisfied with only one bird a day and it isn't possible that he would stick to our agreement before love for his young ones. As in case of humans, enmity is created artificially and that could be silenced by charity etc, but that isn't so in our case as falcon's enmity with us is natural." A senior bird among them said "don't just keep

on thinking. I shall tell you an escape route. Don't you know a trick of just laying down like a dead bird?" Then all bird said "no, that falcon would surely come to know about our trick, however expertly we may try to imitate a dead bird, just by observing our breathing." Then, that senior bird said "I shall tell you another trick." On hearing that trick, all birds imitated like dead birds. When one bird out of them suggested if falcon tries to pull out our wings, you become alert and attack him collectively and if he takes away single bird at a time, let him do that. The senior bird said "falcon won't pull out your wings at all as he requires winged birds alone for teaching his young ones. So, you just lie down quietly and let him take away as many birds as he likes, but afterwards remember to act as told me." All bird liked his advice and followed it literally. Subsequently, falcon one by one took away many apparent half-dead birds. When sufficient birds were collected accordingly at his nest and falcon went away on his next trip; they became alert, ate up all falcon chicks, put on fire his nest and flew away. This proves that natural resistance could be quietened only by intelligence. (709)

9. I desire to know what the essence of enmity is and who could become enemies in spite of being relatives?

Know that-

- 1) The essence of enmity with father is in defiance of his orders.
- 2) The essence of enmity with friend is in doing wrong with him.
- 3) The essence of enmity with son is in not imparting proper training to him.
- 4) The essence of enmity with wife is in pampering her too much.

Now

1) Gurus generally don't become enemies as they have to give what they have in large quantity, while they have to take very little from the youngsters.

2) Son could become enemy soon if he so wishes after becoming owner of money.

**3)** Friend could become enemy earlier than son if a dialogue is established with his wife or if an interest is charged to him for the money transactions conducted with him.

**4)** But a wife could become enemy whenever she isn't satisfied with husband. (711)

10. Are there some things which shouldn't be done with a very dear friend?

Yes!

**1)** Conversing with his wife in solitude!

**2)** Not helping him during his calamity-period!

These two things should be never done with a friend however dear he may be. (712)

11. Who possesses strength with which an enemy could be certainly defeated and wherein?

**1)** In neglecting a Guru.

**2)** In patience of sages.

**3)** In speech of severity-loyalists.

**4)** In justice of kings.

**5)** In intelligence of ministers.

**6)** In poetry of wise.

**7)** In lure of women.

**8)** In crying of children. They certainly possess the strength of defeating an enemy. When these weapons are hurled, they never return. (713)

12. How could be a slanderer's mouth kept shut?

By not paying any attention to him and not replying back to him! (714)

13. Whenever a great work and defeat of enemy confront us simultaneously, which of them should be attended to first?

A great work should be attended to first, as due to that whosoever is in need of it becomes our friends and then enemy automatically falls down. Those, who have become our friends, don't let enemy cause any damage to us. So, instead of running after defeat of enemy, great work should be attended to; as enemies emerge from birth to birth, but great work gives us opportunity to perform them during our human-life alone. (71)

## Love

14. Whose love should be recognized by which characteristics?

1) Father's love should be recognized by his telling few things of our welfare!

2) Friend's love should be recognized by the intensity of grief felt by him when we refuse to accept anything from him! (716)

15. How far should we find faults within friendship and to what extent?

This is bit difficult to answer. Because,

1) When friendship is very thick, faults are ignored.

2) When friendship is trivial, it breaks up even with a little fault.

3) If faults occur when friendship is of medium nature, it could be thought that there is nothing in world which isn't faultless. As, friendship is best among all qualities; sometime even ordinary people become courageous by that. So, blind eye should be turned towards that fault if it is not of the nature of bringing impediment into great work. (717)

16. What to do at that time, if a reciprocal complaint arises between the two that 'your fault is causing impediment in our friendship'?

I have already told about ignoring faults during friendship. As there is no friendship in such complaint, that relationship should be broken. (718)

17. Is it necessary to learn love or not?

Practical love doesn't need to be learnt. On the contrary, it needs to be made appropriate with the help of scripture. (719)

18. Is becoming blind in love good or bad?

It is not good for a practical man or a seeker. As being love-blind becomes a hindrance in their duties. (720)

19. Should we tell somebody that 'I love you?'

Love doesn't get reduced by telling, but repeatedly expressing it before a wise person is impropriety. However, seers say that love should be expressed for a pitiable person in order to give him support and even if we give a long lecture on love for our enjoyment, it is false. (721)

20. Who is beautiful?

He who is beloved! (72)

## Fool

21. Who is fool?

He who goes on telling others his faults after they are exposed! (723)

22. Who is clever?

He who wins favour of elders by telling them his faults before they are exposed! (724)

23. Who could be called as careless?

**1)** He who doesn't carry a lamp or doesn't put on the shoes while roaming in darkness.

**2)** He who isn't bothered about indigestion while eating.

**3)** He who sleeps happily on taking birth in human form. All these three are careless fools. (725)

24. Who is learned fool in grammar?

He who points out wordy mistakes into literature of great souls by ignoring the meaning-elegance (*Arth-saushthv*)! Because, it is said in 'Bhagavata' 'Sages absorb praise of God's qualities even if it contains grammatical mistakes.' (726)

25. Who is learned fool in justice?

He who indulges in logics over objects gained by words or 'Shruti'! Or he, who attempts to gain religion by intelligence! (727)

26. Who is learned fool among Samkhyas?

He who treats only aphoristic Samkhya as standard and treats Kapil's saying from 'Purana' as non-standard! (728)

27. Who is learned fool in 'Vedanta'?

He who says that he knows Reality by reading 'Vedanta' without possessing fourfold means of liberation (*Sadhan-chatustay*), and he who keeps faith in discernment without knowing secret of guru-words like Jains. These two are learned fools even after going through Supreme Principle Trinity (*Prasthan-tray*). (729)

28. Who is learned fool in 'Vedas'?

He who doesn't recite Gayatri mantra even in spite of having studied ten scriptures (*Dash-granth*)! (730)

29. Who is learned fool in culinary art?

He who mixes spices and salt etc as prescribed in a culinary-book! Because practical science don't make man extra-dependent (*Ati-par-tantr*) as religious scriptures make him dependent! (731)

30. What is an easy means to become expert in culinary art?

By daily preparing a new dish for the sake of God and distributing parts of it as offering in order to test its taste and then rectifying the mistakes committed. (732)

31. How to recognize a man, who has remained as a fool in spite of having read all arts, without talking with him?

By observing him, who doesn't bow to his father on confrontation by thinking that he is more learned than father! Because considering oneself as all knowledgeable is fool's indication of all fools. (733)

32. How a total learned fool is recognizable?

As a small child feels good when he is addressed as wise by his mother and he gets angry when addressed as fool; accordingly he, whose mind gets affected by his praise in spite of being wise, should be recognized as a fool. However, encouragement to knowledge is basic intention of praise, but it is useful for a fool and of no use for a wise. (734)

## Health

33. Who is learned fool in medical treatment?

He who becomes habituated to medicines by destroying his previous endurance and over doubting about likely diseases attacking him! (736)

34. But how could be likely diseases eliminated if one doesn't fear about disease?

By controlling tongue and behaving in right manner! Being habituated to medicines isn't proper behaviour. (737)

35. What medicines are worth taking irrespective of whether there is a disease or not?

Taking one or more medicines out of following medicines regularly is beneficial and no harmful effect is experienced.

**1) Tri-myrobalan fruits, 2) Ginger powder, 3) Black salt, 4) Neem, 5) Lemon, 6) Basil leaves, 7) Gold and 8) Ginger.** (738)

36. How should be poisonous diseases feared?

The prohibitive treatment not causing disease should be taken from medical science, but over anxiety should be avoided. (739)



37. Then how should be a disease controlled?

By carrying out pre-disease natural tendency protecting (*Svabhava-rakshak*) and disease eliminating diagnosis! (740)

38. Whose disease becomes unmanageable for a doctor even if it is curable?

1) He who doesn't take medicines.

2) He who takes medicines, but doesn't observe dietary regimen.

3) He who takes medicines and observes dietary regime, but is in constant fear that he has been attacked by a great disease. The disease of these three categories of people doesn't get cured even by a royal doctor. (742)

39. Whose disease doesn't get aggravated even after not taking medicines?

He who observes dietary regimen! (743)

40. There is tradition of curing diseases by the use of natural remedies (*Srushtisvabhavaik*) in western countries, is it proper?

Those remedies are essential and proper for western countries, but it isn't essential that Indians must praise them. Our diet is natural, as these things are available for eating in India. In western countries, their whole life has become poisonous. Poison of smoke in nose, poison of liquor in stomach, decayed items like cheese and meat of unnatural animals in eating, overeating, not getting cleansed with bathing, always being caught in clutches of anger and discontentment and being deprived of worldly satisfaction due to everybody's feeling to get involved in conspiracies; thus, their physical and mental life had become totally poisonous. So, it becomes necessary for them to resort to the natural remedies.

Most of the diseases are treated as contagious (*Sparshy-jany*) in western system of medicine. So, if one is affected by a contagious disease; his parents, brothers, wife and children get away from him by forgetting their lifetime love and get themselves inoculated with the poison of same disease by frequenting hospitals in order not to get attacked by that disease. Isn't it an all-curing treatment! Someone had devised a system of smelling the filthy decayed substance. What should poor people do but to resort to natural system of medicine in face of such

inventions! However, we don't have to do like that as it is nowhere prescribed in our system of medicine that blood of a person having fever or the filth of cholera should be inoculated in our body. No Indian doctor (*Vaidya*) from our side had followed the act of killing Washington by not giving him water, as resorted to by western doctors. In our system of medicine, it is clearly stated that water should be given whenever one is thirsty during fever.

Besides, there happen to be epidemic of medicines like epidemic of diseases in western countries and many people become victim of that medicinal epidemic. If someone invents a system of fasting, fifty thousand persons blindly start fasting like that. (744)

41. In western countries, there is a system of curing by having faith in God, at least do you agree with that?

There is no reason why I shouldn't agree with that, as that system belongs to Hinduism. However, it is told in their system to have faith only in Christ. Our system is many times better than that. Besides, if a disease is cured, then saying that 'God! Let us have our bread, then you are in the sky and we are on the earth and when Jesus is your son, we too are your sons.' At least we don't have such far stretched (*Badarayan*) connection with God. When we get experience after having faith in God, we don't feel the necessity of anything for us. Those highly respected Hindus treat even experiencing such trivial things after keeping faith in God as too insignificant-

1) Even if one keeps faith in a stone idol of God, his disease gets cured by divine fragment of that idol.

2) If faith is kept in live entities like cow, divine fragment of its body cures disease.

3) Of all things, divine fragment of association with sage and guru are most powerful for removal of any impediment. Some people keep faith in God and start worrying next day by saying 'I had kept faith during night and still disease hasn't disappeared.' Is God somebody's servant that he would run after him with a bowl of nectar in his hand? As much we become humble in love of God, diseases aren't just felt to that extent. (745)

42. Are you tired of taking medicines just for this reason?

Of course! 'The diseases of pious attitude are cured by pious attitude and diseases of non-pious attitude require medicine.' – But, disease of pious attitude is removed only by pious attitude and yoga. Even if, that disease isn't removed; he, who has purified himself with pious attitude and yoga, dies happily and one with indigestion dies mostly sorrowfully. It is logically proved (*Yukti-siddh*) that one dying with empty stomach goes by sun-path (*Archiradimarg*) on the strength of fire and one dying with indigestion obtains routine smoke-path (*Dhumr-marg*). One observing fasts gets less affected by phlegm. At least, for a seeker yogi, fast till he isn't hungry is very useful. (746)

43. Who isn't agitated at the time of death?

The four types of people who die as if they are sleeping on a bed are a Reality-knower, a devotee of God, a faithful wife and a faithful servant. (748)

## Astrology

44. Who is learned fool in astrology?

He, who thinks of future while performing pious karmas! However, though future incidence is inevitable, a pious effort done till that occurrence of that incidence becomes fruitful. (749)

45. Who knows astrology?

He who performs pious karma after knowing that this world is involved in time cycle (*Kal-chakra*) and becomes cautious in time! (750)

## Speech Faults

46. What are faults and qualities of speech?

- 1) Using language of poetry into prose and of prose into poetry is also a fault.
- 2) Nasalizing speech is a sound-fault (*Nada-dosha*).
- 3) Speaking too fast or too slowly is a sequence-fault (*Krma-dosha*).
- 4) Going beyond case is a case-fault (*Pada-dosha*).

5) Having far-stretched meaning without making proper use of expectations, capability and unity is a sentence-fault (*Vakya-dosha*).

6) Paying attention to unknown meaning of words when there are two options available and ignoring the well-known meaning is an energy-fault (*Shakti-dosha*).

7) Using common words of multiple meaning is a power-fault (*Samarthaya-dosha*).

8) Letting unauthorized person to know the talk is a quality-fault (*Guna-dosha*).

9) Not letting authorized person to know the talk is a blessing-fault (*Prasada-dosha*).

10) Attracting listener's mind towards flowery language without letting them know the meaning are sweet or vigour faults (*Madhurya va oja dosha*).

11) Speaking non-specifically is a meaning-fault (*Artha-dosha*).

12) Using too rude or too bombastic words is an advice-fault (*Updesha-dosha*).

13) Speaking in too low or too high pitch is an activity-fault (*Kriya-dosha*).

14) Not able to express properly the intended meaning is a hope-fault (*Aakansha-dosha*).

15) It is improper to speak with revered person exposing self-order.

Accordingly above mentioned faults must be avoided in day to day talk. (756)

47. Which language God likes?

That language in which one takes his name with love! Charvak's text doesn't become standard because it is in Sanskrit and Veda doesn't become worthless if it is available in local Indian language (*Prakrita*). (757)

## Sanskrit-loyal languages

48. How should be a national language?

In my opinion Aryan national language would be good which is as close to Sanskrit as possible! Though it is very difficult to disseminate knowledge in pure Sanskrit, still the words modified from Sanskrit remind us of the original Sanskrit word.

It has been decided by western derivation science (*Vyutpattishastra*) that Aryan script is wholesome. (759)

## Books

49. How to write books?

Poetry books should be written according to religious method and Prose books should be written so as to be able to improve present situation, but they must contain something beyond the time-trinity (*Kaltrayabadhita*). (763)

50. In which language should be books written?

Religious books should be written into a language which belongs to Guru-tradition and poetry could be written in any language. Scriptures if they are inclusive of Aryan quotes (*Aryavaksamvalita*), they should be written in Sanskrit and if not they could be written in any Indian language. (764)

51. Should be there mention of other religions in our books?

There should no mention of other religions in religion-books. There could be mention in ethics-books and poetry-books. In this respect, 'Panchtantra' and 'Maltimadhav' would be best examples. (765)

52. Should books be in the form of a collection-format or totally new?

The common-part of a book should be in a collection-format while special part should be new. Similarly, Standard part should be in collection-format while logic-part should be new. (768)

53. Is knowledge in a book totally perfect or imperfect?

Knowledge in spiritual texts is always perfect, but knowledge in practical books is always imperfect. (769)

54. If there arises necessity of borrowing from non-Aryan language, should be those words taken as they are or should be new words coined in lieu of them?

New words are useful for a babbler (*Jalpaka*). And it is clearly stated in 'Purvmimamsa-scripture' that words from non-Aryan languages should be taken as per their customs in worldly affairs. (770)

55. Then, is pride in spiritual texts tolerable?

No, not at all! Spirituality is totally against pride.

1) The perfection of book without any pride is characteristic of spiritual book.

2) The Imperfection of book without any pride is characteristic of practical book. That's why; Jaimini hadn't treated sculpture-science equal to religion-scripture. (772)

56. Why, your books aren't liked by people?

1) Only Poetry books could be written which are liked by people, as the ideas therein are affected.

2) If Doctrine-texts (*Siddhant-grantha*) are written in the form that would be liked by people, then it would amount to increasing shallowness in people.

3) So, such Doctrine-texts, which would be liked by seeker, should be written.

4) And a seeker needs to be really an ascetic and he should not have been entered into spirituality due to fault. I formulate my texts only by this method. (773)

## Translations

57. Should be translations read or not?

Translations should be read in order to avoid the troubles of finding out inferences, but our opinion about the original text shouldn't be formed from them. (774)

58. Which books should be read in original and which should be read in translated versions?

Sanskrit and Prakrit poetry-books should be read in original and in translated versions too. But, I feel that books in non-Aryan languages excepting the physical sciences should be read only in translated version. – The translators are really doing a great favour to people, but at the same time, a fault of reducing the content-value of original works is also committed by them. (776)

## Imaginary Stories

59. Should be imaginary stories written or not?

From point of view of Cosmos-vision doctrine (*Srishti-drishti vad*), imaginary things have existence equal to that of dreams and not equal to that of world. Even if it is so, from point of view of highest Vision-cosmos doctrine (*Drishti-srishti vad*) from 'Vedanta', imaginary things have existence equal to that of world. (780)

## Purans

60. There are stories about dogs and foxes in India. Are these stories true or false?

I have already told you that an imaginary story is true from point of view of its characters. Besides, the ascetics have no reason to make an imaginary story appear as true. Thus, those stories must be true. There is no reason to raise doubts over such stories as they have been written by great souls who were conversant with the language of animals. (786)

61. Why now a day belief of people appears to be nonplussed about 'Purana'?

Belief of faithful or those thoughtful about our religion hasn't become nonplussed. But, the belief of middle class people has become nonplussed because westerners were not believing that our 'Purana' as true. Now, because of art of manufacturing planes etc from physics or inventions like telepathy from psychology, westerners have started believing our 'Purana', but it is a pity that our middle class, being incapable of doing business either from our or their sciences, have remained as non-believers due to their sloth. (792)

## History

62. Is latest tendency of people to look at everything from historical point of view correct?

This habit is due to the western evolution theory and its inference is that whatever is old is worth discarding. But if this is accepted;

1) If we have a long friendship with someone, it would become totally redundant!

2) Even if new diseases occur, should they be treated as reformed or even if old physical conditions are healthy, should they be treated as bad?

3) Should be the polluted flood-water treated as more potable than clear river-water?

The inference is whatever things are constant, old history is better in respect of them and for whatever things are changing, false pride of newness of about these things could be had if required. (794)

63. What is history and what is scripture?

History is to tell that so far events happened like this. And scripture is to tell that events were like this in past, they are similar in present and they would be similar in future too. Just as to tell that there were 300 million Hindus in past is history. And to tell that people are born and destroyed again and again as they are eternal and same thing applies to Hindus too is scripture. (797)



64. Who doesn't understand the secret of scripture in spite of knowing scripture?  
Someone who relies more on its language or history! (798)

65. When history is doubted everywhere, on what should someone have faith?  
On history written by a great soul! (799)

66. Why is it said in Aryan religion that history too should be written only by a great soul?

In Aryan religion, the triad of quotations, behaviour and behaving humans is treated as eternal and it is required by the religion. Its religious sequence is-

1) 'Veda' is quotation-standard,

2) 'Smruti' is behaviour-oriented and

3) 'Puran' contains stories of behaving humans. It is told everywhere that the triad of 'Veda', 'Smriti' and pious behaviour are characteristics of religion.

Now, had not been history written by omniscient persons, then by whom and how to decide that whether Karna had acted in religious or in anti-religious manner when he didn't pay heed to his mother's request? We Aryans don't see anything else than religion even in our routine activities like eating, drinking, sleeping, sitting, going out etc. When in latest history, we don't find even a reliable mention of day as per Indian calendar (*Tithi*), what religious benefit would we derive from that? Thus, we consider 'Ramayana' and 'Mahabharata' told by omniscient writers as history. And just for this reason, we treat history written by sages as standard. (800)

67. Some say that 'Ramayana-poetry' is imaginary, what's your opinion about it?

Nobody celebrates the birth anniversary of Madhav from 'Malati Madhav' story. But, people celebrate birth anniversary of Rama on 'Chaitr shuddh navami' as per Indian calendar. So, I consider that 'Ramayana' wasn't imaginary. (801)

68. Some say that history written by slanderers is better than that by bards, is it true?

When a theory of 'there is only anger and nothing like hatred in world and mistakes happen only in love and not at all in hatred' becomes true like a mathematical theory, then saying of these people might prove to be true. (802)

## Self-elevating History

69. How to believe history?

My opinion is the history, which is written by a person of divine vision, should only be believed. And if there is no effort of having divine vision or no belief in it, then history, which is self-elevation indicative (*Sva-utkarsh-bodhak*) should be believed. The opponents of each other always destroy each other's history. This could be known from the present situation. (803)

70. Then could be it said that it is not possible to invent anything from history?

Yes! It is my opinion that it is not within the grasp of intelligence of living being (*Jiva-buddhi*) to really invent anything from history. Someone can have namesake belief on whatever could be derived from directly written articles or correspondence. However, to draw any conclusion from that mostly proves to be wrong. (804)

71. So, as per your say, there would be no history-based (*Aitihya*) standard?

Where modified articles are observed, there is no other method except divine vision to know history. The self-religion-nutritious (*Sva-dharm-poshak*) history told by anybody could be believed. Similarly, if it is unmodified and undesired, then it could be straightway believed. In history, praise made by foe and slander made by friend is treated as indicative of the true state. (805)

## Poetry

72. Then what in your opinion is poetry?

Even if word-meanings are old, arranging them as per sentiments is new and I call that as poetry. There as saying about it is –'Those composing poems by stealing from others; there, only their name is new.'

In self composed poetry, there shouldn't be any other subject than the praise of God. (811)

73. Why are you so much insistent about poetry?

Whatever prowess one possesses, isn't it his duty to use the same for sake of God? (814)

74. Now a day, there is dispute that there shouldn't be restrictions like rhyming, what's your opinion about it?

I think this dispute is meaningless, as these over enthusiastic people think that there is no fame without poetry and if poems are to be composed with rhymes etc, and then they aren't capable of that! So, by criticizing restriction of rhyming, it would be alright for them to force the unmerited poems on to public! (819)

## Improvement

75. What is improvement and what is deterioration (*Dur-dharana*)?

To bring about the practical changes by which our physical and mental energies would remain constant and our needs won't be increased without involving extra expenditure is improvement and everything else is deterioration. (825)

76. How could be it inferred that immorality increases with materialistic improvement?

From the fact that the laws are enacted to contract the sphere of influence of immorality! This could be easily understood by looking at machines like aero-

planes and steam boats (*Unnadi*) etc. The thieves and all gain equal open access because of that. (826)

77. Do you agree with all new improvements?

I feel that religion has been told amply, but as we have to cull essence from it; it is better that essence is culled out from improvements. I call it as improvement-craziness, which involves culling essence from religion for sake of selfishness and anyhow carrying yoke of improvements over the shoulders like a bull. It is impossible to bring about improvements for sake of welfare of all human beings, however hard we may try. Suppose, if physical sciences improve to such an extent as to be able to grant immortality for humans, even then, the question would remain as to whether progeny-increment (*Praja-vridhhi*) should be indulged into or not? And if progeny is increased, then the struggle for life would invariably increase. And if it isn't increased, then sex-passion (*Maithun-aasakti*) would have to be abandoned. So the moral is, the asceticism based religion (*Vairagya-rup-dharma*) would have to be imbibed by any means. (827)

The importance of religion in the context of improvements is; if there happen to be aero-planes everywhere, everybody's life would become doubtful; and there won't be any rule about the calamity that may strike anybody. The belief that 'I won't do certain thing' would be only support available. So, I tell on oath of Saint Dnyaneshwar that everybody would start saying 'let not this improvement be there; had I continued in wild state, at least I would have been able to fetch some food happily.' The elevated state of mind is getting deteriorated due to new improvements and everybody's wellbeing is being jeopardized. The wealthy people are spending money like water and the minds of poor lot are getting agitated with the struggle outbursts. Women have started asking question as to why God should make us bear the foetus-pain (*Garbha-dukkha*)! So, cull essence from improvements due to your little prowess (*Alp-shaktitva*), as one has to cull essence from religion due to his little knowledge (*Alpdnyanatva*). (828)

78. What is greatest fault of improvement?

I don't find any fault in improvement. There is fault in one who brings about such improvements. His humanness is getting slowly destroyed due to

improvements. What song is to be sung by a human being has been purchased by a voice recorder (*Savanika*). There are more diseased persons without having proper exercise due to human strength being hijacked by the machines. And if this continues, then there shouldn't be any law being enacted for breaking these machines! Thus, cull essence from improvements by following religion. Make use of a dictum

‘अति सर्वत्र वर्जयेत’ ‘Everything in excess should be avoided’ applicable except for Reality-knowledge and God devotion (829)

79. Due to what, the human qualities are getting destroyed?

Due to habit of getting all works done by machines! (830)

80. But someone derives pleasure by getting work done by machines?

Even if it is so, man losing his habits is not proper. It is better to make use of machines during difficult assignments! (831)

81. Should one obtain art-knowledge from foreign countries or not?

Certainly one must! But at the same time one shouldn't give up the pride of our past. ‘Kachgatha’ is an example in this respect. People shouldn't forget two swinging minarets in a village in Khandesh or iron pillar in Delhi or divine aeroplanes from ‘Purana’ or mechanical drones from ‘Bhritkatha.’ (832)

82. Do you consider that at least whatever physics is there is perfect?

Not at all! Because we cannot predict rains as accurately as it is done by ants or carry out test of poison as accurately as it is done by monkeys. So, follow religion by culling essence from new improvements. (834)

Even westerners haven't yet come to definite conclusion about importance of improvement from point of view of its utility. For us Aryans, the chief reform is to enhance religion by remaining contented in whatever we receive from Mother Nature without causing trouble to anyone. But, as it is difficult for us to sustain in competition with others under such circumstances, I agree with improvements under compelling circumstances. However, one must observe two overriding conditions in this respect.

1) Not to demolish old and

2) Not to go under influence of artificial living!–

As machines don't possess intellect, the intelligence of men depending on machines gets diminished and due to that arts become confined to limited form. I have told this earlier too.

The competition of reforms is of such strange nature that we are trying to emulate westerners and westerners are trying to emulate our ancient customs. But, to reform is not just copying.

Father always thinks that son should reform the clan and pious son does accordingly. And due to that, clan doesn't get destructed. On the contrary, its fame is increased. One not doing any improvement and one doing random improvement with total disregard for clan; both these categories deviate from their roots. So from utility point of view, moderate improvement isn't inappropriate. But now a day, the pride of our reformists is getting worse than the religious fanaticism of Muslims. When someone praises Vasisht, they ridicule him by labelling him as a blind-believer; why because some foreigner has pointed out his mistakes! But, they themselves believe these mistakes. Only difference being older generation's intelligence has been borrowed from scriptures while new generation's intelligence has been borrowed from somebody's mouth. When difference between discernment-ocean (*Vivek-sindhu*) and mouth-ocean (*Mukh-sindhu*) is taken into consideration, the comparison between old and new becomes quite evident. (835)

## Social Issues

### Majority

83. How to know who is able to do social work?

He, who is really desire-less and sustains the shocks of faults by remaining quiet, is able to do social work. (836)

84. Which is our hereditary village?

From staying where we would survive by adhering to justice! (837)

85. How could be friendship developed within people of different countries?

By keeping our customs intact without talking against their customs! (838)

86. Should we perform religious duty or national duty?

Religious duty! As a place could be found out anywhere, but elevated attitudes once vanished couldn't be retrieved. (839)

In India, there are castes who work contentedly with belief in religion; the same works are being extracted in other countries from people by force. Because, there everyone feels that he has equal rights, so the struggle increases. (841)

87. So you like slavery?

I don't like slavery which is bought for a price or that of money, but I prefer slavery of merits. The social class system in India appears like slavery, but it is for obtaining pious qualities and not for survival. And my clear opinion is that slavery is bound to stay however higher level of reforms the society may reach. (842)

88. Should one go as per majority or minority opinion?

A thing, which is more important, is understood by very few people and a practical thing should be done as per majority. (843)

89. Should be a decision taken by majority opinion or by a single vote?

In case of persons having similar character and habits (*Saman-shil-vyasani*), the mutual justice is done by majority. But in case of persons having specific character (*Vishishta-shil*), the justice is done by a single vote. I shall tell you an imaginary self-made story in this respect.

### **Lion and Foxes Story**

Once, a lion while walking through forest, turned towards a herd of foxes who knew him to be a lion from his odour. Then, the foxes carried a dead body of dog to him and said "O God, please don't eat us, we have brought this pray for you, so please eat it and favour us." Then lion said "It's enough that you feared me. I won't eat you, but I don't need this stolen stale corps of dog brought by you." Foxes said "You are greater and wiser than us and wise one should respect the decision taken by majority. We are more and are requesting you, who are alone, so you

should accept our offer.” Lion said, “The justice of majority is appropriate within those who are equal in age, knowledge, wealth, character, habits and clan. Again if one is more in one of these aspects, then his opinion is treated as standard. I am strong enough to devour you all and it’s my insult that you have brought this stolen corps for me. Even then, I am pardoning you as you have done this act due to fear of death. When I am greater in intelligence than you, of what value is your majority before me?” When few children start shouting among them, should their parents too barge into and start barking? It is undisputed that when entities are equal, mostly a work of strength is carried out by majority and a work of intellect is carried out by a single vote. (844)

90. How should be a trade-behaviour?

One needn’t be diffident, should be creditable and shouldn’t lend in foreign countries. (845)

91. So, it appears that religion is only for social convenience; then, why should be there any bait of Para-worldly pleasures?

I have already told you that Para-worlds exist. But, if religion is recognized only for sake of worldly pleasures, it would be a sort of arrogance. Then, everybody would start questioning his mind as to why should he follow it. And then, he would try to perform evil deeds which won’t be apparent in society. As a result, everybody would be habituated to steal stealthily leading to infighting like Sund-Upsund. There won’t be any peace out of such struggle unless everyone feels that there should be some sort of mind-restriction and it is just impossible to have such restrictions in fierce competition for worldly pleasures. (847)





# CHAPTER 16 - HINDU'S HISTORIC VISION

*(Hindunchi Itihas Drishti)*

By Dr K. M. Ghtatae

## Time Wheel

### Time Wheel Chart

Time	India	Foreign countries
Since origin of universe	Veda-period Light-age	Veda-Period,Light-age
Till Kali-Year 2500	Mythological period Light-age	Aryan traditions vanished due to cultural degradation Dark-age
Post Kali-Year 2500	Gifted Knowledge to entire world Beginning of light-age	Re-start of science-study by Indian Blurred-age
Post Kali-Year 4000	Foreign invasion Science tradition stopped Blurred-age	Increase in materialism due to scientific advancement Science-age
Beginning of Kali-Year 4900 Yr 1800	Distortion of Indian traditions by Britons. Increase in materialism. Start Science-age	Teaching of Sanskrit, Yoga to world by India
Kali-Year 5000	March towards materialism from soul study. Fall	March towards soul-study from materialism Elevation

## Cultural Transformation Since Origin of Universe to Present Period

1) During ancient period prior to 2500 years there existed only Vedic Aryan culture occupying entire world. There existed only Light age (*Prakash-yuga*)

2) However later on as per time-wheel there happened to be cultural degradation (*Samskarlopa*) everywhere excepting India. Acquisition and preaching of knowledge were stopped. Various knowledge-streams were pushed into oblivion. As a result of this eventuality, European and other countries reached a state of wilderness and dark-era (*Andh:karyuga*) descended there. However-

3) During the same period due to fortune of humanity, Indian cultural traditions remained intact in India in spite of dark-era (*Tamoyuga*). Due to that-

4) Learned Arabic and Egyptian people took away the knowledge and science streams from India to their countries and those spread later on into Europe. That's why-

Western learned people commented respectfully that they were able to gain not only religion, philosophy and medical science from India but the mathematical concept of zero that was the foundation of all sciences and was practically useful at every moment.

As we presume that Britons have brought to India the modern sciences like Mathematics, Physics, Medicine etc though these sciences originated from India; similarly there is no wonder in westerners saying that "We learnt Vedic culture from India" though it was spread in eastern as well as western world before thousands of years and was subsequently lapsed into deep oblivion.

5) Later on India too started becoming lustreless. The traditions of scientific study, especially those, which were root of science, like 'Vaisheshik Darshan' etc broke down. Old relics remained only in the form of books. But at the same time there was invasion by Islamic brutes that burned down not only thousands but lakhs of books available in universities like Nalanda, Takshshila etc leading to fierce shadow of ignorance-era (*Adnyan-yuga*) looming large over India.

6) However during the same period, the soul-study and Vedic traditions continued somehow due to care taken by sages, seers and learned people of India.

7) Then Britons arrived in India and they taught European scientific developments, philosophy, medicine, mathematics etc to India. However, both of them were unaware of the fact, that origin of these science-streams was India itself.

8) In short, the sciences, which ventured out of India, returned back to India and the Guru had to face shameful fate of learning from his own disciple.

The only fortunate thing in this episode was that our ancestors didn't allow our Vedic traditions to lapse into total oblivion. There always happened to be some great soul taking birth and keeping intact a knowledge-stream by spending his entire life. That is why during the present day clamour of opinions; the golden memories of our ancient prosperity and knowledge-wealth have remained intact.

From point of view of Gurujī Golwalkar, This is the Godly work of keeping the seeds of pious tendency constant. And from that seed-based (*Beejbhut*) prowess the demonic hedonistic (*Bhogwadi*) culture will be eliminated and the victory-flag of relinquishment based (*Tyagpradhan*) Vedic culture of Aryans will majestically flutter over entire world. The proclamation of seers that-

‘कृण्वन्तो विश्वमार्यम्’

‘We are makers of well-cultured world’ will be truthful.

‘पृथिव्यै समुद्रपर्यन्ता एक राष्ट्र’

‘Entire earth surrounded by seas will be like a one nation.’

The pious natured, prosperous and soul-study-oriented (*Aadhyatmpravan*) culture of original human being during Satya-age will once again reign all over.

The essence-knowing utterance of Saint Gulabrao Maharaj is “When people will get tired of whatever materialistic progress made elsewhere, then all will gain peace only in Aryan land which has existed just for that purpose and exist in future.” Saint Dnyaneshwara says in his prayer for God's blessings as

जे खळांची व्यंकटी सांडो, तया सत्कर्म रती वाढो,  
 भूता परस्परे जडो मैत्र जीवांचे, दुरिताचे तिमिर जावो,  
 विश्व स्वधर्मसूर्ये पाहो, जो जे वांछील तो ते लाहो, प्राणिजात.

**'May villainy of villains vanish, their interest in pious karma increase;**

**May beings be tied into mutual kinship, sin-darkness vanish'**

**May world see self-duty sun; whatever anyone desires be fulfilled for all beings'**

## **Universal Occupation of Hindu Culture**

There was one universally occupying Vedic Aryan culture during ancient period in India and in rest of the world outside India. However, during extremely destructive time-torrent, the well cultured societies become uncultured and uncultured societies are developed, forests appear in place of cities and cities are established in place of forests. This time-wheel rotates continuously and will keep on rotating in future!

Today the remnants of ancient cultures are found everywhere. And they bear very close relationship with ancient Vedic culture. Not only this, but archaeologists are compelled to say that these are remnants of one Vedic culture. Since we Indians are obsessed with inferiority complex, we aren't yet ready to accept that research with open mind.

In case of our ancient Indian history, Christian missionaries and British rulers jointly and deliberately distorted ancient history of our ancestors and taught the same to us. With the result, entire Hindu society became obsessed with inferiority complex. We blindly accepted the imaginary definition of Aryan-race (*Aryavansh*) created and propagated by Macs Muller. And according to that the totally wrong historical concepts like-

- 1) People of Aryan-race came to India as invaders,
- 2) They destroyed the original Indian tribal population,
- 3) They made them slaves and
- 4) They employed them as Shudra servants.

We were being taught such fully wrong opinions as history from primary school level to post graduate level of education. This helped in creation of horrible disputes like Aryans/Non-Aryans, Brahmans/Non-Brahmans, High castes/Low castes, Invaders/Tribal in Indian society leading to colossal disaster. In order to divert this disaster and lessen its intensity, it is very much essential to have critical discernment while sticking to the true history.

There is no alternative left for everybody than to accept the fact that the remnants of ancient era spread all over world belonged to one single Vedic culture. However due to coming under spell of own emotions and prejudiced opinions, different imaginary inferences are being traded as history. They are as

1) European intelligentsia treated some locations in Europe as original residence of Aryans.

2) Russian intelligentsia treated savannah lands near Caspian Sea as original residence of Aryans.

3) Macs Muller treated Pamir Plateau as original residence of Aryans.

\*Lokmany Tilak treated North Pole region due to its Vedic geographical references as original residence of Aryans. And-

4) As and when the remnants of Aryan culture were found, Europeans imagined travel routes of Aryans to be from Europe to India.

5) In order to counter this argument, Indians stated that Aryans travelled from India to rest of the world. In fact both the parties depended on same locations where the cultural remnants were found in support of their respective arguments.

Both the above opinions aren't correct but they represent only of one-sided view. The only doctrine of universal occupation of Aryans stated by Saint Gulabrao Maharaj is true and that reminds us about one story'

## Story of 'Blind and Elephant'

Some blind persons found an elephant. One of them took hold of its trunk and said elephant is like a serpent. Second one groped his foot and said elephant is like a pillar. Third one touched its stomach and said elephant is like a wall. Fourth one touched its ears and said elephant is like a bamboo-chip tray. Like this every blind person started describing elephant as per his conviction and in the end they started quarrelling with each other. One person with vision on observing their quarrel pacified them and said "Opinion of each of you is quite true but it is one-sided. It is true that elephant's trunk is like a serpent and its legs are like pillars but that is the description of a single organ of elephant and when all these opinions are added up that will be appropriate description of the whole elephant."

As per this example Aryans were residing in Europe, Russia, America, China, Japan, Siberia, Australia and even on North Pole. And it is absurd to say that weren't there only in India. When Aryan culture had spread over entire world, the same culture existed in India too. This is the doctrine of universal occupation of Aryans and that has been expounded by Coordination Maharishi Blessed Gulabrao Maharaj. When the persons having physical eyes presented the one-sided opinions, blind Gulabrao Maharaj presented the doctrine of universal occupation of Aryan culture based on their historical residence with support of 'Mahabharata', 'Puran' and 'Smriti.' And the archaeological excavations and evidences complimentary to that doctrine are being found afresh. According to this doctrine, the followings things are proved.

- 1) Aryans aren't a race,
- 2) Shudr caste is part of Aryans.
- 3) Aryan haven't arrived from outside of India and
- 4) It's also not the case that Aryans went to outside world from India.
- 5) Aryan Vedic culture had spread into entire world prior to 3000 years.

It is very important that Dr. Ambedkar too had elaborately presented the first three points quoted above in his book titled 'Who were Shudrs?.' The proclamation

of Vedic seers that 'We are makers of well-cultured world' was factual. Vedic seers weren't only from India but they belonged to different races of world.

- 1) Kashyp's hermitage was near Caspian Sea.
- 2) Vasisht was from Aasam.
- 3) Panini was from Kashmir.
- 4) Agasti was from south India.
- 5) Shukrachary was from Baliraja's empire spread over Egypt and Indonesia.

Likewise Vedic seers were making entire world well-cultured. But later on due to cultural degradation, Aryan culture from entire world started disappearing and today it is limited only to India. And its degradation too is in progress. Relinquishment-based Aryan culture is disappearing and hedonistic demonic culture is spreading fast. In order to stop this trend, it is essential that all pious minded organisations, institutions and individuals should make concerted efforts. Individual efforts should be directed towards self elevation and combined efforts should be directed towards society's elevation. Today it is necessary to brace ourselves for accomplishment of travelling from hedonism to relinquishment, from self-interest to other's interest, and in the end converting man into God by remembering Vedic seers' proclamation 'We are makers of well-cultured world.'

## **Curse of Dependence**

Dependence is the biggest curse for any society. Unfortunately the shadow of dependence is hovering over us since 1500 years. Out of that calamity, the Muslim invasion caused political damage and generous and all encompassing attitude of Indian society got contracted; but British slavery dealt a severe blow to India's pride leading to our assumption that we are defeated and we lag behind in all fields like philosophy, science, poetry, medicine, literature, arts and games etc and victor Europeans are better off than us in all these fields. Simultaneously Christian missionaries used the western educational systems as a super weapon for wiping out all impressions of ancient greatness on Indian mind and it was imbibed in us from our infancy that our ancient history, culture, scientific traditions and

religion are all worthless and self-cantered European money-oriented science and technology are the greatest. In order to wriggle out of this impasse, first we need to comprehend the historical view-point of our ancestors followed by greatness of ancient Aryan culture, its universal occupation and our world-Guru-hood (*Jagatgurutv*).

It is not the intention here only to praise our ancestors but to derive inspiration from the same. And from that inspiration to paint afresh the honour-picture (*Manchitr*) of educated, impression-wealthy (*Samsakarsampann*), developed than rest of the world in all respects and united India. It is essential to make that brilliant honour-picture of India beautiful with various colour-shades of Indian culture ranging from Kshmir to Kanyakumari and from Aasam to Somnath in order to project universe-occupying Hindu culture of united India before entire world. With this goal in view first let us start with comprehending the historical vision of ancient Aryans. As this subject is extensive, all of us need to make concerted efforts for achieving this goal.

## **Historic Vision**

The historical vision of Aryans is also the vision of Saint Gulabrao Maharaj and it is different from westerners' view-point. Westerners feel that every historical event must be written down giving every detail as it actually happened. And future generations must be aware of all right or wrong deeds of the historical personalities with every detail. However it needs to be thought of as to of what use is the study of real but unethical European and Muslim histories which are full of inhuman cruelty, adulterous deeds of kings and queens and capture of kingdom by a son killing his father and a brother killing his brother?

Maharaj has defined education as offering of pious impressions. From such point of view, what pious impressions the future generation is going to gain by knowing such unethical history in detail? Suppose for example, if a mother has committed some adultery in her youth, in what manner her progeny is going to be benefitted by knowing those details? It is always in the interest of individual and society to forget such instances. That is why in Aryan history of 'Ramayana',



'Mahabharata' and 'Puran', the victory of righteous person and defeat of unrighteous person and his subsequent destruction have been highlighted.

As 'Truth is always victorious', it should never be abandoned by anyone irrespective of the pains involved. Hindus study history just to imbibe this principle and it is the indication of Hindu's history writing that future generations too should imbibe these impressions. This thread is found in Aryan history writing. Due to study of righteous history, pious impressions are imbibed leading to constancy of courage and peace of society. So such history writing is recognised as the 'fifth Veda' in order to achieve the worldly, ethical and ultimately supreme soul-elevating progress intended by the Indian culture.

### **Limits of Eye Witness**

All right if 'History for history's sake' is assumed, then could real history be written? This thought too needs to be considered. But such thing is never observed. For example, if a certain event is observed by four different people, these four people testify that event as eye witness in the court of law in mutually opposite way. In that case only one of them may be telling the truth and other three may be testifying wrongly. Even then, the judge doesn't punish other three witnesses, as even while directly observing any event, every observer perceives that event after being affected by his own mental status at that time. That is why there always happens to be mixture of truth and falsehood in everyone's statement. Thus the histories written by a friend and by a foe always have difference like that in earth and sky. And true history can't be known by believing them.

Only on account of this fact, the work of history writing in Aryan culture has been delegated to omniscient and desire-less great souls. Hindus believed in 'Ramayana', 'Mahabharata' and 'Puran' written by Vyas et al and recognised them as history. The history of universe-occupying Aryan culture spread over thousands of years has been told in very engrossing and educative manner in these books. That includes the list of names of hundreds of kings. Our ancestors found it difficult to preserve their history in detail and save it from cruel onslaught of invading Muslim brutes. And even if had this treasure preserved in places like Nalanda and Taxshila universities, it would have been impossible study all those books in detail.

In our culture, the history written by pious-quality-wealthy great souls used to be studied as 'Puran.' The deeds of incarnations were being sung devotionally and in the end every listener was motivated to start the journey towards supreme knowledge through elucidation of religion, ethics, knowledge and devotion. Maharaj has presented this stand of Indian culture by saying 'history also should be made use of for all round human elevation.' This portion has appeared in detail into dialogue of 'Sadhubodh', discourses of 'Samayopadesh' and few chapters of 'Sampradaysurtaru.' This demonstrates how Maharaj's historic vision was root-approaching (*Mulgami*). Maharaj's thoughts on Propriety of history-writing and who should write history are very precise and frank. He has propounded two doctrines in this regards. They are

1) Self-prosperity-instructive (*Svautkarshbodhak*) history should be written.

2) That history should include detailed information of our universe-occupying Aryan culture. We must undertake a short review of ancient Aryan's historic vision and modern history writing methods in view of the above mentioned two important indications.

## Historical Development Theory

Blessed Gulabrao Maharaj doesn't agree with having tendency to look at everything from historical angle. He says "This habit has originated from western evolution theory. If evolution theory is accepted, the emerging conclusion happens to be whatever old is bad. In that case our old acquaintance with a friend will become useless. New diseases will become developed and old healthy state will become bad. And polluted flood water will have to be treated as better for drinking than river-water."

On quoting these examples, he further says "Old history is true in respect of constant things and if required, boasting of newness is alright in respect of ever changing things." He doesn't agree at all with historical development theory. He says "Only dissimilar (*Visadrusha*) events must always happen. If only similar (*Sadrusha*) events always happen, then it will be difficult as per evolution theory to ascertain which events belong to past and which events have happened later, as

universal current (*Vishvpravaha*) consists of similar and dissimilar events.” It will be impossible to accept origin of any event unless total dissimilarity is accepted.

The possibility of probability of similar existence prior to origin has to be accepted with concept of similarity. (Maharaj has elaborated on this issue in his criticism of evolution theory). He has as if described as to how the important principle in history that ‘History repeats itself’ is opposite to historical development theory. If historical development theory is accepted, the similar events can never happen repeatedly. Thus it will be seen from Maharaj’s elucidation that historical development theory is wrong.

### **By Whom and How History Should be Written**

We always observe that ‘lust and hatred lead to changes in historical inventions.’ If history is doubted everywhere, history written by whom should be believed? Maharaj’s elucidation is important in this respect. He says ‘History written by great souls should be believed as historical inventions go on changing due to lust and hatred of an individual historian. So only histories written by seers bereft of lust and hatred should be treated as true and moral should be drawn accordingly.’

Some say that ‘history written by a slanderer is truer than history written by a bard.’ But Maharaj had totally discarded this hypothesis. He says when the doctrine that ‘there is only lust in world and there is no hatred as such.’ Besides, if the doctrine that ‘all the mistakes happen only due to love and no mistakes ever happen due to hatred’ is proved like a mathematical doctrine, then the contention of these people will become true.

As ‘Foe’s praise and friend’s slander in history are always treated as indicators of reality’, Maharaj has presented an opinion that ‘the Aryan opinion that history should be written only by the great souls is true.’ The reason for this being in Aryan religion the triad of Words, Behaviour and Humans following that behaviour is treated as eternal and it is also required by religion. There is a religious sequence of ‘Shruti’ is standard of words, ‘Smruti’ is standard of behaviour and ‘Puran’ contains stories of humans following religion. Now if history isn’t omniscient-oriented

(*Sarvadnypranita*), then by whom and how will be the decision on 'whether Karna's act of not obeying his mother was religious or irreligious' taken?

Maharaj says "We Aryans never see anything other than religion in all matters from eating and drinking to everything else. When even a correct date of an event isn't traceable in modern history, what religious benefit would be derived from that? So, we Aryans treat omniscient-oriented 'Ramayana' and 'Mahabharata' as history. And we recognise the histories written by seers as standard."

It is worth observing how modern day history writing is done. Today during twentieth century, we can view presently unfolding events on TV at the same moment or listen to fresh news on radio after few hours in addition to reading detailed news in daily newspaper. However there always happens to be mutual discrepancy in this news. Everyone tries to outsmart other by indulging in fulfilling his selfish agenda or slandering his foe by making use of modern technology. And there is no selfless approach even for namesake. In spite of the scientific progress, history is being evaded and distorted deliberately. That is why during India-Pakistan war, the false scenes of Delhi being bombarded by Pakistan were shown on American TV. If someone writes history making use of this false standard, should that history be treated as tru

## Belief in History

In this context, Maharaj opines as that the mutual enemies always suppress mutual history and write down hateful and wrong history. So it isn't advisable to believe into history written by anybody as a true history. The points standing out from this elucidation are as follows.

**1)** The history written by seers possessing divine vision should be believed into.

**2)** If divine vision isn't available or not believed into, self-prosperity-instructive history should be believed into. The reason for this assumption is that the mutual adversaries evade the mutual history.

The assumption made by Maharaj is proved in best manner from ancient Indian histories written by Macaulay, Macs Muller, Wheeler, Griffith, Marshal et

al and the articles from present day newspapers. As the foe's praise is indicative of real factual position, it will be better to rely on it as true history. Thus there is no harm to treat the praise made by Macs Muller, Todd, Mongo Park and Count Geornstogerna et al as true and derive moral from them. It appears from the elucidation of Maharaj that it is extremely difficult to bring out the true history which is not within the reach of intellect of living beings (*Jeevbuddhi*).

Maharaj says "some sort belief can be had on the directly written articles of that period but any inference drawn from that proves to be mostly wrong. But it is not that the historical standard completely disappears with that. Standard is expected to have common authority (*Samanysatta*) and none denies history's common authority. But where faulty articles are observed, there it is impossible to know history without divine vision."

\*However if anybody writes history by posing him as possessing divine vision and if that history is destabilising us from our position, then the verdict about its truthfulness of that history should be arrived at by searching for a person possessing divine vision or by ourselves possessing that divine vision.

1) If we ourselves don't possess divine vision, then we shouldn't depend on other's divine vision and believe that history as real.

2) **If written history is self-prosperity-instructive, then that history even if it is told by anybody should be straightaway believed.**

3) If history is faultless and undesired, then too that should be believed.

## Three Types of History

There are three types of history written by our ancestors. They are

\***Mere personal history:** Books like 'Rajatrangini', 'Vijayvilas', 'Rasmala', chronicles, etc pertaining to the period of past 2-4 thousand years.

\***Godly history:** Books like 'Ramayana', 'Mahabharata', 'Harivash', 'Puran', 'Buddh-charitr', 'Mahavir-charitr' etc, elaborating personal and philosophical history in interesting manner. We can have the lineage of great souls and kings from these books and also gain pious-quality-instructive (*Satvgunbodhak*) education

too. As per definition 'offering of pious-impressions is education' made by Blessed Gulabrao Maharaj, all historical events have been presented in interesting manner in these books in order to make the people from all strata of society well cultured.

**\*Philosophical history:** 'Puran' contains stories of even trees and animals from nature and those are useful for imparting education. Maharaj calls them as philosophical history and he has prescribed separate criteria for studying them. He has logically shown that the rules like 'which is true history?', 'which history should be believed?' etc and ambiguity of history aren't applicable to the philosophical history like 'Puran.'

However these rules are applicable to personal history. Maharaj has called 'Puran' as philosophical history and has authored a book titled '**Puran Mimamsa**' consisting of Sanskrit aphorisms describing common authority of 'Puran.' That is why the stories of foxes and dogs from 'Mahabharata' and 'Puran' are treated as true from common view-point. The only difference being there is no mention of place and time which is found in history. So Maharaj has opined that these stories too should be believed.

He has strengthened his opinion by quoting 'Vision-universe-theory (*Drushti-srushti-vaad*)' from 'Vedanta' or seer's doctrine of 'Truth-planning (*Satysankalp*).' In short the Philosophical and Godly histories were being used in our country for imbibing pious impressions into entire society and will continue to do so in future too!

In our society during past, knowledge-study was sort of a severity and due to that there were very few persons going to Guru-schools for studying scriptures. Common folk used to learn their traditional professional skills for survival. And the work of imbibing pious impressions of religion and ethics was carried out by Puran-tellers, Devotional story-tellers, et al. There used to be discourses in the village temple and Puran-stories were being told in detail. As devotional stories included music, dramatics and religious inspiration, the impressions of entertainment, practical ethics, religion, Vedanta and devotion were used to percolate up to all strata of society. That is why our Hindu culture is naturally ethical and religious

since thousands of years and is wisher of wellbeing of not only of humans but also of all inhabitants of nature.

In spite of 1500 year old Muslim rule in India, neither the emotional universe of Hindus got demolished nor their knowledge-diligence was diminished. The tendency of calling a good thing as good continued and relinquishment was respected. Though self interest is always desired by everybody, the relinquishment was firmly established on throne of religion. And in order to continue this trend, the philosophical and Godly histories used to be taught to entire society ranging from ordinary labourers to knowledge seekers through 'Puran' and devotional stories leading to imbibing of pious impressions on society-mind. That is why Hindu's social system remained intact in better manner. Few exceptions and faults do occur in any system, still the life style \*having less faults, \*developing pious qualities and \*making every component of society pious minded belonged only to Hindus. The materialistic western intelligentsia have now started accepting this truth and that establishes the **ever new Hindu culture**.

## Constraints of history

Maharaj feels that while studying history it is essential to remember the limits of history. He has presented an important thought regarding limits of history. As he has emphasised the greatness of history elsewhere by elucidating finer points of history, he has also pointed out the shortcomings of history in precise words in his dialogue book 'Sadhubodh' as follows.

**Question:** Who doesn't understand the secret of scripture in spite of mastering it?

**Answer:** Someone who puts more stress on language and history!

We can get an idea about Maharaj's discernment from this penetrating answer. Erudite persons for investigating history, study best books like 'Puran', 'Ramayana', 'Mahabharata', 'Gita', 'Dnyaneshwari', 'Dasbodh' etc but they pay attention only to the history or language part of the same! Because of this tendency, they in spite of being erudite aren't able to read the author's mind. So, Maharaj feels that while studying history it is essential to remember the limits of history.

## ‘Aryans’: Breaking of Meaning

There appear to be lot of misunderstandings cropping up while studying Indian history due to ignoring the ancient conventions of history-writing preserved by Aryans. Additionally those invaders of India planned and executed far reaching and adversely affecting educational schemes in order to promote their religion and expand their empire. Our Indian history was deliberately obliterated by them and Hindu society is made to face its dire consequences. So it is root-searching necessity of Indian history to find out the truth regarding

- 1) Meaning of word ‘Aryan’,
- 2) Disputes about arrival in and departure from India by Aryans and
- 3) Universal occupation of Aryan culture and then indulge into serious rethinking on these vital issues.

## ‘Aryans’ = Well Cultured Humans

While thinking about Aryan culture first of all we must know what the meaning of word ‘Aryan’ is and how it is understood by others. The words ‘Aryan’, ‘Dasyu’ and ‘Das’ appear into ‘Vedas’, ‘Purans’, ‘Smrutis’, Buddhist and Jain scriptures and entire Sanskrit literature including the epics etc. It will be clear as how the word Aryan was used in Sanskrit and Vedic literature if we look at the definition of word ‘Aryan’ from ‘Smruti’ that says

‘कर्तव्यमाचारन् कार्य अकर्तव्यं अनाचरन्,  
तिष्ठति प्रकृताचारे स वै आर्य इति स्मृतः’

‘Behaving as per duty, not as per non-duty,

Behaving as per Nature, he is ‘Aryan’ says ‘Smruti.’

As verb ‘ऋ’ is indicative of motion and knowledge, ‘Aryan’ is him who is knowledge-wealthy, respectable and greatest. Another definition of Aryan is ‘तमसो मा ज्योतिर्गमय’ ‘That is him who goes from darkness to knowledge.’



1) 'Vedas' define Aryans as यजनशील वर्ग that is 'Those who conduct Ydnya' or as शिष्ट that is 'Elites.'

2) Everybody knows that in Sanskrit husband is addressed as 'Arya' or 'Aryaputr.'

3) In practice or in dramas any respectable aged person is addressed as 'Arya' even if he belongs to Shudr caste.

Accordingly word 'Aryan' has appeared as indicative of quality in 'Vedas' and in all Sanskrit and Indian literature. And it is speciality that nowhere it has appeared as indicative of a race. In spite of this fact Macs Muller has treated the meaning of word 'Aryan' as a race.' And Lokmany Tilak too treated it as standard and propounded that Aryans have migrated from North Pole to India. However Dr. Ketkar has defined four tests for deciding meaning of word 'Aryan' in his 'Encyclopaedia of Maharashtra.'

### Four Tests

In case word 'Aryan' is to be treated as race-indicative, then

1) The references conveying 'supreme-knowledge' meaning of words 'Aryan' and 'Dasyu' are of no use.

2) The references conveying 'elite-class of society' meaning of word 'Aryan' is of no use.

3) In case where Aryans have been called as caste and if there is possibility of treating caste as indicative of class, then those references are of no use.

4) There should not be language of metaphor in a statement like 'destruction of Dasyus.' ('Encyclopaedia of Maharashtra', Chapter I By Dr. Ktekar)

If all references of word 'Aryan' are searched, there is no single instance where the words 'Aryan' and 'Dasyu' have been used as indicative of a race. As a matter of fact, if Dasyus are to be treated as foes of Aryans, the authors of 'Rigveda' and 'Atharvaveda' have made mention of both Aryans and Dasyus as foes and have expressed desire to conquer them both. There are prayers like 'Grant power of converting Dasyu into Aryan' mentioned in those texts.

## Dasas were Aryans

1) 'O Manu, you grant victorious power to him who worships you. We will conquer both of our enemies Aryans and Dasyus.' (Rig, 10-83-1, Atharv, 4-32-1)

2) 'O Indra, you grant us ample and permanent wealth for destruction of enemies. With the help of that Das will become Aryans and enemies will be killed'(Das can become Aryans). O Indr, grant us such talent by which we **even Dasyus will become Aryans** and all enemies of man will be destroyed.' (Rig, 6-22-10)

3) 'O Much praised Indra, let our enemies, those fighting unrighteous Aryans or Dasyus fighting with us, become easier to be conquered with your blessings and we will kill them in war with your help.' (Rig, 10-38-3)

4) 'O Truth-guardian (*Satpalaka*) Indr and Fire, kill those Aryans and Das and destroy all our enemies.'

Here meaning of word 'Aryvrutt' as 'enemy in form of Aryan' as derived by Sayanachary has been accepted by Griffith too. ('*Vedatil Rashtrdarshan*', By Balshastri Hardas, Pages 70-73)

## Black Aryans

**It is worthless to say that Aryans were only white complexioned.** Seer Kanv was black. Indra was blackish. Ram, Krishna Vyasa were too of black complexion. Still they are never referred to as non-Aryans (*Anarya*). Accordingly in ancient literature, the words 'Aryans', 'Dasyus' and 'Das' were being used as indicative of a quality and not as indicative of a race!

## Acquiring Seer-hood by Shudras

Though Kavash Ailush was son of a concubine, seers included him into their assembly and granted seer-hood to him. In spite of belonging Das category, he became visionary seer (*Drasta-Rishi*) and composed few mantras of 'Rigveda.'

Similarly Satykamjabal too was founder seer (*Pravartak Rishi*) of one of the branches of 'Yajurveda' (*Chandogy Upanishad*).

Accordingly it is evident from Vedic literature that even a Shudr person used to become a Brahman Seer.

Blessed Gulabrao Maharaj too has taken review of this opinion and established that Shudr caste was a division of Aryans by taking support of 'Manusmriti.'

## **Country-outrageous Genesis**

Maharaj himself has given a terse reply to the accusation that caste-system is religious oppression perpetrated by Aryans, who migrated from outside into India, by conquering local population and converting them into Dasyu i.e. Das i.e. Shudr (Slaves). Maharaj in spite of himself being Kunbi by birth, didn't harbour any misgiving about Brahmans in his mind. He says "The genesis of Aryans having migrated from outside India is of recent origin. As per this genesis, Aryan race consisted of three classes namely Brahmans, Warriors and Traders (*Vaishy*). And Shudrs belonged to slave class in India. Lokmany Tilak believing in this genesis is a national leader. However due to this genesis-

**1)** Hatred between Shudras and Brahmans is going to be perpetuated constantly.

**2)** The misgiving in the mind of Shudrs that Brahmans have made us slaves is never going to be removed.

**3)** There is going to be constant struggle between these two despite of whatever concessions are offered to Shudrs. Besides-

**4)** The notion that 'they have been deprived of the right to read Vedas to make them slaves' is going to remain steadfast due to this genesis.

Maharaj futher states "It is country-outrageous (*Deshkshobhkarak*) to say that Shudr caste doesn't belong to Aryans and I can't accept this genesis as it unduly divisive."

Maharaj while talking about opinion of Lokmany Tilak has belittled himself but has confidently made a clear statement without any fear that "The creator of this genesis has been accepted by people due to the national party and I am aware

that majority of people are going to criticise me but as I am convinced that my say is right from religious point of view, I don't fear about majority people's opinion."

## Earlier all were Aryans

Maharaj has taken the verses from 'Puran' as standard in support of his elucidation that earlier all were Aryans. However as a result of dereliction of duties (*Kriyalop*) on part of Aryans belonging to world outside India, they acquired bullish nature (*Vrushlatv*). Not a single example of any ideal person following a religious path was to be noticed. Due to such terrible cultural degradation, the castes like Paundraks, Yavans, Shaks, Kirats, Khashs, Chinese etc, which were Kshtriys previously, became non-Aryans (*Mlecchs*). It is observed even today that the religion of Indians is receding fast due to the dereliction of duties and cultural degradation on their part.

It is clearly observed that all the non-Aryan castes in world were originally Aryans but due to karma-relinquishment (*Karmatyaga*) they acquired non-Aryan status (*Mlecchatva*).

Accordingly Maharaj had treated origin of all castes and tribes of world as one and same. He never treats anyone as foreigner. Originally all people having been created by same God belonged to the same caste, but later on due to fault-prominence (*Vikarprably*), four castes were created. And then thousands of castes like Mlecch etc were created. Maharaj clearly treats this as after-effect of giving up religion. Under such circumstances he doesn't feel anything objectionable in teaching to all people the supreme knowledge doctrine of Aryan religion.

In short it is clearly seen that word 'Aryan' is quality-indicative (*Gunvachak*). Maharaj specifically treats on strength of logic and standards that 'Aryan' means a well cultured and religion following human being.' Similarly as words 'Das' and 'Dasyu' too are only quality-indicative, nobody has any right to falsely superimpose the meaning of race on word 'Aryan', based on the internal evidence contained in Aryan liter.

## Real Aryans

The terms 'Aryan/Non-Aryan' and 'Dasyu/Das', appearing everywhere in Sanskrit denote the meaning of righteous and unrighteous behaviour. Or if anyone is bent upon saying that word 'Anary' denotes a Shudra caste, Babaji Maharaj Pandit has given a terse reply to this argument by saying "It is quite obvious from the elucidations contained in 'Mahabharata' and 'Manusmriti' that only foreign Mleccha society, which

**1)** Includes Shudra castes that is part of Hindu religion, into Anarya category, \*ignites struggle-fire (*Kalahgni*) in Hindu society,

**2)** Treats only themselves as Aryans but doesn't follow Aryan religion, is undoubtedly qualified for the title of non-Aryan.



# CHAPTER 17 - INDIA GLORY

*(Bhatrata Vaibhava Gatha)*

Glorification of India by Europeans  
By Dr K. M. Ghatate

## Self-prosperity Teaching History

### Acclamation of Ancient Hindu Nation by Europeans

**Shri V. G. Limaye in his preface to book 'Bharatiy Sreshthtva' says**

“We Indians started looking at the History, Philosophy, Literature, Music, Poetry, Art, and rest of all Sciences of our ancient ancestors with contempt due to the distorted propaganda carried on by the conquering attitude of Britons and Christian missionaries. With the result that all of our scientific traditions, that had once become highly creditable for entire human race, were destroyed and our Indian society started running after the pleasure-seeking indulgence obtainable through illusory materialistic development.

In order to eliminate this deformity, it is essential to understand the glorifying comments made by the European erudite personalities, the accomplices of Britons who deeply studied Aryan culture with open mind. These comments certainly deserve the credit of eradicating our misunderstanding about our ancestors.

It will be appropriate to reproduce here these evidences which would be complimentary to the historical vision displayed by Blessed Gulabrao Maharaj. An attempt is being made to present the self-prosperity-teaching history (*Svotkashbodhak itihās*) of Indians from point of view of Europeans in their own words.

The glorifying comments written by erudite European personalities and historians like Sir William Jones, Prof. Wilson, Colebrook, Macs Muller, Col. Todd, Pocock etc about ancient Hindu Nation have not been mentioned here with the presumption that are like Veda proclamations. As the testimony of a respected

third party witness carries much weight in the court of law, these supports too assume much importance. Though it is natural for the learned Europeans to slander and show disrespect about India, there is no harm in safely presuming that whatever praise, respect or glorification about India they might have indulged into may be due to the certainty after giving full thought or at times circumstantial helplessness. The capability of a slanderer turned into a merit-appreciator turned into a bard is certainly more than a mere flatterer.”

## Ancient History Writing

### Col. Todd writes about the history of Rajputana as

“It isn’t surprising, considering the annihilation, terrorism and destruction unleashed since after the invasion of India by Mohamed Bin Kasim that the history books from India vanished and none should draw a conclusion that Indians were unaware of history writing.

It is totally unbecoming to say that when the developed countries display the attitude of writing down ancient history, only the ancient developed country like India never had that attitude.

“Can it be imagined that a nation so highly civilised as Hindus amongst whom the exact sciences flourished in perfection, by whom the fine arts, architecture, sculpture, poetry, music were not only cultivated, but taught and defined by the nicest and most elaborate rules, were totally unaccounted with the art of recording the events of their history, the characters of their princes and the acts of their reigns?”

## Old History-books

### Pandit Harvilas Sarda says

“There are many history books from Rajasthan like ‘Rajatrangini’ by Kalhan (From Kashmir) ‘Vijayvilas’, ‘Suryprakash’, ‘Khimat’, ‘Jagadvilas’, ‘Khomeanrasa’, ‘Mancharitr’ etc. And ‘Rasmala’, ‘Pruthvirajasa’ etc tell history of Gujarat. Whatever information Abul Fazal has provided about history books that must have been retrieved from some source!

It can be deduced from the mentions made in 'Pruthviraja' by Chand that there were many more books in vogue during that period. None should presume that Chand etc were illiterate bards. It never appears from the chapters of polity, politics, relations with foreign countries etc in this book that bards were illiterate." ('Hindu superiority' Page-96)

## **Upheaval by Time Wheel**

"There is absolutely no reason to decide the antiquity of culture of any country by presuming that the countries which are inhabited at present by tribal population existed in that state right from the origin of world. It shouldn't be lost sight of that there is possibility of any country, where the natural calamities like earthquakes, volcanoes, water-deluge or man-made revolution have taken place, reverting back to the state of wilderness. Similarly there is also no reason to presume that if during ancient times any country existed in the state of wilderness, the whole world too must have been in the state of wilderness then." ('Bharatiy Sreshthtv' Page 21)

If viewed from above perception, the consistency about the earth and haven like differences between the ancient and modern histories of countries like Europe, Egypt, South and North America and India gets revealed.

## **When to Assume the Beginning of a Day?**

**Famous historian P. N. Oka says**

"There is difference of five and half hours between the time of sunrise in England and India. When there is sunrise in India at 6.30 AM, it is 12 PM in England. Or when there is sunrise at Greenwich, it is midnight in India.

It is not necessary to tell anybody that the day starts at sunrise. As per Indian almanac too, the day is decided by the sunrise time. So, isn't it a wonder that whole world treats that a day starts at 12 PM. When ancient India was centre point of world during the bygone era, the whole world used to treat sunrise as the beginning of a day due to India's influence. But due to that eventuality, England's day was starting 12 PM. During the intervening dark period, all ancient Aryan



traditions, culture and sciences went into total oblivion. Later non during past few centuries, England enhanced its prosperity by expanding its empire extensively, gave its language and taught its system of time-measurement to entire world. And the day's beginning started at 12 PM. Then whole world blindly adopted the system of **treating the beginning of a day at 12 PM**, which was unacceptable to intellect, against the nature, illogical and foolish.

However, it is true that there is ancient India's glorious tradition of World-Guru-ship at the base of this episode and it is still continuing, albeit ironically."

## **India, an Epitome of World**

### **Count Geornstgern says**

"It is felt as if the nature in India has donned a multi-patterned and multi-coloured robe. In this country you will notice lot of vegetation sprouting suddenly during summer, terrible storms churning the surroundings during rains, the majesty of Himalalys, the scorching heat of sand-deserts, gigantic stretches of flat lands in north India and natural beauty viewed from sky-kissing peaks. And all these events depicting the grandeur, magnificence and miracle of nature certainly leave a lasting impression on the mind of viewers. ('Theology of Hindus.' Page 126)

If you view a horse riding warrior from Rajputana attired from head to toe in steel armour or a fierce Maratha warrior in a fighter vessels or astride an agile horse or a Nabab seated in a haudah mounted on an elephant moving royally or a woman hunter in jungle or a temple girl offering her sexual urge to God, you won't fail to notice the peculiarity, greatness and miracle of India." ('Theology of Hindus' Page 126)

The statement made by an essence-knowing author that 'India is an epitome of the whole world' is literarily true. ('Chamber's Encyclopaedia' Page 337)

### **Muir Says**

"No country in the world could compete with India in respect of magnificence, extensiveness and variety of nature and many types of valuable and ample food grains produced here." ('History of India' Page 1)

## First Human was Born in India

### Sir Walter Riley says

“The first human was born in India and then humanity spread into entire world.” (‘History of World’ Page 98-99)

## Origin of Human Culture

### Count Geornestgern says

“India is the original place of emergence of human race and culture” (‘Theosophy of Hindus’ Page 168) And Col. Alcott too concurs with this view. (‘Theosophy’, March 1881)

## Origin of Knowledge and Religion

### Mrs Mooning says

“No country in world had matched the height and extent to which the leap of mind and intellect of Hindu Nation has reached.” (Ancient and Mediaeval India, Vol. II, Page 148)

### Prof, Hiren says

“The origin of all knowledge and religion of people not only from Asian continent but also from European Continent is only from India.” (‘Historical Researches’ Vol. II, Page 45)

## Unknown period of Rig-Veda

### Sir Hunter says

“The period of this worship-worthy ‘Rigveda’ is unknown.”

### Prof Macs Muller Says

“Vedas are the oldest books from libraries of human race.” (‘Indian Greatness’ Page 133)

## Constant Debt

Volteur said when a copy of 'Yajurveda' was gifted to him as

“This gift is invaluable and we must always be constantly indebted to the eastern nations for the same”

Leon Delves says enthusiastically “The credibility of every work in Greece and Rome will always be below that of 'Rigveda.’” (Indian Greatness' Page 133)

## Story of Human Pride

**Prof Macs Muller says in earnest**

“Vedas' have done such work in world-history that cannot be done by a book in any other language. So, whosoever has pride in him, his ancestors and our human-history must study the 'Vedas.’” ('Indian history' Page 134)

## Women's Knowledge-quest

**Prof Weber says**

“The Brahmans used to be engaged with great enthusiasm into discussion and exploration of subjects that are treated as most complex by human mind, and display the doctrines (*Siddhant*) from sacred subject like 'Vedanta' before women. And they too with their enthusiasm filled earnestness and knowledge-quest used to enter into the mysterious territory of those doctrines, find out the essence and leave those gents wonderstruck with the seriousness, depth and weight of their thoughts. We observe the reflection of such extremely ancient period in this 'Braman' Text.” ('Indian Greatness' Page 134)

## Oldest and Still Surviving Hindu Country

An author says in 'Edinburgh Review' (October 1972) “The culture-sun of this ancient Hindu nation had already reached midday before the sunrise of culture into the ancient nations that are nominally surviving at present from available world-history! Hindu nation is oldest among the nations whose remnants of ancient culture are still available. In spite of this, no nation has been able to surpass Hindu nation in matters of pious culture and reforms!

## What does India Teach?

### Prof Macs Muller says

“If someone poses to me the questions like \*what is that country, where great attitudes and energy of human heart and intellect have reached the wholesome state? \*where has been the subtle and deep thought given to most important doctrines of universe and worldly existence? \*where have been the above mentioned doctrines solved which can be solely worthy of studying by the erudite persons who have scanned through the books of Plato, Kant et al? I would give only one answer India! India! India!

The spiritual life of European countries, which has been nourished so far by the thoughts, literature and culture of only three Greek, Roman and Judaist nations, has remained incomplete, contracted and dwarfed. When I start thinking about to which country’s literature I should run after for making this life really wholesome, extensive, capable of perceiving the multifaceted man and also universally applicable or rather making it immortal by pouring into it the modern and ancient spirituality; only the fortunate India stands before my vision.

When you start studying any of the subjects like language, religion, mythology, law, local customs, ancient arts and sciences etc related to various development and activities of human mind and intellect, it becomes inevitable for you to approach India whether you like it or not! This is so because the store of extremely important and educative means is available in India – only in India.” (‘India, what can it teach us?’ Page 45).

## Great Book Wealth: Full of Poetry

### Prof. Macs Dunker says

“The depth of poetry-store in Sanskrit literature can’t be gauged. But what is the wonder that natural tendency of Indians being poetic, they were able to create so many poetry-books? When we get so much lured by looking at the number of presently available such books, our wonder won’t know boundary when we will

come to know about the number of such books that were reduced to ashes by the religious terrorism of tailless human-animals during past.

Natural poetic tendency: Only reason behind this great book-wealth.

The salient features of this tendency are as follows.

1) Law-books are poetry-laden.

2) Astrology is erected on foundation of poetry.

3) Language of rest of science-books is poetry-laden. \*Religion-science is explained in poetic speech.

In short it was not at all difficult for them to easily make use of poetry into writing of any kind. What is the wonder in the descendents of seers, who told the Vedas true beyond time trinity in easy, fluent and luring language full of poetic juice, must have received their poetic power by tradition?" ('Indian Greatness' Page 138)

## **Hindu King in Baktriya Prior to 8000 Years**

### **Count Georgstgern says**

"Sir William Jones had found a Baktriyian article named 'Dabiyan' in Kashmir that he carried later on to Europe. There is a big list of the kings in that article. The first king among them was ruling Baktriya 5600 years prior to Alexander's invasion and this king was Hindu. It is known from this article as to how the Aryan culture that existed in India before many centuries prior to 6000 years i.e. the time-period quoted by middle age European authors as the period of emergence of human species on earth, had reached the pinnacle of greatness." ('Indian Greatness' Page 19, Theology of Hindus, Page 134)

## Ancient Polity

### Reasons of Struggle-full Polity

#### Prof Macs Dunker says

“If the spiritual, ethical and social goals of any society are of highest quality irrespective of any political system in existence, then the polity of that country too adopts the policies which are conducive for the welfare of subjects of that country. And if these goals are absent in society irrespective of the political system in existence being best, then the struggle between the individuals, parties and classes for sake of money and rights becomes inevitable in the polity of that country under the pretty name competition. This is the root cause of such big struggles going on in Europe and America in spite of democratic political systems existing in those countries.” (‘Indian Greatness’ Page 29, History of Antiquity, Vol. II, Page 18)

## Ancient India

#### Prof Macs Dunker says

“If the political system is classified according to authority-foundation (*Satta-adhishtthan*), then there will be divisions of King-authority (*Rajsattaka*), Elite-authority (*Mahajansattaka*), Representative-authority (*Pratinidhisattaka*) and people-authority (*Loksattaka*). However if we think only from the point of subject’s prosperity, then a general theory will emerge as follows.

\*Only that political system, which elevates the people having high moral, generosity, extensive sympathy, great pious qualities and intellect and \*which doesn’t elevate the people who are immoral, of cheap mind, limited vision and wicked nature and possess no intellect, is the best political system.

If this criterion is applied to India, the political system existing there was certainly best. And anybody will carry the conviction that ancient Indian nation was the greatest among all the countries in world.” (‘History of Antiquity’ Vol. II, Page 18)

## Comparison between India and Europe

### Strabone says

“The period about which Dr Johnson describes as ‘the capital of highly developed country resembles to the parental home of Satan, to roam about on streets during night is like preparing for the death and it becomes necessary to prepare own will before going to spend a night at an unknown person’s house’; during the same period the Hindus weren’t aware of ‘why the doors of house are needed to be closed and locked?’”

### Megasthenis writes

“There used to be about 4 lakhs of people residing into encampments of Chandrgupta, still the value of the daily stolen goods never crossed the limit of Rs 30. That would prove the efficiency of the Police force of that time.”

It is worth remembering that even a semblance of Police department didn’t exist during the reign of Queen Victoria in England.” (‘Indian Greatness, Page 31)

## Democracy in Ancient India

### Lt Col Mark Wilson says

“Say of some learned persons that ‘Indians never dreamt of representative political system or rather that won’t suit their nature’ is totally false.

Since ancient times every village or town in India used to be a self supporting democratic state and entire India was great union of such little self ruled states.” (‘Historical sketches of the south of India’ Vol. I, Page 119)

## Individual Freedom

### Arian has respectfully commented as

“Every individual in India was independent.”

## Seeds of Democracy

**Mil, the stubborn and egoistic historian had to agree that**

“The seeds of democracy are clearly visible in ancient political system of India.”

### Self-supporting Democratic Cities

**Sir Charles Metcalf has most succulently praised the attributes of these Village Communities as**

“The Village Communities are little republics having everything they can want within themselves and almost independent of any foreign nation.

They seem to last where nothing lasts. Dynasty after dynasty tumbles down, revolution succeeds revolution and Pathan, Moghul, Marathas, Sikh, English are all Masters in turn, but the Village Communities remain the same. This union of village communities each one forming a little state in itself, is in high degree conducive to their (*Hindu*) happiness and to the enjoyment of great portion of freedom and independence. (Report of the Select Committee Vol. III, of The House of Commons, 1832, ‘Indian Greatness’ Page 31-32)

### ‘Manusmriti’

#### Village Communities

“All Village Communities were woven in one thread.

Someone may feel that these little village Communities were like sand particles and had no continuity within them, but the real situation wasn’t like that.”

**‘Manusmriti’ says**

“King should appoint one officer for each village, one officer for a group of ten or twenty villages and they should shoulder responsibility in ascending order within themselves.” (‘Manusmriti’ Chapter 7, 123-124)

“The nature and extent of religion-science or laws is the test of quality of political system. The chief book of religion-science of Indians is ‘Manusmriti.’ As



the text of this book is simple, the rules there under are truly indicative of far sightedness and wisdom. Though these rules aren't repeatedly changeable, they are so extensive as to be compatible to different mutual relationship between individuals of society." ('Indian Greatness' Page 32)

## **Influence of 'Manusmruti' on Europe**

### **Sir William Johns says**

"Manusmruti' must belong to period earlier than that of Greek law-makers Solemn or even Liker Gus. It is observed that ancient laws of Crypt Island are akin to Manu's Religion-science and the same laws must have been incorporated by Liker Gus into 'Sparta.'" (Houghton's Institute of Hindu Law)

### **Author of 'Bible in India' opines**

"The 'Manusmruti' was the foundation upon which Egyptian, Persian, German and Roman codes of law were built and the influence Manu was still every day felt in Europe."

### **Prof Wilson says**

"The Greeks must have formulated their laws during reign of Desemveret based on 'Manusmruti' and afterwards the laws of Romans were based on Greek laws and English laws were based on Roman laws." ('Indian Greatness' Page 33)

## **Rules of Highly Reformed People**

### **Prof Wilson says**

"There are rules quoted in Hindu's 'Smruti' regulating the different relationships between individuals of society. It is impossible that these rules will come into existence unless the prevalent society is highly reformed."

## **‘Manusmriti’: Punishment for Kings**

### **Colman has commented**

“The style of Manu has certain austere majesty that sounds like the language of legislation and extorts a respectful awe. The sentiments of independence on all beings but God and harsh admonitions even to kings are truly noble.” (‘Mythology of Hindus’ Page 8)

## **Respect for ‘Manusmriti’**

### **Sir Thomas Strews, Chief Justice of Madras High Court says**

“Hindu law of Evidence will be read by every English lawyer with a mixture of admiration and delight; as it may be studied by him to advantage.”

## **‘Samkhya Darshan’**

### **Efforts and Secret Knowledge**

### **Mrs Mooning says**

“The efforts taken by ‘Samkhya’ in expounding the extremely secret principles of Human life and making world accept the same are really astonishing. It appears from whatever is written by them that many more thoughts still remained with them.” (‘Indian Greatness’ Page 183)

## **‘Samkhya’ Translation = Evolution Theory**

### **Sir Hunter Says**

“The modern day creators of Evolution Theory have merely translated the extensive description of origin, sustenance and of elevation of universe by Samkhy in a new language with new vision. And it can’t be said that they have anything more than that to their credit.”

## ‘Upanishad’ Philosophy

### Berkley’s Dwarf Philosophy

#### **Prof Macs Muller says**

“Someone, who has understood Berkley’s philosophy and also absorbed the knowledge expounded by ‘Upanishad’ and ‘Brahmasutr’, can confidently say that Berkley’s philosophy appears totally meagre dwarf before philosophy of ‘Upanishad’ and ‘Brahman.” (‘Indian Greatness’ Page 187)

## Glory of ‘Shankarhashya’

#### **Sir Williams Johns says**

“The history of philosophy can’t be completed without translation of a beautiful book like ‘Shankarhashy.’ Even Goddess Sarsvati will be tired while praising glory of ‘Shankarhashy.’” (‘Indian Greatness’ Page 188)

#### **Prof Macs Muller says about ‘Shankarhashya’**

“Investigative (*Mimamsa*) description method involves first party, then second party and finally doctrine. Westerners wonder about this method. Till today there have been numerous miraculous poetries and books, but glory of this book is simply unparalleled. Bravo to that soul whose intellect gave rise to such book. Whatever praise we shower on imaginative intellect of Hindus which created such means for spreading knowledge and making it so simple and all inclusive (*Sarvsangrahak*) isn’t enough.” (‘Indian Gretaness’ Page 188)

## Study of ‘Upanishad’ is Ultimate Pleasure

#### **Shoppen Hover says**

“The dust had accumulated on mind due to irrational concepts full of blind faith of Jew religion. Just observe how whatever mind-handicap was created by philosophy based on such blind faith vanishes entirely by recital of ‘Upanishad’ and mind becomes joyous and strong! There is no other study in entire world other than study of ‘Upanishad’ which is fruitful and elevates mind to the highest

level. The study of 'Upanishad' in my life is the greatest bliss and it is also the extreme bliss obtainable after death." ('Indian Greatness' Page 189)

## Comparison of Greek of Aryans

### Elphinston says

"The knowledge of Hindus in all subjects had increased. Still with the help of God-knowledge-lamp Indian Aryans achieved unparalleled and hard to gain inventions by roaming about entire soul-study field. And not even a weak ray of this achievement was obtained by learned Greek and due to that it became difficult for them to find the way out through darkness of doubt and pits of atheism." ('Indian Greatness' Page 189)

## Medical Science

### Health Protector: Manu

### Lord Anthill, the Governor of madras says

"The health rules in India were as modern in stature as they are today. The glory of Manu, the famous author of 'Dharmashastr' as the health-protector has spread far and wide. The standing of Manu as most distinguished health-protector in world is very high."

## Spread of Aryan Medicine

### Sir William Hunter says

"Aryan medicine was very well assimilated with other complimentary sciences of that period. The medical subjects like body anatomy, joint muscles, blood vessels, body tissues and metals were very well thought of in Aryan medicine. That included the common substances from Hindu vocabulary and that list had increased enormously. **Many names from that list have been adopted by European medicine.** The medicinal treatment was specially developed and the rules of categorisation and intake of medicine were very subtle and lengthily. Meticulous care had been taken with regards to health and diet." ('Indian Greatness' Page 192)

## Reasons for Prosperity

### Prof Wilson says

“The disease-diagnosis of Aryans was most accurate and the definition and analysis of symptoms was micro-searching (*Sukshmgami*). Even surgery had been developed remarkably while medicine-prescription was their speciality as no medicine was scarce because of their natural availability. ‘Aurveda’ was developed on account of their built in qualities of inquisitive attitude, pains taking nature and subtle and deep vision along with ample availability of medicines.”

## Surgery

### Aurvedic Surgery

### Weber, Elphinston and Mrs Mooning say

“During Aryan period surgery was in most advanced stage and it has to be said that even modern surgery lags behind them in many aspects. They used to easily perform the transplanting of nose and ear that is considered as difficult to achieve even today. The surgical instruments used by them were remarkably sharp, delicate and subtle.” (‘Indian Greatness’ Page 193)

## Nose Transplanting

### Excerpts from ‘Encyclopaedia Britannica’

**1)** “The people belonging to Kumbhakar caste in India during period of 1000 years BC used to perform nose-transplanting by use of surgical treatment.” (‘Navnit’1983, Page 21)

**2)** Vine, a French traveller while on his way to Kangra had mentioned in his diary about observing the transplanting of noses performed on many people. (‘Navnit’ Page 22)

**3)** ‘Madras Government Gazette’: “There is mention of a nose transplanting as the exceptional operation performed. And description of this operation has been published into ‘Gentlemen’s Magazine.’” (‘Navnit’, 1983 Page 23)

## Origin of Plastic Surgery

### Dr Brian says

“The Italian plastic surgery is adoption of Indian skills which arrived there along with traders and seafarers. Later on many German doctors developed their plastic surgery based on Indian as well as Italian plastic surgical methods.” (‘Navnit’ 1983, Page 22)

## Fineness of Anatomy

### Prof Weber says

“When Aryans had ample knowledge of anatomy of animals belonging to Veda period as they have used specific and proper terms for their body parts and this isn’t possible without advancement of science, their knowledge of anatomy of human body is unquestionable. This inference can be drawn from the references about human body and diseases in ‘Amarkosh.’ (‘Indian Greatness’ Page 194)

## ‘Aurveda’ in Arabic

### Prof Wilson says

“There are many books on medical science in Sanskrit and the famous books among them have been translated into Arabic. There is in depth discussion about all branches of Medical science as well as mention of methods of accurate diagnosis and medicinal treatment thereof.”

## Home-return of ‘Aurveda’

### Lord Anthill, the Governor of Madras says

“The Muslims took away the knowledge of medical science from India to their own land and when they invaded India, they brought the same back to India. During many intervening centuries, it appeared as if this knowledge has vanished but with Muslim’s return, that knowledge too returned back to its home.” (‘Indian Greatness’, Page 200)

## No Trace

### Lord Anthill, the Governor of Madras says

When Europe was in wilderness, the principles of medicine-preparation for precautionary and post disease medical treatment were famous in India. It isn't known whether the people are aware of the story that medical science was born in India and later on it entered into Europe! The factual position is that till 17<sup>th</sup> century, doctors from Europe learnt medicine from Arabs who themselves have taken it away from India. When this ancient improvement travelled from east to west, isn't it a great wonder that there is no trace of the same in its birth-place – India?" ('Indian Greatness' Page 195)

## Disciple Taught Guru

### Lord Anthill, the Governor of Madras says

"During the intervening degradation period, all the things beneficial for people's wellbeing vanished, and just no trace of them remained in India. Because of this eventuality, the people from India are feeling that they are new and British rule have brought them with many other things that came along with them. But the fact is exactly opposite. **Only new thing is that Guru had to be taught by disciple.**

This is one of the innumerable plays by time and nothing else."

## Rotation of Degradation

### Lord Anthill, the Governor of Madras says

Due to the efforts of historians and archaeologists we can get the clarification of theory that how great the knowledge-wealth of India was! But how its destruction happens during the rotation of degradation! And how the most capable becomes the most pitiable!

There is nothing new in this world. Whatever exists now that had existed during ancient times; only the form may be different or that might have been treated as common being of practical nature. This is the difference. A totally new thing can never be observed. The experience of this truth is observed into the precautionary medical treatment.”

## Mathematics

### Mathematics of Hindus

#### Gen Cunningham says

“The ancient mathematics of Indians had reached up to such completeness and they used to calculate the astronomical mathematics so accurately that they had correctly measured the paths of sun and moon.” (‘History of Sikhs’ By Cunningham, ‘Indian Greatness’ page 12)

### Zero: Gift to World

“Zero in mathematics, upon which expansion of all the knowledge-branches of mathematics and other sciences from past to present or all the developments in world are dependent, is India’s free gift to world.

Really speaking the modern concept of patenting of research is basically wrong. Irrespective of which country of world conducts the research, that knowledge and science belongs to entire humanity. This is Indian concept. Suppose if the system of patenting is right, then India must receive patent for extraordinary research of zero and every country of whole world should pay royalty to India.”

### Script and Decimal System

Slegel, the German critic says

“The historians have agreed that out of all the inventions those so far have been invented by man, the invention of script ranks first followed by decimal system after that. And it is the theory accepted by all that both the script and decimal system have been invented by Hindus.” (‘Indian Greatness’ Page 203)



## Science

### India's Debt for World

#### Prof Macdonald says

“Europe is extremely indebted to India in science-branches too. Aryans have greatly indebted world by inventing numerical system as world has borrowed this system from India. Then decimal system of measuring also has been invented by Indians. The impact of this system has been felt not only on growth of mathematics but also on all reforms and cultures of world. Any amount of recognition of greatness of this thing won't be enough.”

Arabs have learnt these sciences from Hindus and taken them to their land during ninth century. And then onwards they entered into western countries. That is why arithmetic has gained Arabic nomenclature but its origin is in India.”

## Geometry

### XI/49 Astrological Charts

#### Belie et al, the famous astrologers say

“There existed the astrological charts based on geometry in India but it can't be guessed as to when these were prepared. They may have been prepared during ancient times by direct celestial observations and that ancient time might be 3000 years BC.” (‘Indian greatness’ Page 206)

## Triangle and Circle

#### Elphinston says

“The area of a triangle can be calculated with the help of its three sides. This thing fully known to Hindus wasn't known to anybody till Clovis published it in Europe. Similarly the method employed by Hindus to measure the mutual ratio between radius and circumference of a circle tallied exactly with the present day method. The things which were unknown to Europeans till last century must have

been known to Hindus prior to thousands of years. What additional evidence is necessary to prove their greatness?" ('Indian Greatness' Page 206)

## Arithmetic

### Arithmetic of Bhaskarachaya

#### Excerpts from 'Edinburg Review'

$(ax^2 + bx + c = 0)$  With what value of  $x$  this equation can be proved? The history of this question is quite interesting.

Defangs tried little to solve it.

Ferment sent it to British arithmetic after making little changes during 17<sup>th</sup> century.

Euler, the famous mathematician provided the satisfactory answer to this question. But in the end it was observed that the method employed by Bhaskaracharya and Euler was same.

It is said in this magazine that what answer Bhaskarachary provided, the same answer was explained by Lord Broker during year 1657 while Dilagranj provided the same answer during 1767 and that wasn't different from the answer provided by Brahmagupta." ('Indian Greatness' Page 209)

## Easy Indian Methods

#### Elphinston says

Whatever difference is there between Greek and Hindu experts is not in the inventions but between the easiness of methods employed. The easy arithmetic method employed by Hindus wasn't simply known to world till 1624. That was first published by Brochette d Masaryk in Europe. Euler too had adopted this method.

## Vedic Mathematical Equations

Shri Bharatikrishna Tirth, Shankarachary of Jaggannathpuri has prepared 16 Vedic mathematical equations during nineteenth century and it is remarkable

that they have spread into England. These equations are very easy and are useful for solving complicated mathematical theorems. (Vidyutpunarnirman Sangh, Telkhedi, Nagpur)

## Grammar

### Linguistics

#### Prof Wilson says

“There is no micro, macro, deep and extensive description of form-indicators (*Svarup lakshan*) of human linguistics (*Bhashashastra*) available in literature of any other country as it has been carried out through sound-instructive (*Svarbodhaka*) methods in different branches of linguistics employed by Vedas in India.

This is evident from

1) Phonetics (*Svarshastr*),

2) Sound and Classification of vowels (*Vyanjan*),

3) Word-Genesis (*Shabdvutpatti*),

4) Difference between word categories (*Shabdjatibhed*).” (‘Indian Greatness’

Page 135)

## Europe Lagging Behind by 1500 Years

**Thomson, Principal of Agra College and famous Word-genesis scientist says**

“The system of vowels in Sanskrit is unparalleled and it is the best example of human intelligence. Europe is lagging behind by 1500 years in respect of this science and there are no sound indicative (*Dhavivachak*) letters in English language.” (‘Indian Greatness’ Page 136)

## Panini

### Magnificent Palace

#### Prof Weber says

“When we open the books of Panini, we feel as if we are entering into a magnificent palace. Our mind gets momentarily filled up with wonder and admiration when we observe the accomplishments of author of these books from that palace. On observing appropriate and pertinent explanations of all instances in linguistics, we are fully convinced about the imaginative intellect, and complete and deep comprehension of available means of this person and our mind gets overwhelmed with admiration and respect for his intellect-abundance” (*Buddhiprakarsh*). (‘Indian Greatness’ Page 136)

### Effort and Ultimate Imagination

#### Prof Hunter says

“Panini’s book is greatest among grammar books in world in

- 1) Preciseness of statements,
- 2) Completeness of verb-analysis (*Dhatuprutyhkaran*) and
- 3) Purity of word constitution-principle (*Ghatanatatv*).

The pointed conciseness observed in his book, irrespective of little incomprehensibility, by creating terminology like arithmetic is simply unique.

The conciliation of all relevant aspects in Sanskrit language by employing technical methods has provided an experience as to how brilliant accomplishment can be achieved by human efforts and imagination.” (‘Indian Greatness’ Page 136-137)

## No Daring to Confront Aryans

### Prof Macs Muller says

“Not a single modern person possesses daring and capability of confronting ancient Aryans in respect of grammatical analysis and presentation of human linguistics-principles (*Bhashashastrtatv*).” (‘Indian Greatness’ Page 138)

## Lexicon

### Reverend Ward says

“It is clearly observed from Sanskrit lexicon as to how Sanskrit language had reached pinnacle during ancient times and Hindu learned class deserves the great respect on that account.” (‘Indian Greatness Page 138)

## ‘Ramayana’

### ‘Ramayana’ and Greek Epics

### Monier Williams says

“The two Greek epics of ‘Iliad’ and ‘Odyssey’ can never be made to seat in the line of ‘Ramayana.’ Comparing them will amount to weave into a single thread the great Rivers like Ganges and Yamuna, originating from snow-clad terrain of Himalayas, broadening by joining of big and small streams at various places, flowing at some places in vast and shallow bed and at many places getting transformed into various deep currents going in different directions, with the hilly streams from provinces of Anticay and Yesali.

The credibility of ‘Ramayana’ among very beautiful and interesting poetries created in any part of world during any period is extremely great. It won’t really be wrong to give simile of a garden flourished with natural vegetation to ‘Ramayana.’ This simile will be meaningful by considering the sweet and didactic verses as the lakes and interrelated extensive storyline as trees groves.

And Ram-biography too has been sketched so beautifully! On observing Ram’s selfless behaviour from beginning to end, a doubt is created about his human

existence and mind tends to believe that he must be God's incarnation. Sometimes mind simply gets confused by his trans-human acts, but such instances don't last long. At least in the first part of Ram-biography the poet haven't deliberately portrayed anything more than a brave, generous, sacred and pious human being. Today whatever praise we make about his qualities of love, valour, generosity, non-craving, father-order-obedience, (*Pitradnyapramanya*) unblemished wife-love, friendship and total absence of anger isn't enough. When Ram falls prey to his step mother's anger, he doesn't utter a single angry word. He remains un-wavered when his father decides to send him to exile in forest. He embraces himself to burn self-pleasure instead of making his father bear sin of vow-severance (*Pratidnyabhang*) over his head. And speaking about Sita is out of question as she is mere faithful housewife and it appears that pious qualities had incarnated in her." ('Indian Greatness' Page 142).

## **'Mahabharata'**

### **Greatness of 'Mahabharata'**

#### **Dr Hensley says**

"I haven't come across till today another great book like 'Mahabharata' which has been created by the great souls infused with divine inspiration from ancient Aryan-land (*Aryavarta*) and I can say with the experience from my previous life that no other book has made me so much obsessed like this book. I have after studying day and night taken down more than one thousand excerpts from this book have arranged them for study during my future life.

I feel that 'Mahabharata' is an innovative universe and I get fully engrossed in reading the description of quality-conglomerate (*Gunsamucchaya*) of pious-party-love (*Satpakshpriti*), knowledge, skill, and truth in it. And its greatness doesn't end with this, but when I noticed that whatever doctrines about supreme God and creation of universe that I had in my mind have been presented in this book in very beautiful and clear terms, my respect for this book increased manifold and I felt like how much praise I should shower on this book!" ('Indian Greatness' Page 143)

## **‘Mahabharata’ Wishing Universal Wellbeing**

### **Geremiekertin’s letter**

When Babu B. C. Roy was engaged in translating ‘Mahabharata’ with great perseverance, he received a letter from Geremiekertin, the anthropology scientist from America that reads as follows

“I have recently completed carefully reading 24 parts of ‘Mahabharata’ from beginning to end. And from that I have come to conclusion that there is no other book greater than this and I whatever joy I had from that haven’t been received from any other book during my life. The reading of this book will be eye opener for all regarding intellect and nobility of Aryans.

What work you have undertaken will not only benefit India but the whole Aryan race will be benefitted with that. ‘Mahabharata’ is one vast mine and world hasn’t yet gauged the extent of treasure in that mine. World will get convinced of its importance as and when the gems from that mine will start coming out. The information from this book will satisfy someone who has great craze about knowing the history of Aryans. That will also provide an answer to question about the relationship existing between most pitiable man and omnipotent God.” (‘Indian Greatness Page 144)

## **Vyasa and Homer**

### **Sanruhiler Bartholemi says**

“About a century ago Wilkins published some excerpts from ‘Mahabharata’ in September 1886 issue of a magazine and acquainted world with ‘Bhagavat Gita.’ The western world was wonderstruck by the majesty of this book. People started assuming that homer is insignificant in front of Vyas and all were convinced that Aryan land is greater than Greece.” (‘Indian Greatness’ Page 144)

## Greatness of Vyasa than Plato

### Prof Hiren says

“The philosophy of learned has completely merged into the religion-concept (*Dharmasankalpana*) of common man in India. The four basic principles of Indian philosophy namely uniqueness and universe-creativity (*Srushtikartutv*) of God, immortality of soul and karma-binding (*Karmabaddhta*) of living beings have become basic principles of common men’s religion too.

The principle of rebirth of which Moses never even made mention and if at all mentioned, that was very ambiguous and unclear. Similarly God’s singularity and omnipotence, which was unknown to Greek and Roman common populace, that principle was conveyed by the seers residing on the banks of River Ganges to entire Indian population and they were also convinced about the same long ago. Besides, there used to be provision of severe punishment for commitment of sins. Vyas has outsmarted even Plato in rooting this doctrine into mindset people and keeping their sin-fear alive.” (‘Indian Greatness’)

## Enrichment in All Knowledge Branches

### Prof Hiren comments

“Sanskrit literature is very well enriched in scientific subjects, and all branches of prose and poetry.” (‘Indian Greatness’)

## Insufficient Life

### Sir Williams Johns says

“If someone intends to study completely even one or two branches of Indian literature, his entire life of one birth will be insufficient to accomplish that task.”



## Prof Macs Muller Estimates

“There are ten thousand different books in Sanskrit language of which the manuscripts are available today. Even if we add up entire literature of Greece and Rome together, they won't be equal to this figure of books.” (Today more than three lakhs of books are safe in Germany and England. ‘India what can it teach us?’ Page 84)

## Hindus are Unbeatable

### Reverent Ward says

“It is observed from the Indian literature that the study of all its branches was constantly going on there. Additionally it is experienced that though their writing style was simple, they were unbeatable in erudition by anybody. As we proceed studying their philosophical literature and religion-science, we are convinced about their erudition and wisdom.” (‘Antiquity of Hinduism’ Vol. IV, Page 129)

## Ultimate Range of Intelligence

### Mrs Mooning says

“The mind and intelligence of Indians have certainly reached the ultimate range up to which human mind and intelligence could reach.” (‘Ancient and medieval India’ Vol. II, Page 148)

## Sun and Glow-fly

### Slegel says

“There is fervour, respectability and purity into thoughts of Indians. Whatever pride Greek have about their knowledge will be certainly paled before Hindu's erudite. The only simile that will suit here is that of sun and glow-fly.” (‘Indian Greatness’ Page 173)

## World Guru

### India as World Guru

#### Prof Macs Muller says

The peace is reigning everywhere, there is abundance of wealth and food, some prominent families have amassed wealth, ample colleges and universities exist to impart knowledge and art to all. Under such environment few persons, among populace engaged in earning their daily bread, find time to pay attention to things like knowledge and art. And from such minority obsessed with these attributes, the future philosophers and philosophy imparting bliss and peace to heart of entire population emerges.

In case this rule is applied to India, it is found to have been proved completely. And there is no doubt if count of world-famous philosophers is taken as per this rule, India will certainly shine as world-Guru." ('Indian Greatness' Page 172)

### Illiterate But Highly Educated

A European researcher belonging to eighth decade of twentieth century was camping at a village near Pune for studying the rural folk-literature (*Loksahitya*) for about 4-6 months and then he returned back after his project was over. His utterances at the time of his departure are unequalled. He says

"They are illiterate but highly educated.

Though rural folks of India appear illiterate and they can't read or write, but they are educated in real sense."

Ancient education system of India making society well-cultured is remarkable. Books like 'Ramayana' and 'Mahabharata', practices like devotional singing and religious discourses, kept every strata of society pious-wealthy (*Satvsampann*). The medium of entertainment taught society everything from ethics, religion, 'Vedanta' to devotion. And because of that, the qualities of liking of truth, tendency of helping others and pity towards animals were imbibed into genes of Indians. The foreign researcher experienced these virtues of Indians and recognised its essence. This is the ever-new culture of India.

There is no doubt that we are delighted by the praise-flowers showered by western learned persons on our ancient universal Aryan culture. As the westerners have studied our ancient prosperity-teaching history, we Indians too must study prosperity-teaching history of our ancestors with respect, faith, open eyes and coordinating attitude.



# CHAPTER 18 - DISTORTION OF HINDU CULTURE THE UNPRECEDENTED PLAN

*(Hindu Sanskritichya Vikrutichee Abhutpurva Yojna)*

By Dr K. M. Ghatate

## Foreign Invasions

The foreign invasions on Indian culture have taken place during India's history of past thousands of years, but mostly they were of political nature. Muslims ruled India for one thousand years. They influenced Indian language, dress customs, fine arts etc, but the emotional universe of Indian society's mind remained untouched. Though Indian society proved to be weak in front of brute power of Muslims, its emotional universe, knowledge-empire and ethical foundation being extremely wealthy were remained intact. There have been lot of invasions prior to Islamic invasion but all those foreign invaders became assimilated into Indian culture. The reason for this eventuality being all foreigners considered them to be fortunate to have been assimilated into Indian culture after being dazzled by the majesty of Indian knowledge, religion and ethics. Those of the foreign invaders like Alexander, who were compelled to return to their country, took away the erudite seers and sages from India to enrich the knowledge-fields of their country and spread the tide of mathematics, fine arts like dramatics, religion and ethics of India up to countries from Arabia, Egypt etc to Europe.

## Inhuman Invasion

Later on, the inhuman Islamic invasion of India happened and brute Muslims completely destroyed the rich book-treasure of extensive libraries of Nalanda and Taxshila universities, burned down the golden memories of history and demolished the temples. They also corrupted the honour of Indian women.

All these brutalities led Indians to resort to narrow-minded attitude in order to protect their knowledge, religion and ethics.

## England's Bowden Trust

Britons succeeded in securing their footing in sacred land of India during eighteenth century and built up nefarious designs to conquer entire country. They started dreaming of converting 30 crore population of India to Christianity.

On 15 August 1811 Col. Boden of England gave donation to Oxford University and established Boden Chair of Sanskrit study. The clandestine intension behind this covert move was to convert Hindus into Christianity by studying Hindu's Sanskrit religious books. As per this goal, this trust initiated the curriculum of Sanskrit study in India. There is very clear mention of this goal in the preface of the Sanskrit English Dictionary prepared by M Monier Williams during year 1872.

## Macaulay's 'T. B.'

Lord Macaulay assumed charge of head of education in India during year 1834. He first closed down all traditional Sanskrit schools running in India and opened new schools and encouraged the so called comparable study of Sanskrit in colleges. He says in his famous address to the British Parliament on 02.02.1835 as

“I have travelled across the length and breadth of India and I have not seen one person, who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which ritual and cultural heritage. And therefore, I propose that we replace – (old) – ancient education system, her culture, for the Indians think that all foreign and English is good and greater than their own, they will lose – their native culture and they will become what we want them a defeated nation.”

## Letter to Father

Macaulay writes to his father in his letter dated 12.10. 1836 that

“If education continues in the pattern I have decided, not a single Hindu in Bengal will be able to desperately believe in their religion during next 30 years. Either all of them will become Christians, or will remain as Hindus as a matter of policy. Our goal will be achieved only by spread of knowledge with outwardly not interfering into Hindu religion and by keeping their religious independence intact.”

It is seen that this inner wish of Macaulay became true not only limited to Bengal but all over India in due course of time. It will have to be sadly admitted today that the seed of Pandit Nehru’s secular political system independent of religion (*Dharma-nirpeksh*) and root of Swatantryvir Savarkar’s fiery Hindu-loyalty without religious faith (*Dharma-shrddha-virhit*) are product of this very educational system of Macaulay.

## Pandit Mokshmuller

### Duel Deceptive Personality

Lord Macaulay on his retirement returned to England during year 1854. There, he invited Macs Muller for a meeting (German Macs Muller had doctorate in Sanskrit and Veda and was engaged in translation of ‘Vedas’ in Oxford University). He induced Macs Muller to translate ‘Vedas’ which would be useful to the civil officers to be sent to India and promised him that British Government, East India Company and Boden Trust will be ready to incur any expenditure required for this sacred work – that is to convert India into Christianity. And Macs Muller auspiciously started this sacred work of converting India into Christianity after wiping out faith of Hindus in ‘Vedas.’ However he says about this meeting as “I was reluctant to accept this job but the discussions continued for three hours and in the end I finally gave my affirmation to the proposal but came out after being dejected.” (Biography of Macs Muller, 1855, Pages 170-171)

## India-praise

Macs Muller had carried on work of translation of 'Vedas' up to year 1900 till his death. He studied deeply the Sanskrit literature and wrote lot of articles with a comparative vision. The praise of Vedic and Sanskrit literature appearing in his writings is really unequalled. Out of whatever worldwide recognition the Sanskrit literature and ancient Indian culture appears to have received today, at least some part of that credit certainly goes to Macs Muller. Even today the professors and learned persons comparatively studying Sanskrit take pride in praising Macs Muller and that is proper to some extent.

## Inner Motive

However, Macs Muller's inner motive behind his work has been expressed in many of his letters and that is terrible. And because of that, the gigantic great work done by him has turned out to be dangerous like a food laced with poison for the sake of Indian culture. These letters of him were published by his wife during 1902. Many of his letters appearing in the book titled 'Life and letters of Fredrik Macs Muller', (Volume I and II) expose his black mind in respect of Vedas. I have personally verified more than 50 such references. Blessed Gulabrao Maharaj says while answering a question posed by his disciple in his book 'Sadhubodh' as –

**Question:** When do the great works don't appear befitting?

**Answer:** When there is lust in mind (*Abhilasha*).

As the lust in the mind of Macs Muller to uproot and throw away the loyalty of Indians towards their ancient culture has been exposed in his letters, the great work done by him has also become unbecoming. The crooked lust unfit for a generous mind of converting Indians to Christianity harboured by Macs Muller has appeared at many places. Let us find them out.

## Uprooting 'Vedas'

If the root of 'Vedas' ruling the hearts of Indians since 3000 years is to be uprooted and thrown away, then the only remedy lies in translating 'Vedas' (Letter No. 9, December 1866)

## Religion in 'Vedas' is Inferior

- 1) The first ranking among the religious books of world goes to 'Bible.'
- 2) The second ranking goes to 'Koran.'
- 3) The third ranking goes to 'Old Testament.'
- 4) the forth ranking goes to 'Tripitak' of Buddhists.
- 5) The fifth ranking goes to "Tao"
- 6) The sixth ranking goes to Confucius Tradition (Chinese).
- 7) The seventh ranking goes to 'Vedas'!
- 8) The eight ranking goes to 'Avesta' (Parsis).

There is a reference of an ancient deluge in all the above mentioned books. But there is only description of that deluge into Vedas while in Old Testament, the ethical meaning of that deluge is found. Thus ranking of Vedas goes down. (Letter addressed to his son dated 22.11.1894, Macs Muller Biography, Vol. II. Page 339)

## Undue Importance to 'Vedas'

### Criticism of Swami Dayananda

The people like Dayanand give undue importance to 'Vedas' and imagine the meaning that basically doesn't exist therein.

**Note:** "Treat 'Vedas' as a historical book. That contains the thoughts of ancient persons with innocent mind. Some part of it might appear praiseworthy but if someone tries to find out steam engines, ethics, and philosophy into it, then know that the factual importance of 'Vedas' is bound to end." (Letter addressed to Bairamjee Malabari dated 28.01.1882)



## **'Nirukta' Author Deceived**

Macs Muller writes in his preface to translation of Rigveda done by Griffith that –

**1)** The Authors of 'Brahman' were blinded by imaginary religious opinions.

**2)** Then the 'Nirukt' Author has deceived the common people under false ostentations.

**3)** The Authors of 'Brahman' and 'Nirukt' in combination have deceived even the learned commentator like Sayanna on the strength of their erudition.

Accordingly Macs Muller has levelled terrible accusation of conspiracy and deception against Vedic commentators.

## **Real Mistake isn't Mine**

The downfall of ancient religion of India has already happened and if Christian religion isn't establishing roots in India, whose fault is it? Definitely it isn't mine but is that of missionaries." (Letter addressed to the Duke of Ogre, the Secretary of India dated 16.12.1868)

## **Hindus, Become Christians!**

"I am trying to cleanse Hindu religion and bring it near Christian religion. Why don't you and Keshavchandr Sen accept Christianity openly?" (Letter addressed to N. K. Mujumdar, Calcutta dated 30.10.1899)

## **Entire India Will Become Christian**

"Your work will create a new era into religious transformation of India! Thanks to Oxford University for granting this status to you! Entire India will become Christian with your root-approaching and long durable accomplishment. The old and false Vedic religion will be compared with the perfect Christianity blessed by God and Christians too will be convinced once again about the greatness of own religion. This is the fulfilment of your work." (Letter of E. B. Puce addressed to Macs Muller)

## Praise and Slander

On observing the writing style of Macs Muller containing flattering on one side and intentional slander on other side, his sweet language thrusting poison down the throats will really have to be praised. This is the dual deceptive personality of Macs Muller consisting of his writings presented before world in flattery of Indian traditions and his inner mind tainted by lust for conversion of Indians into Christianity.

### Germany Forgot Macs Muller

#### **Dr. Skyhook, Heidelberg University**

As we were scouting for Macs Muller's Biography written by his wife during year 1920, we on winding of Devotion Conference held during December 1985, went to see Marathi division of Heidelberg University. And when we interacted with Dr Skyhook, the professor of Marathi, he remarked "All have refuted the Aryan doctrine of Macs Muller and he had accepted his mistake too. The purpose of his Veda-study was distorted. So, none recognises him. Actually Germany has forgotten him and it is beyond our comprehension when you Hindus treat him as a Sanskrit scholar and gentleman researcher. His books are rarely available in Germany." Unfortunately during the same period, the Government of India during January 1986 created a big institute named as 'Macs Muller Bhavan' at Delhi.

### Distorted Form of Education

Macdonald became Bowden-professor after Macs Muller. He wrote books in order to have place for Christian thoughts into Vedic study as follows.

- 1) Vedic reader for students.
- 2) Vedic Mythology
- 3) Vedic grammar.

He brought into use these books at Oxford University. And the same books are still in use for study of Vedas at Indian Universities.

Macdonald propagated the thought that “Aryans came to India as invaders, conquered the tribal like Dravidians, Chols, Bhills, Santhals etc, destroyed them cruelly and slaved them as Das or Dasyus. And they were awarded the lowermost status as Shudrs” in his book ‘Cambridge History of India’ and taught Indian students accordingly.

## **Doling out scholarships**

Later on A. C. Woolmer was appointed as the Principal of Oriental College at Lahor and T. H. Griffith was appointed as the Principal of Banaras College. These two were conducting the Vedic classes. The curriculum was of course as per Oxford pattern. And the brilliant students were used to be sent to England with substantial scholarships.

## **Lure of Awards**

These students were offered the scholarships under sweet title of comparative study if they conduct the research on ‘Wow the Vedic commentators like Sayannachary were wrong in interpreting the meaning of ‘Vedas’?, ‘What should have been the meaning as per linguistics?’ etc. Then they were awarded the honourable doctorates and appointed to the post of professor or principal carrying big salary with plush bungalow in civil lines.

The learned Indians falling prey to such lucrative inducements gave up the independent thinking. This so called Indian intelligentsia helped a lot in filling these false and poison-filled thoughts into intellect of Hindus.

Accordingly the Christian missionaries with the help of British rule and offering inducements to erudite Indians totally transformed the education system in vague in India and defeated India by the hands Indians themselves.

## Hindu's Terrible Defeat

The word of Macs Muller “India has been conquered once by military power but India must be conquered again and that the second conquest should be a conquest by education.” (‘Life and Letters of Fredrik Macs Muller’, 1902, Part I, Page 337) were made true by Britons and European-knowledge-decorated (*Anglvidyavibhushit*) Hindus taking pride into treating English to be a tigress’ milk. India conquered by education hasn’t yet been able to break free of the shackles of intellectual dependence. On the contrary, those shackles seem to be tightening further. And this is the real tragedy.

## Reality of Arrival Departure

### The First Party

It is worth knowing the history behind race indicative accusation on word ‘Aryan’ made by German Pundit Macs Muller.

William Johns was the first to present the theory of all Indo-European languages belonging to a single family.

Macs Muller decided that there existed a single society using a single language group residing somewhere. According to him

- 1) This society was residing on the plateau of Pamir.
- 2) From there one branch went to Europe.
- 3) One branch went to Iran.
- 4) One branch went to India.

1) That branch invaded and made original tribes slaves and granted them Shudr-hood. Macs Muller imagined wildly like this as he liked. And by following up this theory, he downgraded the Indian history and treated Aryans as foreigners and invading brutes. On obtaining little information about the books and culture of ancient well cultured Aryans, western world got dazzled and started stealing the credit of fatherhood of Aryans for themselves, because at that time Aryan land was slave of Europeans. And it never fits into the mind-set of victors to ‘treat the

slaves as greater than them.' Thus in order to steal the credit of great Aryan culture, they dreamt that –**'We are your forefather'**

2) Dr Giles decided that Middle Europe consisting of Austria and western Germany was original place of Aryans.

3) Nehring decided that the grassy lands of Kirgiz was original place of Aryans.

4) Banff decided the coastal area of Caspian Sea was original place of Aryans.

5) Iranians decided that Iran was original place of Aryans.

6) Dr Warren presented his theory that the humans resided near North Pole in his book 'Paradise found.'

7) Lokmany Tilak with support of Dr Warren's theory and Macs Muller's so called Language-theory and his critical study of description of North Pole environment from 'Rigveda', inferred that Aryans must have come to India from **North Pole.**

8) Some people decided that North Pole itself was near Kashmir or in Orisa or Bihar.

9) S. N. Kulkani decided that Trivishstp i.e. Tibet was original place of Aryans and they had descended down from Himalayas to India.

## **The Second Party**

As a retort to this argument, Shri Pavagi, Dr. Sampurnanand, Avinashchandr Das, Rajbali Pande, K. M. Munshi, Pusalkar, Dinanathshstri Chulet, Dr. Fatehsing, P. N. Oka, Balshastri Hardas, etc quoted the references of glory of Ganges and journey from Ganges to Indus mentioned in Vedic literature and presented the second party that actually Aryans went outside from India and influenced the cultures of middle Asia and Europe.

## **Gulabrao Maharja's Doctrine Party**

The theory of Aryan's universal occupation is more extensive and nearer to truth. According to Blessed Gulabrao Maharaj's opinion, both the genesis of Aryan's arrival and departure are self-party-faulty (*Svapakshdushit*). Only Aryan religion was reigning all over the world prior to emergence of all other religions. This ancient historical theory is most important and adhering to truth.

### **As Per Babaji Maharaj Pandit**

The reason for incorrect genesis of Aryan's arrival into and departure from India is the assumption that 'Aryan' isn't a race but the word 'Aryan' was being used as indicative of a well cultured human' as pointed out by Babaji Maharaj Pandit in his book 'Aryadharmopatti', which are corroborated by the available Vedic and Sanskrit evidences. Similarly as the study of Linguistics and Anthropology started increasing, the European erudite persons realised that the opinion of Mokshmuller praised by Lokmany Tilak is wrong.

### **As Per Language and Anthropology**

Isaac Teller says in his book 'Origin of Aryans' that "The presumption that people speaking Aryan language must belong to single race is basically wrong. People belonging to single race speak many languages and people belonging to many races speak single language." He has refuted the opinion of Macs Muller by giving many such examples. He again reiterates on page 179 that "It is the firm doctrine of Anthropology that there is no coexistence between language and race."

### **As Per Skull-science**

Similarly the skull-scientists too have proved the above logic. When they carried out excavations at the archaeological sites in Italy, Switzerland, England, France, Germany etc, they found the weapons and skulls belonging to stone-age. And they also found that those ancient skulls and the skulls of today's residence in those countries belonged to the same race. Thus it was proved that the human race belonging to stone-age from Europe is still residing there.

## As Per Topinard

He very clearly declares that “It has been proved that the anthropological types of Europe have been continuous.”

## As per Dobjanskey and Dan

They have said in their book ‘Heredity, Castes and Society’ that “On some unfortunate day Macs Muller used the word ‘Aryan Race’ and while he was babbling, one imaginary animal that is Aryan Human was born.”

## As per Dr T. Muir

He says in his commentary on Rigveda verse 1.10.5

‘इंद्रो यो दस्युधरानवातिरत्’ that “They (*Dasyus*) are described as a degraded race in ‘Rigveda.’ This shows that Dr Muir doesn’t recognise Shudrs as separate race from Aryans. (Muir’s Original Sanskrit Text, Vol. II. Page 371).

## Scenario After 2-3 Thousand Years

In case the false doctrine of ‘Aryan’s arrival from outside India’ as propagated by the westerners is treated as true, the emerging scenario would be as follows.

The birthplace of Maharishi Panini is Punjab (Today’s Pakistan) and Chaitany Mahaprabhu’s Karma-place is Bangla Desh. Today both these places are completely Islamic countries without Hindus.

Suppose if the remnants of ancient culture are found in present day Pakistan, then should a historic inference be derived that Aryans migrated from Middle-east to Afganistan to Punjab via Peshavar and then to Sindh province and later on to Mumbai, Nagpur and then travelled to South India? But this assumption will be totally absurd as when Hindu culture existed in Afganistan, Pakistan and Bangla Desh, it must have then occupied entire India. So, question of Aryans migrating from outside India doesn’t arise at all.

Similarly Aryan culture existed prior to 3000 years not only from North Pole to India but into entire world including America, Europe, Africa and Australia.

Whatever arrival into India or departure from India of Aryans might have happened then was only for sake education! So, people from China and Europe were coming to India for learning and returning back with knowledge or Buddhist monks went outside India for propagating Buddhism. That was all!

## **Macs Muller's Defeated Utterances**

Ultimately Macs Muller on observing his doctrine of 'One language = One race' being shredded into pieces by his white complexioned European brothers accepted his mistake in his thesis titled 'We Europeans' wherein he says

1) "My interpretation of word 'Aryan' is limited only to 'Aryans means those speaking Aryan language."

\*"I have very limited information about Indo-European race. I am not even aware of whether they belong to single race or a mixed race."

These are Macs Muller's most defeated utterances.

## **Dr. Ambedkar's Doctrine**

Dr Ambedkar has completely refuted the false doctrines propagated by the western erudite persons in his book 'Who were Shudrs earlier?' He has proved with strong evidence that Shudrs weren't a different race but they were part of 'Kshatriys' from Aryans. Similarly he has shown clearly that Macs Muller's mischievous opinion that 'Aryans was one race' was wrong and he proved with support that 'Gentlemen were called as Aryans.' He further says "Macs Muller has accepted the existence of Aryan race by his two statements namely 'Aryan race of people having specific types of body-features' and 'Aryan race of people speaking a single language' carrying the opposite meaning. It is true that both of his statements are mutually opposite." ('Who were Shudrs earlier', Page 66)

"The second point of argument by European Authors is that 'Aryans invaded India and made the original tribal residents slaves by conquering them.' However there is absolutely no proof forthcoming in support of this argument in 'Rigveda.'" Dr Ambedkar while proving this point has taken support of Dr P. T. Ayyangar's



book 'Life in Ancient India in the age of the Mantras' (Page 11-14) and that is very pertinent. ('Indian Greatness', Page 72).

"Rigveda' contains two words 'Ary' and 'Aryan.' Word 'Ary' has appeared in 'Rigveda' at 88 places with different meanings such as Foe, Gentleman, Hindusthan, and Owner, Trader or Resident. 'Rigveda' refers to Das, Dasyu or Shudr by different nomenclatures such as 'Awrat', 'Apwrat', 'Anywrat', 'Anagnitr', 'Ajayu', 'Ayajvan', 'Abrahma', 'Anrucha', 'Brahmavish', 'Anindr' etc, which proves that there is no strong proof available in 'Rigveda' for doctrine of 'Aryans invading Anaryan, Das and Dasyu and making them slaves." ('Indian Greatness', Page 74-75).

"There are other references in 'Rigveda' as -

"O Vajri, you have converted Das into Aryans. and wicked into virtuous" (Rig 6.22.10)

"Indr says 'I destroyed Aryan-hood of Dasyus' (Rig 10.49.3). It is clear from these references that whatever difference was there between Aryans and Das/Dasyu pertained to qualities and not to bodily features or race. That is why Das or Dasyu could become Aryans" ('Who Shudrs were earlier' Page 77).

Dr Ambedkar has very studiously presented this subject at various places. Let us see one of his important statements "What theory Europeans have presented regarding Aryan race is so ridiculous that it should have been destroyed long ago. On the contrary the influence this theory carries on people's mind is beyond description." ('Who Shudrs were earlier', Page 80)

The word 'Aryan' has been used in Rigveda at 31 places but nowhere it is used as Aryan race. This proves that words 'Ary' and 'Aryan' are not at all used in 'Vedas' as race indicative ('Indian Greatness', Page 67).

Let it be! It is appropriate that those foreign erudite persons thinking impartially treat words 'Aryan', and 'Dasyu' as quality indicative and that lends credence to Blessed Gulabrao Maharaj's view.

Accordingly Maharaj had recognised the seed of division between Indian Society during first decade of twentieth century itself. Really speaking it would have been natural had he nurtured the 'Aryan-Shudr' dispute like that of modern

reformists, as he himself belonged to Kunbi caste. Though his stupendous intellect surpassed that of entire Brahman class, it is wondrous as well as important that he philosophically opposed the socially divisive plans between united Indian social-components. This amply illustrates his ingenuous intellect, firm loyalty towards scriptures, earnestness for social welfare and unlimited patriotism etc.

## **Universal Occupation by Aryans**

We have briefly reviewed the meanings of words 'Aryan' and 'Dasyu' from the books written by Aryan and western erudite personalities and it is now clear from these references and also those from history revealed by 'Smruti' and 'Puran', that the well cultured people imbibing ancient consistent Vedic culture were occupying entire world since time immemorial.

Even if we rely only upon the western historical evidence, we have to conclusively arrive at the doctrine of universal occupation by Aryans. It is observed from the widespread archaeological excavations carried out world over that the ancient remnants of Aryan's Vedic culture had reached into the nooks and corners of world.

However ruling Britons and Christian missionaries by selectively relying on the convenient evidences, treated the convenient imaginary idea that Aryans didn't belong to India but had arrived from outside as a doctrine and rearranged the Indian history accordingly. As they were harbouring the twin intentions of converting Hindus into Christianity and strengthening the British rule by using the divide and rule policy, they included the totally false and distorted history of defeat of Indians into entire educational curriculum. And also as they were having preference for political and religious selfishness instead of pure knowledge-craze, they deliberately ignored the internal references available into Sanskrit and Vedic literature and labelled Aryans as foreigners and cruel invaders.

As a retaliatory measure, the patriotic Indian research scholars and knowledge-thirsty western erudite persons relying upon internal evidences available from Sanskrit literature as well as the historical proofs from excavations outside India, presented the second party in best possible manner that actually

the Aryans departed from India and unfurled the flag of Vedic culture into entire world.

However if the basic doctrine of universal occupation by Vedic culture is taken into consideration, then both the doctrines of arrival into India and departure from India by the Aryans carry no meaning at all.

## Yavans, Mlecchas are originally Aryans

As seen earlier, Brahmans, Kshtriys, Vaishys and Shudrs are all internal types of Aryans. Not only this but prior to all religions, only Aryan religion existed in entire world in perfect form. But later on the pious attitude in humans went on waning and influence of wickedness went on increasing. With the result the original Vedic religion slowly but steadily started diminishing and the original religion totally slipped into oblivion in case of those societies. In the end, those cultureless societies due to loss of all righteous behaviour gained the Mlecch-hood. 'Manusmriti' comments on this development as

शनकैस्तु क्रियालोपात् इमा क्षत्रियजातयः,  
 वृषलत्वं गता लोके ब्राह्मणादर्शनेन च. ४३  
 पौण्ड्रकाष्चौण्ड्रविडाः काम्बोजा यवना शकाः,  
 पारदा पल्लवश्चीना किराता दरदा खशाः. ४४  
 मुख्बाहुरूपंज्जानां या लोके जातयो बहीः,  
 म्लेच्छवाचश्चार्यवाचः सर्वे ते दस्यवः स्मृतः ४५

**'Due to unrighteous behaviour and loss of culture, the societies like Puandrak, Dravid, Kamboj, Yavan, Shak, Parad, Pallav, Kirat, Khash etc in spite their being Kshtriys earlier, ultimately gained Mleccha-hood.'**

Due to loss of Vedic culture, there was none to guide and today all these societies are deprived of Aryan religion. Even from point of view of grammar, the word 'Mleccha' doesn't indicate caste but as per Panini \* म्लेच्छितव्यः, it means 'He who can't pronounce the words purely.' But due to conventional use, it acquired the caste-indicative meaning. It will be seen that all Mlecchs and Yavans etc were originally Aryans.

## Only Single Caste During First Saty-age

As per 'Smruti', the most important thing is that only single Hans (*Aryan*) caste existed during first Saty-age 'आदौ कृतयुगे सर्वनृणां हंसवर्ण इति स्मृतः' Later on due to loss of culture or some other reason, many castes were created from Kshtriys to Mlecchs. Thus only Aryan religion existed in entire world before emergence of all religions. And the world following different religions against the tenets of Aryan religion was called as Anaryan, Dasyu or Das etc.

Saint Gulabrao Maharaj says "It is mentioned in all religions that all other religions were created from their religion, but in order to sustain this argument, the historical evidence as it is found in Aryan religion isn't found in any other religion."

## Creation of Universe

The most noteworthy thing in this argument is that 'It is told in all religions that there existed nothing before 3000 years and afterwards God created universe.' It is told in Islam that their religion was original but as per Bible, there wasn't any universe before 6000 years. However, all these claims are irrelevant as per geological finding. There are no such false claims made in Aryan religion. Aryan time-calculations are based on the units of four ages. Aryan concept that universe is created from space has been accepted by the modern science.

## 'Sadhubodh'

Saint Gulabrao Maharaj says in his book 'Sadhubodh' that

1) If ordinary history is considered, it is observed that earlier only Aryans were prosperous and from point of view of religious history too, it is observed that every other religion has emerged from Aryan religion.

2) Jewish religion has emerged from Persian religion as it has adopted Persian fire-worship and other systems.

3) Later on Christian religion emerged from Jewish religion.

4) Islam emerged after raiding Persian religion.

5) People used to worship fire prior to Islam. There is mention of fire-worship in 'Arabian nights', but Mohamed banished fire-worship.

6) It is observed from a Sufi book '**Mansvi-e-Mnavi**' that there was respect for Hindu religion prior to arrival of Muslims.

Let it be. It is clear that only Vedic Aryan religion had spread into entire world as per extensive doctrine propounded by Maharaj, We will undertake a brief review of ancient remnants of history of world as per this doctrine. There is dire necessity of the concerted efforts on part of the learned historians to establish this doctrine. Even if a single issue from that is selected for study, a thesis could be written on each of those issues. Such is the extent of this subject. Thus here it won't be possible to tackle this subject more than mere mention of the relevant issues.

## Epilogue

Accordingly it isn't feasible to achieve any physical or spiritual advancement of India unless we get ourselves freed from the yoke of intellectual dependence deliberately forced by the Christian missionaries on our necks. As a first step towards this goal, for thinking on lines of Indian systems on changing the method of viewing history, Aryan history will have to be searched only from Aryan literature and learnt only from Aryan traditions. If Maharaj's elucidation about who should write history? And which history should be believed? is considered, the Indian system of knowing history can be understood. Maharaj's thoughts like "Self-elevation-instructive (*Svotkashbodhak*) history should be studied on treating praise made by foe and slander made by friend as real" are very relevant in this respect.

Besides as the meaning of word 'Aryan' is pious quality-wealthy person, its meaning as indicative of race can't be derived. Aryans never invaded India and made tribal of India their slaves by resorting to cruelty. On the contrary Das, Dasyu etc are divisions of the Aryans. Not only this but the castes like Barbaras, Chinese, Yavans, Khashs etc were originally Aryans but due to loss of culture they were distanced from Aryans. Prior to that only Aryan culture existed in world. And only

Aryan religion was reigning wealthily and happily in entire world from North Pole to South America, South Africa, Australia, Europe and Asia etc.

Ancient Aryan culture brought the brilliant promise of 'We are the makers of well cultured World' into reality. Accordingly it is the true need of the day to cultivate the two principles of 'Self-elevation-instructive history' and 'Universal occupation by Aryans' propagated by Blessed Gulabrao Maharaj while writing about the Indian history.

## Wordly Evidence of Hindu Culture Pre-Islamic History

### 1) Mecca: Makheshwara Sacred place

‘एक पदं गयायां तु मकायां तु द्वितीयं,  
तृतीयं स्थापितं दिव्यं मुयै शुक्लस्य संनिधौ’.

(‘Harhareshwar Mahatmy’, Ch. 7)

(Vishnu’s) ‘First step in Gaya, second in Mecca and third is established in Shukltirth near (Harihareshwar). Forefathers are liberated by its sighting.’

If pre-Islamic history of Arabia is observed, Mecca was considered as sacred place of Harihar prior to arrival of Mohamed.

### 2) ‘Shaktisangam-tantr’

According to this technique, there were five provinces during ancient history as Indrprasth, Ymprasth, Varunprasth, Kurmprasth and Devprasth. Out of those provinces in Varunprasth,

Mkheswar (Mecca) was in west, Hingula River was in north and Rajavart (Rajsthan) was in east. There were 56 countries included into these five provinces. (Shaktisangamtantr, 3, 7, 4-56)

According to this theory, Saindhav was coastal area from Mecca to Lanka. Ratnakar was spread from Bay of Bengal to source of Brahmaputra River. And

Aryavarta included Bengal, Kamrup, Bhutan, Kashmir, Khurasan, Kerala, Konkan, Karnataka and Sinhal Island. Dr Fatehsing, the Director, Rajasthan Oriental Foundation had proved this theory by quoting many standards in his book 'Sindhu Ghatime Upnishdoke Pratik.'

### **Umar Bin-e-Hashsham**

He was uncle of Mohamed and a great poet. He had praised God Mahadev in his book 'Ai-asal-okul' (Page 275). It is proved from his poems that he was devotee of Shiva.

### **Labi bin Ekhtab, Bin-e-Turfa**

He had praised Hindus prior to 2300 years before Paigambar. He has also written that all four Vedas have been bestowed by God on humanity and the orders contained in them must be followed. His two poems were written in golden words in Shiva temple at Kaba. Thus it proves that Vedic religion existed prior to Islam in Arabia. This history-standard lends credence to Maharaj's doctrine.

## **Pre-Christ Europe**

### **1 Jesus Christ's Hindu-hood**

It is clearly seen from the three books namely 'Unknown Life of Christ' by Russian researcher Dr. Buchanan, 'By an Eye-witness' by companions of Christ from Ishan tradition and 'Christache Hindutv' by Bbarao Savarkar and from the available photos of Christ that as the Aryan religion existing that time in Palestine was in completely disarrayed state, Jesus Christ had to come to India for taking lessons in religion and Yoga. And after that he returned back to preach Christianity to his followers. In short Blessed Jesus performed the duty of making the promise 'We are the makers of well cultured World' true.

The books like 'India in Greece' by Pocock, Books of Alcott, Travelogue of 'Mango-park' by Asiatic Journal (Part 4, Page 324) and 'Book of Dead' have proved that Aryan Vedic culture existed in Egypt and Ethiopia. Similarly William Johns, Macs Muller, Col. Todd and Broses all say that there are evidences showing existence of Vedic culture in Iran between 2000 years to 6000 years BC.

Count Geornsterna says in his book 'Theology of Hindus' that the Chaldeans and Babylonians were idol-worshiping Rajput Hindus and clarifies that there existed Sun-worship before 4000 years BC which is evident from remnants of sun temples found at these places.

Even western historians have proved that there existed Aryan culture in all places like Mesopotamia, Rome, Africa, Caspian Sea (Hermitage of seer Kashyp), Scandinavia, Briton, China, Mexico, Peru, etc.

Gaffe Deigns has proved in his book 'Celtic Dredus' (*Dravids*) that there existed a colony of Hindus in Briton.

Warren Humboldt has shown that the stories of Ganesh-worship, Churning of sea and Ram-lila were known in America.

William Johns has treated that the root of American culture is found in Aryan culture in his book 'Asiatic researches.'

Lokmany Tilak's opinion about existence Vedic culture on North Pole is already famous.

The evidences of Hindu culture in China, Japan and south-eastern Asia are very much evident.

Wheeler and Marshal deliberately asserted the distorted ideas of the cultures of Mohenjo-Daro, Harappa and Lothal being of Sumerian origin and wrongly presented them as history.

Now Dr Fatehsing, Shri Golegavkar, Dr Ro, Dr Haribhau Wakankar, Shri P. N. Oka, etc have already uprooted the distorted versions of Aryan culture by carrying out in depth study. And now the promising picture of Indian intellect getting freed from the clutches of selfish and exaggerated prejudices of Christian missionaries has started emerging, albeit by ant's speed.



## Ancient Sanskrit Version of Word 'Europe'

Col Todd has stated that the ancient root of word 'Europe' is Yu+rup (*Su+rup*). The meaning of Sanskrit word 'Su' and Greek word 'Yu' is the same i.e. Pious and Sanskrit word 'Rup' means form. Thus Europe means Pious Form. ('History of Rajsthan', Page 85).



# CHAPTER 19 - WORLDLY EXISTENCE OF ARYAN CULTURE

*(Arya Sankrtiche Jagtik Astitva)*

By Dr K. M. Ghatate

There existed only one single culture in entire world before 3000 years and the evidences supporting this theory are coming forward from archaeological excavations carried out throughout the world. Many westerners have ravelled this theory after detailed study. Blessed Gulabrao Mharaj's doctrine of universal occupation by Aryans gets proved with the support of these observations made by western scholars. The relevant aspects of this doctrine are presented here.

## Greece

### Sanskrit is Source of Greek Language

Col Todd and Col Welford were the first persons to declare that "Many linguists are of the opinion that Greek language has originated from Sanskrit and original place of Greek people is India."

Pocock wrote book titled 'India in Greece' based on these observations. He says "if the social system described by Homer in his epic 'Iliad' is pointedly and extensively studied, it will be noticed that this system resembles with the Asiatic especially Indian type. Besides, there is extraordinary similarity between language, religion, philosophy, polity and names of mountains and rivers too."

## Rome

### Rome from Rama

#### Pocock further says

“Like ancient Greeks, the Gods of ancient Romans too are nothing but Vedic transformation of ancient valorous warriors belonging to India. The Trojans, of whom the Romans are descendents, were themselves descendents of Aryan settlers. Actually the name ‘Rome’ isn’t of Latin origin but its original form is ‘Rama’, as ‘Aa’ from Sanskrit becomes ‘O’ in Latin” (‘India in Greece’, Page 142-176).

### Italy - Similarity of Religious Rituals

#### Count Geornstjarna says

“When Indians settled in Greece, at the same time some of them settled in Italy too and these were ancient ‘Istraxan’ people. Their religion and many rituals bear uncanny resemblance with Egyptian and Hindu religious rituals” (‘Indian Greatness’, Page 105).

## Germany

### Original human Menas = Manu

#### Ms Mooning says

“It is mentioned into German mythology that Germans are descendents of ‘Tatton’ race and the original person of this race was seer Menas. Indian Aryans too recognise Manu i.e. Manush as the original person of present ‘Manvantar’ (1/14<sup>th</sup> part of a Kalp). The word ‘Man’ from English and word ‘Mann’ from German are derived from Sanskrit word ‘Manush.’ German word ‘Mansh’ and Sanskrit word ‘Manush’ are one and same” (‘Ancient medieval India’, Page 118).

## Dress and Morning Bath

### Col Todd says

“The baggy skirt and pony tailed hair style of ancient Germans are similar to ancient Brahmans of India. Similarly ancient Germans used to take bath after daily morning routine. Of course it is not possible that this practice has originated in cold country like Germany but it must have come from hot country like India” (‘History of Rajsthan’, Page 63-80)

## Sun-worship, Corpse-cremation, Sati-practice, and Remarriage

### Greek Historian Tacitus says

“Ancient Germans used to worship Sun, moon and fire and cremate the corpses instead of burying them. They practiced Sati-ritual (Self immolation by widowed wife) and didn’t resort to her remarriage” (‘Indian Greatness’, Page 106).

## Sharman – German

Some linguists believe that ‘Brahmin names are usually suffixed by title ‘Sharma.’ As word ‘Brahmanya’ denotes the Brahmin caste, word ‘Sharmany’ too denotes the group of people. The three letters ‘Sh’, ‘Ja’ and ‘Ya’ are used as conveying the same meaning. Thus, word ‘Sharmany’ gave rise to word Germany.’ (‘Indian Greatness’, Page 106).

## Saxon – Shaksunu

The Saxons of Germany are in fact the descendents of Shakas living in north-western region of India. The similarity between words ‘Saxon’ and ‘Shaksunu’ is obvious. Besides, ancient Saxons use word ‘Hummel’ as indicative of haven. It is again obvious that this word must have been derived from word ‘Himalaya.’

## Paintings of Gopi-Krishna

### Col Todd says

The similarity of old paintings in ancient temples of England and Germany with the pictures of Krishna and Gopis is so striking that it is felt the 'Ashra' people, the ancestors of Saxons while travelling from India to Scandinavia must have carried paintings along with them ('History of Rajsthan', Page

### Hungary: Language, Customs and Race

One European scholar composing 'Dictionary of Tibetan language' has mentioned in its preface that "Modern Hungarian people too are descendents of the ancient Hindu settlers and the root of their language, customs and race is found in Sanskrit" ('Indian Greatness', Page 57).

### Scandinavia – Norway, Sweden

#### Count Geornstjarna says

"The ancestors of Scandinavian people were Kshatriys from India. Name Scandinavia has been derived from name 'Scandanabhi.' 'Scand' (Name of Kartikey, the son of Lord Shiva) is Goddess of Kshtriyas and 'Scnadanabhi' must be the name of one of the clans of Kshtriyas."

### 'Edda' – 'Veda'

#### Count Geornstjarna further says

The ancient religious book of Scandinavian people is 'Edda' and its similarity with 'Veda' is obvious ('Theology of Hindus', Page 108)

## Asigard

### Col Todd says

“It is mentioned in ‘Edda’ that first people called Niti i.e. Jit settled Scandinavia. Their second name was ‘Ashi’ and place of origin was ‘Asigard.’ Word ‘Asigard’ has been derived from word ‘Asigad.’ Prior to 5000 years BC, Adit arrived in Scandinavia and his heir was Gautam. The last Buddha was Mahavir (533 BC) and his disciple was Gautam.

## ‘Puran’

### Col Todd says

“There is remarkable similarity observed between ancient ballads and poems of Scandinavia and literature from Rajasthan” (‘History of Rajasthan’, Page 64-68).

## Names of Days

### Count Geornstjarna says

“The method of naming seven days of week appears to be same in India and Scandinavia. This proves that origin of Scandinavian mythological stories is India.” Count Geornstjarna calls him to be a Scandinavian. (‘Theology of Hindus’, ‘Indian Greatness’, Page 169)

## England: Buddhist Brahmans were Druids

### Pocock says

“The trace of ancient group of settlers in England is found into stories of hermits named as ‘Druids.’ They were Buddhist Brahman priests and arrived into England along with Rajputs from Kashmir.”

## Rebirth: Three Deities

### Pocok further says

“Druids believed into rebirth and three deities responsible for creation, sustenance and dissolution of universe. They had retained the duties of protection and teaching of religion with themselves.”

## Cursing

### Count Geornstjarna says

“Druids used to curse even the king without caring for his authority and the kings were falling like grass with a stroke of a sickle, by the curse of Druids.”

## ‘Har Har Mahadeva’

### Pocok says

“The famous victory cry ‘Hurray Hurray’ of Britons is corrupted version Rajput’s war cry ‘Har Har Mahadev.’ (‘India in Greece’, Page 104)

## Buddhist Remnants

### Pocok says

“The ancient remnants of building named ‘Stone age’ in Briton are of Buddhist origin.”

## Indu Race

### Pocock says

“Many scholars believe that the background of word Druid is ‘Drui-desh-Drhu-deshiy.’ Druids were using signs of half moon which proves that they belonged to Indu race.” (‘India in Greece’)

## Isle of Mon

### Pocock says

“Druids after conquest of Britain by Romans settled into ‘Isle of Mon.’ Meaning of word ‘Mon’ is saint and that is similar to Sanskrit word ‘Muni.’ Thus ‘Isle of Mon’ is ‘Munidvip’ of Druids” (‘India in Greece).

## Palestine: Similarity of Ancient people

### Pocock says

“The migrants into Palestine prior to Israel-residents were from Tartar country and names of many places in Tartar and India are same. The form of God-worship of Tartars and Indians is also same. And the customs of ancient Kshtriys of Palestine and Rajputs of India bear striking similarity. So, the ancient people of Palestine must have travelled from India to Tartar and then to Palestine” (‘India in Greece’, Page 229).

## Asia Minor: Chaldea – Kuldev

### Count Geornstjarna says

“The ancient Chaldean people from Asia Minor were Indian Aryans. The country which was occupied by ‘Kuldev’ Brahmins by corruption became Chaldea. The ancient Chaldean and cultures originated from India” (‘Theology of Hindus’, Page 168)

### Pocock says

“The warriors named ‘Abanti’, who had participated into Great Trojan war of yore, belonged to ‘Avanti’ kingdom of Malva province” (‘india on Greece’, Page 33)’



## Iran: Persia – Parshurama

### Pocock says

“The followers of Lord Parashurama are known as Parasu and their main weapon was hatchet (*Parashu*). They came from India and settled in Persia. They gave this name to that country. Besides, the name of River Euphrates is derived from word ‘Yu-Bharat-ish” (‘India in Greece’, Page 45)

### Macs Muller says

“The ancient Iranians came from north-west India and settled in Iran and they not only preserved the word ‘Aryan’ but also some religious subjects in pure form in Zoroastrian religion” (‘Science of language’, 243-253).

## ‘Manusmriti’

### Sir Williams Johns says

“It is said in ‘Manusmriti’ that ancient Iranians or people of Palhvi caste were originally Indian Kshatriys but they became bullish (*Vrushal*) due to dereliction of karmas” (*Karmalopa*) (‘Manusmriti’, 10-43-45). He was surprised to observe that there is close similarity between Sanskrit and Zed languages and at least 7 out of 10 words in dictionary of Zed language are pure Sanskrit words.

## Ail – Air –Iran

### Mr Hog says

“King Pururava was son of Budha of lunar race. Puryrava was known as El or Er based on name of his mother Ila. His descendents used to call them as Eran or Iran. Iranian historians write that ‘later on after the great war between Iran and Turan, ancient Iranians went to Iran and settled there” (‘Indian Greatness’ page 102).

## Similarity Between Religious Concepts

### Mr Hog further says

“During ancient times people called as Cossiei were living on the banks of Tigris River. The scholars believe that they had arrived there from Kashi. However a fierce war broke between them on some religious issues and then ancient Iranians went and settled into Iran.” Hog had opined like this on comparing the deities and rituals of both these communities” (‘Essay on Parsees’, Page 287-288).

## Pre-Islamic Arabia: ‘Bhagavata’ in Arabic Script

### Dr. K. M. Ghatate says

“The Devotion conference was held at Leiden in Holland during December 1985. I had an occasion to visit the library of an erudite Sanskrit Professor at a place about 20 km from there on account of celebration of his one hundredth birth anniversary. There was a big book in Arabic language and frame of a page of that book was hanged on a wall. It contained a coloured scene of Lord Krishna’s ‘Raslila’ in its upper half and description of the same from ‘Bhagavata’ in its lower half in Arabic language and script. This means that there was not only Sanskrit language in vague in Arabia prior 14th century but the study of ‘Bhagavata’ also used to be carried out there.”

## Turkestan: Descendents of King Tarvasu

### Macs Muller says

“The curse-affected King Turvasu (*Turushk*) and his descendents were ancient ancestors of Turanians. Many believe that Turks are descendents of Turushk” (‘Science of Languages’, Page 242)

## Khorasan

### Col Todd says

“The Balhik branch of Yadavs belonging to lunar race after the great Indian War of ‘Mahabharata’ established kingdoms in Khorasan” (‘History of Jaisalmir’s Rajputs’, Page 105).

## Baliraja

### Empire of Baliraja = Boal = Bel from ‘Puran’

Many historians say that “the ancient Assyrian Emperor Boal or Bel, who spread his extensive empire from India to Greece, was Baliraja from ‘Puran” (‘Indian Greatness’, Page 103).

## Egypt and Ethiopia: Sindhi People and Ancient Egyptians

### Col Alcott and Pocock say

“Ancient Egyptians say that they had arrived into Egypt as ‘Pants.’ The description of their original country had been written in pictorial script on the walls of temple of Goddess ‘Hasli-Top’ at ‘Var-el-Babri.’ The names of animals, vegetation and especially the valuable woods appearing into this description must be belonging to India alone as they aren’t found anywhere else. It seems that the ancient ancestors of Egyptians must have migrated from the area around mouth of Sindhu River in India. These people travelled by boats along the coast line of Baluchistan, Iran, Arabia via gulf of Iran, Arabian Sea and finally landed at the eastern coast of Egypt’s Juba and Ethiopia” (‘Theosophist’, March 1881 by Alcott and ‘India in Greece’ by Pocok)

### Philostates says

“As some people killed by deceit a king in India, they were driven out of India and they landed and settled into Ethiopia. The current of Sindhu River is named as ‘Neel+Aap’ and after settling into Egypt, they named the local river as Nile = Neela.”

## Similarity Between Names, Sculpture, Languages

### Pocock says

“The names of places and rivers in Egypt are derived from the corresponding names in India. The name of king Ramses is derived from name Ram. There is also close similarity between the subjects and form of sculptures of both countries. The transformation and translation of ancient Egyptian words from Sanskrit is very easily possible” (‘India in Greece’, Page 20)

### Africa Abyssinia: African Names

“The trade relations between Abyssinia and India were continuing since many centuries. Many Indian traders had established colonies there. The names of major ports in creeks of rivers Gabriel and Senegal end with word ‘Kund’ such as ‘Tambakund’ i.e. ‘Tamrkund” (‘Indian Greatness’, Page 100)

The big mountains in Germany and East Africa bear names like ‘Mount Shambhu’ or ‘Mount Meru.’

**Mangopark** had written his travelogue in Africa and had mentioned therein a long list of names of cities that bear similarity with Sanskrit names” (‘Asiatic Journal’, Vol. IV, Page 324).

### South Africa

#### Sunn = Sona = Gold

There are gold mines in South Africa. During ancient times, there used to be trade of gold between South Africa and India. That’s why gold is called as ‘Sunn’ in South African language. Europeans made original Africans slaves, extracted and took away gold from their land, while Indians purchased gold from them and increased mutual trade. This is the difference between Europeans and Hindus.

## Chariot of Sun

“It is said that during ancient times, there didn't exist any script or culture but during archaeological excavations there, a chariot of sun has been found. This shows that there existed Sun-worship in Middle Africa” (‘A Research Paper’ submitted during ‘Grand Hindu Conference’ held at Durban during year 1994)

## Northern part of Asia-Europe: ‘Sumeru and Peshawarun’

### Pocok says

“The Hipper Borian people residing at northern part of Asia and Europe had originally come from Khaibarpur and settled there. The second settlement of Khaibarpurian people was located at ‘Thessaly’ province at the banks of ‘Kinks’ River. These people used to call themselves as ‘**Khifara**’ or ‘**Khifera**’. The neighbours of Hipper Borians were Peshawarun and they had settled at south of Tomaras Mountain. The Tomaras, Sumeru or Peshwarun people belonged to Peshawar and that name was converted ‘Pasaron’ in Greek language” (‘India in Greece’, Page 127-129)

## Siberia: Descendents of Yadavs

### Col Todd says

“The people belonging to Samoyeds and Jodis castes are descendents of Sham Yadavs and their language is closer to Sanskrit. The place where they halted on their way to Middle Asia is still referred to as ‘Yadu’s Dang (Hill).’ Few branches of Yadavs went to **Zabulistan** and Samarkand. They established the city of **Gazni**.” (‘History of Rajputs’, Page 85)

## Krishna Story

**Dr Lokeshchandr** has described in his article ‘The country wherein Krishna is called as Gisankhan’ (‘Rashtrdharma’ magazine, Jan 1973) the stories of Krishna which were in local language of Siberia.

## America

There is lot of information coming forward in a book titled 'Hindu America' by Shri Chamanlal Bhikshu about the American history. During ancient times the North American continent was occupied by dense forest cover. But situation in Middle and South America was different. The travellers like Warren and Humboldt have found out everywhere so many remnants of ancient cities, forts, bridges, lakes, canals and roads that there is no doubt now that during ancient times there must be highly developed people living here. The sculptural form of these remnants tallies remarkably with the Indian sculpture. So also there is similarity between ancient American and Indian social customs and concepts. Such as

1) Ancient Americans treated earth as mother as Indians treat Mother Earth as Goddess.

2) Mexican people follow the same custom as Buddhists and Marwaries worship the impressions of feet appearing on stone.

3) As Indians have mythological concept of demons Rahu and Ketu swallowing sun, ancient Americans too have concept of demons '**Mal** and **Oyo**' swallowing sun.

4) The pictures ancient American priests depict the coils of serpents around their neck as Indian Gods Shiva has cobra around his neck.

5) The custom of worshiping Ganesh idol is observed among Mexicans. On observing this custom Warren and Humboldt have noted into their travelogue that "It presents some remarkable and apparently not accidental resemblance with the Hindus Ganesh."

6) Americans also entertain the idea of water deluge of entire world.

7) The North American Red Indians believe that earth rests on the back of a tortoise and when that tortoise drowns into sea, the deluge happens.

8) The custom of worshiping serpents and cobras is not only found among ancient Americans but also among Egyptians, Greeks, Chinese and Scandinavians.

9) Ancient Americans recognised rebirth.

\*The dress of ancient Americans was like that of Indians and they used to wear slippers. The style of their ladies draping the cloth around bodies was just like saris of Indians.

**10)** It isn't known as to when the Indians settled in South America, but that must have taken place after the period of Lord Ram as the big festival of residents of Peru is not only celebrated just like 'Ramlila' but they call it as 'Ramsitva.' The Peruvians tell that Ram belonged to sun race and name of his mother was Kausalya and name of his wife was Sita. Sir Williams Johns was very much surprised on observing these incidences.

## **Impressions of Hindu Culture**

### **Columbus, the inventor of America says**

“\*Thousands of people of Hindu and Mongolian origin observe Hindu customs in America.

**1)** They worship Hindu deities like Ganesh and Ind.

**2)** They send their sons to Guru-schools for service of Guru.

**3)** They get their marriages solemnised by Brahman priest.

**4)** They cremate the dead bodies.

**5)** The widow on death of her husband immolates herself or leads an austere life by following sacred behaviour.

All these customs prove a single theory that Hindus and Mongolians migrated to America in great strength during ancient period via land or sea route.” ('Hindu America' by Chamanlal Bhikshu)

## Pious Behaviour, Truth-love, Stringent Punishments

### Fredric Thomson says

“The residents of ancient America were of very pious behaviour. The Spaniards were greatly surprised by observing the religious attitude and disgust for falsehood of the local population. Very stringent punishments were being awarded for breaking these rules. That reminded them of the stringent punishments awarded during ‘Smruti’ period in India.”

## Maya, Inca and Aastika Civilisations

### Bhikshu Chamnlal says

1) The Maya civilisation of Middle America,

\*The Inca civilisation of South America and

\*The Aastika civilisation of Mexico

These three civilisations were of the nature of teaching through the Guru-schools method adopted in India.

## Education of Sons

Sons were used to be sent to the Guru-schools for gaining education. They served the Guru reverently and gained religious and ethical education. The rules of Guru-schools were very strict. The routine used to be getting up early in morning and following the sin-eliminating practices. Separate education was imparted as per the caste of people.

## Religious sacrifice (*Yadnya*)

On observing the rituals of martial arts and fire-worship conducted here, the Indian practices are invariably reminded of.” (‘Hindu America’ by Bhikshu Chamanlal).



## Victory March of Rama

### Col Todd says

“If we uncover the known history of land from Ganges to Nile, the victory march of Ram would be conceived from beginning like that of Argonauts. If Alexander could travel up to Punjab by land route, why couldn't be the 60,000 sons, who were expert seafarers, of Kosal emperor Samudrraj of Sagar race spread over entire world? Samudrraj, the emperor of Ayodhya from India established his rule over land up to Egypt and his influence later on reached up to Amerika.”

However this activity shouldn't be construed as expansion of empire and invasion of foreign country. If Blessed Gulabrao Maharaj's doctrine of 'Universal occupation by Aryans' is understood, everything falls into place automatically. Hindus never indulged into arrival/departure for sake of establishing empire or religious conversions.

## Seers' Universal Travel

### Pocok's Epilogue

“I have very cautiously conducted the detailed examinations. I am wonderstruck not only by the doctrines but also by similarities of words. On observing their unity and multiplicity, it is felt that the psycho-scientific examination of ancient America is such an extraordinary grammar that we are compelled to accept the fact that earlier ancient Indian seers' cultural universal travel was more truthful than our European's invading universal travel involving destruction of old cultures. And the evidences supporting this assumption are available even today.”

## Peru: Peruvians of Sun-race

### Johns, Famous American historian says

“The Peruvians treat Rama as son of Kausalya and husband of Sita and belonging to the Sun-race. So also the Peruvian people of Inca civilisation proudly call them as belonging to same Sun-race. They at the time of Dassera, observe the festival of 'Ramsitvotsava' with great fervour.”

## Mexico: Country devoid of prostitutes

### Bhikshu Chamanlal says

“The signs of pre-Christ Aryan culture are visible in Mexico as they are in Peru.

- 1) They believed in rebirth.
- 2) They observed differentiation in castes.
- 3) They followed life stages (*Aashramdharma*)
- 4) They were famous for industriousness, pious behaviour, and well manners.”
- 5) There was total absence of thefts.
- 6) They believed in heaven and Indr.

7) Peru was famous for being a country devoid of prostitutes.” (‘Hindu America’ by Bhikshu Chamanlal)

## Modesty of Women

### Bhikshu Chamanlal says

- 1) There were temples at various places.
- 2) People used to offer children to God and those children were serving God.
- 3) There were strict rules for unmarried women and they were supposed to follow the sacred practices.

4) Even at present, the young girls and women belonging to Mexican culture don’t venture out unless accompanied by their father, husband or brother.” (‘Hindu America’ by Bhikshu Chamanlal)

## Mexican Coronation

### **Bhikshu Chamanlal says**

“The custom of coronation in Mexico was of Indian nature. The king used to wear sacred thread around his neck. The priests enthroned the king by placing crown on his head. The eldest son of dead king used to inherit the kingdom” (‘Hindu America’ by Bhikshu Chamanlal)

## ‘Mahabharata’

### **Hurt says**

“Hindus brought into Mexico the ‘Mahabharata’ consisting of eighteen chapters, fourfold system of castes and life stages and Indian Bazaars.”

## Australia: Sudarshana Chakra

“Many remnants of ancient aboriginal population of Australia bear resemblance with Indian culture. The aboriginals of Australia were using a wooden weapon called as Boomerang for hunting the wild animals. This crescent shaped weapon was narrow and thin at both the ends and that used to return back to the thrower after hitting the animal in circular trajectory. This weapon might be imitation of the famous Sudarshana Chakra used by Lord Krishna during ‘Mahabharata’ period.

## Java Sumatra

### **Elphinston says**

“The people migrating to Peru in South America had settled in islands of Java and Sumatra. These people were Kshtriys belonging to Sun-race. The stories of their valour depicted on the wall painting of ancient temples and recorded into old books are observed even today. The Brahmans from Kaling in India first settled in Java Island and their system of almanac is still being followed there. Their time-calculation starts from 75 years BC.” (‘History of India’, Page 168)

## Borneo

“The paintings of stories from ‘Puran’ are found in many temples even up to 400 miles inside from the coast of island of Borneo. Some of these temples are very famous for their sculpture” (‘Indian Greatness’, Page 110)

## Bali Island

“The descendents of Hindus are staying in Bali Island east of Java. The copies of ‘Ramayana’ and ‘Mahabharata’ are found with many of these people. They follow the Indian customs and traditions. Temple dances of Bali are great tourist attraction even today” (‘Indian Graetness’)

## China

### Col Todd says

“The original settlements of China were established by ancient Indians alone. There is mention of ‘Avar’, the original person of Chinese and Tartarian races in their lineage” (‘History of Rajasthan’, Page 35).

It needn’t be emphasised that the origin of religion and culture of Chinese happens to be in India. The name China itself is of Sanskrit origin, and it appears as ‘Sinim’ in Bible” (‘Royal Asiatic Society Journal’, Part 5).

It is said in ‘Manusmruti’ that

‘चीन-बर्बर-खशादयः क्षत्रियजातयः  
संस्कारलोपात् म्लेच्छत्वं गताः’

‘Chinese, Barbarians, Kshashs etc Kshatriys  
Due to cultural degradation became Mlecchas’

## Japan

Ringtaro Nagasacha, the recognised Shinto scholar says “During ancient period, Japan was called as ‘Brahmonokayo’ (*Brahman-hood*)” (‘India in Japan’, Page 83).

Bhikshu Chamanlal as per the research conducted by him has quoted many evidences of Aryan culture in his book ‘Hindu Japan.’ Let us have a look at them.

\*The ‘Harkiri’ (Suicide) of Samurai warriors and ‘Johar’ practiced by Rajput women are outcome of the same mind-attitude.

\*There is an idol of Indra in a temple belonging to pre-Buddhist period. So also the walls of this temple are decorated with paintings of incarnations of Lord Vishnu as fish and boar.

\*There is an idol of Krishna playing flute sculpted on the door of ancient Buddha temple at Nara, the old capital city of Japan.”

### Society, Customs and Culture

- 1) Death anniversary is called in Japanese language as ‘Obon’ (Page 105)
- 2) To offer the rice-ball to dead ancestors and satisfy them (Page 106).
- 3) To practice of fire-worship is known as ‘Gom’ (‘Hom’ in Sanskrit, i.e. Fire-place) in Japanese.
- 4) To worship Sun on facing east.
- 5) To ring bell ‘Taika’ on entry into a temple.
- 6) To chant mantra ‘Namo amidvatsu’ for 108 times by holding a bead garland in hand.
- 7) To take early bath during the months of January and February known as ‘Kan-masa’ as done by Indians during ‘Karkik’ month as per Indian calendar.”

## East Asia: Cambodia

### Wilson says

“The word ‘Cambodia’ too is of Sanskrit origin like that of word ‘Brahmadesh.’ The word ‘Cambodia’ has been formed from word ‘Camboj.’ An author named as Arian has mentioned the name of one of the Cambodian castes as ‘Cambosthali’ which must have derived from word ‘Cambsthal.’ And people from ‘Cambsthal’ must have settled into Cambodia” (*‘Visnupuran’* by Wilson, Page 182).

### Dialogue with Golwalkar Guruji

**Guruji:** “This subject of arrival and departure of Aryans is important. Its presentation must be done in proper manner. If there is no balanced approach, people won’t care for your writing.”

**I:** “Guruji, I intend to ask one question. I don’t feel that the opinion that ‘earlier North Pole was in Orissa’ is correct. If that opinion is accepted, it would amount to accepting Lokmany Tilak’s contention and the evidences from our ancient scriptures will have to be disregarded. And the one sided inferences like ‘earlier Aryans were residing at North Pole and nowhere else, and word ‘Aryan’ is race indicative’ will gain ground. This will surely make the existence of remnants of ancient Aryan culture still found all over world to be irrelevant.”

**Guruji:** “Friend, it makes no difference whether North Pole was at present day position as per contention of Lokmany Tilak or at Orissa or Bihar. Blessed Gualbrao Maharaj’s doctrine is more extensive than of both these arguments and closer to truth also. When Aryans were at North Pole, they were all over world. Isn’t this the Aryan’s universally occupying culture?” Besides, even western scholars have now disproved the idea that ‘Aryans were a single race.’ In short from point of view of Maharaj, the opinions about Aryans residence at North Pole aren’t totally wrong but they are only one sided.” (April 1973)



# CHAPTER 20 - NEW CONTRIBUTION OF SAINT GULABRAO MAHARAJ

*(Nave Yogadan)*

## In Knowledge Field

Though the subject of philosophy is chiefly dealt with by 'Vedanta', the philosophical knowledge field includes the philosophical stands assumed by all sciences. Thus it becomes necessary to review whatever philosophical stands Blessed Gulabrao Maharaj has discussed in respect of different sciences. The life period of Saint Gulabrao Maharaj is spread over from years 1881 to 1915 chiefly spent into Vidarbha region of Maharashtra. He became blind at the tender age of nine months. That period was of total slavery to Britons during their prime authority over India. The western science, philosophy and ethics had acquired the place of glory into defeated mindset of Indian society. On this background, Intellect-eyed Blessed Gulabrao Maharaj carried out the most valuable task of bringing to fore the hollowness of western philosophy by comparative analysis and proving greatness of Indian philosophy supported by pure logical arguments. He left his inimitable impressions on various sciences by quoting innumerable standards falling within the frame of rigorous logic and critically analysing on basis of direct experiences. That's why literary emperor Narsinh Chintaman Kekar praised him as 'Encyclopaedia of knowledge (*Dnyankosha*)' and great Sanskrit poet of international fame Shri Varnekar titled him as 'Intellect-eyed (*Pradnyachakshu*)' and social thinker Dattopant Thengdi praised him as 'Coordination-Maharishi (*Samanvaymaharishi*).' It would be indicative of narrow mindedness to call Maharaj as belonging only to Vidarbha while considering the philosophical foundation provided by him to ancient Indian sciences from point of view of the modern scientific references. For example though Shankarcharya belonged to Kerala, he represented entire India, Blessed Ram belonged to Ayodhya and Krishna belonged to Dwarka but they represented entire world. Similarly it is natural for Vidarbha to

take pride in calling him to be belonging to Vidarbha though his accomplishments were of universal nature. Thus the review of Maharaj's contribution in knowledge field is undertaken here in brief.

## Soul Study

Even though the worship-worthy deities and worshiping methods adopted by the traditions like Nath, Warkari, Datta, Ganpaty, Goddess except that of Mahanubhav in Vidarbha region are different, most of them have accepted the non-duality theory of Shankarachary. But the majority of thinkers presume that the incidental duality (*Aahary davita*) accepted by him for sake of devotion is of subsidiary nature. That's why after removing the dryness that had crept into philosophy Maharaj had united the non-duality with the post-knowledge supreme love and devotion accepted by the saints. He established the new devotion doctrine by adopting special scientific method of argument consisting of first party, second party, middle party and his own doctrine party all from point of view of pure 'Shankar Vedanta' while remaining within the frame of exacting logic. That has resulted into clarifying the unity between Shankar Vedanta and devotion of all great saints from' Mukundraj, Dnyaneshwara, Eknatha, Tukarama and Ramdasa up to Devnath from Vidarbha.

### **Maharaj declares his self-opinion decision as**

“It is my determined opinion that whatever is the opinion decorated by God-devotion of worship-worthy Blessed Shankaracharya, it is standard” (3).

While doing so, Maharaj has derived the inference of devotion doctrine after presenting eleven first parties from 'Vedanta' and coined a new term 'Undeluded quality-full manifestation of God (*Andhyastvivart*)' for the same in his book 'Premnikunj.' On the background of Shankarachary's 'Deluded quality-full manifestation of universe' (*Adhyastvivart*), this new terminology invented by Maharaj lent a new dimension and contribution of 'Devotion doctrine' to 'Shankar Vedanta.' Maharaj has also discussed in detail the tri-elements of 'Existence-Consciousness-Bliss (*Satchitaananda*)' of Supreme Brahma as per indications



provided by Dnyaneshwara and Tukarama and clarified the status devotion with reference to bliss element of the same.

### **Saint Dnyaneshwara says in 'Amrutanubhava' as**

'As per difference in 'Existence-Consciousness-Bliss', tri-elements are moving. But all three are belittled by Bliss'

### **Saint Eknatha says**

'Truth is Reality, consciousness is illusion (*Maya*), Bliss is Hari.'

Pure truth isn't inspired. Existence and bliss are present in subsidiary form in truth while during inspiration of bliss, truth in form of authority and existence in form of knowledge are present in dormant form. And though attitude (*Vrutti*) inspires, it isn't perceived. So, whether attitude inspires or subsides, whether contemplation (*Samadhi*) happens or terminates (*Vyutthana*), attitude occupies during both the stages, but there's absolutely no fruition. That means there happens to be pure attitude-less (*Nirvruttika*) Brahma-state. This is the Para-devotion or natural contemplation (*Sahajsamadhi*) of Dnyaneshwar. Saint Devnath while describing this state says that "Hari is shining while contemplation is terminated."

## **Worship and Devotion**

Many times the words worship and devotion are used with same meaning but Maharaj has demonstrated the difference between them.

**1)** While worshiping quality-full entity during ignorance state, there happens to be duality like 'worship-worthy is different from I', so it is called as worship.

**2)** Though there happens to be experience of 'I and worship-worthy are same' during the post-knowledge stage, the urge of intense love towards quality-full God is constantly present. And it is called as post-knowledge Para-devotion.

Maharaj says that there happens to be quality-less contemplation in between joint of two love-attitudes, and quality-full bliss in love-attitude. In this manner only Reality-bliss is present everywhere during both inspiration and termination. He had accordingly opened a new avenue in devotion-science by showing difference between worship and devoti.

## Un-deluded Quality-full Manifestation of God

Maharaj has replied in negative a question 'does the quality-full God having form vanish during post-knowledge stage?' He has after accepting Shankaracharya's no-duality theory, gave a new terminology of un-deluded quality-full manifestation of God to Vedanta. He has elaborately proved this subject with refutation-affirmation in his books 'Nididhyasprakasha', 'Bhagavatbhaktisaurabha' and 'Premnikunj.'

Deluded manifestation of quality-full universe means appearance of snake in place of rope and elimination of snake on gaining knowledge of rope. That time appearance of snake too vanishes. This universe is deluded quality-full manifestation. It is experienced that names and forms of universe are false when knowledge of supreme God, who is foundation for it, is gained.

The golden ornament contains gold but ornament doesn't vanish when knowledge of gold is gained. Similarly even if Reality-knowledge happens, the God's presence, not being ignorance-borne or work of illusion, doesn't vanish. This is the Un-deluded manifestation of quality-full God.

This subject has appeared into the literature of all saints, but Maharaj through scientific method of refutation-affirmation and giving many standards from 'Vedas', 'Upnishadas and Saint's utterances has proved un-deluded manifestation of a quality-full God and has made non-duality theory romantic by coining this new scientific terminology into philosophy. He provided name of 'Blessed Dnyaneshwar Romantic non-duality' (*Madhuradvaita*) to his 'Darshana.' Thus he is known as the first preacher of 'Romantic non-duality Darshan.'

According to this Devotion doctrine, what bliss element inspires on foundation-Reality is the quality-full form of God and it is fully in indestructible Reality-form and not the work of illusion. God's body doesn't vanish like snake vanishing on gaining knowledge of rope. The devotee gains pure Brahma-status due to vanishing of consciousness/unconsciousness (*Janiv/Neniv*) in spite of having attitude-inspiration during this love-state. And a devotee too becomes un-deluded quality-full manifestation once this status is gained.

## Devotion Through Great Sentence 'You are That'

Till now only knowledge-lesson was taken or given from the great sentence 'You are that (*Tatvamasi*)' from Shankar tradition. Maharaj in spite of completely accepting this non-duality-knowledge-lesson (*Advaitdnyanbodha*), had discussed elaborately as how to gain post-knowledge devotion and derive inference after negation (*Vytireka*) from the same sentence in his book 'Bhaktipadtithamrut.'

### Maharaj says in his book 'Svamatnirnaya' as

"It is my opinion that to allow the constant flow of love-attitude toward Supreme God, who is addressed as 'That (*Tatpada*)' in 'Vedanta', is called as devotion and a living being perceiving pure 'Your feet' (*Tvampada*) is called as devotee" (47). Here refers to non-duality knowledge-wealthy devotee. 'Your feet' refers to un-deluded manifestation of quality-full God and 'Asi' in great sentence refers to unity i.e. post-knowledge Romantic devotion.

Maharaj had presented this romantic devotion in 16 types. The first among them is nine-fold devotion followed by Caressing, Affection etc in ascending order. The last four devotions are of the type of Unity-Separation (*Sanyoga-Viyoga*) and are greatest and all encompassing. There is no trace of sensual passion or physical attraction in these devotions. The love of woman in man-woman love is intensive and of surrendering nature (*Tatsukhsukhitva*) than man. And man's love is of self-enjoyment nature (*Svasukhsukhitva*). So while describing this love Maharaj says

'Whore's mind towards men or anguish of separated soul is deep.

Sparing that sensuality, having love for Hari is devotion.'

Accordingly intensity of women's love in romantic devotion being full of non-duality is to gain pure bliss-state of supreme Reality. However Maharaj has spelt out a clear rule that the authority of this romantic devotion is only for a soul-knowledge-wealthy devotee and not others. (As while following this rule there happens to be unethical behaviour in the name of romantic devotion leading to misunderstanding among common masses)

Maharaj also stipulates that generally men should follow service or caressing devotion and women should follow affection devotion before gaining knowledge.

He first firmed for himself the feeling of daughter of Dnyaneshwara before loving Lord Krishna like Gopi. He says in his devotional verse that 'Dnyaneshwar-daughter and Krishna-wife are my constant wife-hood wealth (*Saubhagysampatti*).'

## Contribution in Yoga Science

Blessed Gulabrao Maharaj on creating various new procedures for Yoga practice had authored eight books and many devotional verses (*Abhanga*) on Yoga procedures. He elucidated new scientific information on Chakras and Kundlini etc while dispelling the concept of anatomical existence of Kundlini and elaborating on its emergence in spiritual form (*Chinmaysvarupa*) during meditation.

## Listening to Vedas

When concentration is done on sound during meditation, ten types of sounds are heard. Then sound of 'Aum' is heard during contemplation state and after that four 'Vedas' are heard if devotion is present. Maharaj has elaborated these points by giving references from 'Dnyaneshwari', 'Bhagavata' and 'Yogasutr' in his books 'Yogaprabhava' and 'Sampradaysurtaru.'

Considering the contemplations, Quality-less inner contemplation (*Nirgun Antarsamadhi*) is achieved when attitudes are eliminated. And Quality-full devotional outer contemplation (*Sagunbhaktirupa Bahysamadhi*) is achieved when attitudes are inspired while devotion is present. And once both these stages are achieved; the attitude-less complete Reality-state i.e. constant natural contemplation is achieved whether there is inner or outer contemplation or its termination. Maharaj has clearly elaborated these points in his devotional verses. He has also coined the terminologies of 'Tatpadnishth Samadhi' and 'Tvamtpadnishth Samadhi' for the two types of Inner and Outer contemplations respectively referred to above.

Though yogis, savants and devotees have similarity into their inner contemplation, the Yogis and Savants during termination of contemplation observe the falsehood of names and forms of manifest universe by calling them as 'Not that (*Neti*)' while the Devotees during inner and outer contemplations experience everywhere the continuous supreme Brahma-bliss so that their contemplation is

constant and they don't experience termination of contemplation as said by Saint Devnatha as 'Hari shines during termination of contemplation.'

## Inspirer of Coordination

Blessed Gulabrao Maharaj has devised nine types of coordination. The unity between different social groups, which stand divided today due to mutual hatred, can be achieved. Revered Guruji Golwalkar of Rashtriya Swayamsevak Sangh says that "This coordination-thought bestowed by Blessed Gulabrao Maharaj is foundation of India's social brotherhood and its impact is going to be far reaching. Maharaj has elaborated as to how all chief principles of Islamic, Christian and Buddhist religions are found into the Hindu culture which is ancient from historical point of view than all these religions. And if social awakening takes place accordingly, then not only the Indian society will be united but people belonging to all religions of world can live in mutual harmony."

## Indications of Coordination

- 1) The foundation of all traditions is one.
- 2) But Attitudes are different
- 3) Even if all traditions are coordinated, no tradition is destructed.
- 4) Contrarily the different fruition expected by all traditions are available
- 5) And in the end all of them receive the same God-realisation.

To consider these indications is achieving coordination. Ancient scripture quotes indication of coordination as

‘भिन्नानां सामानरूपता समन्वयः’

‘Commonality of differences is coordination.’

## Coordination of Six ‘Darshanas’

The six ‘Darshanas’, namely ‘Samkhya’, ‘Yoga’, ‘Nyaya’, ‘Vaisheshika’, ‘Purva’ and ‘Uttara Mimamsa’ aren't mutually opposing but are mutually supporting. So, Maharaj has authored books on all these ‘Darshanas.’ He has also shown that

Islamic, Christian, Parsi and Buddhist worship methods are new inspirations born out of Vedic principles as per their own authority.

## Basic Support-thread of all Religions

If thought about in entirety, Maharaj has declared the indication which is basis for all religions, all encompassing and very easy to comprehend. Then he has also presented in very clear terms the support-thread (*Aadharsutra*) of all religions in his book 'Svamatnirnaya' as "It is my opinion that whatever pious quality increasing and scripture-ordained behaviour is after destroying passionate (*Raj*) and dark (*Tam*) qualities is the Religion." (5)

This basic principle of religion is precisely applicable to all religions right from those of wild human beings to Vedic Brahmans. Maharaj has bestowed new contribution for all religions in world by this religion-indication. I can't resist from quoting the most confident statement proclaimed by Maharaj in this context in his book 'Sadhubodh' as "You understand for sure that I am the only person among Shudr caste in universe thinking impassively about the religion."

Maharaj has presented his principle-analysis (*Tatvmimamsa*) of religion carried out with this sort of harsh and firm confidence in his book 'Sampradaysurtaru', wherein he says

"It is my speciality that though there appears superficial opposition between 'Vedas' and 'Purans', only coordination should be attempted or the matter should be given up by saying that it is beyond my comprehension."

Considering all these aspects, the title of 'Coordination Maharishi' given to him by Shri Dattopant Thengdi is most appropriate. He while thinking about religion, had carried out comparative elucidation of Religion-cross (*Dharmasankara*), Religion-reforms (*Dharmasudharana*) and Religion-coordination (*Dharmasamnvaya*), and while examining modern opinions, he also undertook critical appraisal of opinions of Swami Vivekananda, Lokmanya Tilak and Ramtirth. He ably guided about how to follow the religion even during modern times as demanded by circumstances by keeping the core of ancient religion-principles intact and without losing thread of seer tradition or showing disrespect towards them.

## Music Science

Blessed Gulabrao Maharaj has added a new dimension for music by authoring a book 'Gansopana.' He while corresponding with Pandit Bhatkhande has demonstrated as to how his new thoughts about music have become illogical as they are damaging the ancient seer tradition and have become one sided from point of view of experience. He out of his perception about music has taken review of opinion of ancient music scientists like Mantangmuni et al. So, it is essential that today's music stalwarts appreciate new contribution made by Maharaj about music which is as per Indian tradition and at the same time accommodative of new trends in music. His description of Samvediy music, Margi music, Indigenous music and Kalimargi music which is full of devotional fervour is very educative and his concept Kalimargi music is a totally new concept in music.

## Musical Foursome

- 1) Sentiments by Poetry
- 2) Rhythm by Metre
- 3) Heart pleasure by Tunes
- 4) Liberation by Meaning

This musical purpose foursome expounds the core of Indian music. Maharaj had displayed the subtle principles of music and created music science by exploring new avenues in musical philosophy. However the same hasn't yet appeared before the people.

## Poetry Science

Maharaj had given new dimension to poetry by authoring 'Kavysutrsamhita' consisting of 192 aphorisms and suggested the ascending steps of poetry like

- 1) Fruition-form Joy in worldly life
- 2) Joy of Para worldly sentiments in poetry
- 3) Soul-form (*Svayamrupa*) Joy in devotion

1) Maharaj has presented the interdependence of sciences of devotion and poetry in scientific manner and made poetry to reach up to the goal of soul-principle (*Aatmatatva*) i.e. touch of supreme principle (*Paratatvasparsha*).

2) He has presented the doctrine that fault and thought together create permanency sentiment (*Sthayibhava*).

3) He has called poetry as universe's God-inclusive (*Ishvarnivishta*) form.

4) He has mentioned three types of poets.

5) He has clarified types of inspiration

Accordingly he has displayed new subtle types of threads in poetry science. But while doing so he has retained the strong bonds of Vedic and Puranic traditions. His poetry philosophy having traditional base is unique in character.

Maharaj's poetry science poses challenge to those modern literatures detesting poetry thoughts of Saints like Ramdas, Tukaram et al. Considering Maharaj's poetry doctrine, the insufficiency of western poetry becomes obvious and we gain little insight into the extent of ideological depth of Indian poetry tradition.

Maharaj himself was saint, poet, scientist and creator of sciences. As he had all these roles combined into his persona, the poetry science study, may be pertaining to western, ancient Indian or very modern poetry, cannot gain completeness unless Maharaj's poetry thoughts are considered and studied.

Dr G. T. Deshpande, creator of doctrine of Indian Sentiments of international fame had said in his lecture delivered during conference of world saint-literature "At least I haven't got slightest doubt about fact that the concept of 'Un-deluded manifestation of quality-full God' of Blessed Gulabrao Maharaj revealing the subtlest theorems of sciences of poetry, sculpture, music, architecture and philosophy etc, will prove to be all encompassing in future."

## Aurveda

Blessed Gulabrao Maharaj had compared the systems of Aurveda and Allopathy in his book 'Manasaurveda.' He has proved in this book as to how the mind-faults are basic cause of creation of all diseases and has shown the futility



of western medical theory based on presumption of microbes being the cause of diseases. His thoughts on medical properties of various material elements are off the beat than those recognised by earlier Aurvedic medicinal practitioners.

## Ethics

Blessed Gulabrao Maharaj while comparing the ancient Indian and modern western principles of ethics; has treated the western thoughts on ethical values as of subsidiary nature. The western philosophers have considered only the materialistic pleasure gains in their ethical philosophy, while Indian philosophers have emphasised on how the behaviour meant for materialistic pleasures should be complementary to Para-worldly and Para-knowledge elevation process. That means they have included religion into ethics. That's why many times, the words religion and ethics are used with same meaning. This led to the concepts of behaviour conducive for religion being treated as pious and behaviour conducive for irreligion being treated wicked as per Indian ethical norms.

Maharaj had refuted the following concepts of western philosophers namely Authority (*Aaptvachan*), Intuition, Utility for majority (*Bahupayogita*) and Evolution theory (*Utkrantivada*). But in the end he had coordinated the acceptable part of those concepts with Indian ethical principles.

In case the concepts of Para-worldly sin and merit aren't made part of ethical values, all incognito acts of theft, adultery deceiving etc will get included into ethics which is certainly undesirable. And that would create confusing situation because of indulging into pseudo ethical behaviour meant just for public consumption leading to consequent social degradation. In order to avoid such undesired eventuality, Maharaj has emphasised on how foundation of religion and supreme-knowledge is appropriate for ethics by his logical argument in his book 'Svamatnirnay' as

“It is my opinion that constantly ethics should be included into religion.”  
(92)

“It is my opinion that ethical behaviour should be time tested.” (4)

## God states in Gita that

'I am religious desire among Beings, Arjuna!' (7.11)

Accordingly Maharaj had given new contribution to Indian ethics while explaining position of Indian ethics in new context.

## Review of Western Philosophy

Saint Gulabrao Maharaj had logically criticised western philosophical opinions like Darwin's Evolution theory, Spencer's Unknowability theory (*Adneyvad*) Atomic theory (*Anuvada*), Doubt-ism (*Samshayvada*) etc from point of view expressed in 'Nyayshastr.' He says after refuting Darwin's Evolution theory that 'It isn't acceptable by intellect that there exists only evolution. There always exist evolution and de-evolution (*Upkranti*) simultaneously. That's why to increase feeling of mutual cooperation, reduce hatred, eliminate faults, and conquering faults with thoughts are the Indian concepts of evolution. But as per Darwin's opinion these aspects happen naturally and not by efforts.' So Maharaj has rejected westerner's natural evolution theory and propagated Indian Effort-full (*Prayatnika*) evolution theory. Similarly he had refuted Unknowability theory and Doubt-ism. His philosophical elucidation of refutation of Atomic theory from ninth lecture of his book 'Alaukika Vyakhyanmala' is his new contribution for Indian philosophy.

## History

Blessed Gulabrao Maharaj had explained Aryan-recognised (*Aarysammat*) guiding principles of Indian history on viewing the distortion of Indian history indulged into by the westerners as follows.

- 1) Aryan isn't a race but it is culture.
- 2) Aryan haven't arrived into India from outside'
- 3) Shudr caste is part of Aryans.
- 4) Aryan culture had spread into entire world during ancient times.

On proving the above mentioned presumptions he had elucidated the history writing method involving educational values. According to him, the true history

written as per educational criterion of 'Bestowing pious impressions is education' is treated as standard in Indian culture. Similarly the praise by made by foe and slander made by friend are indicators of real historical situation than the praise made by friend and slander made by foe. So he had elaborated in detail on the various aspects like propriety of history, who should write history? Which history should be believed? Etc. It is essential to project Indian history while writing about true Indian history by taking into consideration Mahraj's philosophical principled stand on history.

## **Social and Political Philosophy**

Today the words democracy and equality have become the catchphrases, but Blessed Gulabrao Maharaj and his successor Babaji Pandit have expressed their frank opinions on these issues. The questions like 'Where and how democracy should and shouldn't function?' have been clearly addressed and fault-elimination of democracy has been discussed.

Today the ancient caste system practiced in India is being criticised and slandered repeatedly. The stand of ancient seers behind this system has been clarified effectively by this Guru-disciple pair. It is clearly seen that if this philosophical stand is thought of without prejudice then the mutual opposition between democracy/equality and caste system disappears. Though the caste system appears to be out of time in today's context, it is essential appreciate the critical analysis of social system that was instrumental in keeping intact for thousands of years the high traditions of ethics, religion, scriptures and along with it the piousness, relinquishing attitude and compassion towards to all beings and thereby making society spiritually elevated and pious in nature.

If the extent to which the philosophy proclaiming equality has been proved to be hollow and the western violent society shouting loudly about individual freedom and human rights have degraded, is taken into consideration, then greatness and ever newness of Indian ethical values gets itched into mind. And because of that it is the need of hour to bring about the suitable changes into our education systems, thought processes and behaviour by taking cognisance of ancient Indian social and political thoughts.

## Majority and Unanimity

### Saint Gulabrao Maharaj says about majority and unanimity as

1) The justice of majority is valid when age, education, character, wealth, calamity and clan are similar among the group members. And if any of these parameters is of greater magnitude in case of one member, then only his opinion is treated as standard.

2) The work of strength is carried out by majority and work of intellect is carried out by unanimity.

3) I don't approve slavery of wealth but I like slavery of merit.

4) The caste system in India appears like slavery but it is for sake of gaining pious quality and not for sustenance.

5) It is my frank opinion that even if any society reaches apex of improvement, the slavery will still remain there.

### Babaji Pandit says in his book 'Arydharmppatti' that

1) There happens to be establishment of immorality along with establishment of democracy. And the remedy for this fault of democracy lies in having faith in seer-inspired (*Rishipranita*) religion.

It is important that instead of discarding these thoughts as justifying the old traditions, appropriate decision should be arrived at for sustenance and increasing the pious attitude of society by properly thinking over them and acting accordingly.

## Epilogue

Blessed Gulabrao Maharaj in addition to the subjects mentioned so far had dealt with many other subjects like Adornment science, Astrology, Big bang theory (*Sfotvad*), Grammar, Scripts, Sports, etc. He had critically examined the concepts of old and new sciences from logical and philosophical points of view of 'Samkhy' and 'Nyay' sciences. While pointing out anomalies within them, he had elucidated the acceptable part of Indian thinking. If an attempt is made to get acquainted

with all these issues here, it would be too extensive; so it is felt appropriate to briefly mention them.

Maharaj though blind from early childhood had authored about 140 books covering variety of subjects over a short period of 34 years of his life span. To attempt to present in nutshell the entire gamut of his literature is like biting more than what can be chewed. If a quick look is taken at the array of subjects he had dealt with, it will be observed that he had created an ideological treasure trove touching all aspects of human culture.

Maharaj had authored variety of books from aphorisms to exclusive books in Marathi and Sanskrit languages. His literature expanse covers books full of prose and poetry, devotional verses, Sanskrit verses and praise songs, women's songs etc. The number of his published and unpublished books is about 140, verses are about 23000, devotional and other verses are 4500, songs are 1250, Sanskrit verses are 1000. He had composed variety of songs in different metres including his own 122 metres along with their tunes, rhythms etc. These form invaluable gift for Marathi literature. The Lavani types of songs exposing romantic sentiment are full of romantic devotional fervour. The greatness of his literature is dependent not only on scientific methods and pure logic befitting modern intelligence, but also on exacting standards of Aryan religion, Vedic doctrines, 'Shruti', logic and experience. Maharaj after coordinating 'Vedas', 'Upnishads', 'Purans', 'Smruti', 'Ramayana', 'Mahabharata' etc has convinced at every stage about complete unanimity of all these entities. He says that everything from 'Vedas' to Saint-utterances has only one objective of God-realisation in front of them. They all have advised as per their authority-differentiation (*Adhikarbhed*). The difference and opposition apparent in their advice is due to the different levels of recipient authorities in front of them. And that difference isn't real but only apparent.

The seeker should always attempt to coordinate these entities while hearing and thinking them and if coordination isn't possible then he should give up that attempt. In no case he should think that there is difference between 'Shruti', 'Smruti' or 'Purans.' This is the firm stand of Maharaj at the base of his elucidations. Whatever refutation-affirmation (*Khandanmandan*) he has done is meant only for

sake of coordination. Even after refuting anything he had respected the acceptable part of that tradition or thought of concerned author with humility. The sweet-droplets of 'Sampraday Kusummadhu' have earned their sweetness due to this coordinating approach of Maharaj. He has filled his non-duality tradition with sweetness sentiment by collecting honey from flowers of all Vedic traditions from non-duality to staunch duality. He has clearly indicated as to which sentence should be respected by treating it as standard in his 'Svamatnirnay' as

“It is my determined opinion that whatever is the opinion decorated by God-devotion of worship-worthy Blessed Shankarachary, it is standard.” Accordingly Maharaj had beautifully adorned the God's quality-full love-form (*Premvigrah*) with his immortal literature everywhere by crafting devotional ornaments out of gold in form of Shankar-non-duality.

## Types of Experience-oriented Books

Philosophy is the subject of experience as per Indian point of view. Thus the books of Indian philosophy are based on experience of supreme knowledge. This experience in turn is dependent on triad of listening, thinking and profound meditation (*Nididhyasan*). Perfected persons attain level above this triad. And the books authored by them are self-perfect and benevolent like 'Bhagavatgeeta.' But seekers too in order to firm their meditation go on creating books after studying hard. So there are four types of books on Indian philosophy. Utterance Book, Analysis Book, Experience Book and Realisation Book.

### Utterance Books

These are compilations by seeker of the utterances heard by him from his Guru regarding many doctrines, arguments and genesis on philosophy. There happens to be compilation of worthy thoughts from 'Vedanta' but it has no place for seeker's own argument and experiences in it. He, who desires comprehension of many books, gains much-heard status when he goes through one such book. Desire, of knowing many books, is fulfilled by reading one such book. The 'collected borrowed utterances' is peculiarity of this book.

## Analytical Books

These books contain many scripture-doctrines heard by seeker from his Guru but in addition it also contains refutation-affirmation of those doctrines made with the help of arguments and counter arguments. Thus these books are useful for firmly imbibing the doctrines heard into mind. But still self experience doesn't emerge from them.

## Meditation Books

When a seeker after firming hearing and analysing meditates and gains experience, then whatever books are created by him contain elaborate description with genesis of the paths of experience followed by him. Still it contains description only of a single process from beginning to end. So it isn't possible to gain all round guidance from such book. If the reader is of same temperament as that of author, then alone he can derive guidance from the same. But for different types of seekers, this book isn't useful from point of view of gaining experience. But the importance of this book from point of view of 'a graph of seeker's stages of from seeking to realising knowledge' is unique.

## Realisation Books

There is detailed description of seven stages of non-knowledge and seven stages of knowledge in 'Yogavasishta.' The seeker gains soul-realisation (*Aatmanubhav*) at forth stage of knowledge named as 'Satvapatti' which is fruition of meditation. There are three more stages beyond this stage, on conquering which a seeker attains the title of world-Guru. And only he can guide anybody from an object addicted person to a savant and a devotee. When such great souls author books, everybody from first stage of non-knowledge to seventh stage of knowledge can gain guidance from such book. 'Vedas', 'Purans', 'Bhagavatgeeta', and literature of Naradacharya, Shankaracharya, Tulsidasa, Dnyaneshwara and Tukaram are included into this category of books. The speciality of these books is their ever-newness.

The thing of satisfaction is that Blessed Gulabrao Maharaj's books are also similarly ever-new. His books can provide abundant guidance to anyone right from rural womenfolk indulging into mundane household duties to Yogis and knowledge-loyalists. Maharaj's skill in guiding seekers on path of wellbeing as per their capacity by creating new procedures without causing obstruction to Vedanta principles is experienced at every stage. Though work of introducing with the Maharaj's entire book-trove of is very daunting, his books are divided into 21 categories of subjects which are known as 'Yashti' that include all of his published and unpublished books as follows.

**1) Aphorisms. 2) Commentaries. 3) Sciences. 4) Exclusive. 5) Devotion. 6) Yoga. 7) Samkhy. 8) Music. 9) Aurveda. 10) Prakaran. 11) Gatha. 12) Essays. 13) Dialogue. 14) Autobiography. 15) Drama. 16) Language. 17) Sport. 18) Correspondence. 19) Folk songs. 20) Praise songs and 21) Various creations.**

### **The Contributor**

1. Veda-seer: Seer of Vedas during meditation.
2. Veda-listener: Listener Veda mantras during meditation.
3. Veda-analyser: Coordinator of inner opposition appearance (*Antarvirodhabhas*).
4. Veda's Trans-human-hood: Proving with logic and standards.
5. Puran-analyser: Author of aphorisms on 'Puran.'
6. Aphorism-author Seer: Author of 9 aphorism books.
7. Exclusive-book Author: Author of 'Sampradaysurtaru.'

### **Religion-preacher: Coordinator Maharishi**

8. Exponent of nine types of religion-coordination.
9. Exponent of basic process of creation of all religions.
10. Exponent of theory of foundation of all religions being augmentation of tri-qualities of pious, passionate and dark.
11. Proving that all religions in world are branches of Vedic religion.



12. Exponent of similarity between Islam and Christianity with Vedic religion.
13. Exponent of spelling out 41 indications of religion-founder.

### **Devotion-preacher.**

14. Assuming incarnations for establishment of devotion-religion on orders of Devarshi Narada during every Kali-sge.
15. 15 Introducing his followers to Maha-Ras in Gokul.

### **Commentator Preacher**

16. Commentator of 'Bhagavata', 'Yogasutr' and Saint's utterances.
17. Commentator preacher of 'Shat Darshans.'
18. Coordinator of 'Vedas', 'Purans', 'Darshnas', Scriptures and Saint's utterances.

### **Romantic Non-devotion Preacher**

19. Founder of Romantic non-duality Darshan.
20. Proving that God's quality-full body is Reality in form of complete truth-existence-bliss by logic and standards.
21. Granter of new terminology of 'Un-deluded quality-full manifestation' for God-form (*Bhgavatvigrah*) and Maker of Shankar-Vedanta sweeter with devotion.
22. Exponent of difference between pre-knowledge worship and post-knowledge devotion.
23. Elucidator of Para-devotion after non-duality knowledge by using great-sentence 'You are that.'
24. Exponent of all encompassing, all greatness and object-attachment-less nature of romantic devotion.
25. Exponent of surrendering aspect of devotion.
26. Establishing devotion on bliss part of 'Truth-existence-bliss.'
27. Exponent of sixteen types of devotion.

**Pre-knowledge worship:** Eight types from listening to friendship-devotion.

**Post-knowledge devotion:** Four types from self-surrender to caressing devotions.

**Para-devotion:** Four types of Romantic devotion.

28. Exponent of theory of 'Reality's non-inspiration is knowledge and its inspiration is devotion.'

### **'Samkhya Darshan'**

29. Proving 'Seshvara-samkhy.'
30. Coordinator of 'Samkhya and Yoga' and 'Samkhya and Vedanta' after showing that they are complementary to each other.

### **'Yoga Darshan'**

31. Creator of many new Yogic procedures.
32. Dispeller of delusion harboured by modern philosophers about Kundlini, Chakras etc.
33. Path finder of listening Vedas during meditation.
34. Creator of new 'Yogasamhita.'
35. Exponent of self-experience about understanding 'Vedas' and all languages of world by concentrating on meaning conveyed.

### **'Nyaya Darshan'**

36. Guide for development of Aryan science through study of 'Nyaydarshan'
37. Appealing theists and atheists for development of science inspired by 'Nyaydarshan.'
38. Author of literature consisting of logic based on 'Nyayshastr.'
39. Preacher of 'Purv-mimansa': Author of 2 Aphorism Books.

## Aurveda

40. Author of 6 books on Aurveda including 'Manasaurveda.'
41. Founder or new doctrine of 'Matter-quality.'
42. Refuting allopathic theory of diseases caused of bacterial infection.
43. Exponent information on emergence of diseases from mind-faults, and faults from diseases.

## Education

44. Defining education as donor of pious impressions.
45. Loving disciples limitlessly.
46. Not tolerating insult of pious disciple.
47. First great soul bowing his five-some disciples.

## Music

48. Creator of Music science'
49. Exponent of fourfold Music.
50. Clarifying difference between 'Margi' and Indigenous music in book 'Gansopan.'
51. Granter of status of 'Margi-Vedanta' for Saint-music.
52. Creator of new metres (*Vrutt*).
53. Creator of new metres (*Cchand*).
54. Not tolerating Maharishi-opposition indulged into by Pandit Bhatkhande.

## Poetry

55. Creator of new 'Kavysutrsamhita.'
56. Acclaimed poet.
57. Appreciator of poetry.

- 58. Acclaimed singer'
- 59. Creator of Poetry-science.

## Language

- 60. Appealing for learning Sanskrit, Mother-tongue and National language.
- 61. Creator of new language 'Navang.'
- 62. Creator of grammar of 'Navanag.'
- 63. Creator of new shorthand script for Sanskrit.
- 64. Elucidator of language-faults.
- 65. Creator of new words.
- 66. Inventor of Sanskrit synonyms for English words.
- 67. Author of 16 Sanskrit letters.
- 68. Author of 41 Sanskrit songs.
- 69. Author of Sanskrit devotional praise-songs (*Strotr*).
- 70. Deliverer of devotional story (*Kirtan*) in Sanskrit.

## Sports

- 71. Creator of 'Mokshpat', a snake-slide type play-board based on Para-knowledge symbols.

## Psychology

- 72. Granter of new vision for psychology.
- 73. Path finder for elevation through mind analysis.
- 74. Explorer of Mind-power experience.
- 75. Comparative Evaluator of Indian and western opinions on mesmerism.

## Quackery

76. Condemning miracles.
77. Exposing quackery.
78. Creator of 'Prashnkadamb' for exposing fake sages.
79. Bringing about self insult for sake of imbibing humility.
80. Disappearing to avoid crowd of uninvited spectators.

## History

81. Granter of new vision for history.
82. Guide for who and how history should be written? Which history should be believed? Etc.
83. Exponent of essence of 'Self-prosperity-instructive (*Svautkarshbodhak*)' history.

## Aryans

84. Proving that word 'Aryan' means a piously cultured human and not the race.
85. Refuting theory that Aryans have arrived into India from outside.
86. Refuting both theories of arrival of Aryans into India and departure of Aryans from India.
87. Creator of doctrine of 'Universal occupation by Aryans.'
88. Proving with standard that there existed only Aryan culture before 3000 years in world.
89. Proving that 'Shudr' caste was part of Aryans.
90. Path finder for eliminating degradation of Hindu culture done by westerners.

## Science

91. Granter of new vision for science.
92. Guide for how to invent new scientific inventions as per 'Nyayshastr' by quoting examples.
93. Path finder for how the books written as per Vedic standards should be in order to prove the Indian base of all modern sciences.
94. Exponent of Indian thought-wealth from his literature-trove in spite of being blind.

## Process of Creation of Universe

95. Exponent of root-approaching process of 'Creation of universe through Reality-attitude-inspiration (*Brahmavruttisfuran*).'
96. Exponent of theory of 'Reality-attitude-inspiration' converting into 'Un-deluded quality-full manifestation of God-form' travelling through five basic elements.

## Criticism of Western Opinions

97. Refuting Atomic theory.
98. Refuting Darwin's theory of evolution.
99. Refuting Spencer's Doubt-ism.
100. Refuting Theosophy.
101. Criticising Mayer's theory.
102. Refuting atheism.
103. Proving spirituality by refuting materialism.

## Ethics

104. Evaluator of foreign and Indian ethics.
105. Refuting opinions of Beken, Anny Besant, Plato etc.

## Devotional Stories

- 106. Describing how earlier and later parts of devotional story should be told.
- 107. Author of devotional verses and stories.
- 108. Presenter of devotional story in Sankrit.
- 109. Author of folk songs like Tumdi, Saynaji and women songs.
- 110. Lavani writer.
- 111. Playwright.
- 112. Autobiography Author.
- 113. People's Preacher.
- 114. Women's Teacher.
- 115. Children's Teacher.

## Personal Specialities

- 116. Writer in Sanskrit, Marathi, Vharadi, Hindi and Braj languages.
- 117. Gained Krishna-realisation from age of four years.
- 118. Achiever of Contemplation-bliss since age of 12 years.
- 119. Practical name: Gulabrao Maharaj.
- 120. Title of Nath tradition: Pandurangnath.
- 121. Assumed name for devotional verses: Dnyaneshwara daughter.
- 122. Gopeeka in 'Maharas': Panchlatika.

## Other Titles

- 123. Romantic Non-duality Preacher.
- 124. Coordinator Maharishi.
- 125. Divine visionary.
- 126. Intellect-eyed.

## Maharaj's Mindset

- 127. Man's body but woman's mindset.
- 128. Dnyaneshwara-daughter, Krishna-wife, Gopee-emotions: Extremely tender.
- 129. Attitude while arguing: Logically harsh.
- 130. Attitude while guiding elders: Humble like son.
- 131. Attitude with wrong doers: Stern.
- 132. Attitude towards those belittling Aryan-thoughts: Frank.
- 133. Toiled hard throughout his short life-time without caring for self-health so that Indians should learn themselves and become pious-wealthy and capable.
- 134. Unique saint wandering with a book-box on his head, so that people should learn, in spite of himself being omniscient.

## Wife-love

- 135. Loved immensely wife Mankarnika in spite of himself being Asceticism-wealthy, Reality-knower Yoga preacher.
- 136. Administered Vow of Para-knowledge to her at the time of marriage.
- 137. Taught her reading-writing and also prepared her for understanding Sanskrit.
- 138. Granted her Tune-proficiency.
- 139. Granted her Ascetic devotion-love after weaning her from son-affection.
- 140. The 'Separation-song' inspired from Maharaj's heart after she had departed for Reality-abode.
- 141. The theme in song 'Patniprem-parag' doesn't convey sensual feeling but it is nectar-shower of separation caressing (*Viyogapalalan*) full of supreme love touched by Para-principle. This is a unique separation song in world literature not found in ascetic-wealthy Saint-hierarchy.



## Maharaj's Literature-Trove

1. Devotional verses: 123
2. Songs (Including Notes, Rhythm and tune): 2244 (Including Sanskrit – 41 and Hindi – 304)
3. Verses (Sanskrit and Marathi): 1000
4. Ovis: 23000
5. Letters (Prose and poetry): 107
6. Sanskrit letters: 11
7. Total Books: 140 (Sanskrit – 32, Marathi – 106, Hindi – 6)
8. Total published pages: 7000 (Approximately)



# MY TRIBUTE

Though ill fate made him blind,  
With intellect-vision everything he visualized. 1

Though formally uneducated,  
With divine intellect, disciples he elevated. 2

Though from low-caste he hailed,  
With Vedic knowledge all he conquered. 3

Though as male he incarnated,  
With romantic devotion he made all devoted. 4

Though in aphorism Yoga Patanjali codified,  
With commentary he made it simplified. 5

Though on Gita Dnyaneshwari was created,  
With discourse he explained meaning implied. 6

Though many questions disciples posed,  
With Sage's Wisdom he got all doubts dispelled. 7

Though new theories westerners developed,  
With logic he got them all demolished. 8

Though with modern physics many got lured,  
With scripture-support Aryan Theory he proclaimed. 9

Though Arctic Veda-home Lokmanya emphasized,  
With expertise worldly Aryan home he proclaimed. 10

Though with thorns Gulab was adorned,  
With romantic non-duality he created lasting bond. 11

**Godly, Unblemished, Loving, Addictive Bond!**

**Vasant Joshi**  
**Translator**

# संत गुलाब गौरव

## (अनुवादकाचे अभिवादन)

जरी दुर्दैवे अंधत्व लाभले,  
प्रज्ञाचक्षुने त्वां सर्वत्र न्याहाळीले। १

जरी रुढार्थे अशिक्षीत राहिले,  
दैवीप्रज्ञे त्वां शिष्यां उद्धारिले। २

जरी अधज्ञातीं जन्मले,  
वैदिक ज्ञाने त्वां सर्वां जिंकले। ३

जरी पुरुषरुपे जन्मले,  
माधुर्य भक्तीने त्वां सर्वां मोहविले। ४

जरी पतंजलीने योगसूत्र लिहले,  
स्वमतीने त्वां त्यां सुलभ करविले। ५

जरी गीतेवर ज्ञानेश्वरे निरुपण केले,  
स्वनिरुपणे त्वां गुढार्थ उकलविले। ६

जरी अनेक प्रश्न शिष्ये विचारिले,  
साधुबोधे त्वां सर्व शंकांस निवारिले। ७

जरी पश्च्यात्ये नवसिद्धांत निर्मिले,  
युक्तीद्वारे त्वां त्यांचे पूर्ण खंडन केले। ८

जरी नवशास्त्रे बहुजन मोहले,  
शास्त्रमार्गे त्वां आर्यसिद्धांता बोलले। ९

जरी लोकमान्य धृवावरी वेदारंभ वदले,  
कौशल्ये त्वां जागतिक आर्यवस्तीस पुकारिले। १०

जरी कंटके गुलाब कवळीले,  
मधुर्याद्वैते त्वां शाश्वत बंध निर्मिले। ११

वसंत जोशी  
अनुवादक

# SAGE'S MISSION

English Version of

## TWENTY GULAB VATIKA BOOKLETS

Life Mission of Saint Gulabrao Maharaj

### Incarnation in Every Kali-age

Gulabrao Maharaj had spelt out his stand (*Bhumika*) about self-life mission in his works like 'Sampradaysurtaru', 'Sukhvarsudha', 'Svamantavyanshsiddhantushara', Letters and Devotional songs. He had very clearly stated at the beginning of 'Sampradaysurtaru' as "I incarnate in every Kali-age (*Kali-yuga*) as religion-enforcer (*Dharmadhikari*) like Narada, Vyasa and Shankaracharya on the orders of Naradacharya". He gave proper direction to people regarding tuning their religion attitude (*Dharmpravrutti*) after explaining the reasons for creation of tradition and method of coordinated thinking (*Samanvaya-vichara*). He had also clearly stated therein; about the duty of tradition followers and his well wishers towards himself briefly.



Translated by  
Vasant Joshi