

SAGE'S WISDOM

English Version of

SADHUBODH

Questions/Answers of Saint Gulabrao Maharaj and his disciples



Translated by
Vasant Joshi

Edited by
Dr Vijay Bhatkar

SAGE'S WISDOM

English Version of

SADHUBODH

Questions/Answers of Saint Gulabrao Maharaj and
his disciples

Translated By

Vasant Joshi

Published by

Vasant Joshi

Editor

Dr. Vijay Bhatkar

SAGE'S WISDOM

English Version of SADHUBODH

Question/Answers of Saint Gulabrao Maharaj and his disciples

*

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

*

Editor : Dr. Vijay Bhatkar

*

Cover Design by : Aadity Ingawale

*

First Edition : 15th April 2015

Second Edition : 21st February 2021

*

Price : ₹ 400/-

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



INDEX

Subject	Page No.
Part I	I to VIII
Editorial by Dr. Vijay Bhatkar	I
Prologue of English Translator by Vasant Joshi	V
Preface by Late Shri N. C. Kelkar	VII
Part II	1 to 295
Auspicious Prayers	5
Ch. 1: God (Q. 1 to 23)	6
Ch. 2: Incarnation (Q. 24 to 43)	13
Ch. 3: Knowledge Thoughts (Q. 44 to 55)	19
Ch. 4: Devotion (Q. 56 to 67)	22
Ch. 5: Yoga (Q. 68 to 72)	27
Ch. 6: Disease Cure (Q. 73)	30
Ch. 7: Chakra (Q. 74 to 77)	31
Ch. 8: Unstruck Sound (Q. 78 to 79)	35
Ch. 9: Passion Reduction Technique (Q. 80 to 82)	36
Ch. 10: Mantra And Mesmerism (Q. 83 to 85)	38
Ch. 11: Blessed Guru (Q. 86 to 120)	39
Ch. 12: Disciple's Authority (Q. 121 to 151)	48
Ch. 13: Great Soul (Q. 152 to 199)	59
Ch. 14: Right And Duty (Q. 200 to 213)	71
Ch. 15: Offering to Guru (Q. 214 to 219)	76
Ch. 16: Seeker (Q. 220 to 322)	78

Ch. 17: Effortism And Fatalism (Q. 323 to 340)	95
Ch. 18: Education (Q. 341 to 376)	100
Ch. 19: Mind (Q. 377 to 380)	109
Ch. 20: Blessing Curse, Good-Bad Omen (Q. 381 to 392)	111
Ch. 21: Religion Thoughts (Q. 393 to 484)	116
Ch. 22: Religion Cross (Q. 485 to 509)	133
Ch. 23: Charity (Q. 510 to 536)	141
Ch. 24: Ancestry Customs (Q. 537 to 538)	148
Ch. 25: Warkari Sect (Q. 539 to 540)	149
Ch. 26: Hindu Religion (Q. 541 to 545)	151
Ch. 27: Word-Religion Text Gita (Q. 546 to 557)	153
Ch. 28: Aryans belonged to India (Q. 558)	157
Ch. 29: Trans-Human Veda (Q. 559 to 569)	159
Ch. 30: Buddhist Tradition (Q. 570 to 580)	165
Ch. 31: Christens, Muslims, Free Masons (Q. 581 to 584)	169
Ch. 32: Religion Founder (Q. 585 to 589)	171
Ch. 33: Discussion on Principle (Q. 590 to 603)	175
Ch. 34: Skepticism (Q. 604)	179
Ch. 35: Naturalism (Q. 605)	180
Ch. 36: Unknowability Theory (Q. 606 to 608)	181
Ch. 37: Evolution Theory (Q. 609 to 613)	184
Ch. 38: Ethics (Q. 614 to 700)	188
Ch. 39: Foe, Friend, Surrendered Person (Q. 701 to 715)	205
Ch. 40: Love (Q. 716 to 722)	210
Ch. 41: Fool's Indication (Q. 723 to 734)	212
Ch. 42: Health (Q. 735 to 748)	215

Ch. 43: Astrology (Q. 749 to 755)	222
Ch. 44: Languages (Q. 756 to 762)	225
Ch. 45: Books (Q. 763 to 773)	230
Ch. 46: Translations (Q. 774 to 785)	235
Ch. 47: Mythology (Q. 786 to 793)	243
Ch. 48: History (Q. 794 to 805)	247
Ch. 49: Poetry (Q. 806 to 821)	251
Ch. 50: Music (Q. 822 to 824)	255
Ch. 51: Improvement (Q. 825 to 835)	258
Ch. 52: Social Issues (Q. 836 to 851)	263
Ch. 53: Family (Q. 852 to 885)	268
Ch. 54: Servant (Q. 886 to 890)	276
Ch. 55: Women And Men (Q. 891 to 925)	278
Ch. 56: Personal (Q. 926 to 928)	286
Ch. 57: Convincing Spirit (Q. 929 to 934)	288
Ch. 58: Coordination (Q. 935 to 937)	292
Part III	295 to 341
APPENDIX I : Glossary of Marathi/Sanskrit Technical Terms	296
APPENDIX II : Stories	328
APPENDIX III : Books referred to by Gulabrao Maharaj	329
APPENDIX IV : Appropriate Quotations	336



PART I



EDITORIAL

Revered saint Gulabrao Maharaja is well known as 'Intellect Visionary', 'Sweet non-duality Preacher' and 'Coordination Maharishi'. He with his extraordinarily nourishing intellect had thrown new light on many unsolved questions in the field of knowledge. The literature-wealth churned out of Maharaj's intellect, talent and analytical approach having 'affirmation-refutation-logic' style of argument is marvellous and supernatural. Similarly he had also thrown light on many scientific innovations that were invented during his life time by employing the same analytical approach. And thereby he gave a new vision to science. He also demonstrated how philosophy and science could be synthesized. I feel that whenever Maharaj's forthright scientific thoughts will be unfolded, his name will be written in golden letters in both the fields of philosophy and science.

Gulabrao Maharaj created commentaries on 'Samkhya', 'Yoga', 'Nyaaya', 'Vaisheshik', 'Purvamimamsa' and 'Uttarmimamsa' without severing the basic linking thread in all these 'Darshanas' and thereby kept intact the ancient seer tradition of India. He emphasised that all branches of science have emerged from Vedas and directed how new inventions from modern physical science could be created from 'Vaisheshik Darshana'. He provided guidelines for writing new text books from modern science. The foundation of different branches of physical science that we are presently studying is in 'Nyaya-vaisheshik Darshanas'. He showed that expansion of every chapter of these 'Darshanas' is capable of giving direction to new scientific research. He also demonstrated that it is Indian speciality to comment as per changing times, experiment, experience and then lending it to all without severing the basic linking thread; while it is western scientific method to find out the basic linking thread through evolution of constant thinking and experimentation.

Maharaj raised many questions on Darwin's theory of evolution as per 'Nyaya-shastra'. He proved logically that as per Indian thinking, the sequence of universal events take place in circular mode. As every living being could evolve, he could de-evolve too; but if one tries hard, he could reach Godhood only through evolution

process. This is at higher level than Darwin's theory of natural evolution. Similarly he refuted Spencer's theory unknowability and doctrine of theosophy. The definitions of space, time and object arrived at by him are worth rethinking. The science stands to acquire new vision through these definitions, scientists stand to gain new prospects from Maharaj's scientific analysis of this triad and authors of ancient and modern scripture could experience the concentrated state of mind during optional contemplation as per Veda-word 'Ekena vidnyatena sarva dnyaatama bhavati'. Authors of Indian scripture have gained this status through their untiring efforts. That is why, seers and sages know that universal cause is basis of all sciences and this knowledge has not been evolved through any human efforts. Though the knowledge-treasure gained through this experience is limitless, the desired subject could be obtained in full measure during optional contemplation and a new branch of science is opened with every such single subject. The new inventions are created and man's knowledge-avenues get expanded. No single individual has right over this knowledge. As this knowledge has been evolved through universal cause, the commonality among various knowledge-branches, though appearing mutually opposing, should be found out. The knowledge and science branches get expanded enormously through their diversity while their unification is felt through their commonality and then the mutual opposition melts away.

The clever Britons during the early nineteenth century had deliberately planned to destabilize the very foundation of Indian faith in Vedas, religion and culture. In order to achieve this goal, they had avowed to demolish the Gurukul tradition of Sanskrit-schools that was the plinth of Veda-study. They had rightly judged that once Sanskrit study is uprooted, Indian mind could be very easily brought under great influence of western thinking. They made western Sanskrit scholar Maxmular to state that 'Aryans came to India from Europe and they were not Indians'. Maharaj on observing that this misleading assumption had influenced many great Indian thinkers strongly refuted it with appropriate evidence. He advocated that 'Aryan is not a race, but Aryans means cultured people. Vedic culture was first to come into existence on earth and was replete with the wealth of knowledge which later on spread throughout the world' and threw revealing light on Aryan history. This statement of Maharaj has been proved right after 100 years by the research

conducted with the help of latest instruments. The Britons too have now accepted through modern media the mistake deliberately made by them with ulterior motive. It is great wonder that Gulabrao Maharaj had established this truth by resolutely refuting the prevalent statements made by European and Indian scholars.

Maharaj gave birth to many novel revelations along with extensive philosophical literature created by him that include spiritual alphabets, new language 'Navang', shorthand or encryption script and liberation-board. As children would be able to acquaint themselves with spiritual words during their early childhood if they learn spiritual alphabets, he had invented such easy to remember alphabets. He had also created a shorthand script like brail which should be researched further so that it could be made use of in Devnagari and other Indian scripts and would be useful in automatic letter observation in computer. The liberation-board invented by Maharaj is a novel play-board which incorporates many principles of 'Vedas', 'Upanishadas' and 'Geeta'. This is like a snake and ladder type game. One gets acquainted with Vedanta and religion while playing this game. Thereby, attitudes go on changing and one slowly attains mastery over spirituality. This might be first such attempt in world which leads one to spirituality through gaming. When this game will be transformed into a computer game, it would be recognized as world's first spiritual computer game. Maharaj has also prepared a systemised encyclopaedia of important philosophical terms that will be useful to science-seekers.

Though Maharaj's life itself is a miracle, he never sponsored miracles. He used to say 'Only fools and lowly people respect miracles, medium type of people respect pious behaviour and best persons respect knowledge and science. Maharaj had superbly discussed in present book both the subjects of religion and practicality in question and answer format. These questions and answers are phenomenally so full of most appropriate and pertinent matter that more both the questioner and answerer are complimented, it becomes less. One is reminded of famous Yaksha-questions of 'Mahabharata' period while going through this book. The questions from this book have so cleverly searched the nooks and corners of religion and practicality, and their answers also have thrown such a clear light on them that not only reader's own doubts get cleared but also one gets amused to learn about existence of so many such doubts cropping up any time. The index of this book has 58

chapters containing varied subjects like God, devotion, yoga, music, history, reforms, fake sages and family matters. It provides appropriate guidelines in situations like who is deceitful? Who commits mistakes after surrendering repeatedly? What excessive should be relinquished - everything except God-devotion. Who is atheist - one who preaches religion to others without him behaving accordingly. What is the difference between history and science? How to write history etc? It also answers appropriately the questions like how servants come to their senses? When husband shouldn't be listened to? What should be inferred about someone who speaks sweetly or badly on face? What should be done when he speaks badly on face? How to extend hospitality to guests etc?

The speciality of book lies in fact that these questions and answers are remembered like an adage when one reads them. This book is wisdom displayed by a philosopher seer and every sentence in this book is a wisdom-aphorism. There is no doubt that common people can find out appropriate path of understanding life and live accordingly on going through this book.

Dr. Vijay Bhatkar

E-mail:vijaypbhatkar@gmail.com



PROLOGUE OF ENGLISH TRANSLATOR

As I was in two minds about my next assignment after I had completed translation work of 'Dnyaneshwari' and submitted it to Multiversity for approval, I was greatly honoured and much elated too when Dr. Vijay Bhatkar asked me to take up the work of translation of 'Sadhubodha', a question-answer series authored by revered Saint Gulabrao Maharaj. As I proceeded with this task, I was wonderstruck by the variety of subjects, from day to day mundane problems faced by ordinary people to the intricate philosophical riddles encountered by the yogis, touched upon by Saint Gulabrao Maharaj in his novel treatise. As the questions posed by his disciples were appropriate, the answers provided by Maharaj were most logical and befitting. Maharaj had incorporated in his answers so many cross references from numerous scriptures, appropriate quotes and adages of many religious pundits and witty stories composed by him that the reader really gets engrossed in this intriguing question-answer duet wisely depicted by Maharaj. I have added following appendices to the text containing I - Technical terms, II - Appropriate popular quotations and adages, III - Stories and IV - Books referred to by Maharaj to make it more useful.

As very first reader of my work was none other than a festidious renowned computer scientist like Dr. Vijay Bhatkar, I was little apprehensive about his reaction. However, when one day I received a phone call from Dr. Vijay Bhatkar saying that he has liked my translation work, I felt that my little efforts have born most sweet fruit bestowed by him. I am thankful to Multiversity Publications for publishing this book, to Smt. Samhita Bhatkar and Shri. Prashant Patil for excellent cover design and to Smt. Ujwala Marne for typesetting of the book. I am specially thankful to Shri. Tryambakrao Chavan, my colleague and author of 'Ajachi Dnyaneshwari' for providing me with very useful Inputs from time to time in compilation of this book.

I will be most contented if readers find this book to be interesting and will be thankful to them if they take troubles to point out any shortcoming inadvertently committed by me.

Vasant Joshi

E-mail: vasant.joshi062@gmail.com



PREFACE

Whenever I happen to go through literary works of great Saint blessed Gulabrao Maharaj hailing from Vidarbha region of Maharashtra as and when 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 'Mahabharata'.

Questions from this book have so cleverly searched the nooks and corners of religion and worldly business, and corresponding answers too have thrown such a clear light on them that, not only doubts in mind of a reader would be cleared, but he would 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 appropriate quotes' is an excellent example of knowledge-imparting literature. 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 of fact, his literature is so highly excellent 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 a Knowledge-lexicon (*Dnyan-kosh*) or an encyclopedia.

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 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 the impact that meeting had

on my mind. By publishing this book, his devotees have not only redeemed 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 texts of blessed Gulabrao Maharaj in their personal collection and also go through them many time.

Literature-Emperor Narsimh Chintaman Kelkar

Pune, Dated 28.08.1935



PART II



PART II

INDEX

Auspicious Prayers	5
Ch. 1: God (Q. 1 to 23)	6
Ch. 2: Incarnation (Q. 24 to 43)	13
Ch. 3: Knowledge Thoughts (Q. 44 to 55)	19
Ch. 4: Devotion (Q. 56 to 67)	22
Ch. 5: Yoga (Q. 68 to 72)	27
Ch. 6: Disease Cure (Q. 73)	30
Ch. 7: Chakra (Q. 74 to 77)	31
Ch. 8: Unstruck Sound (Q. 78 to 79)	35
Ch. 9: Passion Reduction Technique (Q. 80 to 82)	36
Ch. 10: Mantra And Mesmerism (Q. 83 to 85)	38
Ch. 11: Blessed Guru (Q. 86 to 120)	39
Ch. 12: Disciple's Authority (Q. 121 to 151)	48
Ch. 13: Great Soul (Q. 152 to 199)	59
Ch. 14: Right And Duty (Q. 200 to 213)	71
Ch. 15: Offering to Guru (Q. 214 to 219)	76
Ch. 16: Seeker (Q. 220 to 322)	78
Ch. 17: Effortism And Fatalism (Q. 323 to 340)	95
Ch. 18: Education (Q. 341 to 376)	100
Ch. 19: Mind (Q. 377 to 380)	109
Ch. 20: Blessing Curse, Good-Bad Omen (Q. 381 to 392)	111
Ch. 21: Religion Thoughts (Q. 393 to 484)	116

Ch. 22: Religion Cross (Q. 485 to 509)	133
Ch. 23: Charity (Q. 510 to 536)	141
Ch. 24: Ancestry Customs (Q. 537 to 538)	148
Ch. 25: Warkari Sect (Q. 539 to 540)	149
Ch. 26: Hindu Religion (Q. 541 to 545)	151
Ch. 27: Word-Religion Text Gita (Q. 546 to 557)	153
Ch. 28: Aryans belonged to India (Q. 558)	157
Ch. 29: Trans-Human Veda (Q. 559 to 569)	159
Ch. 30: Buddhist Tradition (Q. 570 to 580)	165
Ch. 31: Christens, Muslims, Free Masons (Q. 581 to 584)	169
Ch. 32: Religion Founder (Q. 585 to 589)	171
Ch. 33: Discussion on Principle (Q. 590 to 603)	175
Ch. 34: Skepticism (Q. 604)	179
Ch. 35: Naturalism (Q. 605)	180
Ch. 36: Unknowability Theory (Q. 606 to 608)	181
Ch. 37: Evolution Theory (Q. 609 to 613)	184
Ch. 38: Ethics (Q. 614 to 700)	188
Ch. 39: Foe, Friend, Surrendered Person (Q. 701 to 715)	205
Ch. 40: Love (Q. 716 to 722)	210
Ch. 41: Fool's Indication (Q. 723 to 734)	212
Ch. 42: Health (Q. 735 to 748)	215
Ch. 43: Astrology (Q. 749 to 755)	222
Ch. 44: Languages (Q. 756 to 762)	225
Ch. 45: Books (Q. 763 to 773)	230
Ch. 46: Translations (Q. 774 to 785)	235
Ch. 47: Mythology (Q. 786 to 793)	243

Ch. 48: History (Q. 794 to 805)	247
Ch. 49: Poetry (Q. 806 to 821)	251
Ch. 50: Music (Q. 822 to 824)	255
Ch. 51: Improvement (Q. 825 to 835)	258
Ch. 52: Social Issues (Q. 836 to 851)	263
Ch. 53: Family (Q. 852 to 885)	268
Ch. 54: Servant (Q. 886 to 890)	276
Ch. 55: Women And Men (Q. 891 to 925)	278
Ch. 56: Personal (Q. 926 to 928)	286
Ch. 57: Convincing Spirit (Q. 929 to 934)	288
Ch. 58: Coordination (Q. 935 to 937)	292



AUSPICIOUS PRAYERS

मंगलाचरण

संसारसागरागस्तिं प्रणम्यालंदिवल्लभम्।
 स्वबोधपरिशुद्ध्यर्थं वच्मि साधूक्तिसंग्रहम्॥ १
 प्रसिद्धार्थे प्रसिद्धांशे विनियोगोऽत्र वर्तते।
 प्रसिद्धे संशयग्रस्ते अप्रसिद्धमुपदिश्यते॥ २
 अप्रसिद्धं शिरःकृत्य सत्प्रसिद्धं न यस्त्यजेत्।
 असावेवास्य लेखस्य वेत्ता नान्यः कदाचन॥ ३

After bowing to Alandi-Lord Saint Dnyaneshwar, who has effortlessly swallowed worldly existence ocean by becoming Seer Agasti, I am reciting this collection of quotes from sages for completely purifying my intellect. 1

'New Proposal' chapter contains meaning of popular quotes from sages and their relevance in present day context and also discussion about part which is popular but doubtful in today's context. 2

One, who doesn't relinquish best popular meaning on respecting unpopular part told here, is a true knower and an authority on this book. 3



CHAPTER 1 - GOD

1. What is the name you have chosen for this book?

The fourfold names of this text are

- 1) Sage's Wisdom (*Sadhu Bodh*).
- 2) Argument-Ocean Boat (*Vivad-Aarnav-Nauka*).
- 3) Smart Moonrise (*Chatury-Chandroday*),
- 4) Knowledge-Bliss Mantras (*Dnyan-nandan-samhita*).

2. Where is God?

Wherever there lies one's worship-worthy intelligence!

3. Where is God?

Generally, he is all pervading. Specifically, he manifests whenever a devotee calls him. Resorts like Vaikunth are places where he plays with his devotees.

4. If supreme God is benevolent, why does he cause devotees to suffer?

This question never occurs to a devotee. Nature of love is such that whenever a beloved doesn't assign most difficult work to a lover, he thinks that beloved doesn't love him. Thus, it is never possible that a thought of supreme God causing suffering for him would touch his mind. It is heard that assistants of Chatrpati Shivaji used to repeatedly request him "Depute us on an assignment that involves a sure death". A devotee is much less attached to his body, 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.

5. How do you say that God is benevolent?

Because God becomes pleased with devotees. But for that purpose, as poet Waman has said 'None would be even able to wash clothes of Goddess Laxmi'. that attitude should be developed after underlined words.

6. God is benevolent, but as Samarth Ramdas says that he comes to help on noticing even little of courage; what's the meaning of this?

People give up their lives for sake of money at time of war or commit suicide for sake wife in Bengal, but God comes to help even when one threatens him with committing suicide. So, doesn't God come to help on noticing even little courage?

7. 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?

8. 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".

9. When we observe that there are many people who have died due to plague even when they have not stirred out of their hoses after believing in God, then how it is to be known that God protects us when a calamity strikes?

When a man in spite of God having bestowed him with power of action again depends on God, then it should be known that such a person is just testing God in each of his needs instead of loving him. So, there should be no objection if God too tests faith of that person in one of his births. Otherwise, it's not proper for embodied beings to insist on God's favor unless they are engrossed in devotion-meditation of God. Even though God becomes graceful during calamity, it happens only when there is no alternative left in a particular situation.

10. Sir! If fate¹ (*Prarabdh*)-Karmas² 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*.

11. What is evidence about God being benevolent?

I myself have experienced it. Rarely, anybody would have experienced like me. I am born as outcast¹ (*Shudr*) 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 merits² (*Puny*). Because

- 1) I am blind by fate and born as outcast.
- 2) If my destiny³ (*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 Brahmins is well known. Thus, is not such a great comprehending power (*Uhsamarthy*) the grace of God? I avowedly claim that most of other people are luckier than me.

12. 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. That's why, all sages are rendering pious advice. As compassion is attitude that is born in name of surrendered person, you will have to be exclusively united with God.

13. All right, if God is support for all, is he full of all faults?

Friend! If all faults come together there remains no faultiness. Suppose, if sloth is a fault and violence is another fault, then how would extreme sloth and

extreme violent efforts remain together? Else, if supreme God becomes wealthy of all faults, then there would be only violence all time and no creation of cosmos. And when cosmos becomes manifest, non-violence would appear. Thus, thought of good-qualities/faults is valid only in respect of less powerful persons and not in respect of all powerful persons. It said in 'Bhgavat' -

धर्मव्यतिकरोः दृष्ट, ईश्वराणां च साहसम्।
तेजीयसां न दोषाय, वह्नेः सर्वभुजो यथा॥

'Anti-religious (*Dharm-vyatikar*) experiences are courageous acts for God. For all powerful (*Tejiyas*), faults are like many-handed fire'.

14. If God is only one, why do so many differences of opinion exist in world?

All beings are children of God. As a mother never differentiates between games to be played or not to be played by children, but prohibits games which may be harmful to them. Similarly, God too condemns prohibited acts of beings, which eventually may be sorrowful for them, in all religions.

15. If one presumes that God is available as soon as God's name is uttered, would it not be a foolish act?

If it is so, it is as per scriptures.

उन्मादवन् नृत्यति लोकबाह्यः

'A possessed person (*Unmadvan*) dances in uncustomary manner' is standard scriptural declaration in this respect. So, such presumption is acceptable.

16. 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.

17. 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.

18. Then, does God behave like an arrogant person?

No! Embodied being (*Jeev*) and worldly existence (*Samsar*) are eternal and limitless. So, in whatever manner a being is tossed about, there happens to be no damage to his soul-form (*Svarup*). Now, there certainly appears to be an attitudinal damage for a being; but for that purpose, God has specifically prescribed in scriptures about what is to be done and what is not to be done. Thus, supreme soul (*Param-aatma*) preaching intelligence without charging anything doesn't become possessed. It is appropriate to think about existing situation and it is improper to raise doubts by accusation of non-existing situation. That is why, one should think about God's form apparent from scriptures and his preaching. Everybody thinks that things should happen in a particular fashion, but what to do if they don't happen accordingly? It is not in our hands that a thing should be of specific type alone.

19. But Sir, assuming like this amounts to treating action of God as incomplete from point of view of beings.

This is foolishness of beings. Because, it is natural for one to expect that world should be as per his ideas, as everybody's passions are different. But as God is in generalized form, it is but natural that his creations would be in conformity with their appropriateness. After all, God is not working after charging price like a carpenter or an ironsmith that he can be accused by anybody?

20. Then, how God can be termed as benevolent?

God is really benevolent. He doesn't cause any damage to your soul-form. And attitudinally, your mistakes become cause for your damage. Even then, he preaches. After all, you are not like an immovable machine. Compassion towards living being has its limits; otherwise, its freedom would be lost. Nobody treats mother, who cripples legs of her child by continuously lifting him, as compassionate

one. Accordingly, it is not an indication of God's compassionate nature to make beings immovable like immovable machines by showering his pity. He has compassionately made sufficient arrangements to ensure that you ultimately realize your true God's form in you.

21. 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 our earlier deeds as it is materialistic (*Jad*). As God is spiritual (*Chetan*), he gives fruits after nullifying fate if we have intense belief in him. Thus, whosoever is effortful should make efforts on having belief in God.

22. When everything is absolute Reality* (Brahma), why worshiping other deities has been prohibited?

There is no multiplicity in absolute Reality and many deities are worshiped on account of some or other desire. So, there happens to be prohibition to intelligence believing that God is omnipotent. It is certain that one who fears death has less belief in God. Sages too fear, but they don't fear death, but they fear motive which causes difficult death.

23. If it is presumed that supreme God agrees to all our requests, then anybody will commit offence against anybody.

Why? Is it so that God would not agree to request of one, against whom offence has been committed, 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'.

FOOT NOTES

(Q indicates Question and A indicates Answer)

10/Q: Fate¹ (*Prarabdha*): It is what is supposed to be experienced in present birth out of the total stored fruition of past karmic redemption. **Karma**²: The sum total of a person's actions during present and previous lives, seen as affecting future fate too.

10/A: Yoga*: Unification of mind and intellect and doing self-duty with skill and without motive and having equality in success or failure.

11/A: Outcast¹ (*Shudra*): An outcast as per fourfold social classification prevalent since ancient times in India as per Vedic concept of Manusmriti. **Merit²** (*Punya*): The sum total of benefits derivable by anybody from performance of pious karmas either during present birth or even previous births. **Destiny³** (*Sanchita*): The balance of un-fructified past and present karmas gets added up into the storage of fruition of karmas which is known as destiny. This is supposed to be experienced during future births.

22/Q: Absolute Reality* (Brahma): It is Primordial Principle, Truth, Indestructible, Un-manifest, Indivisible, Unthinkable, Nameless, Formless, Omnipresent, Omniscient, Omnipotent and Great Void.



CHAPTER 2 - INCARNATIONS

24. How is God?

God is like a call that is made to him.

25. How to identify incarnation?

By identifying a person whom we treat as worship-worthy.

26. 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'.

27. Then, would everybody become incarnation?

What is difficulty if it so happens? What is use of incarnation of God when there is no worship-worthy attitude?

28. But, such incarnations are slandered?

There is not a single incarnation which has escaped from slander. Fools do slander incarnations of Lord Ram and Krishna too.

29. If incarnation is misleading people?

There is mention in scriptures of Buddha-incarnation, which misleads people.

30. But what is common indication of incarnation?

Performing his duties as per existing possibilities of a particular religion in which he is born.

31. Why should we treat him as incarnation?

Only because you are not performing those duties.

32. 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 (*Vibhuti*)'; 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?

33. Then, why does that incarnation become hurdle in our work?

Even Shishupal was thinking like that when Krishna was present. Else, you may be Shishupal for Krishna. 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.

34. If a certain Incarnation isn't favourable to us, then could it be said that he incarnates for propagating any faction?

Yes! There is a story in 'Bhavishyottarpuran' that God had incarnated for propagating both factions of Gods and demons.

35. When we certainly know that someone is an incarnation and is asking us to convert religion, what should we do?

If he is not in the form of our worshiped idol, then we should forcibly destroy him and go to heaven, but should never convert religion as per his orders. 'Radhey-upakhyan' (story of Karn) is best example in this respect.

36. 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?

I have already told about subsidiary meaning of incarnation in form of manifestations. Now, I shall tell about primary meaning. In grammar, there are two types namely common rules (*Utsarg*) and exceptions. While common rule is been

told once, but exceptions are told repeatedly. When, there is no specific statement made, that rule becomes common. Similarly, general and specific indications have been told in Aryan religion about incarnations too.

- 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 (*Urdvgami*) 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 Gita. So, he must belong to Vedic religion and he must have performed great tasks for Vedic religion. In case he is 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 demi-Gods.

37. But, you recognize Buddha as incarnation?

Friend, I recognize because his name is appearing in mythology. However, I treat him as having born to mislead only fools. Though he is revered, specifically I do not agree with that. Or I take it that his theory has not been understood even by his disciples. But, you cannot find a name of a butler as incarnation in mythology; so, he cannot be treated as incarnation. Now, he must possess general indication of 'Establishment of Vedic religion'. And if this is not found in him, there is no any reason for Aryans to surrender to him as incarnation.

38. It is said in Buddhist and Christian religion that Buddha and Christ would come back.

It has been told that they would come back to establish their own religion and not to establish Vedic religion. Thus, there is no reason for those believing in Vedic religion to recognize them as incarnations.

39. 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. Some times 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.

40. Let it be. If some one rejuvenating Vedic religion is born in non-Aryan 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!

41. Sir! But don't you recognize Kabir et al, who don't recognize fourfold social class¹ (*Varn*) and life-state² (*Aashram*) as incarnations?

This is the specific description of them. And, they have adopted whatever uncertain sentences are there in Mahabharata etc. Else, they have not mixed anything into the main body of Hindu religion. They have also correctly interpreted ancient religion of Kali-age (*Kali-yug*). So, I don't see any objection in recognizing them as incarnation. One must have capacity to establish religion pertaining to this age though he may not have capacity to establish great religion. Thus, if any Aryan on knowing system of incarnation explained by me doesn't get deceived henceforth, then I would feel that my writings have been fruitful.

42. 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-power. But, desire-full people have raised bogey of treating anybody without having 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 Dattatrey fulfilling desires. And whatever incarnations of rest of deities are there, those are unrelated to their earlier nature.

As Ramdas was incarnation of Maruti, he remained celibate. Today, there is an incarnation of Dattatrey. 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 even celibacy-vowed Dattatrey or Maruti will desire of having wife? Besides, if we are supposed to tolerate arrogance of these incarnations by keeping quiet, then they too must tolerate arrogance of our insistence that any incarnation must have innate qualities of establishing Vedic religion and uplifting pious people. Only such compromise would be acceptable to us.

If incarnation is of ascetic nature, then there should be righteousness present in him. If incarnation is behaving in any other manner, then he should have authoritative paranormal-ness (*Aadhikarik alaukikata*), which means capacity to establish generally unaffected rule with his power, present in him. This thought is applicable only in respect of unquoted Incarnations. In respect of incarnations quoted in ancient texts, all these qualities are present in them. Besides, they bear worship-worthy specific signs (*Upastyata-vishisht-ling*) mentioned in ancient text. And if rest of common Incarnations are true, then these signs become apparent in them.

43. When Gita expounds that God incarnates for sake of protection of religion, why should we make efforts even if religion is destroyed?

Whenever there is destruction of religious efforts due to superhuman prohibitions (*Alaukik-pratibandh*); then alone, God incarnates. When, one gives up religious efforts due to fear of human prohibitions (*Laukik pratibandh*), then incarnations don't happen'. Had it been not so, then there would have been incarnation for uplifting Charvak, because state of one giving up religious efforts due to fear of human prohibitions, and germs slothfully wallowing in excreta are same.

Even in Buddhist and Islamic religions, there is mention of incarnations i.e. repeated coming back of Buddha and Paigamber for sake of protection of their religion's. Had there been incarnation for sake of nullifying human prohibitions, then there was no propriety of Arjun fighting war. The principle of incarnation is in the doctrine of 'supreme God is helpful for pious human efforts'. As ghosts, spirits and demons have non-prohibitory physical bodies in the form of desire and hatred (*Rag-dveshatmak apratibandhi bhautik sharire*), God does incarnate for nullifying their religion-destroying efforts.

FOOT NOTES

(Q indicates Question and A indicates Answer)

41/Q: Fourfold social class¹ (*Varna*): This consists of Brahmins (Priests), Warriors (*Kshtriy*), Traders (*Vaishya*), and Outcasts (*Shudra*). **Fourfold life state²** (*Aashrama*): These consist of celibacy (*Brahmachrya*), householder-ship (*Grihastha*), forest-dwelling state (*Vanprastha*), and renunciation (*Sanyasa*) states as per Vedic prescriptions.



CHAPTER 3 - KNOWLEDGE- THOUGHTS

44. What is wakefulness (*Jagriti*)?

Reality-knowledge (*Brahma-dnyan*).

45. What is Slumber¹ (*Sushupti*)?

Being lured by illusory energy² (*Maya*) of Lord Vishnu.

46. What is dream?

Worldly existence (*Samsar*)!

47. Who is indestructible mother?

'Shrities'³!

48. Whose laughter is befitting against one who is crying!

That one who certainly understands that everything is perishable.

49. 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. Let knowledge be dawned by a single text or by a single sentence, then one need not wonder that he is receiving anything new when he listens to even hundred thousands of texts. And as and when rest of texts are heard from wise men, one need wonder that he is hearing something new and should relinquish ego.

50. It is mentioned in scriptures that even pride of having Reality-knowledge should be relinquished. So, how would that happen?

To wonder about having Reality-knowledge through word-essense-knowledge (*Vakyarth-dnyan*) and devotion is a fruit of word-knowledge (*Vaky-dnyan*) and not that of pride.

51. 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.

52. Which doctrine is true, duality¹ (*Dvait*) or nonduality² (*A-dvait*)?

Even Non-dualist don't call ego as God and Dualists only keep ego apart from God. Thus, it is deplorable to argue like this.

53. 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'. Because in that case, one will have to even bow before toilet! If fact that supreme God living in all beings is to be accepted emotionally, then one should forget him; else, that creates confusion.

54. What is equality among all living beings?

All living beings should be viewed from point of view of Reality and not by their different forms. It is told in Gita that 'Pundit views with equality a wise Brahmin, a lowly being, a cow, an elephant and a dog'. Here, meaning of word equality is only Reality. If it is not held like this, then one will have to offer even his daughter to a dog and will have to accept that his father was once a donkey! Thus, as long as worldly business is to be carried out; till then, only manifestation-idea is expected.

55. 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. Suppose, if we want to bow before different organs of an individual, then will it be appropriate if we first we make that individual naked? As bowing is a symbolic act, it should be done in a manner accepted by traditional of elites (*Shisht-sampraday-sammata*). I have nothing to say if anyone has been possessed with devotion. But at same time, he doesn't forget to have his food in time! Thus, I talk like this.

FOOT NOTES

(Q indicates Question and A indicates Answer)

45/Q: Slumber¹ (*Sushupti*): This state is one of 3 stages of human body besides wakefulness and dreaming. **Illusory energy²** (*Maya*): The first creation of Reality formed from five great elements. It is also known as (*Prakriti*) or (*Srishti*).

47/A: Shriti* Vedas, Aranyakas, Brahmins and Upnishadas.

52/Q: Duality¹ (*Dvaita*): Main concept of Vedic philosophy indicating duality between God and a devotee. **Non-duality²** (*Advaita*): Main concept of Vedic philosophy indicating unity between embodied soul and supreme soul.



CHAPTER 4 - DEVOTION

56. What is devotion?

Limitless love for God!

57. What is love?

When we like God as we like ourselves; that should be called as love.

58. What excessive should be given up?

Everything except love for God!

59. Whether limit is fear or love?

Limit isn't fear. It is love, but not with without cheapness.

60. Whether devoting with hatred is good or bad?

Not good, as there happens to be an attitude pertaining to body.

61. What is better, limited devotion (*Maryada-bhakti*) or nourishing devotion (*Pushti-bhakti*)?

For one, who is having faults, limited devotion is better and for one, who is faultless, nourishing devotion is better.

62. 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. Saint Tukaram Maharaj has aptly described an incidence when a Gopee is describing her experience to Yashoda as –

Suddenly a fleck entered in my eye, when removed by blowing, I felt satisfied.

Oh! This naughty over smart Narayan, when he kissed, I felt satisfied.

That is why; they don't indulge into disturbing God repeatedly. The feeling that beloved is for us is not at all devotion. But, feeling that we are for beloved is true devotion. But, it should be kept in mind that if love doesn't have support of

guru-preaching, then there happens to be a tussle. I have mentioned in one of my letters that love of a seeker remains only up to increase in his piousness.

63. Some say that devotion-path has been devised by Aryans for uplifting outcasts. Is this logical?

Not at all; as whatever worships are described in 'Gopaltapniy', 'Ramtapniy', 'Nrisinhtapniy' and 'Krishn-upnishad', they all pertain to devotion-path and outcaste is prohibited from performing them. Idol-worship too pertains to devotion-path and outcaste is not allowed to touch idols. Idols are of Gopal, Ram etc and their specialty is as per mythology. Thus, is it not daring attempt to say that devotion-path has been devised for uplifting outcasts?

64. Is a majority-statement that 'A loving devotee becomes a timid fate-believer' correct?

I say that those, who make such statement, aren't familiar with devotion. I feel that whatever self-duty (*Sva-dharma*) 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 karmas in order not to cause any trouble to his beloved. He feels so due his loving nature and not because God is powerless. Is this not a sign of love if child feels that why father is himself working and not allotting work to him or does he love me less?

Pay attention to what Ramkrishna Paramhans, whom leaders like Swami Vivekanand obeyed, has said in this respect. He used to say when a savant and his disciple while passing through forest met with tiger; savant said "When supreme God is present in tiger too, why should we run away?" Disciple said "When supreme God had bestowed power to us, why give more troubles to that Benevolent?" Even from point of view of non-duality, sea should give way to its waves. Thus, it is perfectly proper for God present in one modification (*Upadhi*) to behave in appropriate manner with God present in another modification. So, it is not proper to label a disciple as timid.

65. How does a devotee know omnipresent supreme God only by love?

It is wrong presumption that love is meant only for an individual. Even when, an individual is loved, that individual becomes omnipresent. But, this requires a loving person to be deeply mad in love. There is a story of 'Laila-Majnu' in a Farsi book. That story runs like this-

Story of Laila and Majanu

Majnu immensely loved Laila. But, her father offered her to another person instead of Majnu. Thus, Majnu became so mad with his love for Laila that when a person was cutting grass, Majnu asked him "What is this, why are you cutting Laila's hairs?" He was visualizing Laila everywhere. Laila too loved Majnu truly. Once, Laila wasn't feeling well. So, her father called for a doctor. When doctor tried to take out blood from Laila's body, it didn't come out from her body, but Majnu's body started oozing out blood. In 'Yoga-vasisht', there is a story of 'Kritrim Ahalya-upakhyan' which also runs on similar lines. There, two love-possessed lovers didn't get burnt even in fire. Once, when Laila came to meet Majnu, he ran away as he was feeling troubled due to seeing Laila at one place while he was visualizing her everywhere.

Now, this may be a story of Islam religion, but such events have taken place in Vedic religion too. And it is possible to make such events true due to yoga and devotion. That's why; Aarshabh had told Janak in second chapter of 'Ekadash Skandh' that one, who sees blessed Lord in all beings, is best God-knower. Some interpret these verses as per non-duality knowledge manner. Some interpret a particular verse in wrong manner, but its real meaning is that 'quality-less (*Nirgun*) can be visualized through knowledge and quality-full (*Sagun*) can be seen in all beings by devotion'. Basically, these two things are one and same and I have mentioned accordingly in many of my works.

66. Is arriving at one resolution, after going through many religions, devoting many Gods and getting them pleased; good or bad, as Swami Ramkrishn Paramhans had devoted even Jesus Christ?

Swami Ramkrishn Paramhans is worship-worthy for me. There is great enthusiasm in people of Bengal due to his disciples; so, who will listen to a poor person like me? But, I feel that it is like a wife going to many persons and then making a resolution that sex-pleasure is same with all these persons. Though it is shown in biography of Ramkrishn that he had devoted Jesus Christ, it is nowhere clearly mentioned that he had devoted Mohamed too. I don't know whether this is due to non-influence of Islamic rule in India! In a way, when supreme God is acquainted with, insistence that rituals of every religion must be practiced is not an indication of direct realization.

Coordination* (*Samanvay*). Now, it is said that Ramkrishn was incarnation of Lord Vishnu, then his devotion of Christ becomes his wishful play. So, it is not necessary to follow that.

67. 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 is loving, do makes 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? It is true that efforts for means are not possible while one is in trance obtainable by eightfold pious emotions (*Asht-bhav-labdh-tatsy*). But during rest of situations, if there happens to be a shortfall in means after taking efforts for their collection, then re-emergence of eightfold pious emotions* (*Asht-bhav*) on getting anxious is an indication of beautiful devotion approved by Narad (*Brahma-nandan*) et al.

FOOT NOTES

(Q indicates Question and A indicates Answer)

66/A: Co-ordination* (*Samanvaya*): One of usual methods adopted by Saint Gulabrao Maharj in bringing about amity between various religions or religious sects.

67/A: Eightfold-emotions* (*Asht-bhava*): Eightfold pious emotions arising out of ardent devotion or love are numbness, perspiration, and horror, hairs standing on end, incoherent speech, body-tremors, paleness and abundant flow of tears.



CHAPTER 5 - YOGA

68. Who is a learned fool in Yoga-shastr*?

1. He who practises body-postures, breath-control etc without practicing pious behavior 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 (*Siddhi*). Though, all these four types of people are learning yoga initiated by Lord Shankar, they blame guru for their failure.

69. Who is not benefited by Hath-yoga*?

He who has lost his one-time faith in anything!

70. What is bad yoga?

Yoga in which attention is given only for miracles of senses without mind-control. Such yogas are taught by bad gurus.

71. It is told in Aryan religion that life increases by breath-control. Is it proper?

Certainly it is proper! Body is a machine like a watch and it is run as per natural laws. In cosmos, certain stars are steady while others are constantly moving. Certain things require rest in between. We constantly observe in worldly business that certain energies in body expect rest. Out of those energies, mind somehow catches some rest during sleep. But vital force¹ (*Pran*) does not get any rest at all. We extract more work from that than its speed. So, inference is that from point of view of vital force, we do undue exercise. This lacuna could be redeemed by breath-stoppage² (*Kumbhak*) during breath-control. This gives nerves refreshing feeling as that obtained by one getting up from sleep.

If habit of stopping vital force is developed like building muscles by exercise, then a person suddenly doesn't get frightened if there happens to be breath-stoppage due to certain ailment. Thus, if a person stops breath without getting alarmed at the time of immature death, he receives bonus life. Besides, we are able to control our breathing. As sweat comes out at the time of daily breath-control, disease-poison cannot affect our body and each and every particle of our body receives sufficient exercise. This therapy is much better than vapour-therapy.

In Norway, even hundred year old persons are getting married as such persons aren't treated as old in that country, as their life-span happens to be naturally longer due to invigorating climate. We can also create such conditions everywhere as our Maharshis have shown us path by introducing such system of breath-control. Increasing longevity by breath-control isn't a magic but it is a science.

72. Now a day in India, we observe that there are many people resorting to breath-control. Still, why don't we see that their longevity has increased?

Their longevity would never increase, as speed of vital force is of two types. One is natural and other is desired. One's normal breathing is natural speed and speed which is obtained while one gets angry is desired speed. As later happens due to desire, it is called desired speed. Present day breath-control gurus are opening such schools for sake of money. That easily indicates how much desire they have controlled. Whenever, these yogi-sages get angry, their breathing accelerates not only more than normal individual, but also far beyond that of even snake. They control speed of natural breathing, but they don't control desired speed. Adversely, due to these induced and non-induced speeds, their breath-control leads to total damage of lungs. That's why, it is said in yoga-text that pious behaviour and conduct-code are absolutely essential for breath-control.

There is no wonder that longevity of present day yogis is not increased. But, I do wonder why they don't die earlier. Whosoever sages I had noticed giving lectures on yoga were certainly lacking in breath-control. These sages are still alive. I challenge them that if required they should contest with me. Cold isn't felt if breath-control is practiced during winter season. This is a very simple experience

which everybody can try. This is experienced within a month by those who practice yoga as per text-prescriptions.

FOOT NOTES

(Q indicates Question and A indicates Answer)

68/Q: Yoga-shastr*: The eightfold yoga consists of Pious behaviour (*Yama*), Conductcode (*Niyam*), Body-posture (*Aasana*), Breath-control (*Pranayama*), Sense-restraint (*Pratyahara*), Mind-concentration (*Dharana*), Meditation (*Dhyana*) and Contemplation (*Samadhi*).

69/Q: Hatth-yoga*: A practice of yoga achieved through yogic practices of joining third and sixth Chakras.

71/A: Vital Force¹ (*Prana*): The force that keeps the bodies of all living creatures alive. **Breath-stoppage²** (*Kumbhaka*): There are two types of breath-stoppage during the process of Breath-control, namely Inner stoppage of breath after inhalation and Outer stoppage of breathe after exhalation.



CHAPTER 6 - DISEASE-CURE

73. Who remains as an atheist even after achieving yoga?

One who expends all his mental strength only on curing diseases! Because, blessed God doesn't favour a person who utilizes his yogic power for curing diseases in spite of God having provided medicinal-strength for that purpose; as mother punishes child who snatches food-dish kept in front of other child instead of feeding from own dish. Secondly, if yoga is achieved, sun-path* (*Sury-marg*) is certainly available. But, as a fool loving his body doesn't believe in sun-path; he spends his yogic energy on his body alone. That's why, that yogi remains as an atheist.

FOOT NOTES

(Q indicates Question and A indicates Answer)

73/A Sun-path* (*Sury-marg*): The most suitable period for death of a yogi when there is no rebirth that consists of fire, light, day, bright fortnight and six months of Northern tilt of earth. This path is also known as Archira-marg or light path.



CHAPTER 7 - CHAKRAS

74. Do you approve of recently given names for chakras*?

All sages have so far kept all things concerning about yoga and chakras very secret. However, I shall tell you as far as I can about these things in this work of mine. Recently, yogis are identifying chakras with what is termed as plexus (Nerve-network) in English which I don't approve of. One modern book-author has labeled vital energy* (*Kundlini*) as large bowel. If large bowel is to be vital energy, then question would arise as to how to make it ascend. In case large bowel ascends up to head, a poor yogi will have to marry death instead of contemplation. Real thing about the Chakras is that some of body-parts are of mental nature. Disease automatically irrupts in body if mind thinks accordingly. If you presume that your hand has dried up, then it doesn't become necessary for you to concentrate on each of nerves to initiate process of stoppage of blood-flow. Those nerves automatically perform these functions.

1. Asler, author of book 'Medicine', has mentioned (Page 1120) that hysteria causes body-temperature to remain within 1120 F-1200 F. But a person dies if temperature rises up to 1100 F. Women do get temperature up to 1200 F. Though, we cannot offer any explanation about this phenomenon as per our theory and also there is possibility of fraudulent means in such cases, it will have to be accepted that some cases of our own experience are really true.
2. In Jacobi's report, it is said that there is one case of fever of 1480 F. While in Umaha's case was of fever of 1700 F. It is said that only this case is suspicious.
3. Sandow says in his book that his body swells so much whenever he thinks accordingly; that even an iron bar struck against his back would break into two.

Thus, it is true that hidden things in body manifest on account of mind-emotions. Chakras and vital energy belonging to same category manifest in body

because of mind-emotions and their effects are directly observed in body. However, there is a directly visible experience which can be referred to in 'Surtaru'. (Treatise 11. Surtaru Sampraday' authored by Maharaj)

75. That may be a modification taking place because of letting mind feel accordingly, but it is not a universal truth that whatever mind feels, things take shape accordingly.

Though it is true that if mind thinks in a manner opposite of something, then that thing won't take place; but, it is equally true that mind thinks of a particular thing as it is in reality. The hidden things are suggested by word-standard (*Shabd-praman*) and then they manifest through mind-emotions. 'Yoga-shatr' first tells about nerve-center and vital energy and then they manifest through mind-emotions of a yogi. Thus, one should have mind-emotions only as per guru-words. Recent trend of identifying chakras with English terms of anatomical parts of body is not proper.

76. Aren't word-standard emotion-born (*Bhavana-janak*)?

Friend, word-standards are not emotion-born. Though sentence 'Treat your aunt as your mother' is emotion-born, is sentence 'Your mother is happy at Kashi' emotion-borne? Thus, it should be clearly understood that even word-standard is indicative of a thing. Sometimes, word may lead to delusion of a thing out of emotions, but everybody agrees that it is a delusion. You have come into trouble by asking this question. That would amount to making recent Guru's statement that 'Chakras should be called as Plexus as born of emotions and standard-delusion (*Praman-aabhas*) as true.

77. According to a theory in western body-science; if air of a size of grain enters into blood-system, person would die. So, how to understand that incoming air¹ (*Pran*) and outgoing air² (*Apan*) come together in body?

It is true that if air as it exists outside the body enters into blood system, person would die. But, to assume such air to be vital force is foolishness. Oxygen on entering into body effects blood and comes out as carbon. Even western doctors would have to agree from this system of breathing that some part of this outside air

enters into blood system. Swami Vivekanand out of influence of western sciences has termed movement of air in lungs as vital force. Still there is no harm; at least western scientist not recognizing Aryan sciences have been made speechless. However, those not going through our yoga-text have been greatly mystified by statement made by Vivekanand in respect of 'how to channel movement taking place in lungs down to anus and then make it ascend from first chakr at base up to head through spinal chord from back side'. Vital force has quality of touch like that of air and vital force is air. But, those sensations are felt only by nerves. I have written down in one of my letters that carbon etc are gasses merging into air like fragrance of flowers. That's why, it is highly doubtful as to how much present day yogis would be achieving in respect of contemplation-benefit.

Some think that closing down action of heart is contemplation. Earlier, westerners were not at all accepting this argument. But, now they are writing it down in books when some foolish Hindu yogis performed this task. However, fact that even after stoppage of heart's action and rhythm of pulses, one can still listen to what anybody is saying and then respond by answering that 'I am Gomaji'. I have myself tested one stomach-suffering yogi named Vitthalpant from Harda in this respect. That time, many people were present there. Though, it is little difficult to perform such feat by me or through somebody else, it is not very difficult. Everybody knows that though I don't practice breath-control openly, I sleep throughout night in third hat-yogic posture* (*Jalandarbandh*). Swami Vidyarany says in his book 'Jivanmuktivivek' that, this much breath-control is sufficient for achieving contemplation. And that is true. Though I am a small child in front of great yogis of yore, it is not improper for me to say present day yogis are committing mistake.

FOOT NOTES

(Q indicates Question and A indicates Answer)

74/Q: Chakras*: Nerve centers as per yogic theory located at the levels indicated below along the spinal chord are Muladhara at seam line above anus, Swadhishthana between penis and navel, Manipura at navel, Anahata above heart, Vishuddha at throat, Aadnya between the eyebrows and Sahastrara at centre of scull-top.

74/A: Vital energy* (*Kundlini*): It is also known as Vital Force in human body. It is supposed to be situated in at the base of spinal chord in coiled form like a baby serpent. It possesses immense power of purifying human body and liberating soul. However, most of the time, this vital energy remains in dormant sate unless it is revived through very strenuous and demanding yogic efforts on part of a dedicated yogi.

77/Q: Incoming air¹ (*Prana*): Air inhaled while breathing. Outgoing air² (*Aapana*): Air exhaled while breathing.

77/A: Third hath-yogic posture* *Jalandarbandh*: This is third of three hat-yogic postures near throat and is achieved by controlling breath. This is first posture near anus is *Mulbandha* and is achieved by closing air passage at anus by sucking in air upwards, second posture is *Voddiyanbandha* is near navel and is achieved by sucking stomach inside.



CHPATER 8 - UNSTRUCK SOUND

78. Dayanand has emphatically belittled un-struck sound* (*An-aahat-nad*) which can be heard by inserting fingers into ears in his book 'Saty-arth-prakash'. Thus, is it proper to say that sound nullifies?

Friend, sound heard by inserting fingers into ears is not at all unstruck sound. You understand properly from 'Amrit-nad-shriti' that only ten sounds, heard after one recites silent mantra¹ (*Ajapa-mantr*) for ten million times, are real un-struck sounds. It is great mistake on part present day yogis to ask one to concentrate on sound heard after inserting something into ears and then calling that sound as un-struck sounds. Blessed Eknath has said in his 'Bhagavat' that that un-struck sound can be heard even without reciting mantras. That subtle-sound² (*Sukshm-nad*) too is different than sound heard by inserting fingers into ears. And it manifests itself in solitude by guru's preaching without inserting fingers into ears. Subtle inner-nullification (*Sukshm-antarlay*) is achieved by resorting to this method as subtle outer-nullification (*Sukshm-bahirlay*) could be achieved through concentration technique (*Tratak*). Saint Dnyaneshwar has said that unstruck sound is part of vital force and it could be understood on vital-energy-awakening (*Kundlini vyutthan*).

79. As cosmic mysteries are wonderful only until they are manifested, so, are there no real mysteries?

There are! Mysteries of immovable things in cosmos are wonderful only until they are manifested. But, mind-mysteries are not like that. Mind is so mysterious that if one receives a particular power from it, other one receives other power from it. Thus, yoga-shastr is going to be ever mysterious.

FOOT NOTES

(Q indicates Question and A indicates Answer)

78/Q: Un-struck sound* (*Anahat-nada*) The ten un-struck sounds emanating from heart region.

78/A: Silent mantra¹ (*Ajapa mantra*): This mantra is recited without chanting loudly, also known as Subtle-mantra² (*Sukshm-nada*).



CHAPTER 9 - NEW TECHNIQUE OF PASSION-REDUCTION

80. 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 their enjoyment. When work isn't extracted from a machine, it becomes useless and when it is overworked, then too it becomes useless. As passionate quality¹ (*Rajo-gun*) is fickle, it can be controlled. But, it is not told in yoga-shastr how to control pious quality² (*Satv-gun*). So, pious quality should be reduced by its enjoyment. Feeling of happiness in favouring someone etc should be considered as enjoyment of pious quality. By employing this technique, a savant becomes eligible for the title of world-guru without contemplation. And a seeker attains to the title of perfected person.

81. What is better, to eat after tasting each dish separately or eat on mixing them together?

A householder should eat after tasting each dish. As he is supposed to serve delightful dishes to his guests, he would not be able to get such dishes prepared by his wife/cook unless he knows the taste of them separately. However, an ascetic should ignore the tastes.

82. What is an easy way to achieve perfection in observing celibacy?

Skipping a meal (*Sandhi-vihar*) or concentrating on instant contemplation (*Kshan-samadhi*).

FOOT NOTES

(Q indicates Question and A indicates Answer)

80/A: Passionate quality¹ (*Rajo-guna*): One of three basic qualities of human nature known as Quality-Trinity (*Trayo-guna*). **Pious quality² (*Satva-guna*):** Another basic quality of human nature. The third basic quality of human nature is **Dark quality (*Tamo-guna*)**



CHAPTER 10 - MANTRA AND MESMERISM

83. Which is best mantra*?

Name of our worship-worthy deity!

84. Are mantra and mesmerism (*Ich-vinimay*) same?

No! As mantra fructifies even when its meaning is not known, but mesmerism is to be practiced after knowing emotions of one for whom it is practiced. If mesmerism is desire-strength of a living being, mantra is desire-strength of God.

85. Then, why is it advocated that one should have faith in mantra?

Not having faith in mantra amounts to disbelieving God's words!

FOOT NOTES

(Q indicates Question and A indicates Answer)

83/Q Mantra*: Vedic concept of set of words having immense power of bringing in reality its meaning, if they are recited strictly as per prescribed rules. This power is possessed by perfected yogis and learned sages.



CHAPTER 11 - BLESSED GURU

86. Who are the preachers for human being?

1. Scripture is preacher for ordinary religion-principle.
2. Guru is preacher for specific religion-principle.
3. And people are preachers for carrying out worldly business. These are the preachers for human beings.

87. Are all these three preachers independent or is there any difference in their strength?

Difference is there. That's why, worldly business, which is against guru and scripture, has been told to be relinquished.

88. Who should be called as non-pious priest?

He who indulges in undesirable practices (*Gramany*) with support of proper religion during calamity-period (*Aapat-kal*)!

89. Who should be called as pious priest?

He who is conversant with both compelling (*Aapat-dharm*) and all favourable duties (*Sampat-dharm*) and gets karmas done accordingly!

90. Who should be called as preacher?

He who culls out main duties and causal duties from scriptures and presents a coordinated approach as required for the occasion. Then, these duties may be attitude- indicative (*Pravritti-lakshan*) or renunciation-indicative (*Nivritti-lakshan*).

91. How to obey commands of both worldly business guru and spiritual guru?

With self-interest and without self-interest respectively.

92. What to conclude if a thing doesn't happen according to advice rendered?

When rule of principal and subsidiary entities is observed in worldly affairs, such question will not arise.

93. When scriptures have lighted everything, what additional secret guru has?

Don't you agree that though everybody is aware of all general business, individual activity- secret (*Kriya-gaupy*) happens to be different? Disciple:- "Yes!" Guru:- "Then, should not guru possess process-secret (*Prakriya-gaupy*) according to everybody's authority?" Disciple:- "Of course, he must possess". Guru:- "It is better that you yourself have understood it".

94. But pious person specifically keeps means secret instead of keeping fruits secret. They explain Vedant clearly and keep yoga secret. Why is it so?

Is not this observed in worldly business too? In trade, means to produce anything becomes activity-secret. Fruit doesn't come under activity-secret. Accordingly, nobody keeps son covered, but aren't all means of son kept secret? Else, understanding of fruit by all is meant for turning attitudes towards means, so keeping means secret according to authority is proper.

95. Then, isn't there any use of 'Sadhan-shastr' (means-text)?

Surely, there is! Texts could be instrumental in helping to start means or adopt means after elimination of hurdles. But, occasionally,

1. Path-cross (*Marg-sankar*).
2. Means-separation (*Sadhan-vyavritti*).
3. Calamity-removal (*Vighn-nivritti*) etc cannot happen without pious guru.

96. What to do when impatient people say that nothing has been told to us in spite of proper thing is being told?

Nothing should be done. They could say like this in respect of any saint. They could even say 'Is Vidyaratanya's 'Buffalo Realty-knowledge' (*Bhaisa Brahma-dnyan*), a guru-word? What does it contain?' I have observed even people saying that 'What more Tukaramboa has told than Krishna Haridas?' Whosoever may be guru, who counsels such people, must be treated as lustful and greedy.

97. Who is Guru?

He who tells pious-path indicative Reality-knowledge!

98. What is called as guru-word?

The word-group imparting soul-knowledge (*Aatma-dnyan*) without expecting discernment (*Vivek*) if a disciple has got the loyalty!

99. What are Vedas?

Blessed guru's words!

100. How pride of guru-ship gets dropped?

By making efforts to imbibe pious qualities of disciple.

101. What do you think about saying of Samarth Ramdas that 'Whatever we know that should be imparted slowly; all people should be made wise'?

I too feel like 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 wise-ness with whatever knowledge he receives from others. Otherwise, he has to drink water from the palms of disciples (*Pit-shishy-anjali-jal*) or else, that guru must be deceiving disciples.

102. But don't disciples insult guru who learns from others?

Only those disciples, who think that their guru must land from heaven, insult their guru. In fact, great souls feel sorrowful about their guru taking so much trouble for them.

103. For whom are severe faults (*Vikar*) befitting?

For him who desires to benefit people as per scriptures! Pushpadant ha ssaid in 'Shivamahimna'

'Faults are praiseworthy (*shlaghy*) for him who is addicted to break world-fear (*Bhuvan-bhay-bhang-vyasnin*)'.

104. 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. No one objects if one bows before any object thinking it to be God's form. However, even such divine intellect can't be learnt from worldly objects, but it has to be learnt from guru. Thus, all praise blessed guru. It has been told in scriptures that equality should be learnt from a donkey and a loyal dog. But, nobody has composed Donkey-praise or Dog-thousand-names. Inference is that 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.

105. 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 popular saying

'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? Now, it is quoted in Aryan texts that a disciples should maintain his guru by money etc but, it is of type of a son maintaining his parents and not of type of paying salary in exchange of teaching. As business of millions of Rupees is dependant on a trivial thing of a person or mysteries of knowledge could be solved by a simple trick. But to tell about that trick, there should be only mutual love between guru and disciple or between parents and children. Love cannot be generated by money and love cannot be explained to thousands of students at a time. Nobody should take this as my criticism of present day teachers, but even if thousands of paid teachers are available, necessity of a sincere guru will always be expected.

106. 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 and I have also observed this happening. Parents presume that they have right over their son on account of them giving him birth. But, even animals have such a right.
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. Though earlier I had told 'father is greater than mother for people belonging to three social classes'; it pertains only to Gayatri-preaching guru-ship (*Gaytri-updeshak gurutvastav*).

Now, deceiving gurus are exception to this rule. They cannot be defined as guru. I have also observed parents, having second relationship, deceiving children. These parents and gurus are not worth considering here. It is told in Vedas that parents and guru are Gods. According to religion-scripture, 'where there is tussle between these three, guru-words should be treated as powerful'. This is specific objective of 'Mahabharata'. Otherwise, if householder becomes ascetic without serving father, he cannot have renunciation (*Sanyas*) from celibacy. Thus, there would be opposition to Vedas saying that one should renounce the day he becomes ascetic. This is about those preaching spiritual and religious knowledge.

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. However, if there

is piousness-benefit, then guru would be greater. Accordingly, I have told you about opinion of 'Mahabharata'. However, some fools say 'children and Guru could be maintained only from whatever we had earned'. But, this is wrong as ascetic poor soul could get guru, but even non-ascetic Kuber will not derive any benefit from Guru.

107. Who is benevolent?

He, who is devoid of doubt (*Samshay-cchetta*)!

108. What is a simple test of a pious Guru?

Many difficult tests have been told in yogic texts. But, becoming compassionate on observing a desirous-less (*Nishkam*) man and to behave according to fate on observing a person, who is desirous are simple indications of a pious guru. Opposite of these are indications of a non-pious guru.

109. There are popular quotations saying 'Unbelievable also should not be believed, believable also should not be believed, and 'Guru and scriptures should be believed with open eyes'.

Belief is of two kinds.

1. Being worship-based, and
2. Being friendship-based. Belief due to self-weakness and which is towards parents is first kind of belief. And belief which can be had for sake of more strength in spite of having strength is second kind of belief. If child doesn't have belief in his mother, he will not be able to survive. Similarly, in spiritual knowledge, disciple is like a child without guru and scripture. So, he has to have first kind of belief. To have extreme faith in guru is first kind of belief. And while planning in worldly affairs, second kind of belief is necessary. For that reason, sentence 'should not be believed' is used.

110. How to recognize that guru is having a shallow knowledge?

From fact of his being miser in delivering knowledge!

111. What to do when guru exhausts all his knowledge?

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. In Panini's aphorisms (*Sutr*), his entire knowledge has not appeared, as only few summaries (*Pratyahar*) pertaining to grammar are included there and rest of all are still unknown. 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.

112. Who is called as a hunter?

Guru who deceives by attracting many disciples in his net in spite of not having knowledge!

113. Who should be called as an unworthy guru (*Ap-guru*)?

He who doesn't leave place impartially when caste-degradation (*Dnyati-nipat*) has erupted between his follower-community!

114. Should a guru confine intellect of each of his disciples or allow it to become independent?

Nobody is capable of confining anybody's intellect. A guru should not obstruct intellect of his disciple, who is becoming independent, and also should not allow his intellect to go into hands of his disciple. Those, who think that their guru-ship should be forcibly accepted by people, should be burnt alive.

115. How to recognize a man who deceives people by posing as guru?

He could be recognized by many means. But, fake Gurus propagate 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 'Gita', 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?

116. What is indication of an opportunist guru?

Neglecting ascetics and nodding in affirmative for rest of people.

117. How are opportunist disciples?

Those who praise guru in his front and aspersions (*Parikshak-lakshan*) on others in spite themselves being imperfect and perform this experiment in presence of guru too.

118. If one, who repeatedly commits mistakes after saying 'we belong to you', is discarded; sin of discarding surrendered happens. So, what to do in such case?

As it is not possible to improve that man spiritually; if he is capable, he should be accepted by not allotting any job to him. If not capable, scriptures don't make it mandatory to give safety-assurance (*Abhay*) to a pitiable surrendered man. When anybody becomes pitiable, one has to seek another person worthy of surrendering.

119. What should be done if a disciple breaks own tradition?

What Great-soul Buddhdev and Shankarchry had told should be done. As during their very lifetime, their disciples started breaking traditions.

120. When disciples become work-shirkers on strength of miracles performed by their guru and when asked 'why aren't they working'? They reply that 'what work can we do! We depend solely on your strength'. Thus, how to tackle them?

He who doesn't works as per his strength isn't called as pious disciple. But some fools say like that. They should be replied as 'I had told you that as I am God, you too are God. So, your and mine strength is same. Even then, why hadn't you worked?' And if they reply that 'We aren't God' then, they should be clearly told that 'this work cannot be done by you'.

FOOT NOTES

(Q indicates Question and A indicates Answer)

115/A: Army corps* (*Akshauhini*): during Mahabharata war consisted of 262440 Soldiers, 21870 Elephants and Chariots each, and 65610 Horses. Incidentally, Kauravs had 11 such Army corps while Pandvs had seven of them totaling to 18 Army corps.



CHAPTER 12 - DISCIPLE'S AUTHORITY

121. 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, disciple needs be pre-perfected to be authorized and for which text he need not be so pre-perfect.

1. For 'Vedanta', disciple has to be pre-perfect 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 is not guru's responsibility.
3. In 'Purv-mimamsa' text, 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 that.

Inference is :

1. Text in which starting word 'Atha' of its first aphorism is indication of continuity (*Aanantary-arthk*), in that case the responsibility of authorization is totally that of disciple and responsibility of teaching anything special is of guru.
2. Texts in which starting word 'Atha' of its first aphorism is indication of auspiciousness or beginning, in that case responsibility of making disciple authorized and teaching him is of guru. Accordingly, system of authority as per nature of texts should be understood. He, who knows this, doesn't come in clutches of guru deceiving on taking advantage of bogus authority.

122. To whom religion should be told after little service and to whom it should not be told even after great service?
1. He who practices sense-restraint should be told religion after little service.
 2. He who doesn't practice sense-restraint should not be told religion even after great service.
123. How to recognize sense-restraint?
- From occasion!
124. What main quality should a disciple observe in a guru?
- Knowledge required by him!
125. How should guru test his disciple?
- By pretending that he has become affected by faults!
126. Which question should be answered?
- When it is not asked with fault-finding intention (*Vikar*)!
127. How to understand that question is asked with fault-finding intention?
- When questioner deliberately twists meaning of an accepted statement!
128. What to do when one forgets knowledge told to him with love or makes unrelated statements?
- You should keep quiet if he speaks like that.
129. What should a guru do when a disciple unduly feels that guru is lustful?
- He should make disciple listen to his faults and someone else's qualities through somebody else and then direct him to another guru.

130. 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 destroyed; 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.

131. 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.

132. 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 (*Anth-virakt*).

133. It is said that a disciple should offer his whole-worth (*Sarvasva*) to his guru. Is not it against ascetic-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 (*Kray-rahasy*), it becomes a Vedanta-based (*Vedanta-aashrit*) 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 a 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 dependant on openness of heart. It is not possible to have that openness by extermination. And if process of extermination is resorted to right from beginning, then how to learn least knowledge required for at least 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 (*Patha-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-sharmany*) manmade terrible world-wars and their root-causes of lust and hatred.

In one 'Paishachik Masik' 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 (*Yatn-shakyta*) 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.

134. 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 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.

135. 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'. The same guru went near that disciple, who fell into well and asked him to remember Ashvinikumar and gifted back his eyes. Child of king Shriyal was brought back by Lord Shankar alone. To raise doubt by selecting a sentence out of context (*A-Sannihit*) is an ignorance of essence-collation (*Sar-sannivesh*). Besides, to give troubles while in faultiness, which is to be punished, is an occasional duty of a guru. I shall tell you story of my childhood.

My Childhood Story

I used to commit 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 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.

136. Why then, guru doesn't kill a disciple at once?

This question is like asking 'why an anesthetist, 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 rod¹ and our body is lower plank². 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 'Upnishad' 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'. Because, that neglect doesn't become fruitful for a non-surrendering disciple even during his next births. All Vedic texts have same doctrine.

137. 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 until 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. Some times, it plays a dice-game for securing degrees. When mind is to be fed with soul-knowledge and meditation, necessity of a guru and various texts is expected for weaning mind off friends in the form of senses. Texts being examples of remedies for eliminating faults happened in the past are standard for similar remedies, and are inspirers for suggesting dissimilar remedies to gurus.

138. When it has been emphasized in Aryan ethics that guru's character should be of type of 'Desiring defeat from disciple'; why text prepared by Murari Mishr et al had been cursed by their Guru?

If a disciple elevates self-doctrine, then that defeat is desirable. But when he indulges in establishing other's doctrine by refuting self-doctrine; then as he is getting corrupted from discipleship, accepting defeat from him wouldn't be Guru's character. Because, indication स्वसिद्धान्तानुकरणत्वं शिष्यत्वम् 'Discipleship is to follow self-doctrine' is undisputable.

139. 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 self-realization state.
3. Guru's greatness is when a disciple is devoting.

These things are inevitable.

140. What should be done if an incidence of destruction of peace (*Sham*) and sense-control (*Dam*) arises due to guru's order?

If knowledge has been received from guru, it is not religious to become ungrateful by preserving peace and sense-control. If disciple is able to return knowledge like sage Yadnyvalky, then there is no harm in preserving peace and sense-control by disobeying guru's order. Specific thought about this should be seen in 'Surtaru'.

141. If faults are observed in even spiritual guru, how to bear them? And Bhartrihari has said Guru should be tolerated.

They should be borne by thinking that objects are faultier than guru-faults.

142. Should guru pardon disciple's crimes or not?

Though there is no reference about it in texts, my opinion is that a guru should not pardon favourable-means-prohibitory crimes (*Sampat-sadhan pratibandhak*), but rest of them should be pardoned.

143. 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 is. And because of that, simile and motive quoted by him become meaningful. Listeners feel talk of speaker telling about his target to be true to extent they give importance to reasoning given by him. Besides, such approach doesn't involve any opposition to 'Vedanta', as specific qualities of truth not affected by time-trinity (*Trikal-abadhit*) told by him include sayings of all preachers and thus it becomes specific.

144. When we have investigative intelligence, why should be there a restriction that we must follow advice rendered?

I feel that there is singular dependence between advice and investigative intelligence. See how it is. There happens to be influence of modifications over investigative intelligence. And because of that, inferences too coming out from their

intelligence happen to be only modified (*Vaikarik*). He who likes certain things, he professes about it by giving suitable genesis (*Up-patti*). Intellect becomes stagnant if modifications are obstructed without advice and it becomes immovable like a pole and doesn't move in any direction. So, I call that as investigative intelligence wherein intellect moves in any direction by discarding both modification and stagnation. Now, intellect of Lord Brahma (*Hirany-garbh*) gains such movement by divine inspiration, but our intelligence gains it by advice.

145. 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.

146. Strength of eating, obtained after drinking mother's milk, doesn't get reduced even on opposing her. Similarly, why should strength of knowledge get reduced on opposing guru?

Normally speaking strength of eating doesn't get reduced, but from religious point of view, life-strength do gets reduced. Similarly, though futile word-strength of someone opposing guru doesn't get reduced, his contemplation power certainly gets reduced. Besides, though food is nutritious after weaning someone off mother's milk, guru's connection doesn't get severed until one attains liberation on death (*Videh-mukti*). So, it isn't proper for you to raise doubts on this simile in vain.

147. Does not a disciple once spoilt get reformed as per popular saying 'What is lost by a drop doesn't get recouped by a full pond'?

This proverb is applicable to popular qualities, but not to pious qualities of mind. Else, God's quotation 'Even an evil-doer devoting me exclusively should be treated as a sage' would go in vain.

148. Should advice be rendered to someone if he doesn't heed to it?

If advice is deliberate, then it is expected that it should be heeded to by one to whom it is rendered. But advice of Reality-loyalists (*Brahma-nishtth*) is like natural utterance. Saint Dnyaneshwar has clearly stated 'Why his random words shouldn't be called as Veda?'

149. You had told earlier that a 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 that title (*Upadhi-moksh*).

3. But a 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.

150. If 'Desiring defeat from a disciple' is scriptural, then there is a story in 'Purana' that Vyas won Jaimini. So, how to reconcile that?

Sentence 'desiring defeat from disciple' is not for argument's sake. Saint Dnyaneshwar had said 'Gaining knowledge and being arrogant towards guru' and has disapproved such ignorance. Thus, this sentence is applicable to knowledge and pious quality. So, guru should desire for defeat from a disciple on account of pious quality too. Of course, to have humility towards guru-feet is a great quality among pious qualities. Thus, guru should mostly look for this quality in his disciple. In this connection, one should follow examples of Father and Saint Dnyaneshwar. Otherwise, a son sitting on father's chest after arguing with him would be a correct interpreter of meaning of sentence 'desiring defeat from son'. Guru should desire defeat from his disciple by remembering principle that 'if he didn't argue with his guru, his disciples too won't argue with him'. Especially, this sentence is applicable only to humility and return-charity-attitude (*Samprada-pravartan*).

151. 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.

FOOT NOTES

(Q indicates Question and A indicates Answer)

121/A: Fourfold means* (*Sadhan-chatushtya*): Discernment, asceticism, six-qualities (peace, sense-restraint, faith, repentance, containment, forbearance) and liberation-craving are four means to achieve liberation.

136/A: Upper rod¹ (*Arni*): It is part of an instrument which is used in creating fire at the time of performance of a religious sacrifice by rotating a rod (*Arani*) firmly inside the hole in the **Lower plank²** (*Mantha*). The implied meaning is Arani is symbol of Guru-grace and Mantha is symbol of intellect.



CHAPTER 13 - GREAT SOUL

152. Who should be called as great soul (*Mahatma*)?

He who has relinquished all three enemies (*Tri-ripu*) like desire, anger and lust and who is a Reality-knower (*Brahmadnyani*)!

153. What is he, who has relinquished tri-enemies like desire etc without having Reality-knowledge, called?

'Meritorious soul (*Punyatma*)'!

154. What is he, who has not relinquished tri-enemies like desire etc but is a Reality-knower, called?

He is called 'Reality-thinker (*Brahmavid*)'!

155. 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 Shankarachary. Religion in which both quality-less and quality-full worships have been told, and propriety of unity between God and living beings (*Jiv-Ishwar aiiky-prayojan*) in addition to non-duality has been told; great souls appear to have taken repeated births. Only commonality between earlier and later great souls is reason of this phenomenon.

156. How to know that great souls are omnipotent?

Because, they make omnipotent God to work for them through their desire!

157. How do they possess such desire-power?

By assuming inferiority before great God. As, knowledge and devotion are united in such assumption of inferiority.

158. What is real assumption of inferiority?

Assuming self-existence to be scornful before truthfulness of God.

159. 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!

160. What is indication of real greatness?

Assumption that he is the cause of origin, sustenance and destruction of cosmos!

161. 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!

162. 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.

163. What is difference between a savant and a sloth-ful, 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-courage (*Vivek-dhairya*) doesn't get lost.

164. Is there any rule in a savant's behaviour or not?

No!

165. Then, would not be that damaging for people?

No! Because, scripture says only knowledge should be learnt from them and not behaviour.

166. 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.

167. How is that a savant is unmindful of worldly affairs in spite his observing same?

Like a brown-eyed cat which is deaf!

168. When both pious quality and dark-quality are steady, what is the difference between a slothful and a sage?

When slothfulness of a slothful person is broken; his apparent goodness due to his sloth gets lost and he gets transformed into a rabid dog and on elimination of that modification, he lies down like corpse. When one goes against sage's truthfulness, sage ignores him or thoughtfully opposes him; and on elimination of that opposition, he remains awake in his pious activities like meditation etc. That's the great difference between two of them.

169. Is popular saying that 'a sage behaves in any manner due to his destiny' correct?

It is correct. But, as people get pleasure or pain from a sage due to their fate; a sage gets pleasure or pain from people due to his fate. That's why, as people's reaction to a sage's non-pious behaviour is as per his fate, people remain aloof as per popular saying 'When a beater is beaten, there is neither sin nor merit'; and a sage too must bear by that treatment as his fate. However, if people are troubling a sage in spite of his pious behaviour, then supreme God is a caretaker in spite of fate. So, there is no need to worry.

170. How Shankarachary was considered as pious while becoming head of Sharadapith in spite of fact that he had entered into body of king Amaru and had intercourse (*Sanyog*) with his wife?

It is said by him in this respect "I had not indulged into celibacy-breach (*Brahmachary-bhang*) in this birth". Soul being present in other body is form assumed only in other birth. Contacts made in other birth are not applicable in this birth. So, wife-contact made in other birth cannot be made applicable in this birth without impressions.

171. Then, how Shachi desiring five Indrs from other birth married with five Pandavs in her second birth by becoming Draupadi?

It appears from 'Mahabharata' that as per Vyas-words 'Fulfilling desire by desiring' she acquired one birth for each husband by jumping into fire by adopting method of and married each husband through love marriage (*Gandharva*) method.

172. Let it be. Why wasn't Bhishm hitting Shikhandi, who was male during his other births, with arrows because of his being woman?

1. As feminine qualities like incapability were very much apparent on his person.
2. As Bhishm wanted to return to his Air-body (*Vasu sharir*) as early as possible.
3. As Amba's vow was to be fulfilled. And mainly
4. To deliberately give kingdom to Pandavs and defeat to Duryodhan by getting himself killed. It is said in Mahabharata that Bhishm had already decided about his death-time accordingly.

173. 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* (*Tapobal*) is 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. 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'.

174. Are Great Souls quality-loving or pity-loving?

They aren't loving souls at all. And if they are so due to their fate; they love both. But, they are never money-crazy. If they are obliged with money of wealthy person, they give their life for that. But they give best advice only to quality-full man. This could be understood from history of Bhishm and Dron.

175. Should be it inferred that love gets destroyed due to wrath of great souls, or does it remain as it is?

Nature's* (*Srishti*) 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.

176. How does a fool love?

Out of fear. Tulasidas says 'There is no love without fear for man'.

177. Pralhad 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. Unless difference is established, nobody can become arrogant. Thus, sages don't spare person who has become arrogant due to love. Sanatkumar-Jayvijay curse story tells same thing.

178. It is said that God is obtainable by devotee who cries. But, in 'Bhagvat', it is said that devotee laughs. 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.

179. Who could remain as foe-less in world?

He, who is desire-less and compassionate!

180. Sage have punished sinful, so could they be termed as compassionate?

It is told in scripture that their punishment (*Nigrah*) is in the form of favour. As there is a scriptural saying that 'Even their punishment is recognized as favour'; so, there is no fault in it.

181. With such an approach, no one 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 'Why should I see other's fault? I have no shortage of them'.

182. 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 behavior appears to a fool as pointing finger towards others. But, that is not case. There are worship-worthy persons too in that entirety, but they haven't criticized them. Has any Vedic great soul ever criticized Lord Krishna?

183. Should not great souls hate sinners?

No! Hatred should be of sin and not of sinners.

184. 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. Many people remember Vedic mantras at an evil moment and not at the time of sacrifice* (*Yadny*). Even illiterate person sometimes utters occasion-specific appropriate sentences. So, it is not proper to insult anybody.

185. How to recognize supreme soul and embodied soul in world? Both of them possess consciousness and supreme soul is omnipresent. If we don't recognize supreme soul, he would be insulted and if we don't recognize embodied soul, our worldly business couldn't be conducted?

There is a story in 'Vana-Parv' of 'Mahabharata' which runs like this. Once, Bhim asked Maruti "give me way". Maruti asked Bhim "Step over my tail and go

ahead". Bhim said "As quality-less supreme soul is omnipresent; it is not possible for me to insult you. If stubbornly you aren't taking your tail aside, I shall punish you". Thus, what is evident in the 'existence-experience-beloved form' (*Asti-bhati-priy rup*) after elimination of names and forms is supreme soul, and embodied soul is evident by egoism of names and forms. Thus, both things of conducting business with embodied soul and not insulting supreme soul are easy and possible. But, business with embodied soul should be conducted only because scriptures say so. As, in asking Maruti to give way too, there is scriptural diktat that way should be given to anyone.

186. Is knowledge obtained by following the rule of 'digging well when you are thirsty' (*Kup-khanan-nyay*) or not?

Knowledge cannot be obtained if one goes against very stiff opposition. But, if there is alternative, then it can be obtained. Benevolent God has arranged this system for poor me accordingly. And there are bygone histories like 'Siddhgatha' etc. Now, let that devotee-loving blessed Dnyaneshwar be pleased with my intellectual religion-utterances by somehow treating it as my guru-fee (*Guru-dakshina*).

187. What should be done if fraudsters start troubling disciples by taking advantage of guru-hood? As it is your opinion that if disciples try to go against guru, they are doomed?

If disciples are troubled and are not proud of guru's opinion, then a sage, who is below fifth yogic stage (sense-restraint) should go and expose guru's fraud fraud and warn his disciples. Then, he should first teach that guru and make guru teach pious-path to his disciples. Now if any disciple had mentally presumed him to be a Reality-knower, then nobody can cure him. If disciples too are proud of that fraudulent opinion and are evil-doers, then a great soul shouldn't go there by treating that everybody's fate has gone haywire.

188. Some say that curse¹ (*Shap*) causes severity-loss² (*Taponash*). And many sages have given curses?

Seekers shouldn't curse as their severity really gets destroyed. Pious Reality-knower don't become sinful by cursing. They are just not worried about whether their severity gets destroyed or not. As severity of most sages is for welfare of worldly affairs, system of curse and blessing takes place through them alone. Thus, their severity doesn't get destroyed.

189. Why did great souls like Bhishm in spite of their being Reality-knower silently watch 'Mahabharata' war? Why didn't they destroy Kauravs by curse?

Friend, there is greater merit in letting their body fall on warfield than dying by curse. Thus, they didn't curse them by pitying for them that 'as these villains were going to die anyhow, let them get benefit of merit at least'. Besides, Ashvatthama, who was not entitled to get benefit of warfield-merit due to heinous crimes committed by him, was not even cursed by Lord.

190. But why did these great souls witness dishonour of Draupadi instead of staging walk-out from that place?

It is their choice to witness that incidence. But in end, they got themselves killed on warfield and redeemed their sin. This much is enough for satisfaction of your doubt. Now, had they walked away, there would have been a rift in their relationship with Duryodhan and it wasn't desirable for them. Because, instead of keeping body, which was nourished by villain's food, alive; they preferred to wash it with warfield-merit.

191. Who would be successful in a certain work, if there are two devotees of God?

He who is stronger. If both are equal, there just won't be any conflict at all. So, what's propriety of a question of success or failure?

192. It is said 'Friendship of great souls is for seven steps'. And it is said in 'Niti-shastra' 'No sudden friendship should be done with foreigner of unknown nature'. So, how to decide between two?

First sentence is applicable to ascetic great souls, as they have nothing to do with anybody for any purpose. Second sentence is applicable to a householder, as there is a possibility his being deceived. This is one clue. Second clue is that friendship happens only between pious souls and not evil souls. And controlled great souls are easily recognizable from their talk.

193. In spite of popular quotation 'Easily breakable friendship of villains isn't joined like earthen pot, easily joined friendship of sages isn't broken like golden pot' about pious persons, why didn't Lord Krishna accept loving invitation for lunch extended by Duryodhana?

Friend, there is a mention of easy joining of gold and gold not earth and gold in this quotation. However, this quotation is applicable only to pure-hearted souls and not to an extremely ascetic Realty-loyalist or a karma-loyalist (*Karma-nishtth*). Word villain should be taken as he who has deviated from all pious paths and is a hypocrite.

194. What to do when one troubles a great soul who manages within his meager means?

Behave as per 'tit for tat' rule (*Sam-pad-nyay*)!

195. Where should a sage cut jokes and where he shouldn't?

There is no objection for cutting jokes by a sage with supreme God, but he shouldn't cut jokes with people.

196. When many women approach a sage with love, how should he treat them?

He should clearly tell them "You can live with me if you have love, but both my advice and your courage should be the cause for your self-control. Besides, if any indication of sensual desire is observed on my part; you should right from now forcefully object to that, taking it to be my order. But, if my advice is true, then it will not be in your interest to disrespect it". Fools, who believe in their mind's

control even if they are great, end up in getting humiliated like a tiger fighting with a golden dog (*Suhin*).

197. Are sage-attitude and brave-attitude same or different?

They are different. But, both of them are present in one individual or not present in another individual.

198. Which is greater between them?

Sage-attitude is greater. But, both of them are helpful as per occasion. As a matter fact, sage-attitude is a kind of brave-attitude. But, only difference between them is that if a brave is challenged about certain thing, he pounces upon and finishes that task, as he is more concerned about public-image (*Laukik*) due to his body-attitude (*Deh-vritti*). But, this body-attitude is higher. However may people challenge a sage with popular saying that 'Saint-manifestations are for world-welfare' he doesn't feel bad about it, as he feels shy of getting treated as a sage. But, if such a sentiment is expressed by a pitiable person, he rushes like brave person to alleviate grief of a surrendered person. This is the only difference between these two terms. The term used should be 'Brave-attitude is common in both'.

1. He, who feels bad when a desire-full person asks him 'what type of sage are you, when you don't become useful to us?' is not a sage. This is one unaffected indication. And
2. He, who doesn't care for a surrendered person, but ensures a good food for himself, boasts about his Reality-loyalty and looks after his body-needs; is also not a sage. This is second unaffected indication.

As, it is my choice to call a person unaware of his body as a sage or as a lunatic, it is not necessary elaborate on that. But, a person unaware of his body may be a sage or a lunatic; but he should be bowed to and a duty of householder-ship shouldn't be abandoned is the only appropriate thing for pious persons to do.

199. How do you agree with human rights?

Right means independence! It is not a physical matter, but it is the intellectual comprehension without which world doesn't function. Whosoever has strength, his rights are respected everywhere. As religion's strength is more than anything else, religious preachers have a right to advise rest. Some fools complain that why sages should advise people free of charge? But, these people have no answer to a question as to why human beings should have right over poor fishes. If 'Strong one is always an ear-twister' is system followed in world, then, rights of religious preachers will remain unaffected. But, difference in worldly rights and religious rights is that; in case of worldly rights, if there is danger to right of strong persons, they would totally crush the intruders. But, in case of religious rights, rights of strong person would not only be retained but a recipient of advice too would become stronger.

While deciding about rights, it is said in 'Mahabharata' that 'As, cow is of a purchaser; it also of a thief and a person drinking her milk'. Similarly, a hungry guest (*Atithi*), who comes for food to a householder, has a right over food. So a person, who doesn't spare food for hungry guest coming to his door, he should be treated as a thief. If a fool thinks that why should others stake claims over right earned by him? Then, why should he stake a claim over God's earth? I have observed many fools masquerading as sages entering into someone's house and forcibly giving them mantras. But, this is not correct, because, 'as law is controller of people's right, scripture is controller of religious right'.

It is nowhere told in scriptures about giving blessing without someone requesting that 'a favour should be made and he should be blessed'. Some may make such request verbally or some may indicate through a service rendered or a sign made. But, those, behaving against this custom and giving mantras by forcibly entering into someone's house, should be killed by a king's decree. Right of a sage is of type of advising like clouds-shower rule (*Megha-vrishti-nyay*). Further, it's a different story that special religious rights are obtained due to special deeds.

FOOT NOTES

(Q indicates Question and A indicates Answer)

173/A Severity strength* (*Tapobala*): The practice of severe physical and mental yogic rituals involving intense asceticism indulged into by ancient seekers/seers for obtaining either yogic powers or final liberation.

175/A: Nature* (*Srishti*): The first manifested creation of Reality, formed from five principle elements of space, air, fire, water, earth, and mind, intellect and ego. It is also known as Prakriti or Maya.

184/A: Sacrifice* (*Yadnya*): Important Vedic period ritual meant for achieving desired goals including pleasures of heaven. Implied meaning of sacrifice is renunciation of anything worth renouncing ascetically for achieving the final goal of liberation.

188/A: Curse¹ (*Shapa*): The power possessed by ancient seers of converting their harmful utterances against one, with whom they are angry, into reality. And this causes **Severity-loss²** (*Taponasha*) for him who curses.



CHAPTER 14 - RIGHT AND DUTY

200. But, in spite of having such right, why many sages perform severity instead of advising people? I have nothing to say about fools masquerading sages, but why even wise do like this?

It is there choice, as a right is not duty. 'What must be done by others for the sake of us is a right and 'what must be done by us is a duty'. This is God's scriptural order. That is not case with right. Right has an intellectual comprehension (*Buddhi-arth*). It is not mandatory for us that it must be exercised upon others. That's why, right-holder is considered as independent.

Suppose, you have a right over food in your house; but is it mandatory for you to eat that food if you are not hungry? And if you have to eat that even if you are not hungry, then what is that right? There is always independence in right. There remains no duty to perform when Reality-knowledge happens; but the right remains so long as life continues to be the means of final liberation. Thus, to render advice or not is their choice. Shiromani Bhattachary has assumed independence (*Svatv*) as a physical matter, but as even that is also an intellectual comprehension, I and he don't come into conflict.

201. Pious persons have right over people. But, how do they exercise them?

Severity-performers (*Tapasvi*) exercise them by their pious qualities or punishment. Savant devotees of God don't pay any attention to their rights. But, supreme God exercises them through people.

202. Then could be it said that even thieves have right over people?

Not at all! Because, thieves believe 'everything is meant for us alone'. Those thinking 'everything is for us, but we aren't for anybody' have no right over anybody. Those believing accordingly also belong to same gang even though they might commit theft or not.

203. In mythology, deeds of incarnations and embodied souls have been told. How should one follow them?

Anybody can follow anybody if their behavior is as per 'Shriti'. But, nobody should follow anybody against 'Shriti. And if any incidence is of medium nature, liberated persons should follow Incantations and seekers should follow devotees.

204. 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* (*Pap*) is committed if a person behaving in that manner is thrashed.

205. Could be people influenced just by knowledge (*Dnyan*)?

Reality-knowledge is neither for influencing people nor for letting people influence us. Indication of great soul as told by Lord as 'person from whom world doesn't get averted' is not applicable to anybody other than Reality-knower. To influence people is fructification of severity and merit and not of knowledge. It is said in 'Panchdashi' too that, 'Power of cursing and blessing is fruition of severity and not of knowledge'. Great Mharishis who possessed both these powers had severity and knowledge with them.

206. But, Karm-loyalists (*Karmath*) slander savants (*Dnyani*) 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.

207. Some people say that a savant should get himself respected; some people say a savant should get himself disrespected. Which one of these two is true?

'Vedanta' says that whatever is fate of a person is true.

208. Should such a person having an extraordinary fate be made as a guru?

There is no harm in surrendering for Reality-knowledge. But, people behave as per their insistence and they expect that they should get a guru accordingly. Some times, one gets guru due to his fate and sometimes he doesn't get. In this respect, I had told in many of my texts that a person should behave as he wishes, but once he accepts someone as guru, he gets bound by that decision.

209. Among miracle, pious behavior and Reality-knowledge, which one is respected by people?

1. Fools and evil persons respect miracle.
2. Persons of middle range respect pious behavior, 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 behavior is fate-oriented (*Prarabdh-mulak*). 'Tuka says how to recognize a saint is known when we become like that'. Saint-words also state that
 - 1) Miracle is occasionally useful only during worldly life.
 - 2) Behavior is useful for following somebody.
 - 3) Intelligence makes fame immortal through texts.

210. 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.

211. But, is not it told in 'Yoga-shastr' that miracles should be seen?

That is meant for exposing self-mind-shame-control (*Sva-man-lajja-nirodh-nidarshanarth*) of fools. Else, there would not have been condemnation of miracles in the same text.

212. 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'.

213. Does somebody get deceived by miracles too?

Yes! People do get deceived and miracle-men can deceive others. I have observed women deceiving members of their maternal and in-law's households by making deities appear in their bodies at will. Just for this reason, Lord Rama instead placing a rice-ball offering (*Pind*) into the palms of Dasharath placed it on grass, as spirits too can display miracles.

Now, it is easy for miracle-men to deceive others.

1. There is a story in 'Kathasartsagar' that, a demon by deceiving made sage Vasisht to curse some unconcerned king.
2. When Karpurika was not getting married due to memories of her last birth, Narvahandatt convinced her that he is her husband from last birth and married her. There are stories of even great Gods being deceived, but sundry miracles become humble before intelligent person.
3. There is a story in 'Kathasaritgar' and 'Brihat-kathamajiri' that one conman prayed to Chitrgupt on his arrival at Yama-resort that he be allowed to enjoy his merits first, so he was dispatched to heaven. But instead of enjoying heavenly pleasures, He started practicing severity, so that his stay at heaven started increasing and his accumulated sin started decreasing day by day and he became eligible for blessing of Harihar on complete elimination of his sins.

4. There is a story of Bali in 'Skandpuran' that he had donated merits earned from his short stay at heaven for Lord Shiva's cause.
5. Kanifnath at the time of Jalandar's curse had erected a metal statue of Gopichand in order to protect him from curse.

Moral is - As miracles could be overpowered by logic too; so, all intelligence and miracles are of worldly nature without knowledge, asceticism and devotion.

FOOT NOTES

(Q indicates Question and A indicates Answer)

204/A: Sin* (*Papa*): Act of breaking religious or moral laws which attract the fruit thereof to be experienced during this or next birth.



CHAPTER 15 - OFFERING WIFE TO GURU

214. I agree with what you say, but as per so called Vedic opinion, there is a custom (*Paripath*) of offering a disciple's wife to guru. Though, many court cases have ensued in this respect, people aren't inclined to break this custom. Is there any contradictory logic to tackle this issue?

First of all, I treat these acts as playing dirty tricks. Again, I also feel that this not a religion, but its mockery or it could be said that, it is a trick to quench sexual urge in name of religion. Besides, a question arises that whether women have devotion of self-surrender* (*Aatma-nivedan*) or not? If they have, how could they get liberty of self-surrender once they had been surrendered to husband? If they don't have, then would not God become partial? If it is said that when they have surrendered to husband, they have to behave as he dictates; then, as per famous quote 'I won't transcend religion, wealth and desire'; isn't husband too required to self-surrender to his wife? Thus, it is my opinion that all evil qualities of over smartness, deceit, debauchery and dishonesty have come together in this undesired act.

However, as per rule 'Anything done in excess becomes laughable', if a logic is to be devised for redressing calamity of sustaining fists by closing mouth; wife should promise guru by saying 'Sir! As I am married in this birth, I shall marry you in my next birth by becoming virgin' and get rid of problem once for all. And if husband isn't happy with this solution, wife should leave him. And if she is happy with this illicit marital relationship (*Vyabhichar*), she should stay at Guru's house, but shouldn't corrupt progeny by coming to husband's house. There is a story in 'Krishnopnishad' that when seers expressed desire of embracing Lord Rama, Lord said "Embrace me by becoming Gopees in my Krishna-Avatar". Thus, such husband-wife relationship caught in cage should be postponed till next birth as per saying 'No doubt, fruit is obtained as per intense or weak passion'.

215. 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.

216. Vivekanand had said that a deceitful celibate is much better than a householder. What is your opinion about this?

Even if it is so, my opinion is that he becomes cause for corrupting many women without marrying them. And this is evil from any point of view.

217. What should be done in an eventuality of exposing a religious fraudster before non-religious persons?

Person, who is concerned about religion, should go there, separate religious fraudster and establish religion afresh.

218. Who is called as a right-holder?

He is right-holder of a thing which he desires for?

219. 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.

FOOT NOTES

(Q indicates Question and A indicates Answer)

214/A: Self-surrender* (*Aatma-nivedan*) : Ninth and final of nine fold devotion that consists of listening, singing, remembering, feet cleansing, worshiping, bowing, serving, friendship and self- surrender.



CHAPTER 16 - SEEKER

220. Who is totally unfit to approach guru?

He who treats that perpetual God-form is same as humans (*Manushy-abhinn*).

221. Who doesn't receive realization in spite of lifelong meditation?

He who is habituated to discarding loyalty once established!

222. Who is not benefited in spite of remaining with pious soul?

He who stays with a sage with his pride!

223. Who doesn't get deceived?

He who can surrender his whole-worth or he who believes that there is nothing which belongs to him!

224. 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.

225. Who is fickle?

He who has no loyalty anywhere¹

226. What is loyalty?

Feeling that he whom we believe is friend in our pleasure and sorrow.

227. Who should be believed?

He who becomes sorrowful even by observing our little bad patch!

228. 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*)'!

229. When there is possibility of Guru not re-spected 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!

230. 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.

231. Who is discontented (*Kutusht*)?

He who is contented with traditional outer indications!

232. Who is called as crestfallen (*Aarudh-patit*)?

He who relinquishes outer indications too due to non-benefit from inner indications and forcibly resorts to lower means after attaining to higher means.

233. Who is called as a prankster?

He who exposes secret expounded by 'Shriti' and explained by guru! He is totally unfit to become a disciple.

234. Who is peaceful?

He who doesn't give up his work by fearing the talk of fools!

235. Who is courageous?

He who isn't puffed up by pleasures and doesn't cry by pains!

236. Who is a hero?

He who is enthusiastic in carrying out pious karmas!

237. Who is brave?

He who controls senses and mind!

238. What is called as intelligence?

That which peaks up scriptural qualities from anywhere!

239. Who is pitiable?

He who doubts himself like I do!

240. What should be avoided on acquiring prosperity like Indr-status?

Behaviour against scripture and conversation with a fool!

241. 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!

242. 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.

243. For whom constant false-talk is befitting?

For him who hides his goodness or soul-realization.

As said by Samartha Ramadasa 'He doesn't tell his destination; even if told, he doesn't go there. He never reveals his state' (Db-11.10.10)

244. Who is stern?

He who doesn't talk about his moral merits!

245. When should it be assumed that desires have decreased?

It should be so assumed when pro-attitude and renunciation appear to be equal!

246. Who is egoless (*Nir-ahankar*)?

He who feels that living beings should not get insulted by him!

247. Who is full of false pride?

He who becomes duty-less (*Kartavy-shuny*) by gaining little knowledge!

248. Who doesn't ponder over on hearing? Who doesn't meditate on hearing and pondering?

1. He, who requires ever new things to hear by taking plunge into poetical sentiments* (*Kavy-ras*), doesn't ponder over on hearing.
2. He, who approaches guru with desire of initiating a new sect, doesn't meditate on hearing and pondering.

249. 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, as all actions except Reality-knowledge are doer-dependent (*Kartu-tantr*) and material, only scripture is enlightener of fruit-acquisition (*Phal-prapakatv bodhak*); so, it is enough to have loyalty on any action.

250. 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.

251. 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!

252. 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.

253. Isn't loyalty insistance?

Let poor thing be so. As knowledge is object-dependent (*Vastu-tantr*), it doesn't accommodate insistance. There is no harm in having insistance in rest of activities and worships. Insistance might be a fault, but fickleness is still greater fault. Think over! If your brother is thief and a dog is loyal, whom would you believe!

254. 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.

255. 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.

256. 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.

257. What should be done by him who isn't that much patient?

What are you asking? This should be practiced by him who is having patience, as people have patience in different things. Whatever troubles a great soul might be taking in practising severity, thief takes same rather more troubles in stealing. However, fruits of everybody's efforts are different and predetermined.

258. 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.

259. How long a sinful person should be treated as an outcast?

Only to the extent till- we ourselves don't become like him!

260. 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.

261. 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.

262. 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.

263. What should be done if lots of efforts are involved?

Mind-control!

264. 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.

265. Who is straightforward?

He who reveals his faults!

266. Who is blunder-maker?

He who commits same mistakes after agreeing to have committed them repeatedly!

267. Who should be called as a babbler (*Ati-vadi*)?

1. He, who brings a wrong simile equal to level of doctrine.
2. He, who doubts a reliable statement (*Aapt-vaky*). And
3. He, who doubts Veda-word. These three are called as babbler.

268. What should always be doubted?

Senses and mind!

269. What should be done if sense-control isn't happening?

Mind should be engaged in activity which is better than control.

270. Which activity would be better than control?

Saint-service or devotee-love!

271. Whose peace and sense-control are meaningless?

He who performs them slothfully!

272. 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.

273. Had anybody trusted his senses and mind in past?

No wise person had ever trusted them.

274. With whom qualities of peace etc become faulty?

With him who doesn't elevate him during calamity-period in spite having capability!

275. What is called as Piousness?

Courage!

276. Why only peace and sense-control aren't called as piousness?

There exist animal species of dark order (*Tamas*), who naturally possess peace and sense-control qualities. When cows etc don't eat meat naturally, do they

obtain fruit of quality of non-violence? If liberation (*Moksh*) could be achieved by natural pious quality without conquering planning (*Sankalp*) then, none other than a stone too could be called as Yogi. ‘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*).

277. 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 (*Chendmar*) senses. That’s all!

278. Do Reality-knower wage this attitude-war (*Vritti-yuddh*)?

Yes! But, they don’t consider this to be a warrior-war (*Kshatr-yuddh*) but a game of chase. That’s all. There is a joy of victory or defeat in warrior-war on understanding truth. But as, a savant treats this attitude-war as false (*Mitthya*), their joy isn’t dependant on victory or defeat.

279. Then, why do savants play attitude-war?

Because they not wish that hatred of entertainment bestowed by fate should be felt as true!

280. Does courage get tested in contemplation (*Samadhi*) or its termination (*Vyutthan*)?

As a brave gets tested in war and not in home, courage gets tested on termination of contemplation. Contemplation is for timid people.

281. Then, should a sage give up natural contemplation (*Sahaj-samadhi*) obtained through piousness and come to stage of its termination?

No! You have construed wrongly. As it is improper for a brave when he gets opportunity to sit at home to go on spree of burning others home’s and initiate an undue war; similarly, it is improper for a sage to give up natural contemplation and deliberately come to a stage of its termination. Brave shouldn’t say no to a war and a sage should face naturally arisen attitudes. That is all!

282. Should mind-faults (*Manovikar*) be made use of, controlled or destroyed?

You have not understood fourth stage of faults. Faults are of four types. They are random (*Nayan*), control, utilization and destruction. Destruction is agreed to by all.

- 1) Destruction is, once faults are subsided, they aren't raised again. This happens during liberation after death.
- 2) Control is subduing faults. This is of two types.
 1. Covered control (*Aavritt-rodh*) and
 2. Uncovered control (*Anavritt-rodh*). Out of them, first happens during sleep and second happens only during contemplation.
- 3) Random control *Nayan-rodh* (*Nayan-rodh*) is going randomly wherever faults carry. This is not agreed to by anybody. It is considered as naughty to get constant sleep.
- 4) Constant contemplation is very difficult even for persons like Shikhidvaj to be in. Liberation after death doesn't happen unless a philosopher dies. And to go randomly wherever faults carry is indication of villainy. Thus, it is my opinion that whenever there is no contemplation stage on its termination, faults should be made use of by their proper utilization like
 1. Strengthening of assigned rules (*Vihit*) like bestowing favours etc.
 2. Relinquishing prohibited acts (*Nishiddh-parihar*). And
 3. Inspiring people for imbibing piousness among beings (*Satvik-bhutyarth-jan-prachalan*).

283. What to do if guru starts enmity?

I only ask that how this question arises for him who has surrendered his body and mind? Friendship or enmity is not possible unless our freedom is kept in balance. Now, soul of a disciple remains in balance, but there is no friendship or enmity for soul and guru-disciple feeling too acquires non-duality. Our behaviour should be like Kalmashpad if we are wrong. And if guru is wrong, then history of

Arjun-Dron should be followed. But, even while doing so, destined (*Niyat*) hope of life-beyond should be given up.

284. Where there is a problem in scripture, a guru should be consulted, but where a Guru finds it problematic, what should be done?

Guru doesn't find it problematic in case of a pious disciple. He, who thinks that guru is finding it problematic, is not a disciple at all.

285. 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?

286. When body and mind are surrendered to guru, how freedom in reciting, practising severity or developing soul-form attitude (*Aatma-aakar-vritti*) could be had?

By order or by praying for specifically narrated blessing!

287. Why mantra and medicines should be kept secret?

For saving them from casting of evil-eye like that for food!

288. 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 (*Dhyan*).

289. Who can bear pains however great they might be?

God-loyalist!

290. 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!

291. How to firm loyalty?

By understanding and habit!

292. What is meant by understanding?

Attitude of surrendering to God (*Ishwar-aashryatv-vritti*)!

293. What is proper stubbornness?

If mind is deviating us from God-loyalty by giving suitable reasoning, then not to pay any heed to it is called as proper stubbornness.

294. 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!

295. Does loyalty happen automatically or is it required to keep it?

It could happen automatically and wise can have it. It happens automatically in case of knowledge due to reasoning and it has to be kept in case of karmas etc.

296. 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.

297. 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 reasoning and experience, should be accepted.
3. Elsewhere, only loyal talk should be accepted.

As, all logic without knowledge is faulty; there are two stories. Once, a son desiring asceticism convinced his father logically about greatness of sexual pleasure than love for son and one desiring for son convinced a sage about greatness of

love for son than all pleasures including sexual one. So, though logic is expected in worldly affairs regarding object-decision (*Vastu-nirnay*), importance of loyalty is greater regarding duty-decision (*Kartavy-nirnay*).

298. Should we just be carried away with other's loyalty?

Not at all! We should agree with other's loyalty while keeping our loyalty in tact 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.

299. Does loyalty remain in tact 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. There is a story in yoga vasisht that Brahmin Indr and a Queen named Ahilya both went to animal species in their next birth due to adultery committed by them, still they became husband and wife in their new birth on account of their loyalty. Thus, how come good loyalty won't remain in tact after death?

300. There is a story of in Bhvishyottar Puran telling that even hell is afraid of great sinners. So, why should anyone go after merit and earn sorrow? What is harm if sins are committed till eternity?

Friend, If one is wearing shoes, then he should freely walk over thorny hedge, but if it is not path of bare feet to follow. Similarly, if one has strength of saying that 'he would not die without supreme God and would not care even for Yam', let him commit whatever sin freely, but it is not path for you to follow as your face could be twisted just by a slap by me. Putana obtained supreme God through sinful acts by filling her breasts with poison. But, you would die just by its smell! Thus, it is better to follow the destined path!

301. Then why scripture tells that 'Guru's order shouldn't be questioned'?

Friend, scripture promises 'no sin is committed from such actions'. But, the case of Putana et al does not fall under this category. Their actions were sinful, but they did not face that sin with courage. And scripture-word 'shouldn't be questioned' doesn't require courage of that type.

302. It is said that if beloved-loyalty (*Priy-nishtha*) is faulty during this life, no benefit could be derived from that during next birth, then how Bhishm et al could obtain Lord though they opposed blessed Krishna in spite their devotion for him?

You great wise! They never fought with Lord with malice, but their loyalty was such that they intended to give up their body nourished by villain's food in front blessed Lord.

303. What should be done when such circumstances arise during Kali-age?

Behave as Bhishm, Karn et al, who told Krishna that, they intend to obtain him by dying and getting freed from the sins, when he tried to avoid them.

304. Lord had said that '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? 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.

305. But how does supreme Lord behave in case of a devotee like Tukaram, who had asked Pandurang as to why should he throw him into attachment now?

He properly provides for his needs and cares his possessions (*Yog-kshem*).

306. 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.

307. Sir! But, it is said in 'Gita' 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.

308. 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.

309. 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.

310. 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 'Non-believer's body is inauspicious'.

311. 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.

312. What is called as atheism and of what types is it?

Not experiencing the truth is called as atheism. That is of two types. Principal and Subsidiary.

Condemning even personal God is called as principal atheism and condemning Supreme God by tradition is called as subsidiary atheism. Such as-

1. Some recognize God but don't recognize eternity of soul. However, God of such people becomes of the creator of happy and sorrowful souls in vain and is of the low category.

2. Some recognize God, but don't recognize eternity of world. The status of God of these people becomes like one as told above.
3. Some don't recognize God while recognizing karma and world. As these people are clearly materialistic, they are atheists.
4. Many people recognize God while not recognizing karma. Their God becomes dissimilar.

All these categories are recognized in Vedic religion, they become similar quality-believers (*Tat-dharmi-aastik*).

313. 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!

314. Sir! Is it possible that worshiping quality of intelligence would get destroyed as modesty of nakedly wandering women gets destroyed?

No! Because nakedly wandering women feel bad when they are addressed as naked by others. If we resolve to discard one mind-attitude before acquiring the knowledge, then eventuality of getting whole mind destroyed arises. This is so as steady-faults are interrelated (*Sthir-vikar-paraspar-sambaddh*).

315. Then there appears to be no Guru for an atheist?

Not like that. Atheism has been described as a fault in scripture. And an atheist is bound to receive the fruit of that Karma. Atheists hide (*Aplap*) the authority itself. But emotion hides kinds and not authority. So, atheists have a Guru.

316. 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 arising out of discarding scripture (*Shastr-tyag-jany*) is certain.

317. 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 Gita that 'Devils don't come to me, but go down by being fools during every birth' (G-XVI/20).

318. 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.

319. When should one assume that his desire and hatred are no more?

When there is no hatred of desire and hatred!

320. What to do till then?

To win over impure desire and hatred with pure desire and hatred

321. What is greater, desire or hatred?

Hatred is greater in giving instant pain and desire is greater in giving constant pain. Because, when one enemy dies, hatred gets quietened to some extent, but desire is never quietened even after obtaining thousands of objects. Hatred just cannot survive without desire. So, desire is the pain-causing (*Dukkh-mulak*).

322. What is the means to perfecting the non-violence of mind (*Manas a-hinsa*)?

By getting up in morning and praying to God “Lord, Whenever hatred arises in my mind for the persons without any cause or only for self-elevation, but who don’t have any grudge against me; please favour them. And when any lower violence for protection of a higher cause (*Ucch-rakshan*) is committed by me, even then please favour them”.

FOOT NOTES

(Q indicates Question and A indicates Answer)

248/A Poetical sentiments* (*Kavy-rasa*): The Nine poetical sentiments are Adornment, Bravery, Pity, Fantasy, Laughter, Horror, Vulgarly, Terror and Peace.



CHAPTER 17 - EFFORTISM AND FATALISM

323. 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.

324. 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.

325. What is obtainable without desiring?

The fruit of evil deed!

326. 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.

327. Who is called as a serious person?

He whose faith never wavers from supreme God.

328. Who should be called as spirited?

1. A man who makes efforts after surrendering to God while facing calamity 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.

329. 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.

330. 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 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 willfully accept unexpected fruits. And effort-believers never willfully accept that fruit for which they already had given up desire even if Indr 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 Marich 'If death is certain by saying either Rama or Ravan or both, it's better to prefer Rama and die', 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 person? This story is 'pious efforts enlightening (*Shubh-prayatn-bodhini*) 'from point of view of 'Then it's just great' rule.

331. 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 'The power is of movement, of whoever undertakes it, but there should be God's foundation'.

332. 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.

333. Are there any types of those trusting God?

Yes, There are!

1. He is the 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'.

334. What is the meaning of trusting God with both pious and evil Karmas?

Witnessing them in detached manner!

335. 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.

336. We have heard the stories about a mother cutting up her child!

But these stories don't reach up to the ears of a child who is solely dependent on his mother. And what can that child do even if they are told to him at that time? Thus, it has to be treated as a divine pain (*Daivik dukkh*) like thunderbolt-strike (*Ashni-pat*). If that child hears those stories when he gains strength like his mother, he can at the best be thankful to her that she didn't do that to him. Similarly, when there remains no karma to be performed after having Reality-knowledge, the same feeling could be had about guru imparting soul-knowledge (*Adhyatma-dnyan-dayak*).

337. Then, what's the way out for the efforts?

There is no effort-advice for single-track minded (*Ek-gati-vrittik*) person. A child has single-track mind towards his mother. As mother tells her child to make efforts, pious guru too tells his disciples to make efforts for sake of self-soul-knowledge (*Sva-aatma-bodh*). But, this happens only when that effort-advice sentence is understood well!

338. Then, it could be said that only fate is powerful to kill ignorant!

Yes! But it is capable of sustaining him too.

339. 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.

340. Sir! But, what's the use 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.



CHAPTER 18 - EDUCATION

341. How to impart education?

Like adding new thing while old thing hadn't been destroyed!

342. 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.

343. Where should be knowledge got established if it is doubtful?

In our own party!

344. Should be those qualities, which we don't possess at all, obtained from others?

Of course! Those must be obtained.

345. Who is the person who requires everything whether of high or low quality?

A person who expects them for sake carrying out worldly activities (*Lok-yatra*)!

346. 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!

347. 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.

348. 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 etc.

349. What should be done, forming mind-attitude as per texts or preparing texts as per mind-attitude?

Mind-attitude should be formed as per scripture that means reading them with feeling that we are reading for our comprehension and literary books like poetry, dramas etc should be read as per our mind-attitude that means we should not get swept away by each of them, but by keeping ourselves independent from them.

350. How to acquire worldly knowledge which is religion-relative and rare?

Like Karn obtained it from Parshuram, but Kach should be followed. However, spiritual knowledge obtained by this method gets destroyed.

351. What to do if it is learnt that the knowledge has been stolen by someone?

Action similar to that taken by Naths in case of Indr should be resorted to. This story could be read from the 'Navnath Bhaktisagar'. Indr was cursed by Naths for stealing the wind-attracting knowledge (*Vat-aakarshak-vidya*) that 'this it would fructify only if the followers of Nath sect (*Nath-panth*) aren't persecuted and not otherwise'.

352. What to do if an important knowledge earned is cursed by Guru-school (*Guru-kul*)?

Such knowledge should be imparted to others by remaining pure by self-severity like Kach.

353. If sometimes, a useful scientific thing is predicted by a son or daughter, should it be accepted as example or be discarded as it is not quoted in text?

It shouldn't be discarded. An ordinary individual too may sometimes predict a time-tested thing as per saying 'As a girl says my mind tells me that my brother would arrive tomorrow' is quoted in 'Prashst-pad-bhashya' and accepted as scientific by Varahmihir in his 'Vaisheshik-shastr'. All western theories like Telepathy, Mind-world, Telesthesia, Mental healing, Psychography, Psychology etc are based on such knowledge, but 'Nyay-Kandil' author has said that this knowledge has no continuity like that told by the seers. And that is very correct. Thus, these western sciences too have no continuity like yoga. Some mythological stories and 'Shudr-kamalakar' texts have mocked at these things by saying that 'Everybody's statement would be treated as text during Kali-age'. But that doesn't pertain to religion or soul-knowledge.

354. Sixty-four arts include some arts like tailoring etc. What's the necessity of learning them by rich person?

I agree with the saying of revered Krishnraokaka Ajanaswale that rich person should learn them for judging qualities of others and poor person should learn them for earning livelihood.

355. 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!

356. 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.

357. Whose advice shouldn't be listened to?

Of someone who considers that his intellect is greater than the scriptures!

358. 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.

359. Why should one believe in other's statement when his intellect isn't agreeing with that?

Because, we had believed so far in the sayings 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 contented on thinking that our sin has been washed off. Again, there is proof to show that on deceiving, a believer has way out; but there is no proof to show that on getting deceived, a believer in intelligence has any way out. On the contrary, there is proof to show that his way gets blocked. This rule is valid only in case of spiritual relations like God, guru and saints. So, proclaims Aryan religion. However, in case of the worldly relations regarding clan, the rule of 'Tit for tat' remains unaffected.

360. 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.

361. 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 Udhishtir.

This is also his greatness.

The moral is where three things of courage, bravery and benevolence are evident; they should be called as greatness.

362. 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. If it is said like that, then there won't be any difference between memory and meditation. 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. Many people do opine that there is pious attitude instrumental memory (*Sat-vritt-nimittak smriti*) of past event. We usually observe in case of many people that they can remember the following verse if a starting letter is remembered, but it is very difficult to remember the previous verse. Now a day, the western psychologists are saying that however we may try a thing cannot be remembered, but the same thing is remembered after having good sleep. It is everybody's experience that memory once gained can be retained by efforts, but to remember a thing is not within the competency of efforts. Swami Vidyanany too says that memory and meditation are not same. Lord Krishna too says in Gita that 'Memory, knowledge and oblivion have originated from me'.

363. But it is accepted by 'Yoga-shastr' that past life can be remembered by realization of past impressions (*Samskar-sakshatkar*)?

Here the concentration (*Sanyam*) has been advocated. There is no harm saying that 'as contemplation is goal of concentration, the supreme God pleased by contemplation bestows everything'. Besides, yogis have immense faith in guru and God's grace. So, savants should understand that all knowledge excepting study is obtained only through guru and God's grace.

364. Where in scripture should one use his intelligence?

It should be used where scripture is leaving things to inferences drawn by living beings.

1. It is told in 'Ayurved' that doctor shouldn't get scared if he is not remembering name of the disease, but he should rely on his diagnosis.
2. The sages have said that whatever is not told in the scripture should be accepted if it is told by two scripture-knowing Brahmins. Thus, there is no objection to use your intelligence in such cases.
3. However, the arguments between learned (*Budh-jan-vitand*) should be avoided in such cases, as blessed Charanachry too says like this.

Accordingly, these are rules for the scriptures. In worldly business, it is my firm opinion that we should use our intelligence based on whatever is specifically experienced by adhering to basic principles.

365. What should be treated as wrong standard?

Applying generally applicable statements to specific things from one text to another text. For example, it is said in 'Ayurved' that whenever a part of tree isn't mentioned, the root of that plant should be used. If one applies this principle while cooking and uses roots of rice plants instead of its seeds that should be treated as wrong standard. But, this rule isn't applicable for common trans-meaning indication (*Arthantar-nyas*) as Kalidas has said that 'Persons becoming pitiable due to desire don't recognize difference between matter and spiritual thing'. This is trans-meaning indication.

366. Who isn't enlightened even after reading scriptures?

He who has preconceived ideas and reads scriptures only to prove his point!

367. 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.

368. 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.

369. Where does one 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.

370. Who is sharp intelligent person?

He who picks up essence from sentence coming from illiterate person at appropriate time!

371. 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 his guru'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.

372. 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 incidently disobeys our command; keeping this in view, we should give up pride of independence of our intelligence.

373. Is not there any independence for intelligence?

Of course there is! But, greatness of its independence lies in undertaking only reliable works.

374. 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. The thing lying mid-way never becomes an absolute principle. It always lies in domain of worldly activities. Thus, keeping this in view, our effort shouldn't be given up so long as it is in mid-way. The feeling of frustration when any undertaking isn't accomplished isn't out of dependence, but it is because of thinking that we are independent in having bad feeling. Because, when such situation arises in case of somebody else, we don't feel bad about it.

375. When someone says that he doesn't agree though he is nonplused, how should be he 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 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 nonplused. But, the way in which an unintelligent person makes an intelligent person nonplused, 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 scriptures* (*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.

376. Is human intelligence dependent on fate?

Intelligence and fate both are scripture-followers (*Shastr-gamy*). So, scripture alone should make judgment about it. Scripture has declared that intelligence is pious. So, even if desire is born as per fate, it also must be pious. Human efforts will be prominent in inauspicious karmas. If human efforts are prominent in inauspicious karmas, then how much prominent they would be in auspicious karmas is proved by 'then it is exceptional' rule. Had been desire born of fate; then, desire of bearing pains too would be born of fate. But, even while bearing pains as per fate, the desire is always of the pleasure. Even undesirable deeds are done by man with the hope of pleasure. Now, truly it is his delusion, but delusion is not born of fate. On the contrary, delusion causes Karma to happen. Otherwise, even non-knowledge (*A-vidya*) would be karma-born (*Karma-jany*) and karma-dead (*Karma-nashy*), but it would not die of knowledge-dead (*Dnyan-nashy*). Thus, saying that God teaches only pious deeds is correct as required for piousness (*Satvikatva-stav*) of intelligence.

FOOT NOTES

(Q indicates Question and A indicates Answer)

375/A: Six scriptures* (*Shat-shastra*): The six Vedic scriptures are Darshanas of Nyaya, Vaisheshika, Sankhya, Yoga and Mimamsa.



CHAPTER 19 - MIND

377. What is prominent among things pleasing mind?

1. Friendship with pious people.
2. Neglect of villains. These two are prominent among things pleasing mind.

378. What is the calamity which cannot be born?

Extreme atheism of mind!

379. 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.

380. 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 based on 'Mahabharata' that the hope-part of mind is located inside heart. In this connection, refer to 'Elements of metaphysics' by Paul Dusan. This book is in English and there is no translation of this book in Marathi. Saying of Dharmavyadh that soul is located inside brain has been quoted in 'Mahabharata'. As a matter of fact, soul and mind are neither located in head nor in heart. They have capability of traveling into any part of the body. Meditating inside head-cavity is not easy, but it is easy to meditate inside heart-cavity. Head starts paining by meditating inside head-cavity, thereby person soon becomes mad. Western Medical science says that he, who dreams heavily, is likely to be affected by brain ailment'. If there is

difference of opinions, then say of Aryans that mind is located in heart is certainly correct. Aryans don't arrive at conclusion by depending upon gross results but they decide by observing results of subtle objects. Children are in need of authority rather than emotions; so mind is located in heart is correct.



CHAPTER 20 - BLESSING, CURSE, PIOUS AND EVIL OMEN

381. When you say that a curse becomes effective during Kali-age, what should a person do when he is cursed in vain?

In vain or not, it is said in 'Yogavasisht' that curse is not effective on mind. So, as told in 'Mahabharata', mind should be made strong with help of other pious qualities at the time of curse.

382. How to oppose a redundant oath?

By saying 'I don't care' instead of keeping quiet. But, oaths told in 'Ramayana' are not like that. They become sinful if they are not followed. So, they should be followed only during favourable period as far as possible.

383. 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.

384. 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. In order to know how mind affects through an evil-eye, you should go through 'Sulabh-aakhyan' and 'Vipul-aakhyan' in 'Mahabharata'.

385. 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. Even though we aren't aware of how ants come to know about the impending rains, it can be inferred from their hectic activity of moving around for the safe custody of their eggs and food stock, and most of the times it proves to be correct. 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. There is a story in 'Kathasaritsagar' that one should always talk piously, so that an evil omen becomes redundant. 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 as pious omen are unable to protect a grave sinner.

386. Should blessing and curse be treated as true or false?

They should be treated true. Because, it is told in 'Puran' that curse becomes effective during Kali-age. However, the power of him giving curse becomes instrumental everywhere. I have observed many people getting affected by curse. Now, if in someone's opinion there may be other causes responsible for such events resulting into bad outcome, it is not befitting for wise person to add one more cause for the same. But, if there is any doubt about whether the outcome would be pleasurable or painful and even if a courageous person is involved in this business, it is better to avoid such doubtful incidences where there is no possibility of outcome being pleasurable and it would certainly be painful. Don't people avoid a poison

even if it is doubtful? Similarly, where there is no possibility of outcome being painful and it would certainly be pleasurable, such incidences should be faced even if they are doubtful. Don't people try medicines for the sake of pleasure? A human being is always resolute about having a timeless experience of 'I exist' and 'I want to be happy'. And it is appropriate for him to make such religion-resolution. Else, he continues to carry out rest of his business doubtfully till he experiences otherwise. And even if someone is deceived by fate in the process, to thoroughly experience anything is characteristic of God and not of human being. That is why, rarely resolute and mostly doubtful is the life-process. However, if resolution is strong, life-process could be crossed. So, the blessing and curses should be treated as true.

387. Have auspicious rituals become tradition on account of omen?

Friend, as long as people had faith in scripture, it had the backing of resolution. But now a day, there is increase in superfluous intelligence; so, I have told you about how to make use of these things even with doubtful approach. As everybody has certain notions about auspicious rituals and they have backing of scriptures too, they are not likely to go in vain. The courageous people try to defeat even powerful enemy with few scientific notions. Besides, pious karmas are never wasted.

388. So what even if many people have such notions? Is it not possible to eradicate these notions?

If such notions are there among vast majority of people, it is not possible to eradicate them. If we try to educate people against them, someone supporting them gets up and starts pleading for them. If we make use of law, people think that there is some truth in them and they mentally cling more to them. Thus, it is better to support them while ensuring that no untoward incidence takes place. Even in some famous western countries, people avoid traveling by air on 13th day of a month. Because they say most incidences of the many plane-crash took place on 13th day of a month. I had read these things in news paper. Thus, it is common phenomenon among educated and illiterate people alike to entertain such auspicious-inauspicious notions even if there is far-stretched-connection (*Badrayan-sambandh*) between certain event and its good/bad outcome taking place number of times.

389. 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 'Mahbharata' 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 been having 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.

In a game of application of vital force (*Pran-vinimay*), a lizard should be overturned on its back so that it thinks that it has been relieved from great

danger and becomes subjugated to rescuer and remains under his command. The inference of this game is also same as above. However, if this game is employed everywhere, there is danger of application of vital forces getting destroyed so it should be employed with care. There are four categories of rescuers namely, 1. Those relieving from mental calamities are of primary category, 2. Those relieving from bodily calamities are of medium category and 3. Those relieving from calamities brought about by others. But most of such calamities are artificial or untrue. 4. Those relieving from calamities brought about by person concerned himself. In that case the relief rendered is surely beneficial irrespective of whether it is from mental or bodily calamity.

390. Should mantra and techniques be treated as true?

They should be treated true like thoughts of pious and evil omen.

391. How far could be one scared about something?

Till one is not ready to bear resultant pains out of that thing!

392. Who should be treated as dangerous?

All those who are least bothered about their lives are dangerous. And one, who reveals the mantra-secret, should be considered as most dangerous and he should be exterminated by keeping constant watch.



CHAPTER 21 - RELIGION-THOUGHTS

393. How man becomes karma-bound?

By planning.

394. Then is it better to let the things happen without any planning:

Yes! But it is for perfected person (*Siddh*). A seeker (*Sadhak*) 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.

395. Why should be there any issue of scriptures when the rule of karma-fruit is understood by inference?

The rule of whole karma is never understood by inference, but there is only single inference appearance (*Ek-deshi anuman-aabhaas*). For example, as we have right over whatever we eat or drink; similarly insects and ants too have right over those food items, because independence of a being is authenticated by whatever is available to him by his naturally assigned attitude. Thus, there is bound to be struggle for survival between the attitudes. In order to avoid that struggle, giving charity is the best remedy, as nobody feels obliged by accepting the charity. But by the same logic, the fruit of charity becomes just an exchange. If that is assumed to be correct, then there is certainty of one giving his daughter in matrimony, becoming during his next life a son-in-law of his son-in-law during his present life. Similarly, we would have to resolve that if we bestow life to someone, then we too would face similar calamity during our next life, so that he would be able bestow life to us. Thus, the fruit of charity should be considered as an exchange where scripture prescribes accordingly and should be considered otherwise as prescribed by scripture. In short scripture is only controller of karma-fruit (*Karma-phal-niyamak*).

396. What is pious karma?

That by doing which one doesn't have to repent about!

397. What is merit?

A beneficial thing emerging from one's traditional natural karma!

398. Which karma delivers its fruits during this birth itself?

Torturing pious innocent people!

399. How could be existence life beyond proved?

From the fact it is not possible to experience fruits all karmas during present life itself!

400. How could be existence of karma proved?

From the fact that sorrows arrive without desiring!

401. How could be rebirth proved?

From the fact that human life is not created without having balance of impressions of karmas experienced (*Anushay*) during past life!

402. How could be there any past impressions?

From the fact that one obtains the things easily for which others have to slog a lot!

403. 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.

404. 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 carrying away her child's filth and urine considered as lowly person?

405. 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. For example, I am blind and if I start blaming God for that reason, then what could I do to him if tomorrow he withdraws speech with which I am blaming him today!

406. When don't even big deeds performed become praiseworthy?

When performed with strong desire in mind!

407. How and when to tell any evil deed performed to anyone?

1. To guru and elders without being asked.
2. To friend when penance (*Nishkriti*) 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.

408. Who is Chitrgupt?

The heart which repents for the sin kept hidden!

409. Who is Veda-knower (*Veda-vetta*)?

He, who performs routine karmas (*Nity-karma*) as per his capacity!

410. 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!

411. 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*).

412. Sir! But a copyist and intelligence don't go together?

Let it be. But his mind isn't duplicated and he doesn't become bald headed by a stroke of Yama.

413. 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 text and listening.
9. Exercise.
10. Sleep. These things should be performed daily in any case.

414. Who is unfaithful?

He for whom any duty is dearer except serving his father!

415. Who is honest?

He, who doesn't know any other duty than his master's service (*Sevy-seva*)!

416. Who is called as possessing character-wealth?

He, who behaves as per scriptures!

417. What are the religious acts?

All routine and causal karmas performed for sake of beyond world bliss!

418. Who is helpful?

Religion!

419. Who is butcher?

He, who insults worship-worthy persons!

420. Who receives benefit of non-violence?

He, who doesn't ignore a surrendered person!

421. Who is deceitful?

He, who commits mistakes after surrendering repeatedly!

422. Who is atheist?

He, who doesn't behave according to religion he preaches to others!

423. Who understands religion?

He, who is sinless himself and doesn't love too much or gets too angry with his wife!

424. Where lays the merit of sacrifice?

In daily standing at the door and feeding as many guests as possible!

425. 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!

426. 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.

427. How to protect ourselves when a guest becomes angry?

He should be prayed as per your capability while bringing him to your house, so that you are protected from his anger.

428. Whose curse fructifies in Kali-age?

Curse of a guest or of a hurt innocent person or of father who had nurtured you properly with education etc. never gets destructed during any age like Kali-age.

429. Whence should be it presumed that fruit of curse is becoming effective?

Since intelligence starts deviating from scriptures!

430. Whose blessing fructifies in Kali-age?

That of a cow, a guest and a guru!

431. Who is deaf?

He, who doesn't pay heed to an advice of a well-meaning person!

432. Who is blind?

He, who has not received any scripture-impressions (*Shastr-samskar*)!

433. Who is timid?

He who worships different deities for different purposes!

434. To whom should be food served when you don't get a guest or Brahmin?

A cow should be satisfied.

435. 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.

436. Where does religion stay if those things become polluted?

It stays near God-incarnation!

437. Who is crippled?

He who visits sacred places by riding in a vehicle or who enters temples with his shoes on!

438. When do religious acts become non-religious and non-religious acts become 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 Brahmin 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.

439. 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 to customs of society with which he mixes, should be recognized as hypocrite.
 2. He, who believes in religion, but doesn't subjugate his mental faults, should be recognized as religious fanatic.
 3. He, who has faith in religion and also possesses self-restraint, should be recognized as religious person.

440. 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!

441. Which religion should be considered as our own?

Religion which we feel to have been ordained for us instead of our accepting the same!

442. How to resolve the fight ensued over religious authority?

By showing reasons of degradation of routine practices!

443. How is it said in 'Bhagavata' that there is a fourth part (*Pad-shesh*) of Saty-age into Kali-age?

It is true. So long as there is law existing in world, a witness is required to declare that he is telling the truth even though what he is telling might appear as untruth. Else, if he says that he is telling the untruth, then it won't be justified to punish for his falsehood. A dog never believes another dog, but it believes his master. Thus, there is no harm saying that the piousness is alive in Kali-age.

444. What is better to recite scripture or to know its meaning?

1. It is better to recite scripture for its protection and prevent its loss.
2. It is better to know its meaning for acquiring knowledge.
3. Both these things are better for accumulation 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.

445. When all religions are same, why should one remain in his religion?

When all religions are same, why should one leave his religion!

446. 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.

447. 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. Refer to treatise 'Surtaru' in this context in this context.

448. 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.

449. 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.

450. 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

451. How could religion survive without love?

Religion must be loved and rest of the things should be loved through the doors of religion.

452. Could two things be loved at the same time or not?

It is not possible to love independently, but thousands of things could be loved if ordered by religion. As in that case, love becomes duty. Else, how would be it possible to study at a time ten rules of pious behaviour and conduct code!

453. What is greater in religion, order or love?

Love is greater with God and order is greater in rest of the things.

454. 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 behavior is the lesser aim of religion.

455. What is chief characteristic of religion?

Religion-order (*Shastr-chodana*)!

456. Sir! But evil magic prescribes the use of filth and urine too?

Even there, that prescription is order and not public behaviour. So, religion must be obeyed, even if unwillingly, is meaning of that order. So, to mould religion as per public behaviour is job of those deriving superfluous pleasure and not of wise.

457. 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. It is rightly said that 'Prodding is for a horse and caning is for a donkey'. Thus, it is wondrous that when natural restrictions are there for animals, they are not assigned for human beings! It has been told earlier that 'whatever is naturally pious quality for animals is assigned for human beings'.

458. Why are you making it as a rule that whatever naturally pious qualities are there for animals, they must be treated as orders for human beings?

If that is not so, then even snake would obtain fruits of wind-consuming severity (*Vat-aahar-tapashcharya*), fish would obtain fruits of holy-place and donkey would obtain fruit of equality!

459. Sir! But these examples have been quoted in 'KapilGita' for restrictions pertaining to things other than knowledge, so how are you making it applicable to religion?

Friend, if these examples are quoted in favour of religion, they restrict non-religion (*A-dharma-prati-shedh*) and if they are quoted in favour of knowledge, they praise ignorance based religion.

460. 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!

461. When credibility isn't lost even after vow is broken?

It is not lost when one breaks vow for following religion after casting away non-religious stance.

462. 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 castism (*Janma-jati vad*) better for them.

463. Which is greatest sin among lying, desiring for other woman and violence?

‘Valmiki Ramayan’ says that these sins assume greatness in ascending order, but there is no harm in saying that all three are equally condemnable.

464. 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.

465. What is faulty 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 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. This is the state of Veda-knower. Other people behave emphatically as per their own religion. I call this hotchpotch of concepts as faulty scriptural knowledge.

466. 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.

467. You say that one should learn a work however lowly it might be, but if there is no order of scriptures accordingly?

There is no condemnation of that by religion during calamity-period, but it should not be resorted to during all favourable period (*Sampat-kal*) or one should not earn his living out of same.

468. How to distinguish between true and false scripture?

1. All God-action-dependent (*Sveshwar-kriya-tantr*) things that are inherited should be treated as true.
2. When they are deliberately concocted, they should be treated as false to extent of relinquishing previous religion.

469. When there is fight between true and false worldly affairs, how to know that things in religion are true?

It can never be said that certain thing is false unless the affecting reason is known. In worldly affairs, the proof of case of petitioner and respondent come forward, but proper judgment is delivered in very few cases. And in case of religion, only scripture is the proof. As there is no other affecting reason there, how could it be termed as false? Now, if there is tussle within each religion-scripture, people should treat their religion true as people of any country expect the religion to be as per their customs.

470. When thief hasn't got any right over things stolen by him, then how is it said in 'Mahabhara' that cow belongs to thief too. What is the objective in saying so?

Everybody has right to perform religious rites.

471. What is called as fruitless religious insistence (*Shushk-dharma-aagrah*)?

Some people and widows commit scripturally condemned acts and if one 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 perform any karma while one is down with disease'; there, they insist on following that part of scriptural order (*Shastr-*

ek-aadesh) prescribed during all 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.

472. Do you agree with the arguments over scriptures?

When arguments are over protection of religion, wise should conduct them in writing and when gathering is impartial, they should be conducted verbally. But nobody should indulge into arguments in vain. There is no harm if pundits, who don't have any other work to do, composing victorious stories for protection of language. But, if there is no logical understanding (*Samprapti*) within the religions, no one should try to judge the dispute and should ignore that.

473. I feel that now a day people have very good opinion about Gita; 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 under ambit of desire-less Karmas. So, I don't agree with the inferences drawn by any modern critic. Someone gets up and quotes Gita 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 'Do proper karmas after knowing scriptural statement'.

474. 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 peoples attitudes and then what more would scripture tell to people? Thus, scripture-essence (*Shastratv*) is already there in prescribing desire-less duty. On minutely thinking, duty-scripture is in form of rules and rites. But from point of view of implied meaning (*A-drisht-arth*), it indicates unique rite, as increase in piousness and merit-achievement are achieved by desire-less karma. All Indian seers say that Reality-form is the real scripture.

475. Why does non-religion become religion and religion become non-religion during calamity period?

Because, scripture (*Aagam*) tells accordingly! The scripture is considered as standard in religion. This plan of scripture is like casual laws of governance.

476. 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.

477. Then, why is it said that sinful person shouldn't be woken up from sleep?

Because, he would cause troubles for pious people! It is better to make fight between two sinful people successful like fight between demons Sund and Upsund.

478. Why did Gods demand charity from demon Namuchi after cutting him, as his body was studded with gems? This isn't befitting for Gods?

If someone bound by a greater duty had indulged into evil deeds, then his evil deeds are needed to be eliminated by glorifying his duty. When Gods had accepted Namuchi's life-charity, they had to offer indestructible heaven to him. Lord Vishnu had to become a door-keeper of king Bali after accepting his whole-worth charity, and in the end they had to reserve Indr-status for him. Thus, this is not deceiving by Gods. Besides, this was God's calamity-period religion while demons had to perish due to their involvement in non-religion during their all favourable period.

479. When Gods and demons were step brothers, why did impartial Lord Vishnu rush to resolve the fight between them?

It is not that Gods have rushed to champion for Gods or seers, but 'God assumes avatar for the sake of establishment of Vedic religion' when it had been degraded. Gods are supposed to be established by Vedas and demons are supposed to be de-established by Vedas. Some demons did perform strict severities as per Vedic practices, but as they were imbibed with competition and desire, it didn't gain religious importance. While, great souls like Pralhad were recognized by God. Thus, it proves that supreme soul is obtainable only by devotion.

480. 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. Love could be bestowed on anyone; but only guru, elders and well-wishers should be believed. Anyone could be benefited with love, but one should not get himself into trouble by believing him. Wise men opine that women aren't well-wishers, as they against their will create trouble for men due to their over-enthusiasm. However, old mother is exception to this rule in many cases; so reverence for her should not be allowed to be dislodged.

481. 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 (*Mang*).
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.

482. Is an opinion-changer wise or fool?

1. He, who changes his opinion about religion, is fool.
2. He, who doesn't change his opinion during practical occasion, is also 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.

483. 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.

484. Are religion-coordination and religion-confusion same?

No! That is the religion-coordination (*Dharma-samanvyay*) 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. Even though Ramanujam had translated 'Bhikshu-mat', he has not taken difference/non-difference (*Bhedabhed-vad*) theory from Jain opinion but from Vedic opinion. This coordination, though of lower category, is higher than religion-cross (*Dharma-sankar*) as it is not outside own scripture.



CHAPTER 22 - RELIGION-CROSS

485. Then, what is religion-cross?

I shall tell you, listen! There are theosophists in western countries. They say that we are experts in eastern knowledge. They recognize seven world-regions* (*Sapt-lok*). But, their regions are neither as per Buddhism nor as per Hinduism. What we call as Gross-body or Gross-region/ Sthullok, they call it as Bhurlok. But this region is not Bhurlok region as per Hinduism. What we call as Desire-body or Desire-region/Kamlok, they call it as Bhavarlok. But this region is not Bhavarlok region as per Hinduism. This could be understood by going through 'Puran'. The information about theosophists is given in a book titled as 'Mahavidya' that should also be referred. What we call as Mind-region/Manaslok,, they call as Svarlok. But this region is not Svarlok as per Hinduism. As in Svarlok of Hinduism, it is resort of Gods. But they say it is not so in their Svarlok. Their forth Buddhilok could never be Mahrlok of Hinduism. This also could be known from 'Puran'. Further, they recognize three regions of Nirvanlok, Parnirvanlok and Mhanirvanlok. But they could never be Janlok, Taplok and Satylok of Hinduism as these are frequented by seers and Lord Brahma. Besides, word Nirvan of Hinduism indicates supreme Reality beyond which there exists nothing.

The words Nirvan, Parnirvan and Mahanirvan belong to Buddhism and even their meaning does not indicate the regions of theosophists. As per Buddhism, Nirvan means destruction of passion. And when that is realized, mind-pains are destroyed. Parnirvan means destruction of body-pains after death of Arhat. And Mhanirvan means destruction of body-pains of Buddha. Otherwise, their sub-objects are when Nirvan is realized by Arhat, it becomes as Parnirvan and when Buddha realizes that, it becomes Mhanirvan. These are three definitions of the same principle. He, who obtains Nirvan from other's advice, is Buddha! These doctrines Of Buddhism could be found in 'Suttpittik'. However, theosophists have deliberately converted these principles as their regions. Thus, it is neither Buddhism nor Aryan religion and it has become hotchpotch like multi-patched quilt. They have created seven regions to accommodate these seven principles.

Even principles of Christian religion too have been distorted by these theosophists. The funniest thing here is that this entire business of non-business (*A-vyapareshu-vyapar*) is carried out without any motive. This is known as religion-cross and not religion-coordination. There are so many crosses like this. I have indicated just few of them.

486. 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! Such charmers should be examined by religion-founders (*Dharma-sthapak*). I have observed many people who twist the meaning of terms from Buddhism for consumption by Aryans and twist meaning of terms from Arya-religion for consumption by Buddhists. This advice is just like telling that Gita verse 'Sa yat pramanam kurute' contains word Sayyad of Muslims.

487. What should be done if bad customs increase manifold?

We should make use of them and not get destroyed ourselves by fighting with them. Does not poison become useful in treating poisonous ailment in body?

488. If a surrendered person is deceitful what should protector do?

When there happens to be damage from a deceitful surrendered person, we become religion and when care is taken for self protection, no sin is committed. Wise people behave only as per religion when there is danger of causing personal damage, but when there is possibility of causing damage to larger population along with him, they behave as per religion-meaning (*Dharma-arth*). Generally we should behave as per religion all the time as no sin is committed in that too. A wise too should behave as per religion-meaning even during calamity-period.

489. Udhishtir asked Draupadi to behave as per religion. But, what to do when there is doubt?

Gurudev's pardon for doubt should be sought.

490. There is a story in 'Skandapurān' that Mahakal did not accept water from lake created by an outcast person, so he was benefited. But, there is story in 'Mahabharata' that Utank, who didn't accept water from an outcast person was at loss due to not obtaining that nectar. So, when miracle is observed by one, should he give up religion or not?

When an outcast person was observed by Utank after remembering God, he did not think on remembering the past blessing that there is connection between God and an outcast person, so he did not receive the fruit of obtaining nectar. And Mahakal did not give up religion in spite of seeing the miracle as he did not recognize the God (*Bhagavat-pratibhidnya*) in it. And it was quite alright. To give up religion on seeing miracle is work of lowly person. And if there happens to be an incidence of giving up religion on seeing miracle on account of over-enthusiasm, then one should seek miracles of such great magnitude that those would be helpful for religion. Like, if one is displaying miracles, then he should be clearly asked to display miracles like 'a cow should never die in India or there should be constant communication between God and us, so that nobody would ever doubt 'Vedas'. If a beloved is religious, people admire miracle even if it is small, and it is not inappropriate. But, if there happens to be incidence of giving up religion foolishly on account of miracle, then miracles of greater magnitude should be demanded constantly. A religious outcast is better than an unreligious Brahmin.

491. When Lord Rama discarded Sita just on accusation of a washerman (*Rajak*) and why Pandavs did not discard Daupradi even after Karn made derogatory remarks against her?

The stories of all incarnations are of the type of their future action-following (*Kary-anugami*) and sometime they are of the type of desire-following (*Iccha-anugami*) of their worshipers. Thus, they are not metaphors. The only inference that can be drawn from them is that man during all favourable period should resort to bowing people's wishes and during calamity-period he should resort to behaviour as appropriate for an occasion.

492. What are favourable-periods and calamity-periods and what are their types?

When everything is favourable and it is possible to resort to religious behaviour, it is favourable period and it is of only one type. And the opposite of it is calamity-period. It is of three types. They are divine, physical and faulty.

1. That which is obtained from incidences like famine etc is divine.
2. That which is obtained from foe is physical.
3. That which is obtained in the form punishment given by guru due to our own mistakes is faulty.
 - 1) The first one could be eliminated by observing the time of their occurrence or carrying out religious sacrifices etc.
 - 2) The second one could be surmounted with the help of ethics or bravery.
 - 3) The third one is terrible and all destroying.

But it could be crossed over with pious behaviour or devotion if it had not become fruit-bearing (*Phal-unmukh*).

493. It is told that speaking lies for sake of guru, God, Brahmin, and cow is pardonable, but what to do if it turns out to be damaging for others?

It should be straightaway declared that 'I spoke lies for the sake pious work'.

494. 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 a widow observing purity by adding water to well, bath taken by many during fever, an outcast person accepting Brahmin-duties (*Brahmin-dharma*) or Brahmin accepting non-Aryan-duties (*Mlench-darma*), all these are examples of faults.

495. 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!

496. How to form concrete decision when there are differing opinions about religion without formation of unanimity among them? And it is very difficult to have unanimity among them.

Your question appears strange to me. Now imagine. If we insist on mixing and eating all dishes prepared for meal, what is special about it! It is proper to mix together the things which are essential to be mixed. Otherwise, mixing unnecessarily amounts to over-enthusiasm. When a thing is understood by certain common name, mixing unwanted things without specific word would create confusion. For example, food is a common name but if we start mixing all food items indiscriminately, we will have to mix even human filth into it as filth is food for dogs. Air is food for snakes but not for humans. Rotten flesh of dead body is also food, but for wild cats! A hot decoction without salt is food, but for ailing person! Cheese is food for many people, but it is not liked by many. The jam of frogs is food of Chinese, but how proper would it be to mix it with the food of a Brahmin? Let it be. Look at the pious foods! Is it proper to mix onion or garlic with sweet dishes? Even if someone likes that, it is limited to him alone and not applicable to all. However, mixing food items consisting of standard six tastes* (*Shat-ras*) while having normal food is essential except for an ailing person. Food items consisting only two tastes are necessary for an ailing person. The same rule is applicable to coordination of scriptures (*Shastr-samanvay*) too. However, it is essential to coordinate them only to extent which would create attitude-possibility (*Vrittisadhakata*) and knowable/target achievement (*Dnyey/dhyey-sadhyata*).

497. Then there is no need to scan through various traditional scriptures? Should one cull from them whatever he likes as per his intelligence?

It is true. I too say like this. There is no need to scan through various traditional scriptures. However, intelligence should be faultless while culling essence. Food gets converted into milk, but it has to be present latently inside mother's breasts.

Thus, essence could be collated, but it can't be done without guru's advice as everybody's intelligence happens to be faulty. So, it is enough if we are able to collate essences to the extent imparted by Guru. Nobody asks maid, who is expert in cooking sweet dishes, to prepare sour drinks. It is only expected that she shouldn't make half-cooked sweet dish. Similarly, when one is able to collate essences to the extent imparted by guru for sake of knowledge/target thoughts (*Dnyey/dhyey-vicharastav*), he becomes a great pundit. Else, Brahmin being all-teacher, he would be required to teach shoe-stitching skills to a cobbler! This illustration is quoted in respect of birth-castes relations.

498. Does man become slave of one whose food he consumes?

Yes! But, as this rule isn't applicable to society, but to individual, it is uniquely self-differentiable state (*Sva-bhinn sthani*)!

499. Does man become slave of one who teaches knowledge?

He remains as a slave in superhuman style, but there is worldly sense of propriety in knowledge other than Reality-knowledge.

500. Should repayment of food be done with food or with life?

In case of worldly affairs, it should be done with food and in case of religious affairs, it should be done with life, but one should never become ungrateful! Man, who repays food in case of worldly affairs in unreligious manner, is ungrateful to religion.

501. Who should be called as lustful?

He who is greedy for public adulation by violating religion!

502. Who is better, an ungrateful or a religion-violator?

First one is better than second one!

503. What to do when entire society had become anti-religious?

One should be lone fighter facing death and should keep religion-fire burning below the ashes of treacherous behaviour (*Vanchan-bhasma-tali*) of unreligious people.

504. What to do when many people are luring others by using of bombastic language in common parlance?

When a faulty man is using such language, then one need not be swayed by ostentatious use of common words like supreme, truth etc and meaning of any special words used should be determined by relying on guru and scriptures and behave accordingly.

505. But guru and scripture are separate in every religion?

We have nothing to do with that. It's enough if they are not hated!

506. 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. Whatever other answers are there for this question are self-faulty (*Sva-paksh-dushit*).

507. When doesn't fructify a religious karma done rightfully after taking lot of troubles?

When there is false pride in mind!

508. Who is better, one who openly indulges in committing sins or one who stealthily commits sins and preaches religion to others?

Both are bad.

1. From point of view of people, a person openly committing sins is better where the society is capable of throwing out such person.
2. Where society isn't capable of taking such action, phoney person is better.
3. But, for sake of following, none is better.

509. What is greatness?

Appropriate relinquishment of self-interest for pious purpose (*Sat-arth*) is greatness. Relinquishing self-interest for evil people is not greatness. Meaning of word appropriate here is accepting scriptural rules (*Shastr-anusari samay-grahan*). Inappropriate relinquishment of self-interest is treated as foolishness.

FOOT NOTES

(Q indicates Question and A indicates Answer)

485/A: Seven world-regions* (*Sapt-loka*): As per Hinduism, they are Bhurloka, Bhurvaloka, Sawarloka, Maharloka, Janaloka, Tapaloka and Satyaloka.

496/A: Six tastes* (*Shat-rasa*): They are Sweet, Sour, Salty, and Acidic, Spicy and Bitter. The tastes suitable for ailing persons out of these six tastes are Acidic and bitter.



CHAPTER 23 - CHARITY

510. Who is donor?

He who gives safety-assurance!

511. Which charity is greater among all charities?

Safety-assurance charity (*A-bhay-dan*) and food-charity!

512. 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*).

513. Why should be charity given?

In order to firm the intelligence recognizing that nothing belongs to us.

514. 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.

515. 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 eve after repaying; else that person who repays favour is treated as ungrateful.

516. 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.

517. Who is a thug?

He who asks others to donate, but if occasion arises for him, he avoids donating. Saint Tukaram suggests

Tiger advised fox, let me eat happily. 1

Body is going, going; but let others be favoured. 2

Lion said great, great; you said it. 3

A thug met another thug, its essence is told by Tuka. 4

518. Actually, to whom belongs the wealth of earth?

To religious person! He should spend it for sake of religion in any manner.

519. What to if there is tussle between two religions regarding wealth?

That wealth should not be used for a specific purpose in any religion, but for a common purpose between two. With the same intention, entire cosmos (*Srishti*) is authority of pious karmas (*Purt karm*) for social welfare as per 'Smriti' by Atri.

520. Which karma is greater, the desired or that is done for social welfare?

As there is scriptural authority for both these karmas, there is no differentiation of greater or smaller in these karmas, but it is told in 'Smriti' that desired karma fructifies in heaven's gain and karma done for social welfare fructifies in liberation.

521. 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. Cosmos has reciprocal generosity, that's why, it is told in 'Madhuvidya' that real benevolent is supreme soul.

522. Sir, if a butcher seats into a line organized by a food-donor and kills a cow with renewed vigour after having food, then who would earn that sin?

I understand motive in your mind. Food-charity has been told as greatest in Kali-age and 'Only doer gets tainted in Kali-age' has been told about sin. So, it's not possible that one giving food-charity would gain sin of killing a cow by a butcher. Have those, who have such doubt, given up having relation with wife with the fear that their son would become debaucher? Such tradition of sin could be applied to any pious karma. In worldly affairs, it's not job of a wise person to decide a certain thing as good or bad, as illusory energy, expert in deceiving have created this cosmos! So, it should be understood that whatever scripture tells is good and whatever it doesn't tell is bad.

523. Sir, would not people become lazy if all start receiving alms?

Friend, but if all start working, there won't be any work to do. Everybody is bestowed with poverty and affluence as per his fate. Keeping this in view, 'something should be donated to someone with faith'. Where is that mean saying of those puffed with money that 'nobody should be given any alms as everybody should become our servant! And where is that world recognized generous concept 'as I depend on everybody for my sustenance, all are participants in my earning'! If wealth of people enjoying charity-less profit is stolen by thieves, what sin would accrue to them!

524. What is called as independence?

The challenge given by someone to pride of one that certain thing belongs to him!

525. Sir, but that type of independence would be there on money stolen by thief too?

Yes it would! That is why, there are stories in 'Puran' of even the thieves, who donate to a traveler during Vaishakh month (as per Indian calendar), going to heaven. And 'Mahabharata' too contains such stories.

526. Does one, who runs away from a thief, get merit of charity?

No! Charity means giving with pleasure.

527. 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.

528. Why it is said 'Pity is special than charity'?

As there is no desire in charity given with compassion. So, even public business is such that nobody expects repayment of whatever is given with compassion. This includes non-violence too.

529. 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 Shriti-teaching that 'Give with faith'. Besides, God makes living being undergo fruits of their karmas; so, when God allows one to keep with him whatever is given by us, could not be it inferred that it amounts to our karmas getting redeemed by God to that extent? Or when God takes away from him whatever is given by us, then why should we worry in that case? Because, when we behave as per 'Shriti' prescriptions, it is meritorious for us.

530. If a butcher comes in disguised as Brahmin and takes away charity, who becomes sinful?

A butcher! Because scripture says that dress should be respected and only that is recognizable by a man. That is why, hair-tuft on head and sacred thread (*Shikha/sutr*) are told as indications of a Brahmin. Else, it would require twelve year's association if we intend to test everybody's heart. Thus, charity should be given as per one's capacity to anyone till no outward fault is observed. Besides, if we insist to give charity only after testing recipient's faults, then we must be sure that there is no fault with us. It is told in scripture that 'Charity should not be given to a villain and charity should not be received (*Pratigraha*) from a villain' So, if all rules are to be relaxed, then too, conclusion is that charity should be given as per capacity.

531. 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.

532. When no sin is committed while refusing to donate to an angry and stubborn supplicant, why did Nrigaraj became chameleon because of stubbornness of a Brahmin?

When such a powerful suppliant comes across, everything should be donated as he is capable of taking away everything by his curse and giving everything available in heaven with his blessing. But, we should be able to recognize severity of such people and in Kali-age it is not possible to recognize severity; then it is better to donate only as far as it is feasible. One should not get deceived by lure of by great generosity. 'Smriti' says - 'Donor of gold to monk, of betel-leaf roll to celibate and of safety-assurance to thief goes to hell'.

533. It is observed that often coercion is employed by people in the name of achieving welfare, is there any logic in doing so?

Of course there is! Blessed Lord had said in 'Gita' that 'What is the use of control of you or mine if creatures are behaving according to their nature?' And Shankaracharya too had commented like this. So, there is logic in employing coercion. Welfare is of three types namely brutal, worldly and spiritual.

1. Feeding forcibly fools and derailed persons is brutal welfare. However, care should be taken that it becomes comfortable to them while doing this welfare.
2. Achieving welfare of a friend through money, advice or medicine. This is worldly welfare. However, this welfare should not be done if it is unacceptable by a friend. Else, lust and insult are invited by donor.
3. To impart spiritual knowledge is spiritual welfare. This should be done in spite of refusal by friend if donor has power of punishing him. But, even if donor has punishing power, welfare should not be done without friend having authority, as this involves severity-loss (*Tap-kshya*) for donor. If donor is not having punishing power, then he should not even talk with friend, as donor invites accusation of being lustful. It is not advisable as per popular saying 'Committing sin of Brahmin-slaying while doing well'.

534. If severity-loss happens for sake of good work; then would not be severity-loss compensated by that good work?

The decision of good or bad work depends on guru or scripture and not on our intelligence. Anybody could feed a sage or a cow, but on ignoring that if he nurtures a dog or a scorpion, then that sin would not be compensated by merit of a dog. I shall tell a story of King Hemang from 'Puran' in this respect.

Story of King Hemang

King Hemang gave away lot of charities, but all of them were given to ignorant persons because he thought that knowledgeable would be protected by anybody, but orphans don't have anyone other than me. Once, sage Vasishtha called on king, but king didn't welcome him thinking that he is well protected. However, he had to

undergo many lower order rebirths (*Tiryak-janm*) due to his strange compassion. Later on, during his rebirth as a lizard, he fell on to a Brahmin, who was spraying sacred water of Vishnutirth, and remembered his past lives. He was liberated when he surrendered to that Brahmin.

535. 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!

536. How did saint Namdev, who ran behind a dog with a bowl full of ghee, receive merit?

The rules of severity-loss 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 saying 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 and not indicative of unequal love inspired by strange compassion flow (*Viprit-daya-pravah prerit*). So, Namdev, Udhishtir et al and King Hemang don't have common compassion. That's why, my earlier statement is correct.



CHAPTER 24 - ANCESTRY CUSTOMS

537. 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!

538. 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.



CHAPTER 25 - WARKARI-SECT

539. 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 Vaishnavaits. All these became founders of this sect. Besides, Brahmns 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 school 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'.

540. Sir, but there is going to be religion-destruction during Kali-age?

It isn't told that human religion would be destroyed during Kali-age. The people like Kinnar et al, from whom religion would vanish, would be born at the end Kali-age. It is said in 'Bhavishypuran (*Future mythology*)' that a king would convert all humans into Brahmins. Thus, don't become afraid of Kali-age and follow 'Bhgavata' religion. I have specifically discussed 'Bhgavata' religion in 'Surtaru'.



CHPATER 26 - HINDU RELIGION

541. 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 Aryans (*Diksha-Ary*).
3. He, who doesn't recognize all these scriptures, but only born of Hindu parents, is Birth-Ary (*Janm-Ary*) i.e. Birth-Hindu (*Janm-Hindu*).
4. Aryans of first category are great.
5. In absence of first category Aryans, I consider Initiated Aryans as greater from point of view of reverence.
6. But, during marriage, only Birth-Aryans should be engaged.

542. 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, 'Bhagavat' 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 behavior (*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'.

543. 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.

544. It is said that Hindu religion was there before all religions, so say all religion preachers. So, whose say should be treated as true?

As per accepted decision that in whatever religion, there are more known instances and less unknown (*A-drisht*) ideas, that religion is living being originated (*Jeev-pranit*); and, historical ancientness naturally comes to Aryan religion.

545. 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 'Brahmins 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. Having the effect that; their physical part gets elevated, while psychological part gets degraded.
3. I feel that 'it would be a great favour if all physical sciences are shown to be originating from our 'Nyayshastr' (Logics) and from Vedas without Deity-degradation (*Devata-bhang*), after carrying out exact translation as per original text'.



CHAPTER 27 - WORLD RELIGION- SCRIPTURE GITA

546. 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-samvrit*)'.

547. Who is greater a Brahmin or a warrior?

Scripture says that a Brahmin equipped with peace and sense-restraint is greater than a warrior. But, scripture also says that a warrior giving up his life is greater than a Brahmin slaying an innocent animal in sacrifice for sake of heaven.

548. What do you think about wide-spread concept that Brahmins 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 Brahmins, there is no substance in this concept. What Aryan scripture says is that you either become Brahmin by gaining all qualities by resorting to severities or respect a worthy person imbued with severities and qualities. Inference is even from point of view of politics, there is importance of a truth-following religion (*Saty-palan Dharma*).

549. How caste should be recognized either by birth or by quality-karma (*Gun-karma*)?

By birth for ordinary people and by karma for seers.

550. What are the birth-rights in Aryan religion?

Friend, religion survives by birth-right or initiated right. Has been religion ever served by a wavering person daily switching loyalty from one religion to other religion? Even in society, why should people think that it is our country, as we have born in this country? Why should not anyone think that this country belongs to those who stay here? It should be clearly remembered that in India,

caste differentiation (*Varn-bhed*) is on account of karma and elsewhere it is for enjoyment worldly pleasures and land (*Mati*).

551. What is this fad of Guru-fee 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.

552. Then how would be our Aryan religion treated as ancient?

The main reasons for this are Aryan religion can be directly experienced (*Sakshat-aakar*) and is included in scripture and a subsidiary reason is it is already a proven fact by general authority of history.

553. 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 social class 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.

554. 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.

555. 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 those, who might be Vedic or black magicians (*Tantrik*), should be established into their religion.

556. There are many people declaring that no war had taken place in India for religion, but I hear that Shankarchary did fight with Buddhists as mentioned in 'Shankaradigvijay', so how is that?

It is possible that your hearing may be mistaken, besides-

1. 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-
2. 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. And do you say that Hindus should keep quiet even if self-religion is interfered with? 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 them than their lives as it appears from the 'History of Rajasthan' by Todd.

557. 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 'Bhvishy-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. Whatever religions came to India, they in the end achieved only their merger with Aryans.
 1. The Mahayan sect of Buddhist religion was merged with Shaiv sect. This could be ascertained from the verses like 'Either with Buddha and or Girish (*Shiva*)'.
 2. Parsi religion's merger could be known from it's translation into Sanskrit.
 3. The fact that Muslims had respect for Hindu scriptures before they came to India could be ascertained from Sufi scripture 'Masnanvi-e-Manvi'. Akaber had initiated a religion named Din-ilahi for bringing about unity of Hindus and Muslims.
 4. Now a day, an attempt is being made to bring about unity of Christian and Hindu religions.
 5. 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!



CHAPTER 28 - ARYANS BELONGED TO INDIA

558. When Aryans came to India, they conquered people from here, made them slaves and labeled 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, say that Aryans had only three classes of Brahmins, 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 Brahmins and outcasts. The misunderstanding that 'Brahmins have permanently made us the slaves' is never going to be wiped out from their mind; so, their 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 system of social classes is dependent on quality-karma (*Gun-karma-siddh*) or birth, being raised in religious conferences. However, let the fourfold system of social classes 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'.

I have read in 'Balbodh' that in one island consisting of only Muslims, the caste differentiation was so severe that even carrying an umbrella by lower class people was considered as offence. So, Government there had to pass a law 'that an umbrella should be carried for protection from heat and rain and not for a show. At least, such type of slavery-displaying class-differentiation is not there in Aryans. 'Purushsukt' declares that Brahmins have emerged from face of supreme person, warriors from his hands and traders from his chest and outcasts from his legs. And Sayanachary while commenting on this has treated a statement from

seventh chapter of Taytariy branch of Yajur-Veda as standard. The verses from 10 to 13 from chapter 188 of 'Shantiparv' of 'Mahabharata' quoted above clearly say in defense of quality-karma that this makes it obvious that outcast class is a division of those having born twice and not their slaves. The ancients were not treating outcasts as slaves on basis of either birth or quality-karma.



CHAPTER 29 - TRANS-HUMAN VEDAS

Now, if one says that 'Purushsukt' 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. Brahmins became helpless as God himself had not given the right to 'Vedas' to outcast class as they have been born from feet of supreme person and so are of bad nature. Thus, to accuse that Brahmins have snatched the right to 'Vedas' from outcasts is of overconfident nature. **Manu says from 'Manu-smriti'** (10.43 to 45) quoted above that even non-Aryans too have originated due to relinquishment of duties (*Kriya-tyag*). And due to dereliction their duties (*Kriya-lop*) they became outcasts class (Verse 45). Even Brahmins, warriors and traders have been termed as outcasts due to dereliction of their duties as per interpretation of these verses by Kullukbhatt. Thus, to say that outcast class is not one of Aryans is against the rules (*Desh-kshobh-karak*). When even a chariot-horse caretaker (Rathkar i.e.Sanjay) belonging to a cross-bred class (*Sankar-varn*) has right to fire-worship (*Agni-aadhan*), then Brahmins have kept hidden Veda-authority from non-cross bred (*A-sankar*) outcast class is unthinkable. Though, Brahmins need own wife more than a chariot-horse caretaker, but even then they didn't teach 'Vedas' to mother. In Brahmin class, a son is taught well about serving his mother; so, all Brahmin-sons will have to be considered as ungrateful. Thus, the genesis of arrival of Aryans from outside India 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.

559. 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. If it is decided that religion-decision should be given based only on majority-opinion, then as there is majority of Buddhists as

per present census than people belonging to any other religion in world, should all people quit their religion and start flattering them!

560. When do wise consider that it is real defeat?

There are no victory and defeat for a wise bereft of respect and disrespect. Though this specialty is applicable to a spiritual wise, it is to some extent applicable to a practical wise too. However, to prove that the source of our knowledge is somewhere else is real defeat for a wise, as it involves destruction of self-intellect.

561. 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 same class? Because, they were created by a single God! Besides, there are famous historical stories of knowledge of gaining re-life (*Sanjivani-grahan*) obtained from Shukrachary. Again, 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 like Wevel et al 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 Dey, 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 Brahmins, 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-ness (*Brahminy*) or Vedic-ness (*Vaidikatv*), 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 Brahmins have kept hidden the knowledge, doesn't it prove that Brahmins 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 Brahmin-haters and non-acceptors of fourfold social class are strangely inter-contradictory (*Paraspar-virodhi*).

1. World famous Vivekanand says 'there were no castes previously and Shankarachary created them from his furnace'.
2. Vivekanad says at some another point, 'Brahmins 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 Shankarachary's furnace, there are references about fourfold social classes in our scriptures prior to that period? Where is the answer to this question written in Vivekanand's mouth-ocean (*Mukh-sindhu*)? Now, Vivekanand says that previously there was Brahmin class as per quality-karma; but if this is accepted, then Brahmins become the mines of all qualities. So, there is no possibility Brahmins having an evil quality of keeping knowledge hidden during Upnishad period as per Vivekanand. Then, how did Vivekanad conclude that Brahmins had suppressed knowledge and warriors had disseminated it? Even though Vivekanand had expired, it would be better if his spirit answers this question!

562. So, is it your opinion that Vivekanand wasn't a Reality-knower (*Brahma-vetta*)?

So what if it is like that? It is scripturally proven that he, who speaks with faults, has no Reality-knowledge (*Brahma-vettritv*). He, who is crazy for specific class-superiority, could never be a Reality-knower. As, supreme soul is common into bodies of those belonging to all classes; even if you desire for Brahmin-ness by hating Brahmin-hatred, it would never be available to the hater-class by hating knowledge of Brahmins. In this connection, the books on present day music system and history pertaining to Gurjar system are good examples of hateful-ness (*Dvesh-pariplutata*). 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 Brahmin-hatred. If we

accept fourfold social class system based on quality-karma, Brahmins 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 Brahmin 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 outcast class 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 outcast classes have same form and are equally well doing (*Sam-shreyaskar*).

563. It is said in 'Mahimn' that 'faults of those, who are addicted to get world freed from fear, are praiseworthy', so why should be there so much emphasis on non-faultiness?

The adjective 'addicted to get world freed from fear' quoted here is true, as had not Svetketu given a curse, the debauchery of women won't have stopped. Similarly, few more things should be understood. All our faults are selfish, but religion-establishment happens from the faults of those who free world from fear.

564. I feel in India hatred was prevalent among great people too, as hadn't Vyas virtually drowned a copy of 'Bharata' authored by Jaimini, his own disciple?

And why did Jaimini allow it to be drowned? Didn't he have hands? I feel that Jaimini's 'Bharata' was not drowned, but it should be available somewhere. I had heard news like that. Second idea is that it must have been perished in incidence of burning of our texts by non-Aryans. There is a story about Jaimini.

Vyas-Jaimini's story

There is a verse by Vyas meaning that 'strong senses attract wise too'. Jaimini had argument with Vyas over this verse. Jaimini said "senses don't attract a wise person". Blessed Vyas said upon this "I shall drown your Bharata if you are defeated". Jaimini accepted this challenge. Later on, when Vyas disguised as a beautiful damsel visited him, Jaimini became desirous of her. Thus, Vyas slapped

him and said “now you drown your Bharata as per our agreement” So, Jaimini drowned it. But, Vyas with his grace, retained Ashvamedh period of the same. At least in this story, Jaimini is at fault.

565. What is the reason of telling everything as eternal (*An-aadi*) in Aryan religion?

More a thing is extensive, more incorrect becomes the invention of its origin. We observe that historical inventions go on changing due to desire and hatred in case of individual inventions. Now a day, our people easily believe non-specific theory of origin of species (*Utpatti-vad*) than specific eternal-theory. The reason for this being, everybody desires that he has something new with him and people should know about it. And because of that, though Hindus know about knowledge from our ancient religion and texts, our people are keen on borrowing some idea on scanning through a new English book and then becoming ready to criticize our texts and society.

566. Is there anything else in eternity than admitting that we don't know?

Yes there is! It is presumed in saying ‘we don't know’ that others know it. But, in eternity, the fact is that nobody knows the origin.

567. When God is formless, why is there a fad of idol-worshiping in Aryan religion?

Only because God is formless! Because, had been he with 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?’ Aryans believe that God could be related with by all beings by presuming that he is like their mother, father etc and relations between humans are experienced on the strength of power (*Satta-bal*). As our intellect could never become extensive by remaining detached, idol-worshiping is ideal for us for meditating upon quality-full (*Sa-upadhik*) God who could be included into our intellect. Now one, who is praying just formless entity, won't have this faultless genesis which we have. What we have done is that we consider our supreme God to be nearer to us unlike those praying to their God existing far off into sky. Besides, every religion has some kind of formed indicators, but they are treated to be monuments of some dead persons, whereas we treat idols as symbols of eternal supreme God, That's all!

568. Why do Aryans always keep spirituality wrapped up? Why this wrapping up even in clearing few doubts orally?

It is the talk one, who feels that there is nothing in 'Vedanta' besides just talking. How do you assume that when there is something like trade secret in business too, only spirituality shouldn't have that? Besides,

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.
3. Besides, if texts are treated to be only literary articles, then there is likelihood of their getting them burnt as had been done by Aurangzeb. Thus, it becomes befitting to call 'learning with genesis (*Sa-up-pattik*)' the traditional principles orally through Guru-words as text and it is not be possible without Guru.

569. 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. However, other people have tradition of wrapping up even business of eatables. Isn't it famous that if one opens a sweetmeat-shop, he never lets out the secret of its preparation?



CHAPTER 30 - BUDDHIST TRADITION

570. How do non-Vedic religion-followers obtain final destination?

Supreme God had already given them assurance through their religion founders. So, we say that later on they obtain Vedic religion in this world or beyond. The preachers of those religions say that they obtain direct liberation. Rather, it may be is our shortcoming, but other religion-preachers never say that the followers Vedic religion obtain their religion in this world or beyond. They say we should convert ourselves into their religion now itself. Thus, how won't any intelligent person say that religion-division tolerance has come to us Aryans based on truth! We preach religion by arguing about principles. And whosoever likes it, accepts that. 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 Moham-medan religion.
3. Appearance of texts like 'Samayasar' from Jain religion. And
4. Formation of Theosophical opinion from Christian religion. These developments have taken place on account of religion-division tolerance (*Dharmabhed sahishnuta*) of us Aryans.

571. 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.

572. Buddha is considered as incarnation in 'Puran' and there are many stories of his past lives in 'Buddhajatak'. So, how these two things could be reconciled? And some of the stories from Jatak have been narrated by Buddha himself?

The coordination of these two things happens through manifestation-yoga (*Vibhuti-yoga*). The heroes of 'Buddhajatak' are manifestations of Lord Vishnu and we could say that Buddha was incarnation. This is religion-coordination and not religion-cross.

573. Do you have respect for Buddha?

Yes more than Buddhists! Buddhists call him as human while we treat him as incarnation.

574. Why didn't Shankaracharya recognize Buddha-incarnation?

Shankaracharya did recognize Buddha-incarnation. Had it not been so, he would have stopped the planning such as 'blessed Rama in Buddha-incarnation' etc. Shankaracharya had refuted only 'Additional intelligence-study (*Adhi-pradnya-shiksha*)' of foolish Buddhists. Besides, he had replied Buddhists "don't ask me whether there exists God or not" and left the matter to disciples for its answer. Yoga-study had refuted 'Additional mind-study (*Adhi-chitt-shiksha*)', but that is in accordance with 'Additional intelligence-study'. Kumarilbhaatt had refuted 'Additional character-study (*Adhi-shil-shiksha*)' but it has been done by displaying miracles and not by arguments. Besides, as Buddha's 'Additional character-study' is from our texts, I agree with that. However, Buddha's 'Additional intelligence-study' is taken from Jain Guru. Ashvghosh had said Buddha's Guru was a Brahmin, but there is historical invention that Buddha's Guru was Jain. There is nothing additional in 'Additional character-study' than Vedic common religion. Only 'Suttapittak' out of 'Tripittak' contains Buddha's advice as it was. Whatever refutation of the same is

observed in Hindu religion is mostly not out of 'Suttapittak'.

575. Do you agree with refutation of 'Additional character study' done by Kumarilbhatt?

I do agree with that. However, I agree with support rendered to it due to inclusion of ancient praise and for sake of other people in it.

576. Buddha has been recognized as incarnation and Lord Rama has told Jabali that a follower of Buddhist opinion should be considered as a thief in 'Valmiki-Ramayana'; how is that?

Here meaning of word 'Bouddh' should be taken as one who chatters with intelligence. And a critic has said that 'Tathagat' means he, who follows the path shown by one indulging in intelegant arguments. Jabali's statement, which was not approved by Rama, didn't pertain to Buddha advocating asceticism, but to Charvak. One critic named Rama had invented meaning of word 'Bauddh' as Buddha-follower out of hatred. But, as there is mention at one place in 'Valmiki Ramayana' itself that Buddha followers were taking food in sacrifice conducted by King Dasharath, this refutes the version of that critic. Besides, Lord Ram too had given an example of Buddha in 'Yogavasist'.

577. Then, how is it said in 'Kalkipurana' that kalki fought war with Buddhists?

Friend, because, they weren't the right followers of Buddha who gave up his kingdom fearing war! Kalki fought only with people of other religion (*Vi-dharmi*). Besides, great Indian war was fought within two Vedics. So, how could be there determination of opinion on account of war?

578. Some say that Buddha was follower of Vedic opinion, is it true?

Yes! He had clearly said 'one becomes Brahmin only on knowing Vedas'. The meaning of commentary by Geetgovind is that Buddha had criticized violent sacrifice-mantras, but he had not criticized knowledge related part (*Dnyan-kandatmak*) of Veda-mantras.

579. Was Buddha recognizing God?

Yes! But he was saying that its nature is unknowable (*Dur-dney*). Buddha had told Mandukyputt 'let whatever I have told that should be manifested and whatever I have kept secret that should be kept secret'. Buddha had not specifically told that there is no creator of cosmos (*Jagat-karta*).

580. How do you say that Buddha's disciples didn't know anything?

The reason of saying so is that Buddha had told four sentiments necessary for asceticism as

- 1) 'Everything is momentary (Kshnik), momentary';
- 2) 'Everything is sorrowful, sorrowful';
- 3) 'Everything is self-indicative, self-indicative' (*Sva-lakshan*);
- 4) 'Everything is void, void' (*Shuny*).

It is not the rule that an object is as per these sentiments. Patanjali too had told similar sentiments like 'world should be treated as a dream or a dream should be meditated upon for sake of mind-steadiness'. But just from that, none of his disciples understands falsehood of world (*Jagat-mithyatv*) or truthfulness of dreams (*Svapn-satytv*). Buddha had not told these four sentiments in relation with physical objects, but in relation with following objectives.

- 1) Momentary sentiment for knowing that all objects are destructible,
- 2) Sorrowful sentiment for knowing faults of present objects,
- 3) Self-indicative sentiment for not letting peace of mind being destructed and Void-ness sentiment for achieving contemplation. 'Ishgita' from 'Kurmpuran' too expresses these sentiments as Abhav-yoga. Vidyanany had shown this void as devoid of any pious and evil ends (*Sat-asat-koti-rahit*) in 'Buddhadarshan'.



CHAPTER 31 - CHRISTENS, MUSLIMS AND FREE MASONS

581. Do you agree with Christian religion?

The statement that Christian religion is version of Buddhist Religion is being made now a day by Buddhists. And it is clearly stated in 'Bhavishypuran' that 'Britons (*Gurund*) are Buddhists'.

582. What is your opinion about Islam?

1. A western author of book 'Vibhutipuja' says that Islam is version of Christian religion and
2. In 'Bhavishypuran' it is opined that it is illusory specialty (*Maya-vishesh*) of Aryan religions. Thus, it is my opinion that our religion should be loved without hating this religion. And there is no harm in letting them know their original religion as these religions are versions of Hindu religion.

583. There is a secret organization in world named as 'Free Mason'. It is not known what does it contain, do you know it?

It might be containing anything, but I don't need to know it.

1. Even if it contains religious secret, it cannot be more secret than our Aryan Yoga.
2. Even if Christ manifests in it, why should we, who desire manifestation of Blessed Krishna, need it?
3. When westerners think that God is formless, his manifestation cannot be called as religious secret.
4. Let it be, if it contains some social secret, it has nothing to do with nation. Thus, my say that 'an ascetic is not in need of this', is unchallengeable.

584. There are many secret organizations in eastern and western countries, do you know about them?

I consider following things as secret, and Aryan scriptures too advocate that.

1. To increase authority of disciple,
2. To improve upon attitude of disciple if he is having an authority.
3. To show skill in eliminating his opposing qualities (*Nir-varty-upadhi*).
4. To unravel the secret of birth and death through Vedic karmas,
5. To prescribe study as per his authority. However, the secrets of present day organizations are different. They are like
 1. To make people take vow by taking advantage of their faith.
 2. To remain non-committal in answering even if one speaks for or against.
 3. To invest money collected from people taken on condition of paying interest. Secrecy could be imparted to very trivial matter by resorting to such tactics. That is why, I wonder about such secrets which are bereft of yogic skills acquired through guru-words (*Guru-mukh-jany-yoga-chatury*).



CHAPTER 32 - RELIGION-FOUNDER

585. How should be a religion-founder?

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 and test a surrendered organization-breaker by telling him a rule of lower grade in organization.
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-public.
16. He should convince others with dutiful intellect and demonstrate the fruits as per scripture.
17. He should set rules for wealthy people and calamity-stricken 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 (*Deshapan*) and those affected by Kali (*Kalapan*) and calamities (*Avasthapan*).
19. He should have firm faith 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 envying society is in great majority.

30. He should direct the desire-full people towards his worship-worthy entity (*Upasy*).
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 please a guest.
38. He should serve a pious Guru.
39. He should support 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 qualities, becomes a religion-founder and the rest are sect-founders (*Panth-sthapak*).

586. If a disciple becomes worthy of being a religion-founder, should he establish another religion or not?

He should not establish another religion if guru had already established good religion, but support guru's religion. Because, religion-establishment isn't ado, but it becomes necessity only when there is slackening taking place into existing religion.

587. 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 the disciples. Warkari sect has been quite wise in this respect.

588. Should a religion-founder coin new word that doesn't exist into language?

Certainly he should! Great soul Buddha too had coined such words. He had titled some of his texts as 'Kraachottamsutt' and 'Pratitysamutpad'. He had named three types of humans as 'Ragcharit', 'Dweshcharit' and 'Mohacharit' in place of mad, ignorant and wavering types. Thus, he has replaced established words with compound (*Samasik*) words which are self explanatory. To keep quiet if an appropriate textual term couldn't be remembered by a preacher is wrong. But, it's not proper for him to coin new words for un-invented (*A-shodhit*) objects. New terms should be used for invented and accepted (*Abhi-upgat*) objects.

589. Do you recognize Swami Vivekanand and Swami Ramtirth as religion-founding preachers?

I don't recognize them. Because, whatever statements Vivekanand had made like 'Brahmins have destroyed all castes', 'there is no harm if meat is eaten' and 'it is enough if a celibate person doesn't marry, as his celibacy isn't broken even if indulges in debauchery' have been said with the fault of national work in his mind and not from point of view observing religion for sake of religion. Ramtirth had said 'there is no harm if meat is eaten for sake of world's cause'. Even though these persons are very much liked by our people, I feel that they knew nothing.



CHAPTER 33 - DISCUSSION ON PRINCIPLE

590. What is called as truth?

Whatever is felt as permanent by one is his truth! And if anybody objects to that, it is his responsibility to remove that doubt. However, just because of that, it doesn't become the opposite of indication or extent of truth.

591. What is short lived, determination-knowledge (*Nishchay-dnyan*) or doubt-knowledge (*Samshay-dnyan*)?

Doubt-knowledge is short lived. Determination-knowledge is eternal and complete. As children mostly speak determined knowledge; that's why, their talk has been praised by Varahmihir.

592. In your terminology, there is a word 'Imaginary philosophy'. We haven't understood its meaning?

Its meaning is 'to lend a philosophical form for practical things through motivated illusion (*Hetu-aabhas*).

593. How to react when an arguer (*Vadi*) comes to us on his own?

He should be welcomed with love and then be tested whether he is an arguer or a knowledge-seeker (*Jidnyasu*). A knowledge-seeker possesses qualities in his argument like Straightforwardness in talk, humility, mind-indifference if response-time is more, examining intelligence for chief doctrine, objection for secondary doctrine and repeated questioning of propriety (*Sa-seva pari-prshn*). Someone questioning anything other than this should be considered as arguer. Even then if he is an ascetic, he should be talked with. Else, he should be avoided and told bluntly that he should argue only in writing.

594. What is better argument, verbal or written?

It's better if it is in writing and time-bound.

595. Should arguers use words other than their own language in argument or not?

They should be used for undesired separation (*An-istht-apadan*) but not for desired trouble (*Isht-aapatti*).

596. How is that human is dependent?

Because, his nature appears like that. Else, easy ear-lenders would not have been born in world. Everybody first believes the words and if that turns out to be false by other standard, then he calls that thing as false.

597. Then, would scripture become false by change of standards?

No! Religion is scripture-born (*Shastr-nishpann*). Reality is realized by scripture (*Shastr-prakashy*).

598. You say that whatever is not in practicality and philosophy is found only in spirituality, then how could we show the basic principle of scriptures?

Whatever are the special things, they contain some common factor into them. For example, when a pot and a bowl are prepared out of soil, soil becomes a common factor in both of them. Similarly, if ten different things are prepared out of one single thing, then that single thing becomes a common factor in all those ten things. This common factor is known as a basic principle. As intelligence is expected into this especially common (*Vishesh-samany*) phenomenon; supreme Reality being intellect-lighter (*Buddhi-prakashak*), it is neither special nor common. Saint Dnyaneshwar says that this is the real principle in spirituality. The only difference between practicality and spirituality is that in first opinion; attention is paid to letting principle get divided into different factors, while in second opinion; attention is paid to letting all different factors vanish and combine into a singularity. I feel that in first opinion; he, who is engrossed into over-philosophical approach without experiencing the first option, is a fool. In second option; one, who runs after manifold experiences by giving up singularity, is a fool.

599. How to know common and special things?

1. A common thing is known by intelligence and inference.
2. A nearer special thing is known by direct experience.
3. A farther special thing is known by words.
4. A past (*Kalik*) special incidence is known by history and
5. A subtle and future (*An-aagat*) special thing is known by yoga.

600. 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. The advice given by Bhishm to Udhishtir during 'Mahabharata' is "Don't think that whatever I am telling you is based on Vedas, but it is practical experience collected like honey by wise out of observations of great faults gained after not behaving like Vedas. And it is not possible to follow a single-doctrine (*Ek-pakshiy*) religion" Additionally, Bhishm had also said during 'Mahabharata' that 'follow scriptures while fixing your sights on spirituality'. So, you should bear in mind both these two advices.

601. People say that 'Vedanta' and political principles are same, is it true?

When 'Vedanta' considers even heaven as beggarly, what is the credibility of a kingdom? But, everybody takes support of 'Vedanta', as sunlight is availed of by all. Now imagine that if a man is to acquire a life of thousand years with the help of physical sciences, still it is not possible for him enjoy all the pleasures. Enjoyment always leads to excess loss of body and mind, so it becomes essential to control these tendencies and 'Vedanta' teaches that 'there is pleasure in asceticism alone'.

602. But those people, who don't like to keep quiet, do criticize 'Vedanta'?

Let them do it! There are other people who will criticize them.

603. How is that an old established fact doesn't get affected even by a latest invention?

As truth is unaffected by time-trinity; if an old established fact is based on truth, then attack of any latest invention cannot have any adverse effect on that. I shall tell you a story of my childhood in this connection.

My childhood story

I used to talk about 'Vedanta' when Haribhau Marathe was teacher at Shirasgaon. When I was at his place, a scornful person started testing my knowledge just for fun's sake by confronting me, as I did not know English. He told "Soul is a function of brain and brain is not different from body. Now a day, a trick has been developed to bring to life a dead man by treating his brain!" He knew that I must have not read physics as I was a small child. I replied "did that reborn man have memory of his past life or not?"

1. First, let us presume that he was not dead, but we observe that a newly born man doesn't have memory of his past life. And during a stage of coma, soul doesn't get separated from body.
2. Second, soul could be never a function of brain as it needs a new brain in order to completely wipe out memory. But brain of that dead body is old one.
3. If we presume that a new soul enters body, it could not become function of old brain, so from any point of view, it is only a desired trouble for us'. He became wonderstruck by listening to my answer and told Haribhau Deshpande "It is a great wonder that this boy can satisfy the doubts from science, which is not likely to be known at such early age; else, his knowledge of English doesn't appear to be pure". Later on, that person used to call him as my disciple. He is Batchelor of Arts.



CHAPTER 34 - SKEPTICISM

604. What do you say about skeptical people from western countries?

I have told you many times about this, but since you have asked, I shall tell again. They ask “how could a certain thing remain same during time-trinity?” Shankarachary too never says that a certain thing would remain same during time-trinity. But, there must be existence (*Chit*) from practical point of view and authority from spiritual point of view during time-trinity. Else, there won't be any identity for a thing to be emerged in future. Even if a new man emerges, he would be included in any pre-established (*Purv-siddh*) category due to his similarity. If any extremely dissimilar (*Vi-sadrush*) thing emerges, then man just won't be able to identify it and if it is presumed that such thing has emerged, then it must be included in an authority-category. Then, that doubter will have to say that ‘let a thing be like this or like that, but it will have an existence’. And we Aryans say that ‘truth alone and nothing else exists during time-trinity’. Now, he may say that ‘truth may not exist accordingly’, then at least determination of lack of existence (*A-bhav-nishchay*) will remain. And if he keeps authority totally hidden; then as his present doubt doesn't exist, it would amount to his hiding that too! Besides, a doubt that ‘a thing will be like this or like that’ would be applicable only to a special thing and not to a common thing. Because, even if a list of special things increases or decreases; there won't be any difference in their definition in relation to commonality. As this rule is equally applicable in all sciences and in experience of all, this skepticism is totally irrelevant.



CHAPTER 35 - NATURALISM

605. Would there be coordination between Naturalism (*Svabhav-vad*) and Divinity-ism (*Ishvar-vad*) any time?

It is not that much difficult as it appears to be. One-way, it could be said that God-believers are real naturalists. If nature of entire cosmos is to be as per view that a certain thing should be according to its utility, then that thing could not be bereft of knowledge. The foundation raised by atheists by calling that matter to be lifeless is based only on faith. If it is presumed that many matters in cosmos are eternal, then a specific matter causing specific object-destruction (*Vastunash*) should not emerge at all! Nature's being knowledge-based; it is the name of God and nothing else. Nature too is a sort of authority if thought minutely. Doesn't God's continuity indicate his nature as per saying of God-believers that God is eternal? And doesn't intelligence of cause of cosmos become assumption of divinity as per saying of naturalists that everything happens systematically due to nature? Thus, it has to be said that the atheists are outcome of faults and not of any philosophical method.



CHAPTER 36 - THEORY OF UNKNOWABILITY

606. Is unlimited entity (*An-ant*) unknowable (*A-dnyey*) or is it lack of existence? As, many believe that it has to be accepted as intelligence gets confused due to limited (*Sa-ant*) entity?

Unlimited entity is neither lack of existence nor is it unknowable, as we cannot draw a line between limited and knowable entities. Intelligence of an ignorant person can understand very few things and it presumes that whatever is beyond that is unlimited. But, if unlimited is in the form of lack of existence, then if mind on becoming well-cultured (*Susanskrit*) goes beyond such limit, it should not find anything there. But, it does find something. Lack of something cannot produce something. Similar is the story of unknowable. Whatever things appear unknowable for wild mind, they appear to be knowable for well-cultured mind. Let it be, it cannot be said that cosmos is unlimited and intelligence is limited. It has been proved by westerners that attitudes of intellect are unlimited. When unknowable-believers have treated both external and spiritual entities as unknowable; one, who talks about unknowable, he too starts becoming unknowable. Thus, how could unknowable know about unknowability! Some unknowable-believers accept evolution (*Utkranti*); but due to that, objective of evolution remains a mystery. So, only that infinity, which adheres to the part-authority (*Satta-ansh*) knowable to Upnishad, becomes acceptable. The curiosity among ordinary beings about specialty becomes a question-banter (*Prashn-prahasan*). Those, who pun on infinity, do it with curiosity of type-part (*Prakar-ansh*); so, these puns are in vain. As knowing unlimited also becomes unlimited, only Shriti-doctrine (*Shriti-siddhant*) remaining forever is 'Knowing limitless truly is Reality' remains forever.

607. Then, it is better to say unknowable like Spencer. What is the point in saying it as eternal?

No, No, in the meaning of eternal is 'no creation at all' and meaning of unknowable is 'there might be creation, but we don't know'. There is no proof for doubt involving 'nobody knows, but creation might be there'. Besides, in theory

of unknowability, a thing is not visible (*Gochar*), but in eternal-theory, a thing is visible. Had been the meaning of word eternal 'only we don't know', then pun like 'Devdatta seen by mother might be seen differently by father' could be made by anybody. And the business of destroying by common experience a thing, which is seen specifically different being affected by faults, would have been completely eliminated from world. We do come across people saying that 'so what, if we don't know a thing'? Someone else's intelligence might work'. But, they forget an unaffected principle that 'intelligence had to accept like this only when it is nonplused by its commonality, but when it is nonplused by a specialty, then alone our intelligence expects the sharp intelligence of others'. Again, for people saying like this, a question should be posed 'if you accept intelligence-difference in commonality, then is it so when means of standard (*Praman-samugri*) set forth are same or different?' If first option is accepted, then it is against the experience and if second option is accepted, then he would have to accept paranormal-ness and not lifelessness.

Then, we should gather many intelligent persons together and consider the commonality and specialty in their intelligence, so that we would come to know that commonality in our and their intelligence is same. Now, if this paranormal-ness is unlimited, then it would go into a single commonality of intelligence and if it is limited, then the decision would depend on the advice of whosoever is chief among paranormal-ness and if there is dispute into his advice, again we will have to seek assistance of our intelligence. Thus, it is logical to assume the differences of unity in commonality of intelligence, and paranormal-ness in specialty of intelligence.

The advice of chief great souls is God is specially religion-specific and it makes us experience self-soul (*Sva-aatma-anubhav*) through commonality. We don't observe even origin of any object unless it is converted into another form. Ignorance also has the quality of eternal destructibility of knowledge (*Dnyan-nashyatv*). The difference between lure and ignorance is like this. To experience the feeling of 'I forgot' is lure and then that lure is called as loss of memory. And to experience the feeling of 'I don't know' is ignorance. And this is eternal and destructed by knowledge. That is why, the chief nature of ignorance is to acquire

ignorance (*A-bhan-aapadan*). Acquiring untruth (*A-satv-aapadan*) is related to specific Reality; if it is not so, then false knowledge of sons of sterile woman would be acquiring untruth and that would lead to the possibility of sterile woman bearing sons at least some times.

Besides, if acquiring untruth is applicable for all time, then it won't be possible to acquire ignorance even partly. Thus, untruth-acquisition-covering (*A-satv-apadak-aavaran*) is related to a specific thing or it is a sort of opposite knowledge (*Viprit-dnyan*). If there is dispute among all about true/untrue knowledge, then the decision should be arrived at by its propriety. It should be remembered that people like Panini et al, who accept things like having horns to hares to be true, treat that decision as intelligence-based. It doesn't require any acquisition-means (*Sampadan-samugri*). Acquiring untruth for Reality is false as it requires acquisition-means. And acquisition of untruth for horns of hares is imagination of non-knowledge (*A-vidya-kalpita*). That too has got foundation of truth (*Sat-aadhishtan*).

608. Do you accept theory of unknowability?

Let it be acceptable to me or not. But one, who has invented unknowable-theory, has also invented theory of evolution. So, if 'I don't understand' is the only origin (*Sampady*) of evolution, then it is known to all from beginning. Then, what is the propriety of evolution!



CHAPTER 37 - THEORY OF EVOLUTION

609. Is there difference between evolution and rebirth or not?

Of course there is! The transfer soul from one body to another body is rebirth and it tilts towards inference that body and soul are specifically different. Story of evolution is not like that. Evolution means the energy of one specific object creates another specific object and manifests its present and more of its future qualities in that object. Of course, its existing nature progressively goes on perishing. Similarly, father manifests himself into son and son into grandson. But, theory of evolution (*Utkranti-vaada*) theosophists is somewhat different than this. According to them, soul from one body gets itself transferred into another body, but its qualities go on developing. Theosophists don't recognize speciality that father's soul must manifest only as his son.

Genesis of rebirth

Genesis of rebirth is like this. Man goes into higher or lower species depending upon triad of his ignorance, desire and karma. Previously, theosophists were not recognizing that humans go to lower species, but now they say that though humans go to lower species, their knowledge about human-ness doesn't perish. That is to say that though their body changes, their mind remains as that of humans alone. Aryans too agree with this concept, but not in its totality. If we read Aryan scripture, we observe a rule that in case of many people remembrance of previous birth is not there during human birth too. Besides, those experiencing karma-fruits, first start from higher species and then pass into animal species as per their past life impressions. Out of them, Gods after enjoying ample pleasures pass on to Brahmin species and those belonging to hell on experiencing extreme pains progress into species of higher order as per their past impressions. As everybody is bereft of memory of life prior to death, the lower species don't appear to possess the human qualities.

If a worshiper goes to lower species due to mistakes on his part; his body gets transformed, but his mind qualities remain intact along with memory of his past life. The case Jadbharat is an example of this phenomenon. Similarly, if someone from meritorious region, without getting bound by his karma during human species and his stock of merits getting depleted, comes to lower species due to some of crimes committed by him there; his previous knowledge and memory remain intact and after being freed from there, he comes back to heaven. He even retains capability of having speech due to great soul's grace. Nahush, who went into snake species, Kakmashpad, who went into demon species, and Nalkubar, who went into tree species, are examples of this phenomenon. Besides, if yogis go to lower species by their own will, their knowledge too remains intact. And they can give up that species too by their will. The transgression into another body (*Para-kaya-pravesh*) by Shankarachary is of this category. The stories from Vikramaditya biography are like this, but they are out of the magic. One, who goes to lower species by magic, retains his previous knowledge. The story of two monkeys from 'Kathasaritsagar' is of this nature. But, when that magic is withdrawn, they regain their previous bodies.

Inference is that whenever one goes to lower species due his natural karmas without any human efforts, he of course doesn't retain his previous knowledge. And he doesn't manifest into another body like theory of evolution in father-son order, but he passes from one body into another body. Even if he assumes another body; it is another body and it doesn't involve his development in that body in any manner, but he is dependent on his fate. If he earns pious quality due to efforts, then he takes birth in higher species. This is the difference between Aryan religion and theory of evolution; and it is appropriate too. If he loses his memory due to curse or magic over a long period, then at the time of his getting freed from that bondage, he regains his memory and form. This can be known from a story of Vidyadhar in 'Kathasaritsagar'. I shall take special review of this in 'Surtaru'.

610. It is said that western theory of evolution and eastern effort-ism (*Parinam-vaada*) are same, do you agree with it?

No! It is said in effort-ism that only pious object gets created and perished and purpose of person is liberation. And western theory of evolution is opposite of it; there, purpose of person is told as evolution and perishing of evolution isn't recognized there. In Kapil's effort-ism, it is said that person is eternal, but in western theory of evolution, though there is mystery about how vital force (*Jeeva-shakti*) once evolved gets lost after death, it clearly said that vital energy is destroyed and some have doubted that.

611. Westerners have discovered a process by which germs are created from the lifeless matter, so would be it appropriate to say that soul is created and it dies?

Never! Reversely, it proves that there is vitality into so called lifeless matter. A non-existing thing could never be created. That's why, the basic theory of pious-work (*Sat-kary-vad*) of us Aryans is evident in this process. Besides, the things like grasses, however they may get digested, create a sort of sweat and from that the sweat-born (*Sved-ja*) creatures are created. This is our genesis. There genesis is that a germ comes from outside and enters into lifeless matter. Thus, there is nothing in the say of western inventors of dead matter which is new for Aryans.

612. Collectively, it appears that you don't accept theory of evolution!

Is evolution limited or unlimited? If first part is accepted, then why didn't evolution stop due to the fact that unlimited time has lapsed so far? Nobody reveals origin of time. So, if a Spencer supporter comes forward with the argument that time's form is unknowable; then form of evolution too becomes unknowable, the line between evolution and de-evolution (*Ap-kranti*) becomes blurred and then it would become imperative to accept the karma-fruit generating cycle (*Karma-phal-jany-chakr*). It serves absolutely no purpose if it is presumed that evolution is unlimited; as with that, every connecting point of argument would appear on the same line without proving the objective. I don't accept the natural theory of evolution, but I accept the effort based theory of evolution. So, I would say that man could become God with efforts.

613. Do you recognize evolution?

I recognize evolution as also de-evolution, 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).



CHAPTER 38 - ETHICS

614. What is ethics?

The practical rules generally told for sake of religion from time to time!

615. 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".

616. Is there any difference between straightforward-ness and deviousness of ethics for all the time?

No! Deviousness of ethics becomes straightforward during calamity-period. Ethics told by Kanik during Udhishtir's all favourable period was treated devious, while ethics told by Bhishm to him during his calamity-period was treated as standard.

617. 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.

618. Has an idea of ethics been determined by us, as it has been done by westerners?

Whatever ideas regarding basic principles of ethics that have originated from westerners have already been examined by me in one of my letters as –

1. Some people say that ethics means reliable statements. However, I think that as this idea is included in religion, it has nothing to do with ethics. Besides, as importance of reliable statement is much more with us, it is

an old idea and not one of those newly initiated by westerners.

2. Some people say 'whatever is dictated by our pious and evil thinking power (*Sat-asat-vichar-shakti*) is ethics', but this idea is with us and is old. Kalidas has quoted in Dushyanta's statement in 'Shakuntala' as 'As my mind, great in not eying other women, is attracted by her; no doubt she must be worth marrying by a warrior, if attitude of pious people runs after a thing, which they usually doubt, that should be treated as standard'. The word pious people used here is important. Mind-attitude usually directs one as per his passions. To say that attitude of all always run towards truth would mostly amount to making an overconfident statement. 'Ethics is practical and not religious'. Besides, it isn't possible to know whether a certain thing is true or not only on account of mind-attitude running after that thing without having previous proof. And such proof is scripture. So, this ethics too becomes part of religion and it has become accordingly with us.
3. Some people say that whatever is beneficial for majority of people is ethics. Our Charvak's idea is similar to this. But this type of ethics raises lot of questions. Two main questions among them are
 - 1) Whether the extent involved in this ethics is limited to cosmos or to humans?
 - 2) Does every man have any right for him or not?
 1. As the rest of animals are useful for human, humans must do things which would be useful to animals. Only humans say that man is intelligent than other animals. But do the rest of animals agree with this presumption? Man always tries to control other animals, but he never tries to be under their control.
 2. Let it be. If extent of ethics is considered to be limited to humans, then intelligent man could never claim to have superiority, as high objectives aren't understood equally by all. This is the reason for appointing a single officer to control many people.

3. The same confusion occurs while answering second question. If intelligent persons are supposed to be utilizing their intelligence for benefit of majority of people without involving their personal benefit, then it would amount to sustaining the barbarians free of cost.
4. Let it be. If it is presumed that all people are intelligent and if they start behaving like that, then because of having not understood the meaning of benefit of majority (*Bahu-upyogita*), it would be included into asceticism of Aryans. Thus, it will have to be said that this is also included into religion.
5. Let it be. If it is agreed that man has selfishness, then idea of benefit of majority would be left to be a thing only to be talked about verbally.
6. The forth idea of ethics is of evolution, but this idea is still incomplete. Besides, a question arises there as to whether evolution progresses in one direction or in different directions?
 - 1) In case of first option, the laws become redundant on account of uncertainty about whether something is ethical or unethical.
 - 2) In case of second option, the state becomes like 'Lifting tongue and touching mouth-top' for quenching our urge and nothing else. Accordingly, there are four main ideas in western ethical basic concepts and they are all inclusive.

Aryan concept of Ethics

Now I shall tell you what idea of ethics by Aryans is.

In Aryan culture, Religion, Wealth, Desire and Liberation have been told as four chief goals of human life. Liberation depends only upon renunciation-indicative duties (*Nivritti-lakshan dharma*) while wealth and desire are dependent upon attitude-indicative duties (*Pravritti-lakshan-dharma*). The fruit of renunciation-indicative duties is actual soul-realization (*Aatma-sakshat-aakar*) and fruit of attitude-indicating duties is unseen desired heavenly prosperity. And fruit of non-

religious acts is unseen hell. Aryans say that when the acts are partly religious and partly non-religious, then birth is taken into mortal world. 'With majority of acts being religious, the birth of human specie is obtained while with majority of acts being non-religious, the birth in species of lower order is obtained'. Humans can obtain certain things in this world by making intellectual efforts and certain things as ordained in religion. To obtain son by performing son-desiring (*Putra-kameshti*) sacrifice is possible through fate. Here desired karma is involved; so, it is religion based. But when things like earning money through self-intelligence and then properly expending and enjoying it are carried out without being ordained by scriptures, they assume the form of ethics. Aryan scripture-knower say that 'When wealth and desired things are obtained without much depending on positive ordination (*Chodana*), without transgressing prohibitory (*Pratishedhak*) ordination and with efforts on impartial ordination, then they become ethics'. If this is more of assigned nature, then it becomes pious ethics and if this is more of prohibitory nature, then it becomes devious ethics.

As religion-scripture is witness for ethics-scripture, which means that it never intends to interfere with ethics, and as ethics-scripture is witness for religion-scripture, which means that it doesn't become befitting for an ethics-scripture-preacher to support (*Mandan*) certain religion or refute (*Khandan*) certain religion. His job is to reconcile if the incidence is serious or just wait and watch if the incidence is intellectual. Accordingly, I say that religion-scripture and ethics-scripture have reflection witnessing nature like observation through each other's eyes (*Sva-par-netr nirikshanvat sakshi-bhasy-bhav*).

619. 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 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 believers 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.

620. Sir! But isn't it a doctrine of Aryan religion that a soul-knower (*Aatma-vette*) too don't interfere into religion?

All right, even if the quality of non-interference is same in Vedics and atheists, Vedics believe that any religion as per maturity of inner sense and connection between birth and karma ultimately merges with its roots and atheists don't have such belief. Though, all knowledgeable and atheist speak about the same thing, they could be tested from their individual-oriented (*Ek-antik*) and public-oriented (*Lok-antik*) behaviour by pleasurable experience-charity (*Parkiy-anubhav-dan*) and fate-experience-tolerance (*Prarabdh-bhog-sahishnuta*) etc.

621. 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.

622. What view should one take about common rule and exception?

Common rule should be treated as standard in case of ordinary things. And higher things even if they are exceptional, an attempt should be made to convert them into a common rule. As even if group of exceptional things is small, it cannot be said that it has been formed coincidentally, as it is not possible to form any sequence-bound group coincidentally. Repeated experience of lack of repetition (*Paun-puny-abhav*) is the sign of coincidence.

623. 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.

624. Aren't there people who are good in smaller attitude and of fearing nature in a big job?

There are! But, they have either courage or they repent, so they could be called as good!

625. How to react when people deceive others in spite of lack of good qualities only due to fact that an easy occurrence of a suitable incidence had provided them with an opportunity to get them recognized as good?

He should be tested for quality about which he is boasting during normal incidence or during an incidence requiring courage.

626. Whether happiness is in wealth or poverty?

In poverty as sturdiness of body and mind increases by that.

627. Is there any limit to show qualities or faults?

Yes as we can view anything with both good and bad vision.

628. 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 'Sage doesn't count faults or qualities of sorrowful person'.

629. Whose qualities should be treated as faulty?

His who is arrogant without being desire-less!

630. 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'.

631. Who is opportunist (*Kary-sadhu*)?

He, who talks sweetly!

632. Who is work-spoiler (*Kary-vighati*)?

He, who speaks cruelly!

633. Who is guilty?

He, who doesn't recognize himself!

634. Who is justice-giver?

He, who keeps close watch over mistakes of one till he surrenders!

635. Who is dumb?

He, who unnecessarily gives up talking without knowing truth!

636. Who is talkative?

He, who could sometime tell well without thinking!

637. Who is poor?

Shankarachary says 'He having extreme thirst in his heart is poor'.

638. Who is rich?

Shakarachary says 'He being contented is rich'.

639. With whom the secret remains hidden?

With him, who neither favours much anybody nor gets much angry with anybody.

640. Who is well-wisher?

He who shows our faults in darkness with sweet talk.

641. 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.

642. Who is ever happy?

He who can sleep happily at appropriate time and can remain happily awake at appropriate time.

643. Who is generous?

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. There are such people who are my friends.

644. 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.

645. Should be one, who has been pitied, believed or not?

There is harm in believing one if he is neutral; but one belonging to different clan should not be believed.

646. 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.

647. Is being praise-loving a quality or a fault?

Being praised by elders is a fault. Being praised by youngsters is a quality. Though being praise-loving is a fault; a poor man doesn't have money to spare, but he has only few words of praise. But one, who doesn't get moved by these words, is of no use for a poor man. If one doesn't get moved by praise done by a poor man, then with what does he get moved? What else does that poor man have to express his sorrow? So, a person, who isn't praise-loving like this, should be considered as neither alive nor dead like a tree of pride-less shepherd. However, when praised by a poor person, we must repay that or that poor person should be bowed to and

praised. Everybody condemns a praise-loving person, who behaves in manner contrary to this, by considering him as shameless. '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'.

648. 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'.

649. 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 crosses 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.

650. 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.

651. What to do if the things, about which we have to be cautious, prove to be false?

You have to be only cautious. As many calamities visit him who just keeps on snoring.

652. Who is useless?

He who says 'when lots of people are working, what is wrong if I alone don't work'?

653. Who is useful?

He who says '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!

654. What is direct impediment in a big work?

Feeling depressed on hearing talk of a slanderer (*Pishun*)!

655. 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.

656. 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.

657. Could be false talk ever concealed?

Nobody could ever conceal false talk completely, as it is extremely unnatural. When neither sinful lower categories of creatures nor Gods too can behave in extremely false manner, how could humans do that!

658. 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!

659. Who is drunkard?

He, who is much habituated!

660. Whose time gets wasted without obtaining worldly or spiritual benefit?

He, who plays dice without betting!

661. Who should be called as a rat?

He, who just sits quiet without either plotting or meditating!

662. Who is snake?

He, who is ungrateful!

663. Which vice is tolerable while traveling in foreign countries?

Smoking tobacco!

664. 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!

665. Who is unintentional spy (*Char*)?

He, who reveals all his secrets to his wife on becoming desirous of her! He obtains sin of treachery without desiring the same.

666. Who is consumptive person?

He, who creates mountain of anxiety in mind over a trivial issue!

667. Who is impatient?

He, who thinks that life is very short at the time of studying!

668. Who is demon?

He, who alone eats up entire sweet-dish!

669. Who is ghost?

He, who behaves in front of revered persons by crossing his limits!

670. Who is a lowly person?

He, who praises others for his sustenance!

671. Who is mad?

He who has high dreams with lower means!

672. Who is unlucky?

He, whose day-dreams get shattered constantly!

673. Who is a weepy person?

He, who keeps on repenting for nothing!

674. Who is intolerant?

He, who feels bad when someone speaks in well-meaning manner!

675. Who is jaundiced?

He, who ensures that well-meaning words would create adverse effect!

676. Who is impotent (*Klib*)?

He, who slanders someone at his back of instead of in front!

677. Who is constantly deceitful?

He, who smiles before and after causing damage!

678. Who is bad-tempered?

He should be considered as bad-tempered who -

1) doesn't ask him, who has fallen, to get up,

2) doesn't say 'live for 100 years' to a sneezer,

3) doesn't snap his fingers when someone is yawning,

4) doesn't enquire his about the wellbeing of his visitors on his own.

679. Who is called as non-serious?

He, who indulges in chewing betel rolls, smoking tobacco, discussing philosophical principles with everybody, examining scientifically why rice is soft or bread is hard while having meals.

680. 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. Shankarachary'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.

681. Who fears most when calamity strikes?

He, who doesn't believe in God and who hasn't made his body strong!

682. Who can face prohibitions?

He, who collects original means through body, speech and mind!

683. 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!

684. Who is a wretch?

He, who behaves in un-religious manner on thinking that people just cannot do without his help!

685. Who is called as a prisoner?

He, whose needs have increased! He, whose needs haven't increased, can remain happily into prison too.

686. 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.

687. Who is coward (*Katar*)?

He who slanders others, but advises that 'one shouldn't slander others' when he is slandered by others.

688. Knowing whose secret is considered as fault and why?

When he, who tries to know the secret, isn't capable; and he, whose secret is involved being aware of that attempt, tries sometime to destroy the discoverer; that time it is fault to know the secret. This rule isn't applicable to spiritual secret that should only be known by triad of reverence, enquiry and service.

689. 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.

690. 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.

691. How to know that nothing would be done by whom?

It should be known that nothing would be done him, who remains awake during night and sleeps during day.

692. How to determine someone's business?

From the company he keeps!

693. Who is always hated?

He, who has no self-respect! The abusing teenage girls from all castes seek with 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 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. Mind and senses being always outward-bound, they try to make beings fall down without any pity towards them. Only a well cultured intelligent being is capable of going against them, but this doesn't happen without self-confidence. Thus, he having no self-confidence is self-destructing while living'.

694. 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.

695. 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! It is said in 'Smriti' that 'The test of mind-purity of him, who is slothful in cleaning by simple method of water and soil, has already been carried out'. Nobody insists upon anything to be done by anyone during calamity-period.

696. As there are faults with all, why not give a holiday to fault like a faulty person?

There is nobody in world who is completely bereft of all faults or full of all faults. Every body happens to be in the middle order. It is our duty not to allow faults to fall below of what they are at present. In short, faults shouldn't be given any holiday.

697. There might not be anyone completely bereft of all faults, but why there should not be anybody full of all faults?

As to be bereft of all faults is characteristic of asceticism (*A-sang*), to be full of all faults is characteristics of an all-supporting person. But only God is capable of becoming greatest in both these categories and not a living being. Besides, a fault doesn't remain as fault all the time. Thus, it is very difficult to find someone completely full of faults.

698. 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. However, great souls like Surdas don't fall under this category.

699. 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. He says that he would first do it and if successful in that attempt, he would take a vow. But, a simile of what punishment is provided as per present day law to one refusing to be a witness could be made applicable to one fearing to take a vow (*Pratidnya-aarambh-bhiru*). 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. The condition of fools taking a vow in frenzy of emotions becomes too evident to others from their faulty behaviour.

700. 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 Virata. 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. I shall tell you an imaginary self-made story in this respect.

Story of a frog

Once a frog was caught by a snake and taken to his family, but was worried as to how divide that booty among them. That time, frog told him stealthily “as to become useful for others have been told as great religious act, it’s better to surrender to mighty one. I hear that you had made a pact with an eagle in past of providing him with a snake at a time. As your species is mighty, God had created that to eat us. So, I tell you that it’s better for me to offer my body to you religiously. You and your family too are hungry, so friend, I could provide you with many frogs if you come with me”. Snake believed his talk and on becoming happy snake carried him to sea-shore. Then, frog said “as my fellow frogs won’t be able to hear my call to them due to these waves, please release me for some time so that I can bring many frogs for you”. Then, that foolish snake released a frog, which ran into sea and said “An intelligent one should get himself rescued by logic till a fool is anxious about his family. Now that I have saved my life, I tell you that please go back to your home as you can’t swim in sea”. A snake became ashamed on hearing frog’s talk and went back to his home.



CHAPTR 39 - FOE, FRIEND AND SURRENDERED PERSON

701. Are friendships and enmities within humans natural?

No! They are dependent on expectations and are not natural like enmity between tiger and human.

702. While surrendering to whom, one should not feel bad?

To a great fool or to a great wise!

703. When is it better to surrender to an enemy?

When our people are slothful!

704. Why should be a surrendered person given safety-assurance?

Because, we too may be required to be surrender sometime! Wealth and pride last for short period, but poverty and sorrow are constant in world.

705. 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 (*Chitt-sva-bhav*) 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 his offensiveness (*Aparadhitv-nivritti*). But, this rule is applicable only in respect of a non-offensive pardon-granter (*Kshama-kar*) or a spiritual person. If an offensive person is pardoned, a pardon-granter and pardon-seeker (*Kshama-yachak*) both become awkward due to their guiltiness. So, by forgetting guilt of each other, they become mutual believers like friendship between thieves.

706. If one surrenders after opposing initially, should he be 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.

707. What to do if a cruel person surrenders under inescapable situation?

He should be made to admit that he won't harm people any more 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.

708. 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. If a pitiable person, who is given shelter, insists that he should be told secret; then to cater to his whims is considered as lure and not love.

709. How to conquer a strong-willed (*Sva-bhav-bali*) 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 skill of catching the pray, 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 strength of unity.

710. How to recognize natural and occasional friends and enemies?

I have told you this earlier too. But I shall tell some secret. As there happens to be a natural enmity as per pray-predator-ship rule (*Bhkshy-bhkshakatv nyay*) between animals, that type of natural enmity is not mostly observed among humans. This is certainly a gift to humanity given by God.

711. 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 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. A 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. A wife could become enemy whenever she isn't satisfied with husband.

712. Are there any things which shouldn't be done with a very dear friend?

Yes!

1. Conversing with his wife in solitude.
2. Not to help him during his calamity-period.

These two things should be never done with a friend however dear he may be.

713. Who possesses strength with which an enemy could be certainly defeated and how?

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.

714. How could be a slanderer's mouth kept shut?

By not paying any attention to him and not replying back to him!

715. 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 are in need of it become 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.



CHAPTER 40 - LOVE

716. 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!

717. 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.

718. 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.

719. 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.

720. 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. But as perfected ones don't have any duty to perform, it befits them to be or not to be love-blind. However, a perfected person intending to become world-guru could become love-blind if wants to be, but he should never be object-blind as it is stigma for his Guru-hood.

721. 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.

722. Who is beautiful?

He, who is beloved!



CHAPTER 41 - FOOL'S INDICATIONS

723. Who is fool?

He, who goes on telling others his faults after they are exposed!

724. Who is clever?

He, who wins favour of elders by telling them his faults before they are exposed!

725. 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.

726. 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'.

727. Who is learned fool in justice?

He, who indulges in logics over objects known by words or 'Shriti'! Or he, who attempts to know religion by intelligence!

728. Who is learned fool among Samkhyas?

He, who treats only aphoristic Samkhya as standard and treats Kapil's saying from 'Purana' as non-standard!

729. Who is learned fool in 'Vedanta'?

He, who says that he knows Reality by reading 'Vedanta' without possessing fourfold means of liberation, 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*).

730. Who is learned fool in 'Vedas'?

He, who doesn't recite Gayatri mantra even in spite of having studied ten scriptures* (*Dash-granth*).

731. 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!

732. 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.

733. 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! Considering oneself as all knowledgeable is fool's indication of all fools. As Reality-knowledge is singular, one could become all knowledgeable in that, but nobody other than God could become omniscient in rest of the knowledge. Thus, it is advisable for one however wise he may be to take advice from father. If father's advice too is far adverse, then scripture-concurrence is equal to father.

734. 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.

FOOT NOTES

(Q indicates Question and A indicates Answer)

729/A: Principle-trinity* (*Prasthan-traya*): 'Brahmsutra', 'Bhagavdgeeta' and 'Upnishads'.

A-730/A: Ten scriptures* (*Dash-grantha*): Four Vedas (Rig, Yajur, Sam and Atharva) and six Darshans (Sankhy, Yoga, Nyay, Vaisheshik, Purv Mimamsa and Uttar Mimamsas).



CHAPTER 42 - HEALTH

735. Why it has been told in Aryan religion that life is dependent on religious behavior when actually it is dependent on strength?

The scripture is standard in this respect. But it isn't true that life is dependent on strength. As, it is written in astrological texts that life of an elephant is 100 years, but life of a lion, who is stronger than elephant, is only 70 years. Accordingly, life of animals stronger than humans is much less. So, it should be accepted that longevity doesn't depend on Nature's nature (*Srishti-sva-bhav*), but it is dependent on some invisible force. That force is called as karma in Aryan religion.

736. 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!

737. 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. But, observing daily behaviour and seasonal behaviour as per religion is proper behaviour.

738. What medicines are worth taking irrespective of whether there is a disease or not?

1. Tri-myrobalan fruits*.
2. Ginger powder.
3. Black salt.
4. Neem.
5. Lemon.
6. Basil leaves.
7. Gold.
8. Ginger.

Taking one or more medicines out of these medicines regularly is beneficial and no harmful effect is experienced.

739. How should be poisonous diseases feared?

The prohibitory treatment not causing disease (*Rog-un-utpadniy*) should be taken from medical science, but over anxiety should be avoided.

740. Then how should be a disease controlled?

By carrying out pre-disease natural tendency protecting (*Svabhava-rakshak*) and disease eliminating diagnosis!

741. Who is extra fastidious?

He, who prescribes unwanted medicines in natural modifications like pregnancy!

742. 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.

743. Whose disease doesn't get aggravated even after not taking medicines?

He who observes dietary regimen!

744. There is tradition of curing diseases by the use natural remedies 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. Life in India had not become poisonous to that extent, so our medicines are from our regular diet. We don't have to take out essences from blood or flesh of animals for preparing our medicines. But, those of Hindus, who have deliberately made their lives poisonous by adopting things like tea, coffee etc; western system of medicine is proper for them till they appropriately understand our systems of medicine. Besides, whatever natural systems of medicine they have are available with us from texts like 'Hatpradipika' etc as per original translations. By taking pride in western natural system of medicine, it is our foolishness to criticize our system of medicine because they have criticized our systems.

Their system of medicine is so strange that any wise person won't help laughing if westerners aren't getting stubborn in their attitude! 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! Such war of medicines like popular saying 'Don't need alms, but control a dog' is being waged in western medical science by people. So, natural medicine enthusiasts criticize wholesale western medicines. 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 Vaidy 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. In our system, both fasting and nourishing (*Brihan*) have been prescribed. We don't have fasting prescribed anywhere during tuberculosis, but fasting experts in western countries prescribe fasting during tuberculosis as well as indigestion while our nourishment-advocates ask to take substantial diet during tuberculosis. Someone devised a system of allowing a patient to do whatever he likes, but I am worried as to how scabies could be cured by that doctor; as one having scabies feels like scratching and scabies aggravate by scratching! We too allow a patient to do whatever he likes, but it requires that at least patient's mind is in healthy condition. We prescribe this method during diseases in which body is not affecting mind initially. However, desire for woman during tuberculosis and crave for eating items of all tastes during sense-control (*Sangrahani*) happen due to the disease-intensification. But if a patient is allowed to behave as he likes, then arrangements will have to be made to take him to cremation ground today instead of tomorrow.

Someone had devised a buttermilk consumption treatment (*Tark-chikitsa*) and fifty thousands of people are following that. They say at least more than hundred could be saved by that method! Additionally, the tendency of applying the same medicine for all diseases if that is effective on a particular disease is gaining ground in western countries. The main reason behind this is not to allow money to be spent on disease-treatments without curtailing other enjoyments. However, I agree with surgery which is a direct treatment, but not at all with western medicinal treatments. Besides, incidences like burning of homeopath by allopath had not taken place in our country. On getting worried by such tactics, people are resorting to naturopathy as per Indian system of medicine which is equally advisable for western people as well as those of our wise lured by western knowledge (*Pashchaty vidya-dur-vidagdh*).

745. 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. Look at how Patanjali had told about the benefit of God-meditation (*Ishwar-pranidhan*), as 'God-meditation brings about soul-knowledge and destroys impediments'. The impediments like disease, sloth (*Styan*), doubts and slumber (*Avirati*) etc have been told in the next aphorism. So, it is proved that diseases could be cured by having faith in God. 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 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, as they never have feeling of 'I am body'. Our principle that a disease is cured by having faith in God is too well-known.

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.

746. 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'. Had not been it so, whatever opposition is there between religion-scriptures and medical sciences would not have been there. Garlic is totally prohibited in religion-scripture, but Vagbhat had told it as containing useful chemicals in his medical text. Somebody might say that consuming garlic is prohibited in medical texts except its use as medicine. But this saying is incorrect, as it is also told that 'Garlic extract should be routinely consumed and caps and capes prepared out of them should be worn'. Whenever there is some filth sticking to hands, it needs scents to remove the bad odor, but if any food remnants are sticking to hands, it needs only water to remove that. Thus, medicine is required to be taken only for disease of a person having non-pious attitudes. People with pious attitude could catch only contagious disease. It is mentioned in 'Charak' that God told seers 'Only your village-residence happened out of your favouring intelligence would be cause for your disease'. Nobody says no to consumption of myrobalan fruits containing natural essences. 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-path¹ (*Archira marg*) on the strength of fire and one dying with indigestion obtains routine smoke-path² (*Dhum-marg*). One observing fasts gets less affected by phlegm. At least, for a seeker yogi, fast till he isn't hungry is very useful.

747. There is notion among people that one could take over disease of other, is it proper?

Let anybody take over disease of other or not, but a notion that it is possible to take over disease of other is scientific. Because, in a chapter 'Adiparv' of 'Mahabharata', there is mention of

1. A story of Yayati taking over youth of his son in exchange for his old age.
2. The story of Babar taking over Humayun's disease is famous in history.

3. The story of a sage taking over disease of leprosy in 'Satcharitmala'.
4. There is a ritual named 'Tasaddak' in Islamic text which consists of taking three rounds around the body of a patient and saying that 'I took over'. While 'Tantr-shastr' and 'Yoga-shastr' of Aryan religion are famous in this regard. These things are possible early with constraint involving favour to others (*Par-upkrit-sanyam*). I feel that transformed destiny (*Viparinat Sanchit*) or same type of fate (*Sajatiy Prarabdh*) is expected in this respect.

748. 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

1. A Reality-knower,
2. A devotee of God,
3. A faithful wife,
4. A faithful servant.

FOOT NOTES

(Q indicates Question and A indicates Answer)

738/A: Tri-myrobalan fruits* (*Trifala*): They are fruits of *Emblica officinalis* (*Aawala*), *Terminalia belerica* (*Behada*) and *Terminalis chebula* (*Hirda*) trees.

746/A: Sun-path¹ (*Archira marg*): The suitable period for death of a yogi when there is no rebirth consists of fire, light, day, bright fortnight and six months of northern tilt of earth. **Smoke-path²** (*Dhumr-marga*): The unsuitable period for death following which rebirth is certain that consists of smoke, night, dark fortnight and six months of southern tilt of earth.



CHAPTER 43 - ASTROLOGY

749. 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.

750. 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!

751. What is the connection between us and the planets?

I shall tell you according to the orobability-standard (*Sambhav-praman*). We would come to know if we go through Nyay-shastr' that there were people in the past, who were recognizing probability-standards. Everybody knows that moon attracts sea. Similarly, it also attracts all liquids. Now, it has been scientifically proved that if someone happens to be hit with a sharp weapon during sea-tide period; then, there happens to be excessive bleeding from his body. But, our old Vaidyas and old nurses too know that one shouldn't go outside when there happens to be bleeding from body. Recently, I have received a letter stating that Bhgavantarao Deshmukh from Shirajgaon Bund was told by a menial sweeper not to go out during moonlight when he was being treated with leeches, but he went outside during moonlight and died due to excessive weakness. Accordingly, it could be inferred that other planets too subtly attract blood. And as blood has connection with mind, planets must be attracting mind through blood. Every being happens to be weak at the time of his birth and due to that he would be bound by the planets and that state might continue till his death. We could conclude only this much by inference. Now, the search for specialty should be made only through experience. It cannot be said that certain thing is false only due to fact it doesn't fructify. To prove that certain thing is false, its lack of existence needs to be proved. If we treat any invisible thing as false, then money kept in a box will have to be treated as non-existing. Both doubter and answerer should search for strength and weakness everywhere.

752. Is idea of fate being written on forehead Islamic?

No! It is in our scripture too. If we stare constantly at our fingers, they appear to be larger. So, passion might be affecting our body in the form of astrological signs (*Samudrik-chinh*). This idea is there in Buddhist religion too.

753. Once a man, who predicted the specie into which a person would go depending upon passions he had at the time of death by observing his pate, met with Buddha. When Buddha showed him the pate of his disciple, he could not find any indication of passions on his pate. Could be it deduced from this incidence that a Buddhist obtains Vedic liberation of decreasing passions or not?

It shouldn't be deduced like that. It could be said that he obtains the Buddhist liberation. Even though I had said that astrological signs appear on body due to mind; the signs of mind engrossed in sleep do not appear on body, but signs only of an agitated mind do appear. If it is presumed that engrossed mind's signs appear on body, then the body won't be enough to bear the signs of impressions of innumerable births. So, it is possible that signs of mind in sleep or during coma won't appear on body. The signs of a passion, which is most agitated, could only be found on body and not of all the passions. Because, if signs of all passions start appearing on body; body won't be sufficient to bear even a day's passions. Thus, astrological signs are helpful in only broad and not detailed prediction of fate.

754. What is the connection between signs on hand and karma-fruits?

I feel that a question 'what is the connection of certain thing?' is wrong, as we don't even properly understand the connection of a thing about which we feel that we have understood that connection. A very simple example of this assumption is why is there satisfaction after having meal? What is the connection between them? Why is there connection of certain thing? Thus, it is like asking why should be certain thing like that! Such question could be raised about any substance in whatever state it might be.

There is no doubt about fact that astrological signs appear on body due to karma-fruits even though the connection between them isn't apparent. Because, all

karma-believers say that all body-postures are result of karma. Only this much could be intellectually deduced that karma is unlimited and astrological signs appearing on hand are limited. A special invention should be derived from experience of great souls and non-special (*Prati-vishesh*) invention should be made common through historical experience and should be converted into scripture. Only this much is in human hands. Wherever the karma-fruit is not appearing correctly, the strong prohibitory behaviour should be thought of.

755. When all scriptures have emerged from intellect of seers, there appear to be exceptions in practical sciences like medicine and astrology; then how to believe religion?

Any science imparts knowledge of supporting and opposing principles under similar conditions. When dissimilar conditions prevail, it requires a planner. When gasses, bile and phlegm are in balanced condition, then alone a thought of quality or faults of medicines could be considered as per science. However, those fools, who have made their physical condition dissimilar, that time science except the intelligence of a doctor, could do nothing. How could someone even if he is Gandharv teach music to him, who constantly feeds on sour food? Similar is the story of astrology. It is not possible to judge without vast experience what omen is powerful or what is weak and during which period. In case of astrological signs, one is considered to be wealthy on account of having a flag-sign over his hand, and if he is having some other sign over his head indicating that he would be poor; then in order to understand which of these two signs would be powerful and which would be weak, anyone except God needs to have experience. Again, the fruits of omen and planets prove to be correct only when merits and sins are equal and not when they are unequal. Thus, the mistakes occur when nobody tries to gain experience by keeping constant watch over the activities of a person concerned. But, science couldn't be proved to be wrong only on that account.



CHAPTER 44 - LANGUAGES

Speech-faults

756. What are faults and qualities of speech?

What all have been by told Sulabha to Janak are speech-faults. Similarly,

1. Using language of poetry into prose and of prose into poetry is also a fault.
2. Nasalizing speech is a sound-fault.
3. Speaking too fast or too slowly is a sequence-fault.
4. Going beyond case is a case-fault.
5. Having far-stretched meaning without making proper use of expectations, capability and unity is a sentence-fault.
6. Paying attention to unknown meaning of words when there are two options available and ignoring the well-known meaning is an energy-fault.
7. Using common words of multiple meaning is a power-fault.
8. Letting unauthorized person to know the talk is a quality-fault.
9. Not letting authorized person to know the talk is a blessing-fault.
10. Attracting listener's mind towards flowery language without letting them know the meaning are sweet and vigour faults.
11. Speaking non-specifically is a meaning-fault.
12. Using too rude or too bombastic words is an advice-fault.
13. Speaking in too low or too high pitch is an activity-fault.
14. Not able to express properly the intended meaning is a hope-fault.

Accordingly there are many faults which are described in 'Alankar-shastr'. But, above mentioned faults must be avoided in day to day talk.

757. Which language God likes?

That language in which one takes his name! I feel that Sanskrit is famous for Mantra-power¹. Charvak's text doesn't become standard because it is in Sanskrit and Veda doesn't become worthless if it is available in Prakrit². I treat Aryan, Prakrit and Sanskrit languages as similar for 'Vedanta'³. This may be referred to in 'Surtaru'. I agree with the practical use of non-Aryan language.

758. How to prepare words by which there would be protection of old and new at a time?

Like words 'Geervan' (i.e. *Sanskrit*) and 'Yogarudh' by combining name and verb. (*Nam-dhatu*)'

Sanskrit-loyal Languages

759. How should be a national language?

In my opinion that national language would be good which is as close to Sanskrit as possible. Though it is very difficult to disseminate knowledge in pure Sanskrit because of its being bound by the rules in every respect due to its visible-invisible modifications (*Aagam-lop-vikar*), still the words modified from Sanskrit remind us of the original Sanskrit word. These words should not be further modified. Just like the original Sanskrit word 'Gangalay' is pronounced as 'Gangal' in Hindi and Vharadi languages and as 'Ghangal' in Marathi (Puneri and Konkani versions) language. This demonstrates how far the words get modified. The Mahars of Vharad address each other with word 'Namaste', while addressing those from higher castes they use word 'Johar'. Word 'Namaste' is modified version of Sanskrit word 'Namostu'. In Bengal, there is a good tradition that whenever an elder calls out for a younger one, he replies with word 'Aadnya' (Order). In Harda province too, there is good tradition that when an elder is to be asked to act, it is said that 'it would have been done'. The underlying intention is not to speak in direct tone when one is asking an elder one to do something. Wherever there is such usage of language in Marathi, it is much useful.

Whatever modified Sanskrit words are appearing in Marathi like those used by Mukundraaj et al, no undue efforts of finding their origin from Sanskrit should be indulged into. Else, it would become necessary to make pseudo-historical statements like 'Marhthi word 'Kutra' (dog) is derived from Sanskrit word 'Kuputra' (bad son) by eliminating letters 'pu'. Or like statement by a dignitary that 'because name of a village is Manjarkhed, there won't be occurrence of plague there'. The reasoning behind this being as Mnajars (cats) are there in this village, no rats would dare to go there. Literally, that dignitary wasn't talking false. This is natural to happens when prevalent meaning of word is lost sight of while finding out its word-origin (*Vyutpatti*). Thus, whatever words have come from Sanskrit into Indian languages by following rule of Katyayan aphorism of corruption-rule (*Apbhramsh-niyam*) should be retained as they are and those Prakrit words as they are. There are two kinds of divisions like Sanskrit-originated and locally derived words in easy to understand (*Bal-samdnyak*) Prakrit language too. Similarly, incapable sentences shouldn't be mixed in Sanskrit language.

760. Should be other languages translated in to Sanskrit or not?

They should translated if they are Vedic intelligence specific (*Vedic-buddhi-vaisheshy*) and also those practical sciences like 'Tajaknilkanthi' etc should be also translated, but those practical Sanskrit translations should be treated as standard only in practical field and should not be allowed to create doubts about religion.

761. It is said in a book named 'Sarshabd' that the Chinese pictorial script is easy to understand by a person belonging to any language; so should be that script considered better than our letter based script or not?

It is true that pictorial script easy to understand by a person belonging to any language, and it would also be easy to understand by animals, birds and insects too. Children, animals, birds and fools too recognize forms from pictures, but that never includes any mind-indications (*Manas-sanket*). To draw the pictorial mind-indications is thousand times difficult than the letter forms, and that could not be understood equally by the persons belonging to any language. Thus, however better the pictorial script, about the nearby (*Sanidhan-matr*) world acceptable by direct proof only by an atheist, might be; only the indicative (*Sanket-rupi*) letter

script is essential for the world beyond or for psychological religion like ethics etc. And it is fact that only Aryan script is perfect in this respect as decided by western word-origin science. Besides, it is eternal, as there are sayings in Vedic praise-aphorism (*Stotr*) like 'Ganesh Atharvshirsh' describing the shape of words as 'Aumkar is like half moon and a point'. It is not that we don't have pictorial scripts with us, but that idea is not to have an obvious pictorial sketch of a thing, but it is only as a pictorial form indicated in words. Like a grammatical statement 'Visarga (Punctuation) is like shape of a pair of breasts of a young lady'.

762. In 'Avyaktbodh', there are sketches of skeletons of animals and humans prepared out of parts the word 'Aum'. Isn't it a pictorial script?

It could be a pictorial script of use to western education experts who are in need of something new, but it is of no use in 'Vedanta'. It is not possible that supreme soul, who is cause of creation of cosmos, might be indulging in an unproductive business of joining together the ink-generated pieces of word Aum. Swami Vidyaran had clearly stated that the importance of 'Aum' is for all encompassing meditation and not for the material things. Now if Mr. Jathar had imagined this pictorial form of Aum emotionally in his 'Avyaktbodh', and if it lends adornment to it, I have no objection to it. Else, it is a child's play. Someone derived a remnant constant figure of 2 by some mathematical calculations and argued that word 'Rama' also contains two letters remaining always constant. It may be apparent adornment of meditation, but it could be said that it is nothing but a pure child's play. But, if these things are much more beneficial when used like that of Apadev's 'Kridodyan' games than simple card games. Those who have read the lectures of Hanssvarup would be able to understand what I am saying. There is a poetical verse of these calculations and if that belongs to an ancient great sage, then there is no escape route available except that is followed as per 'Shriti' related worship (*Shraut-sadhrmy-upasana*).

FOOT NOTES

(Q indicates Question and A indicates Answer)

757/A: Mantra-power¹: Vedic concept of set of words having immense power of bringing in reality if they are recited strictly as per prescribe rules. This power is possessed by perfected yogis and learned sages. **Prakrit²**: The non-Sanskrit Indian languages. **Vedanta³**: All Upanishdas are known as Vedant i.e. end of Vedas.



CHAPTER 45 - BOOKS

763. 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.

764. 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, they should be written in Sanskrit and if not they could be written in any Indian language.

765. 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, 'Panchtantr' and 'Maltimadhav' would be best examples.

766. How the language of prose books should be formed while dealing with difficult word-meaning?

If it is about current subject, then it should be able to become terminology prepared after editing or in specific terminology like husband and co-wife etc.

767. How should be prose-books treated as standard?

They should be treated as standard when they contain principles beyond time-trinity, else like the current topics. But, this rule is applicable only to English prose books. The texts written by great souls like Tukaram are totally standard as they contain mantra-certainty (*Mantrik-niyatata*) and poetry-books against Veda are worth discarding. But, I have specifically kept the rule of prose-poetry-standardization limited only to my texts (As per Garland 13 Sukhvarsudha reproduced below).

How to know writing-standardization?

1. 'All my poetry is standard. The prose statements accompanying poetry too is similarly standard. Only prose in Marathi should be treated as standard if they are not against my poetry'.

Though the meaning of above verse indicates that the prose, which is as per poetry, should only be treated as standard; it shouldn't be deduced that the prose, which is as per poetry-accompanying prose (*Pady-sannihit gady*), is not standard. As the accompanying prose (*Sannihit gadya*) is as per poetry, it is standard. And the prose, which is as per prose accompanying-poetry, is also standard; as it is obviously as per poetry. This prose is of two types.

- 1) Advice as per time.
- 2) Quoted advice as per time.

Quoted advice as per time includes the extended text derived from the notes taken down from time to time by my disciples. The texts like 'Yogasar' etc are of this type.

2. Now, I shall tell about how to treat my texts. I have written down my opinion correctly in my poetry-books. And also in the poetry-accompanying prose (which at the beginning of sixth Garland 'Nididhyasan Prakash', in eighth Garland and in 'Priyasamagama' etc) as it has been written for elucidation. The prose which I have written in 'Alokvyakhyanmala' should only be treated as standard if it is not against the previous texts. By saying Marathi, my Hindi texts 'Svamatanyansh-Siddhant-Tushar', 'Gadyabhaktibhashy' etc become separate (*Vyavritti*), obviously there too I have written my opinion correctly.
3. My letters or lectures on any text should be treated as advice as per time. It need not be told that it is standard if it confirms with the above quoted texts. But, it is possible that people in my proximity may know the advice given by me from time to time with different objectives. And if they don't understand it, they should discard it. Besides, the advice given as per time

to bring people on the right path does not become uniformly standard. So, to follow those people, who indulge in limiting their objective to the extent of only advice given as per time without referring the books, would lead to great confusion.

768. Should books be in the form of a collection-format or totally new?

1. The common-part of a book should be in a collection format while special part should be new. Similarly,
2. Standard part should be in collection-format while logic-part should be new. A totally collection-format isn't mostly accepted and totally new goes into category of mad, as his babbling is totally new! So, the books should be as I have told.

769. Is knowledge in a book totally perfect or imperfect?

Knowledge in spiritual texts is always perfect, but knowledge in practical books is always imperfect. Though the processes are added up in spiritual texts, all these processes run towards one doctrine and if a new process isn't found out; then non-perfection of spiritual practice doesn't affect others than those specifically modified beings. But in practical knowledge, its imperfection is treated with pride. Saying that one could write practical knowledge perfectly amounts to imparting truthfulness to world.

770. 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 (*Jalpak*). And it is clearly stated in 'Purvmimamsa-scripture' that words from non-Aryan languages should be taken as per their customs in worldly affairs. There, expert's saying (*Abhiyukt-ukti*) is treated as standard. Shabar et al too say that if non-Aryans are experts in worldly affairs, there is no objection in borrowing words from their languages. Manu and his critic Kullakbhatt have stated that directly fructifying magical knowledge could be had from anywhere. What Shankarachary had condemned in respect of

Buddhist pronunciations like 'Tishthana', which are deliberate corrupt forms of words like 'Sthan' available in own language; and he has done it in the view of religion. Besides, Aryan/non-Aryan feeling is in religion and not in worldly affairs. It is told in 'Shukranity' that a king should learn non-Aryan views. And instances of corrupted language have been quoted in 'Bhavishypuran' too. Thus, there is no opposition from those languages in worldly affairs. However, I feel that except in prose, unnecessary use of non-Aryan language in religious poetical scriptures isn't proper. The hotchpotch of languages could adorn only Marathi prose-books in non-expertly manner (*A-prajalpan-kali*).

771. Then isn't there any value for the practical books?

Of course, they have value because one can earn money during his life-time due to that. One, who like an ungrateful son saying 'my poor parents have done a bad thing that they have reared me in poor sate' not recognizing the utility of practical books on account of their imperfection, should be treated as ungrateful. Besides, it is a rule that one, who doesn't recognize utility of other's practical books, treats his own practical improvement as perfect. And because of that, such person commits lot of mistakes in frenzy of faults. In this connection, refer to texts of Plato giving orders that the blind and crippled should be killed.

772. 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.

773. 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-granth*) 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.



CHAPTER 46 - TRANSLATIONS

774. Should be translations read or not?

Translations should be read in order to avoid the troubles of finding out inferences, but our opinion about original text shouldn't be formed from them. One must have knowledge to understand the original text. Otherwise, there is no objection to understand the translation from an expert. Texts like 'Eknathi Bhagvat' are not translations. So, there is no objection for one forming his opinion from them.

775. Do you recognize translations?

I recognize them. But, where translations are done from another translation and where new titles are given aren't recognized by me. Their sole intention is either to deceive a fool or to extract money. Most of the translations in Marathi from 'Vedanta' are of this nature. Though I have list of such books with me, here I don't intend to create agitation (*Kshobh*) among people by exposing their names.

776. 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 physical sciences should be read in original and in translated versions too. 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. I treat the value Mr. Jathar's 'Avyaktbodh', translation of 'Dnyaneshwari' into Sanskrit and Vedarthayatnykar's translation of 'Vedas' into Marathi as equal. But at least there is some utility of translation of Vedas to Marathi readers.

777. Do you treat value of Sanskrit 'Amritanubhav' in the same manner?

No! There is no text like Amritanubhav' in Sanskrit. As Dnaneshwar being supreme soul, I treat his speech as Vedas. That's why; the parallel verses of his treatise in Sanskrit are very good, but I recognize it as of lesser value than the original.

778. Should be modern books considered only as translations?

Some modern books are valued more than translations and some are valued less in their contents. Among them, whatever, Marathi or Hindi books containing mixture of English and Sanskrit languages are there, they all are worth discarding as the writers of the same have no knowledge of any of the two languages. There are some patched quilt (*Nav-chandri*) type Yoga-books prepared by comparing our 'Pranayam' with western 'Complete breathing'. Similar is the story about 'Vedanta'. In order to verify my saying, one should check up the books 'Paramarth-aadhyay' and 'Vyavaharik Yoga' from 'Brahma-prabodh-ratn'. Similarly, there are some recent books on Aryan philosophy in English which also fall in the same category. As now a day, to provide any concocted genesis not known to people has gained the name of pious logic (*Sat-yukti*). People are forgetting the proper form of pious-logic which is to give meaningful form to attitude.

For example, Kalyanrao says 'it is told in Samkhya that senses are one, while in western psychology, it is said that controlling power of all senses is in brain. Thus, first argument is from point of view of the psychology, while second argument is from point of view the physical science; else, both these arguments mean the same thing'. What a great argument is it! Is not it like grinding tri-myrobalan fruits and sugar together?

1. Mostly, the same type of argument is found in all books of Vivekananda.
2. The texts of Swami Ramthith and
3. All theosophical books in English and
4. 'Science of Peace' by Bhagavandas etc.

They all fall in the same category. Hindi translations of 'Tatva-anusandhan' and 'Aatma-puran' and essence-conversions (*Sar-anter*) of technical terminology

books like 'Vritti-prabhakar' are very much recognized, but Marathi translations of the same are just concoctions (*Ghotal-ashtami*) types.

Writing Imaginary Stories

779. What is your opinion about how to write entertaining imaginary stories?

Every body has a different taste in this respect. More over, it's not a religion that anybody would depend only on my views. Even then, I shall tell my views. The recent day imaginary stories have gained the name Kadambari from Banbhatt's novel of the same name. Thus, there is a popular belief that his novel kadambari is imaginary. But, my opinion based on an article in 'Balbodh' is that it is history. I feel that whenever imaginary stories are written in any religion or country, they should reflect the beliefs and disbeliefs about the public conditions (*Lok-sthiti*) prevailing there as per their religion. Besides, it shouldn't contain the death of a hero and heroine and even if any pious people are shown as dead, they should be shown as having become alive due to the God's grace. It need not be feared that diversity of imaginary novel would be jeopardized by that. As God's blessings happen due to pious attitude, which are many in number, is the opinion of Samkhyas, yogas and 'Vedanta'.

Novel about Aryan religion must contain information on its different facets. It should depict how pious and piously mixed attitudes (*Satv-mishr-vritti*) influence victory or defeat of people possessing different qualities. Novels aren't history like Mahabharata that they would become means to acquire heaven (*Par-lok-sadhan*). They should show how pious people became victorious on earth itself which is result of their better merits from other life. Historical stories are dependent fate and karmas, but imaginary stories should be shown to be dependent on efforts helped by divine intervention (*Ishwar-sahayyak-prayatn*). It shouldn't contain boring description of any matter or loaded with psychology, but it is sufficient if they contain introduction to different sentiments from description of colorful characters. The storyline shouldn't be full of continuously strayed or extremely complicated situations. Besides, it shouldn't contain the events which could be predicted much earlier in the story. Entire history or novels are always full of mixture of calamities and happy moments and world too is like that. So, there

should be diversity even in calamities of imaginary stories like diversities in pious attitudes. Paranormal fantastic sentiment shouldn't be described, but religiously fantastic sentiment should be invariably included.

The imaginary stories written by ordinary people don't become true, but those written by great souls become true. As the imaginary and factual incidences are equal with God, historical events appear to have taken place at intense intensity of mind (*Tivra-samveg*) while imaginary events could happen at lesser and medium intensity of mind (*Mridu-madhya-sam veg*). It is said in 'Yogavasishta' that 'Even wishful thinking of great intellectuals proves beneficial for professionals'.

780. Should be imaginary stories written or not?

According to 'Vedanta', imaginary things aren't included in existent or non-existent categories during the course of indescribable illusory energy. Existent means that which is indestructible during time-trinity! And that is supreme Reality which cannot be imagined. In order to know existent, there is no non-existent which is different from existent. Similarly, non-existing things like hare's horns cannot be imagined, as a totally non-existing thing cannot occur even into mind. Thus, it proves that 'whatever existence is there for world; that existence is there for imaginary things too'.

From point of view of cosmos-vision doctrine (*Srishti-drishti doctrine*), 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 doctrine*) from 'Vedanta', imaginary things have existence equal to that of world. There is a side story of Jivat in 'Yoga-vasishta' and Vasisht had clearly told therein that it was purely imaginary story. However, on Lord Rama's insistence, Vasisht searched and converted that story into reality. Thus, there is a common rule that an imaginary thing must exist somewhere into cosmos. Even if one looks at it from totally ignorant-view, the things which are imagined by living beings (*Jiv-kalpita*) become true during future and the things which are imagined by god (*Ishwar-kalpita*) happen during present and there is no exception (*Vyabhichar*) to it.

781. Though imaginary stories like Jivat-story exist somewhere, what is the use of it?

Its use is to obtain company of one, whom we love in this life, in our next life by religious meditation. Seers writing about history and mythological stories have no lesser intensity of emotions and attitudes about pious-meaning of events in their mind while those writing about imaginary stories have the same in their mind. This is the only difference between them.

782. What sentiment should be more in imaginary things?

All sentiments should be in proper measure. But, fantasy sentiment should be greater if the calamities being faced by hero are greater. And in keeping with the saying that 'A poet shouldn't describe total dissolution' death of a hero shouldn't be described.

783. When imaginary stories are called consisting of events (*Prakaran*), they must be practical. So, why should they have fantasy sentiment more?

It is true that in literature, there are indications of events. But their proportion is more in Jivat-story than in Malati-Madhav story. So, I say that fantasy sentiment should be more.

784. Could you tell in brief how and where to depict fantasy sentiment?

Yes! Fantasy sentiment should be depicted by power in characters of God, by meditation in characters of sages, by mantra in characters of Buddhist and sages, by medicines in characters of Yakshas, ghosts and Vidyadhars, by spiritual sketch (*Yantra*) in characters of demons etc and by intelligence in characters of humans etc. But use of powers as per necessity must be made. Even imaginary stories could have pious/evil rituals from 'Agnipurán' and one, who writes imaginary stories too, obtain heaven is evident from 'Bhavishypuran'. I had explained about these things in past, but I told you again for elaborating specialty of sentiments.

785. What is religious fantasy and what is paranormal fantasy?

Whichever fantastic stories have support of religion-scriptures should be called as religious fantasy-sentiments. There is a story of dead Subandhu, who was brought back to life, in 'Rigveda' and there is a story of Guru's dead son, who was brought back to life by Lord Krishna, in 'Mahabharata'. So, bringing such sentiment in imaginary stories is religious fantasy-sentiment. Now I shall tell you paranormal fantasy-sentiment. There is nothing as paranormal in world. However imaginary a thing might be, it must exist somewhere in world. Cosmos is unlimited. But it is the religious doctrine that wherever apparent paranormal things exist, they are fruits of pious or evil karmas. So, paranormal fantasy-sentiment too is only religious fantasy-sentiment. But some foolish atheists while disbelieving religion describe fantasy for sake of entertainment. There is nothing impossible from point of view of religion, but as vision of atheists is narrow, their imagination of fantasy without religion is laughable. It is not that nobody agrees to fact that Valmiki had asexual birth (*A-yoni-sambhav*), but if a lustful atheist says that 'my father had asexual-birth', then he, who is not word-believer and religion-believer, will have to prove that. Now, I shall tell you briefly about a legend about such atheist paranormal fantasy-sentiment.

A legend

Once, a king saw in his dream a tree having bole of silver, braches of gold, leaves of sapphire and fruits of pearls. He told his sons to bring that tree for him. One of his sons went to a well after facing many hurdles on the way. Then after killing a serpent from that well with a trick of a sharp edged cage and taking away a gem from his hood, he went inside that well. He could find his way through water due to power of that gem and reached a silver palace. When he went inside that palace, he saw there a damsel of silver. She welcomed him and asked him to take a seat till she fetched some eatables for him. In the mean time, he saw a golden door and went inside by opening it. After experiencing same sequence of events again, he saw a door of sapphires and went inside that too. Similarly, he went inside the pearl-door and same thing was repeated again. Then he entered into a glass-palace. By that time, all damsels came searching for him with the dishes of eatable

in their hands. When they got frightened on seeing him sleeping on a bed of cobra, he said to them 'don't be afraid as I have already killed this cobra'. So, damsels told him that they are the cobra-daughters and now he is their husband. So, he stayed there. Those damsels used to go to Indr-palace daily in a small plane. One day, after keeping watch, he too went into Indr-palace by hanging himself to a hook of that plane and became a tabla player while damsels were dancing. When Gods from Indr-palace cut those four damsels after their dance was over, their blood became mingled and from that, a tree like one king saw during his dream was formed. Such trees were created daily there. He kept one of those trees separately. Indr brought back to life all four damsels by touching their bodies with a stick and asked them to make their wish. They wished for that Tabla-player. So, Indr cursed them that now they won't stay in his palace and asked them to go with that Tabla-player. Later on getting pleased with Tabla-player for his skills, Indr asked him to make his wish. Tabla-player wished for that stick and went back along with his four wives. When he told the reason behind his coming to that place to them, they told him to place that stick over incense-smoke which would make that well to fly to his palace. When he did accordingly, all of them went his palace along with the tree. When later on as he had to face calamities from his four brothers, he was saved by those damsels. Then all went to the king and showed him that tree. Finally, everything went smoothly.

In this story, fantasy-sentiment is more only in respect of desires and less in respect of religion. There a stick is functioning like a magic-wand, and dream and reality have been clubbed together. Even though, king Jivat's dream has been shown as becoming true in 'Yoga-vasishta', it has Vedantic religious fantasy-sentiment in it. However, this legend is from Islamic book, but as there is no rebirth in Islam; where from cobra-daughters have come? Thus, from their point of view, this is fantasy-sentiment told by an atheist; and from point of view of Aryans, it is non-religious fantasy-sentiment. Had this legend been as per Vedic religion, I have no objection to it. Look at how the screen of object-passion works! Though Farsi and Islamic religions don't recognize rebirth, they have written such fantasy-stories for sake of passion. Rather they are more in Islamic than in Farsi religion. One can refer to 'Aliflaila' and 'Kisbarsita' in this respect. In a story of three sisters

from 'Aliflaila', events like talking bird, singing tree, golden coloured water, words coming from a mountain and falling down of one, who hears to those words have been described without involving religion, karma or magic. So, it is religion-less fantasy-sentiment. As per Vedic religion, there is nothing paranormal. But writing fantastic story like these three sisters is like beating the chest unnecessarily.

Now an atheist might say that such fantastical events could occur in world too. But, the live things don't happen without karma and that karma has been told only in Aryan religion. Besides, unreligious fantasy-sentiments don't bring about any benefit, but efforts aided by God along with occasional religious fantasy-sentiments could bring about future social reforms. It is futile to describe battlefield (*Rangar*) in adornment sentiment, long separation (*Chir*) in bravery sentiment, piousness (*Bhadr*) in dreadful sentiment and vomiting in peace sentiment. So, I feel that imaginary stories should be written as I had told earlier. It shouldn't include glorification of death of a bad character. There, pity-incarnation should come in handy. There is no objection to show that a bad character is obtaining a fair death at the hands of a benevolent person, but it should never be at the hands of a judge. Opposition (*Vipralambh*) should do a job of pity and virtual pity sentiment shouldn't appear there. I am fond of such fantasy-stories. There should never be an admixture of individual histories and imaginary stories. Rest of history of rural population (*Janpadik*) happens to be there in fantasy stories. If poetry is to be composed on individual history, then it should be about happily ending characters on the lines of Vatsaraj belonging to this world. I can only tell as per religion that I like it this way.



CHAPTER 47 - MYTHOLOGY

786. 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.

787. There is mention of a fight between wind and a silk tree in 'Mahabharata'. Is it as per imaginary story imagined by you?

No! Because, had it been so, the truth-tellers would have told that this story is false. Besides, there is very little difference between history and imaginary story. The history in imaginary story happens to be true, but it lacks in combination between places and time (*Sthal-kal-sanyog*). However, such combination is found in history.

788. I feel all histories are imaginary?

If all histories become imaginary, the father of our grandfather too would become imaginary. The common things are understood by inferences, but specific things aren't understood accordingly. Thus, by not knowing that a certain person is father of my grandfather; sharing division of ancestral property (*Day-vibhag*) would become redundant. When I tell that certain story is imaginary, I have also told that story of Puranjan in 'Bhagavata' and few stories from 'Yogavasishta' are imaginary.

789. When there are true stories available, what's the propriety of telling imaginary stories?

As per vision-cosmos doctrine, there is possibility of creation of a specific person by concentrating on an imaginary person. There is a story in 'Yogavasisht' that demon Shambasur had created Bhim and Bhas by his magical prowess and Lord Vishnu had to come himself to fight with them. There may be thousands of such imaginary stories related to God, but they do become true as his name is 'Wish-tree fulfilling wishes of devotees (*Bhakt-kam kalp-drum*)! Thus, it doesn't become befitting for a person from any religion to indulge into over-enthusiasm in divine history. Besides, such stories are popular among children as they are more like a friendly advice (*Suhrid-updesh*) than the orders and supreme soul always fulfills obstinacy of his children.

1. When once a king on hearing an incidence of Ravan abducting Sita from 'Ramayan', started for fighting with Ravan towards sea accompanied by his army, Lord Rama appeared before him with Sita astride on his shoulders.
2. Once, some Brahmins vowed before a king that their Pandhari consists of Gold. When that king started with those Brahmins for Pandhari to see the truth of their vow, Brahmins on fearing that king may trouble them if he finds out the truth, surrendered to Pandharinath. But, Pandhari really appeared before king as if it is consisting of gold! So, there is absolutely no scope to doubt about different imaginary stories from 'Adbhuta Ramayana' and 'Aananda Ramayana'.

790. Is not a story of golden Meru Mountain from 'Purana. false? If it is true, then why isn't it visible to our eyes?

I feel there is nothing false in this story. Because, as there is gold buried under earth; it is not so fantastic to observe a big heap gold somewhere. There are still so many miracles on earth! Now, there exists a desert wherein a noise is created whenever any creature walks over it. Suppose, if someone records that event and eventually that phenomenon disappears. Then, what would future generations say about that historian? Besides, it is possible that for those, whose vision has

become karma-bound, to see Meru mountain consisting only of soil. Thus, what is the point in suddenly attacking 'Purana'?

791. It is presumed that 'Purana is imaginary as it contains many fantastic stories about very long lives of people?

If imaginary stories are to be written, they have to be in format which is consistent with the prevailing social circumstances of that period. Else, nobody would like to read them. But, if someone writes something fantastic like 'a jenny on becoming like hare with horns turned into a wooden pole and entered into earth', even present day population won't tolerate that. And authors know this, so it will have to be accepted that social circumstances existed then, wherein such fantasies could be believed into. Such types of imaginary mythologies exist in all countries and in all religions. And all religious people believe that it is their history. However, present day non-believers label them as imaginary. The specialty with our 'Purana' in comparison with Mythologies of other religions is that 'Purana' could be proved by science and history. I am going to consider this in my 'Surtaru' and I intend to write a text 'Puranmimamsa'. Again such imaginary stories abound in 'Vedas' too like 'Purana'.

792. Why now a day belief of people appears to be non-plused 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.

793. How in Aryan 'Purana', credit of natural phenomenon of water-filled clouds, hot water springs or over enthusiasm of women has been given to Rama, Krishna or Udhishtira?

On account of natural tendency-inspiring authoritativeness (*Sva-bhav-pravartak tat-adhikartv*)! Isn't the credit of latest innovations like diverting canals or digging coal mines taken by man? Specialty depends on special prowess. Even God doesn't indulge into planned creation (*Sankalpik utpatti*) by unnecessarily destroying natural qualities (*Prakrit gun*), so the stories of Rama and Krishna aren't of opposing nature.



CHAPTER 48 - HISTORY

794. 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 polluted flood water be treated as potable than fresh 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.

795. One western wise man says that the idea of unlimited has been derived from historical development, is it proper?

I don't feel it to be proper! It is possible that such type of idea could be had from dreams too. And I don't accept historical development theory (*Aitihāsik vikāś-vad*).

796. Do you accept historical development theory?

No! Because, if we accept historical evolution, only dissimilar events should happen constantly and if similar events happen regularly, then time couldn't be decided. But, this cosmos-flow is full of similar and dissimilar units and that's why, us Aryans say that cosmos is eternal. Unless we accept dissimilarity (*Vaisadrishy*), it is just impossible to assume origin and historical development of anything. And due to similarity (*Sadrishy*), the possibility of its existence before its origin too will have to be recognized.

797. What is history and what is scripture?

History is to tell that so far events happened like this. And to tell that events were like this in past, they are similar in present and they would be similar in future too is scripture. 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. In whatever manner a thing is invented, it gets added up into history and not into scripture. Scripture is in definition-form for a reader and is in infinite principle-form (*Anant tatv-may*) for a thing fit to be described (*Vachy-rup*). The authority of scripture-creator doesn't get diminished on account of whatever new inventions are found out by a historian. Just as, even if now many new islands have been found out, still the authority of description of earth as 'Earth adorned by many gems' doesn't get diminished, but its truthfulness becomes more acceptable.

798. Who doesn't understand the secret of scripture in spite of knowing scripture?

One who relies more on its language or history!

799. When history is doubted everywhere, on what should one have faith?

On history written by a great soul. A doubter has to decide only by having contact.

800. Why is it said in Aryan religion that history too should be written only by a great soul?

In Aryan religion, the triad of statements, behaviour and actors is treated as eternal and it is required by religion. Its religious sequence is-

1. 'Veda' is statement-standard,
2. 'Smriti' is behaviour-oriented and
3. 'Purana' contains stories of actors. It is told everywhere that the triad of 'Veda', 'Smriti' and pious behavior are characters 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.

801. Some say that 'Ramayan-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 'Ramayan' wasn't imaginary. Besides, some fools express derogatory remarks like 'Buddha didn't have good qualities' or 'Christ was never born' about all religion founders, but some newly educated persons bow to sun while embarking upon traveling, this natural tendency is forgotten.

802. 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.

Self-Elevating History

803. 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-elevating (*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.

804. 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 (*Jiv-buddhi*) to really inventing anything from history. One can have namesake belief on whatever could be derived from direct written articles or correspondence. However, to draw any conclusion from that mostly proves to be wrong.

805. So, as per your say, there would be no inference-generated (*Aitihiy*) standard?

It's not like that. A standard requires common authority and nobody denies common authority of history. But, where modified articles are observed, there is no other method except divine vision to know history. But, if anyone under pretence of having divine vision writes history, and if that history is getting displaced from its original form due to that; then by searching for another person having divine vision or acquiring that divine vision ourselves, we should judge truthfulness of history. If one doesn't have such divine vision, he shouldn't depend on other's divine vision and shouldn't treat that history as true. 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. But this type of general ambiguity isn't applicable to philosophical histories such as mythology because they are perfected by internal and external rules from cosmos.



CHAPTER 49 - POETRY

806. Which God-poetry is better, blessed (*Prasadik*) or self-composed?

There is no dispute about blessed poetry being better. But self-composed poetry too is better, as to perform divine deeds with engrossed mind isn't easy. Even blessing is fruit of past deeds and nothing else. Otherwise, stone and tree too would have received blessings. When any God-loyal-means yields blessing, isn't God-praise a blessed means! I had told all this to you earlier.

807. Then, Tukaram Maharaj had said that 'I get desecrated by great poets', what about that?

He had condemned the poetry that is different from God. Else, what about bowing by saints before poets at the beginning of their texts? And Saint Dnyaneshwar too had said that -

'Poetry is better than speech, appreciation is better than poetry, supreme principle's touch is better than appreciation'.

808. But, poetry involves creation of pride! And because of that, driving away of persons happens?

There is no harm in having pride about supreme God, as Saint Dnyaneshwar had said 'Whatever pride we have is for adorning Hari'. There is nothing wrong for a pious person in driving away a non-religious person, but he shouldn't drive away a divine person with pride of own poetry.

809. Then, what is it your opinion about one stealing someone's poetry and selling it as his own?

My opinion is that extremely old or extremely new poetry never happens. Extremely old poetry is known as repetition and extremely new poetry is known as babbling.

810. Then is not mixing of old and new, a poetry?

No, no! Not at all! If it is presumed like that, then 'Being ocean of knowledge and pity, you fell down by mere push and being courageous of swallowing a fly; Wretch, how did you urinate!' will have to be treated as poetry!

811. 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'.

This clearly indicates that their poetry is not made for God but for making them famous. So, such poetry is dangerous and to praise man instead of God is also dangerous. Waman Pandit had said that.

'He rhymes without divine qualities; why isn't Yama punishing him?' Now, blessed poetry and self-composed poetry should be separated by the condition that self-composed poetry must be of caring nature while blessed poetry could be in any sentiment. And self-composed poetry in any other sentiment should be done with great caution.

812. When Jagannath Pandit had praised Lavangi, was not he a poet?

Nobody treats Lavangi's praise greater than Jagannath Pandit's 'Gangalaharistavan'. But, his strong skill in that subject too is more evident than those who praise their wife. That shows his strong cleverness. If somebody is able to perform any work, then would not be he praised for that quality?

813. You have praised self-composed poetry. Has anybody else praised it accordingly?

Yes! I shall tell you a story in this connection.

Once, when a monk (*Dandi*) and poet Kalidas spotted Goddess Sarasvati, both of them described her with their poetry. That time, Sarasvati said 'No doubt that Monk is poet, Monk is poet and Monk is poet'. So, Kalidas said 'O Wretch! Who am I?' Sarasvati said 'you are me alone'. Here, Sarasvati meant to say that Kalidas

was blessed by Sarasvati and it was no wonder that he could describe her poetically, but it was wonder that a monk could describe her in spite of him as an ordinary being. The self-composed poetry shouldn't include any subject other than God.

814. Why are you so much insistent about poetry?

Because I feel that I could compose poetry! Whatever prowess one possesses, isn't it his duty to use for sake of God? As Lord Shankar likes Bel-leaves, shouldn't one offer flowers to him. None had condemned God-specific poetry; on the contrary, Saint Dnyaneshwar had prescribed ritual for that.

815. Do you compose self-made or blessed poetry?

Why should you ask about this? I may be composing either types or type you may be thinking about. Advice should contain only common doctrine and better if it is not individual specific.

816. Is it true that God-specific poetry, however impure it might be, is accepted by sages?

Even if it is true, there is a secret about it. Surely, sages would accept it, but a poet shouldn't think that sages must accept it even if it is impure, as it reveals his intention that 'sages should make him famous'.

817. Then one, who doesn't know grammar or figure of speech, shouldn't compose poetry at all?

One, who is proud of poetry, should never compose it. And if it is composed in frenzy of God-love, he shouldn't be proud of it. Such doubts never arise in case of blessed poetry.

818. Among educated people, whose poems do you like?

I haven't come across many. And of those, which I have read, I don't like any of them.

819. 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 to force unmerited poems on to public!

820. There appears to be similarity between poems of Tukaram and Eknath, so hasn't Tukaram stolen them from Eknath?

Do you think that nobody should have any inspiration of similar idea by blessing?

821. No! Then how do you say that non-Aryans have translated Aryan texts?

Because others say that philosophy of non-duality has sprung from Koran, 'Gita' has been formed from Bible, 'Valmiki Ramayana' has been formed from Homer's 'Iliad' and Sanskrit drams have been formed from Greek drams! And we can substantiate our say in principle too as the root-principle of these texts is found in our scriptures. This is evident from root of these translations. This is also one of the reasons of my saying so.



CHAPTER 50 - MUSIC

822. It is said that whatever difference exists there in our music has been brought about by Muslims, is it true?

I don't think like that. Though there appears to be difference in musical structures (*Rag*), names of these structures and notes (*Swar*) are only in Sanskrit. Though musical tones on their conversion have remained five, their names such as 'Tivr' and 'Komal' have remained same. Similarly, musical rhythms (*Tal*) too have Sanskrit names. Now, though structures like 'Hamir', 'Hindol' etc and rhythms like 'Firdost' etc are of non-Aryan names, the names of tones and rhythms are in Sanskrit. Now, whatever Muslim traditional clans of 'Dhrupad' singers are there, the names of voices (*Vani*) belonging to different Muslim clans (*Gharana*) are only in Sanskrit. Now a day, 'Dhrupad' of 'Gaurihari' category of voices are in vogue; those names have been derived from Sanskrit name 'Harigauri'. The names of notations (*Matra*) of 'Drut' and 'Vilambit' are Sanskrit.

Country music 'Adhuna' is mentioned separately in 'Ratnakar'. It is also mentioned in 'Ratnakar' that whatever music is sung by people from different countries as per their liking is country music. Similarly, the saying of Hanuman quoted by Kallinath in his commentary that music, which doesn't have the rules of 'Shriti', Gram and 'Jati' is called as country music. So, there remains only entertainment (*Ranjakatv*) as its indication. But, entertainment of an individual and entertainment of many are different. Whenever entertainment of many is involved, there must be some common factors. The rule that 'acceptance by many is based on the principle of commonality' is universal. Thus, it is not beyond the authority of a country musician to convert 'Shri' musical structure into 'Kafi' musical structure from point of view of its hearing pleasure (*Rakti-drishti*). It is order of Ratnakar that if scripture is against the target, then target oriented music (*Lakshy sangit*) is treated as more standard. There are very few Muslim names of those who have brought about such musical conversions. Though name of Tansen is famous, he is mentioned as Dansen in 'Bhavishypuran'. And title Tansen is famous for Aryan warriors. Even word Tune (*Tan*), which is formed from Sanskrit verb

'Tan', is famous in Music-scripture 'Sangit-shastr'. Even if we presume that Tansen was converted to Islam from a Rajput clan, the musical conversion made by him is done by a natural Hindu.

I have read that the original texts of eleven Euclid books have been found the library at Jaipur. Similarly, there is Hindu music in Greece too. Some of these books are in English and some in Marathi. I am not giving names of these books due to fear of space constraint. Besides, if history is ambiguous, then it is proper to accept a thing which is self-nourishing (*Sva-poshak*). I have also read in 'Vaidyak pustak' that non-Aryans have burnt our texts after translating them. As there is word 'Jafran' in Unani medicine for word saffron, there are no Farsi names for musical tones. They are Sanskrit. So, even if it is presumed that some differences in music have been made by non-Aryans, like that made by Vishvamitr in his rival cosmos, many musical conversions have been brought about by Aryans alone according to the musical targets and we have been traditionally singing them. The fact that their Farsi names like 'Gazal' or 'Rekhta' are different from Sanskrit is a proof for this phenomenon.

823. Some of our self-made music-experts think that the Europeans have based their music on the rules of tones (*Nada shstra*) and that is very good, is it proper?

It is not possible to gain entertainment just by composing musical tones with the help of mathematics of notations. Hearing pleasure as such is different. That is why; our music-teachers have defined the character of music as '**Musical structure is an entertaining group of musical tones**'. This could be easily understood from an example of a taste. Food doesn't become tastier just by eating rice or wheat grains, but their cooking makes them tastier. Similarly, the musical tones just based on mathematical notations don't become entertaining. One must possess skill to develop an entertaining musical structure out of musical tones. Though there is harmony in western music, it is just like mixing rice and wheat grains together. Had entertainment not being a different entity, the barking of dogs-donkeys too could pass as music.

824. But some say that hearing pleasure depends on habit?

If it is dependent on habit; whatever habits society acquires, that happens because of certain rules. The reason of most of the habits is their acceptance by elites. We feel like following those whom we consider as elites. When simple shirts have given way to coats and pants, mostly the only reason behind this is that people should call our dress as good. It is us who give bad name to our music. It is our bad luck that we ourselves don't consider our seers and sages as great!

Again, the taste is two types. First is natural and other is cultivated. Whatever taste developed in fruits as per the season is natural and whatever taste developed in cooked food is cultivated. Similarly, I feel that 'Margi' music has natural pleasure of hearing, while country music has artificial pleasure of hearing. And musical tones developed just by mathematical notations are not at all pleasurable. Besides, as an artificial concoction has good or bad effect on body and mind, a group of musical tones too must be affecting them in similar manner. That's why, it is told in 'Vayupuran' that diseases get cured, children go to sleep and old age is delayed by music. Now in Germany, western scholars are agreeing that tuberculosis doesn't occur with music and music cures diseases. Western scholars also say that Hindu music is more natural than European music. This article too has appeared in one magazine that I have noted down.



CHAPTER 51 - IMPROVEMENT

825. 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.

826. 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 aeroplanes and steam boats (*Unndi*) etc. The thieves and rest gain equal open access because of that.

827. Do you agree with all new reforms?

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 reforms. I call it as reform-craziness, which involves culling essence from religion for sake of selfishness and anyhow carrying yoke of reforms over the shoulders like a bull. It is impossible to bring about reforms 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 (*Vairagy-rup-dharma*) would have to be imbibed by any means.

828. Why! A remedy of removing uterus is available?

Great, what such a reform be called! A Pundit had said that reform is a sort of disease and it must be correct! The real practical pleasure (*Vyavahar-sukh*) too isn't obtained by such artificial remedy. 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 reforms 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 (*Garbh-dukhh*)! So, cull essence from improvements due to your little prowess, as one has to cull essence from religion due to his little knowledge.

829. 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 (*Savanik*). 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 'Everything in excess should be avoided' applicable except for Reality-knowledge and 'Geeta'.

830. Due to what, the human qualities are getting destroyed?

Due to habit of getting all works done by machines! Though, the existing things remain unchanged due to machines, inventing new machines is the function of human intelligence. Machines too are result of human intelligence; but if humans lose their independence to machines, studying by humans would be forgotten and it would be impossible to have any new inventions! As now a day, phonograms (*Nanuki*) have snatched away the pride of singing from Aryans.

831. But one derives pleasure by getting work done by machines?

Even if it is so, man losing his habits is not proper. Many people don't understand either a day or a night without a clock. Such people get confused while executing great jobs. It is better to make use of machines during difficult assignments!

832. 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 minars in a village in Khandesh or iron pillar in Delhi or divine aeroplanes from 'Purana' or mechanical drones from 'Bhritkatha'.

833. What is your opinion, whether we should keep scriptures as they are or should be some improvement introduced into them?

My opinion is that there is no propriety in improving upon scriptures either by logic or from standard's point of view. However, I say that, if there happens to be an instance of any spiritual experience getting hindered, then improving upon the procedures prescribed in different scriptures could be attempted. Those, who criticize scriptures from worldly or intellectual experiences, are fools like Charvak.

834. 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.

835. How much necessity is there for our people to reform?

From philosophical point of view, improvements are on their own running after us. After discovery of radium metal (*Ajijanam*), many principle based disputes from physical sciences have been resolved and now they are trying to take shelter under Nature based theory (*Prakriti-ek-vad*) of Samkhya uni-principle opinion (*Samkhy-ek-dash-mat*). 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.

Anandkumarswami had said in his lecture 'Gramophones (*Parindane*) why not' that music in man is almost getting extinct due to gramophone. His argument that machine however better it might be cannot outperform human being is quite correct. 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.

Westerners have now started condemning artificial living vociferously. They are developing liking for eating fruits and remaining without clothes. To get convinced in this connection, refer to the books by those advocates of natural healing processes (*Sva-bhav-chikitsa-vadi*) from America. 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 neither just copying nor is it enthusiasm (*Nav-samvedan*).

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 labeling 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-ocean. When difference between discernment-ocean (*Vivek-sindhu*) and mouth-ocean is taken into consideration, the comparison between old and new becomes quite evident.



CHAPTER 52 - SOCIAL ISSUES

Democracy-Trade-Agriculture

836. 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

837. Which is our hereditary village?

From staying where, we would survive by adhering to justice!

838. How could be friendship developed within people of different countries?

By keeping our customs intact without talking against their customs.

839. 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.

840. National leaders treat religious people as pitiable?

Let them treat! There is strength of blunting the sharp edge of weapons in their blameless pity. Power of crying is much greater than laughing. Attitude of one, who wields weapon against a person insisting on crying, keeps on pricking own conscience. One, who isn't capable of either crying or laughing, is called as naughty. Remember that one should forget hunger and thirst while laughing as well as crying. One, who doesn't help a crying man, has to fear more. With God, crying helps hundred times more than laughing. Death knows that everyone cries for his own sake, otherwise, even death can't dare to take away a man who cries before him! Else, his credit would be at stake! But, crying should be done before God as, none else's life is steadier than God so as to be able to listen to our crying. Even if one intends to respond early as per our crying, he doesn't possess that much power. One Marathi poet had said 'God, you are pity-ocean; sorrow is to be told to you alone. What to beg of others by opening pitiable mouth'.

More a child cries, more his faith in his mother is expressed. Same is the story of God's devotees. But, we all employ deceit even in crying too. 'Get up, fly to God on your strength or bring God here by seating here alone and crying loudly'. One, who makes show of his crying or strength, the whip-strokes are reserved for him in this world or beyond.

841. Is religion important from point of view of politics?

Of course it is! If we look at western countries, every country is increasing its military hardware. Because of that, life of their wealthy population has become more suspicious than us poor Hindus. There are treaties taking place between countries, but few social organizations are against them too. 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.

842. So you like slavery?

I don't like slavery which is bought for a price or that of money, but I prefer slavery of qualities. 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.

Democracy

843. 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. A thing, for which there is a common rule, is treated as standard. But don't treat exceptions to happen as per one's will (*Yadricchik*). Remember that when many exceptions happen due to some single expectation, they too have some reasoning behind them. The fools, who give up things treating them as exceptions, forget about some important doctrines. Remember that all exceptions except words are mostly common rules subdued under prohibitions.

844. 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

Once, a lion while walking through forest, turned towards a herd of foxes who knew him to be a lion from his odor. 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.

Trade

845. How should be a trade-behaviour?

One needn’t be diffident, should be creditable and shouldn’t lend in foreign countries.

846. Is religion important from point of view of trade?

Of course it is! As, everybody's life would become suspicious if trade isn't conducted with honesty. Trade wouldn't run properly if everybody starts snatching curry for his bread alone.

847. So, it appears that religion is only for social convenience; then, why should be there any bait of Para-worldly (Parlaukik) 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 isn't possible to have such restrictions in fierce competition for worldly pleasures.

848. How could we beings of limited intelligence predict such definite future?

I feel that generally every being possesses the tri-time knowledge. However, special future-predictions go wrong due to ignorance of man. That's why, I say that the doubt raised by many people about the principle beyond time-trinity is of foolish nature.

Agriculture

849. Which farmer never attains prosperity?

He, whose agriculture depends totally on rain-water!

850. How to increase agriculture in absence of water?

Agriculture could sustain on little water by adopting proper technology.

851. Which crop should be sown more by a farmer; those useful for trade or famine-eradication?

He should sow famine-eradicating crop more. Because, to increase or decrease the commodity-rates is not always in our hands and there is possibility of coming into troubles both ways. But, irrigated crops should be mostly useful for trade and should be partly famine-eradicating. However, improved technology should be adopted in agriculture as well as trade while competing with other countries in case of the similar crops. The technical ritual of 'Famine-crop-production (*A-kal-vanapati-utpadan*)' is useful in this connection. Similarly, the mechanical and fine-arts too are useful. Great sage Ushna has commented that 'Professional excellence is the wealth of any country. Then rest of wealth come searching for him. A country wherein religion, skill and intelligence have joined together, even Lord Brahma won't be able to bring about their downfall'.



CHAPTER 53 - FAMILY

852. Who is noble?

He who can convert old into new without giving up old!

853. Who is clan-destroyer?

He who does opposite of above answer (852)!

Parents

854. Which is sacred tri-place?

Mother, Father and Guru!

855. Who is mother?

Whosoever, helps during illness!

856. Who is father?

He who is a food donor!

857. It is clear that both mother and father are sacred places, but who should be treated as greater at times?

Twice born* (*Dvij*) 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.

858. Is there any discrimination (*Tar-tam-bhav*) 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.

859. Should a son cause trouble for mother on orders of father, as Bhargavrama and Rama did the same?

Friend, there is a story in 'Mhabharat' that Chirkari didn't kill mother on orders of father. Bhargavarama and Rama being incarnations, the beings won't be able to follow their acts. So, 'Chirkari-charit' is suitable for us to follow. If there is a curse of father under these circumstances, then blessing of mother could elevate that being.

860. 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.

861. 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.

862. Then, where would be our Independence?

In arranging works in such manner that won't involve disobedience of father's orders!

863. 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 elimination of desires (*Rag-nivritti*) 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-nivritti*). 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? Now, even though blessed Krishna was favouring his devotees, there were his devotee-specific (*Bhakt-vaisheshy*) favours too.

864. 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 after-death rites? You had abandoned me earlier for sake of your self-interest and now you have come here to display your motherhood!" After saying so, Karnsa 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. Remember clearly that a selfish person could never aspire to become a religion-preacher, who is least bothered about his life.

865. 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.

866. 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.

867. If it is so, why should be there idols in house?

For sake of humanity-religion! And to show to those, who don't have power to recognize parents and guru as God!

868. 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!

869. What is that which never allows one to attain to prosperity?

Brothers-rivalry!

870. Who keeps brothers under control?

He, whose faults too show pious path to others!

871. How to know wrath of great people?

From their ignoring us!

872. 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.

873. Whose plight is made sorrowful by family?

His, who is miser like Kadryu!

874. 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.

875. Should be family-fault (*Grih-cchidr*) 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!

876. 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.

877. 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.
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 and if they speak bitterly, it should be deduced that they hate.

878. What should be done when 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.

879. 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 at old age.

880. What to do if there is no spare food to give to a monk?

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.

881. Should be a guest or family given food first?

If family is under control of a 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.

882. 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 with you.

883. 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.

Women

884. 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 'Seven steps lead one to friendship with great souls', the ritual of seven steps in marriage is meant for making woman a friend. Additionally,

1. In case of religion, woman is servant because Vedas tell accordingly.
2. In case of wealth, woman is friend.
3. In case of desire, woman is master 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.

Brother-rivalry

885. 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-memeber. The opportunists taking advantage family-disagreement bring about destruction of the house. I shall tell you an imaginary self-made story in this regards.

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 bigoted 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 cleverness 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. There is a story in 'Mahabharata' that when Bhangasvana's few children were staying together, Indr out of hatred for sacrifice-division, brought about discord between them. So, a family-chief must take care about the family-split.

FOOT NOTES

(Q indicates Question and A indicates Answer)

857/A: Twice-born* (*Dvija*): Brahmans, warriors and traders as per Vedic social classes are considered as twice born.



CHAPTER 54 - SERVANTS

886. 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.

887. With which master the flattering servants remain for long?

With him, who gets angry with smaller faults and pardons the great-fault.

888. Should be all smaller faults and the great-fault pardoned?

No smaller faults repeatedly reminding about great-fault (*Mahad-apradh-anusmran-purvak*) should be pardoned and if rest of all smaller faults is pardoned, then 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.

889. How to treat unadopted woman servant (*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 servants (*Datt-parijan*), then master's interest is damaged.

890. Who becomes sinful when master gets evil work done by a servant; master or servant?

Master! Servant is obliged by money etc. One 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.



CHAPTER 55 - WOMEN AND MEN

891. What should be learnt from women and men?

Love from woman and religion from man!

892. 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 Brahmin 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.

893. 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!

894. Which woman should be known as of evil nature?

She, who doesn't like to do household duties!

895. Who doesn't get prospered?

He, who has to employ servants for getting the work done for a woman on marrying her!

896. How to bring back servants to their senses?

By every member of household becoming self-sufficient!

897. 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!

898. 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.

899. What is that which brings poverty earlier?

The love of wife for her parental home and her craving for ornaments!

900. Which woman should be doubted about her religious intellect?

She, who is skillful in knowledge and arts than us!

901. How to know that a certain woman had given up her faithfulness towards husband (*Pativrty*)?

If she is wise, pitch of her voice goes beyond first note (*Pratham dvani*) and if she is fool, pitch her voice assumes level of middle note (*Madhyam dvani*) and she becomes devoid of divine vigour (*Daivi oj-shuny*). These two types of women might have stepped outside the house.

902. 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?

903. 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.

904. To what destination a woman, who doesn't leave a very sinful husband, goes?

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.

905. Then why scriptures have said that entire love should be for husband?

This is rule-ritual (*Niyam-vidhi*).

906. 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.

907. 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.

908. Why should man become so much dependent on scripture-order (*Vachan-par-tantr*)?

Who says! If you desire fruit of scripture-order, then be dependent on it!

909. 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.

910. Whom a woman doesn't fear?

1. He, who always remains outdoors.
2. He, who always remains indoor.
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.

911. What are the things, when informed about 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.

912. When doesn't a householder become sinful while speaking falsely with whom?

With wife!

913. When does it become worthwhile to speak falsely with mother?

When mother doesn't share the great work undertaken by father!

914. 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!

915. Who becomes old earlier?

One, who doesn't drink sweetened milk before having intercourse with wife (*Stri-sambhog*)!

916. Who remains in constant danger?

One, who is having more than one married wives!

917. There is practice of polygyny (*Bahu-patnikatv*) in India, while there is practice of polyandry (*Bahu-patitv*) in other countries, which of these is true?

It could be said as per Vedic or magical (*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.

918. Then you must be recognizing extreme monogamy (*Ek-patnitv*)?

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*).

919. If a man is having more than one wife, how should he behave with them?

In a way by which they won't become pregnant at a time!

920. Shukrachary has told that one should definitely get acquainted with prostitutes, but how would be it proper?

If prostitutes become acquainted, neither noble woman (*Kulaangana*) should be allowed to meet them nor should one have affair with them, as any women treats a man having affair with prostitute as condemnable. And prostitute condemns much intensively. One should never get angry with prostitutes as they don't have any religious restrictions and anger has no effect on them. One should get his craze for lying (*A-nrit bhashan*) fulfilled by talking sweetly with them. By exposing prostitutes (*Kulata-parinay*) too, the foes could be brought under control. Those, who want to behave as per Shukrachary's advice, they should have business

with prostitutes in this manner. When, one who is permitted to have an affair with prostitutes by scriptures, he too doesn't get benefited by that act, then what about the rest!

921. What is the trick of letting love for women remain constant while not letting them scorn us?

Not praying them for having sex (*Sanyog-yachna*) and only having a humorous interaction with them!

922. With what platonic love (*Satvik prem*) with women gets reduced?

By having sexual pleasure (*Rati-sukh*) even once, as love on any pious thing ends with enjoyment (*Up-bhog-ant*). There is great sweetness in having platonic love with women. I have myself experienced this. Each others vital forces get mingled like ropes in this platonic love. Of course, women too need to be little religious for that purpose. Mostly, obscenity takes place in such love and then its bad effects have to be experienced in future. In such obscene love, a sage automatically comes across with his wives during past lives and large opportunity arrives to have platonic love with them without getting married. I too had experienced such love. I loved a woman from my caste like a mother. In the end that woman started husband-love with me and tried to convert it into whore-love (*Ganika-prem*). My sanctity was thus jeopardized, but I controlled myself in time. However, since then I was at loss. I started fearing and became doubtful too that I, who am having motherly attitude with women, was becoming mind-fault-wealthy (*Manas-dur-vikar sampann*) during my Yoga-less period (*Yoga-bhinn-kali*). Thus, I prefer to be engrossed in meditation which others treat as madness or sometimes I get affected with fault like wish of getting married openly. Now, who is this woman desirous of getting married with me, what is her name etc; I don't intend to disclose that, because that would belittle her in public. But many must be knowing that.

923. With which woman marriage (*Parinay*) 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 not obtainable 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.

Smriti-authors have said that '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.

924. Should be intercourse had with sexual games (*Kam-krida*) with nails etc or just limited to satisfying the attitude-perfection (*Vritti-samsadhan*)?

It is beneficial for body when it is only limited to attitude-perfection. Nail-scratching etc (*Nakhar-dan-khat*) induces mind to indulge into unnecessary over enthusiasm and keeps one continuously engaged into desires. So, that should be ignored. However, sensible people say that a loving kiss is essential for a son-foetus (*Putr-garbh*).

925. Some people ask if women didn't understand the husband-love, what the use of getting married is. What's your opinion about it?

Even if it is better from point of view of body-pleasures, it is meaningless from point of view of mind-pleasures. Only unknown youthful innocent heroine (*A-dnyat yauvana mugdha nayika*) is capable of bearing pleasures and pains with hero. Thus, child-marriage has been preferred by Smriti-authors. Besides, western sex-scientists say that women just won't understand husband-love without vagina-handling, kissing, hugging etc (*Kesh-grahan-chumban-alingan*). Then should be all these things arranged first and then get married? The training of becoming best heroin that could be imparted during childhood could not be imparted during adulthood. If adult-marriageable-girl-test (*Praudh-vivahita-pariksha*) is conducted by holding 'Mandarmakrandchampu' in hand; only 1% top level, 25% middle level and 75% lower level heroines could be found out. Besides, such women try to win heart of husband for not letting him being attracted towards other women by inducing artificial illness and that results into instances of spirits entering into their bodies or hallucinations (*Manas-unmad*) or even death or many commit suicide. Many women blabber vows in their dream as 'Dear, I shall remain around you by becoming ghost and protect you'. I have noticed that there is no difference in drama and such instances taking place in many houses. God-religion prohibits all such disasters.



CHAPTER 56 - PERSONAL QUESTIONS-ANSWERS

926. Sir! But, when you write articles so frankly, wouldn't people criticize you?

O Child!

1. 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 are bereft of pious conduct (*Aachar-varjit*), I spit on them. And it is not possible for anybody to criticize only with Reality-knowledge without getting it mixed with practical-knowledge. So, I am totally fearless.

927. 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!

928. You pose as opinion-difference-tolerant (*Mat-bhed-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 subtle essence-proximity (*A-vitarki-sar-sannivesh*) from my texts is able to comprehend my texts.



CHAPTER 57 - LOGICAL CONVINCING SPIRIT

929. 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.

930. 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.

931. 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 (*Sam-samanvayik parivartan*) and
3. Transformation for other's benefit (*Pararth*).

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. Now, I shall elaborate on these three categories.

1. Coordinating transformation means when any new thing emerges, I don't accept it immediately, but I first verify whether it has any support in our scriptures. As Jagdishchandr Bose had invented genesis of consciousness (*Samvedan-up-patti*), but 'Panchdashi'-author has said that matter lacks soul (*Chit-aabhas*); but 'Mahabharata' and Manu have said that trees can see and hear and they possess inner knowledge etc. 'Yogavasisht' had said that non-believers go into stone species. Thus, I had already agreed to this by coordinating method than 'Panchdashi'-author and Basu's invention has just corroborated this genesis. However, this coordinating method must have corollary in our scriptures as per root of the translations and not just semblance. Dayanand had shown in his 'Rigved-bhashy-bhumika' that telegraphic machines have been mentioned in 'Vedas', but that is a semblance. So, I believe in new coordinating transformed opinion without semblance.
2. Common-coordinating transformation. In this too, there shouldn't be just semblance, but newly invented thing must be actually found in our scriptures. Hypnotism is practiced by mutually allowing eyes to look into each other. The similar stories are found in 'Mahabharata'. Sulabha and Vipula had lured Janak and Guru's wife respectively by looking into their eyes. Thus, though all genesis of hypnotism are agreed to by me; by just knowing that visual concentration initiates some processes in mind; that could be made use of wherever necessary! Its genesis in principle is of no use to us, as it cannot be useful in achieving liberation. I believe in common coordinating transformation in such manner.
3. Transformation for other's benefit. Though I don't agree with motive and achievability of this category, I do change my opinion for use of others occasionally. I shall give an example. There was a headmaster named Hari Antaji Deshpande in Shirasgaonband. He told us some stories about 'First principles of occultism'. He told that with mind-meditation some fragrances could be experienced by nose and there is new invention derived from this phenomenon that there exists nothing in the outside

world. I said “this is not a new invention at all! This is just copy of ‘Outer-void-theory’ (*Bahy-shuny-vad*) of Buddhists. He asked me ‘where is it?’ Then I took it out from Marathi ‘Sutrashasty’ and showed it to him. And he agreed with it too! Although I don’t agree with Buddhist opinion, I made that statement with presumption that Sanskrit party is better than non-Sanskrit party. Thus, my changed opinions are not actually changed, but they are for somebody’s benefit. If statements are made as per quotations from ‘Vedas’, ‘Purans’ etc, they are not included into these three categories, as these scriptures are standard right from beginning for me and there is no change of opinion in their cases.

932. People say that your opinion about devotion too 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.

933. 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 Eveready. 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. Now a day, people’s attitude is not of the nature ‘to behave as per scriptures, but to scan scriptures as per their behaviour’.

934. 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.



CHAPTER 58 - LOGICAL COORDINATION

935. 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. Buddhist 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 part-refutations 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 unity doctrine (*Yauktik-aiiky-vad*). However different the experiences gained by one 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.

936. Even if experiences are obtained by going beyond the body, it appears little strange that they would be dissimilar?

However different the experiences gained by one going beyond the body awareness may be, they are only of three categories.

1. Heavenly.
2. God-proximity type and
3. Quality-less unity type.

1) As heavenly experience is dependent on karmas, it must end when karmas end. This is proved per Vedic logic (*Shriti-yukti-siddh*). The normal experience too is that whenever the stored grains are eaten up, they are bound to be finished after some time. The logic about karma is partially standard and 'Vedas' are the chief standard. The state of things knowable through worldly-word-standard (*Laukik-shabd-praman-gamy*) is also like this. Scripture says that in heaven, the stored karmas cannot be increased. So, heavenly experience goes on diminishing. There is no difference of opinion between different preachers in this regards. Jaimini had shown heaven as constant, but he hasn't indicated the means to generate karmas there. 'Uttarmimamsa'-authors have said that as Gods don't have other Gods, they cannot do karmas. As Vedas aren't counter-arguer, there is no opposition to it. And Jaimini in his other text had also said that the heaven isn't constant.

2-3) Now, as the dispute between quality-less and personal God devotees is dependent on God, there appears much difference between those

experiences. But that too is superficial as those attaining to quality-less unity (*Nirgun-aiiky*) get merged and there is no possibility of tussle between God and devotees remaining in personal proximity (*Sagun-sannidh*) of God. God has bestowed pious destination even upon demons. When God had promised 'I constantly protect my devotees', he is neither a trouble-maker nor deceitful so as to break that promise. There are stories of God punishing some of his devotees, but there are also stories that God tolerated them in the end. As quality-less devotees merging with God reappear to become divine manifestations consisting of pleasure and pain, those devotees who are nearer to God through their personal devotion too attain such status. Out of these manifestations, the pious types are useful to living beings for following them, while apparently non-pious (*A-satvik-aabhas*) types are for relinquishment of their faults. This is the understanding of wise and devotees, and let it be anything about rest, but there is no hateful difference of opinion between us Vedic preachers.

937. 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.



PART III



APPENDICES

APPENDIX – I

Glossary of Marathi/Sanskrit Technical Terms

(The No. quoted into bracket indicate the respective Question and Answer where term appeared for first time)

A

Aachar-varjit (A-926): Bereft of pious-conduct.

Aadhikarik alaukikata (A-42): Authoritative paranormal-ness.

Aagam (A-475): Scripture.

Aagam-lop-vikar (A-759): Visible-invisible modifications.

Aangl-sharmany (A-133): European-sponsored.

Aanantary-arthk (A-121): Indication of continuity.

Aananty (A-159): Infinity.

Aapat-dharm (A-89): Compelling duties/circumstances.

Aapat-kal (A-88): Calamity-period.

Aapt (A-36): He who speaks truth.

Aapt-vaky (A-267): Reliable statement or Word-standard.

Aarambh-vad (Q-4): Initiation-ism.

Aarudh-patit (Q-232): Crestfallen.

Aashram (Q-41): Fourfold life states of Celibacy, Householder ship, Forest dwelling and Renunciation as per Vedic prescriptions.

Aatma-aakar-vritti (A-286): Soul-form attitude.

Aatma-chaitany (A-3): Soul-spirituality.

Aatma-dnyan (A-98): Soul-knowledge.

- Aatma-dharma (A-4):** Soul-property.
- Aatma nivedan (A-214):** Self surrendering devotion.
- Aatma-sakshat-aakar (A-618):** Soul-realization.
- Aatma-vette (Q-620):** Soul-knower.
- Aavarana (A-32):** Cover.
- Aavarana-bhangatv (A-2):** Cover-elimination.
- Aavritt-rodh (A-282):** Covered control during sleep.
- A-bhan-aapadan (A-607):** Acquiring ignorance.
- Abhanapadak (A-2):** Existing but unapparent object.
- A-bhav-nishchay (A-604):** Determination of lack of existence.
- A-bhay (A-118):** Safety.
- A-bhay-dan (A-511):** Safety-assurance charity.
- Abhed (A-2):** Non-difference.
- Abhiyukt-ukti (A-770):** Expert's saying.
- Abhi-upgat (A-588):** Accepted object.
- Abhyupagam (Q-79):** Acceptance.
- A-datt-parijan (Q-889):** Un-adopted servant.
- A-dharma-prati-shedh (A-459):** Restricting non-religion.
- Adhi-chitt-shiksha (A-574):** Additional mind study.
- Adhikaran (Q-83):** Support.
- Adhi-pradnya-shiksha (A-574):** Additional intelligence study.
- Adhi-shil-shiksha (A-574):** Additional character study.
- Adhyatma-dnyan-dayak (A-336):** Imparting soul-study knowledge.
- A-dnyat yauvana mugdha nayika (A-925):** Unknown youthful innocent heroin.
- A-dnyey (Q-606):** Unknowable.
- A-drisht (A-544):** Unknown.

- A-drisht-arth (A-474):** Implied meaning.
- A-dvait (Q-52):** Non-duality.
- Adhyas (A-4):** Assumption.
- Adhyast (A-4):** Assumed entity.
- Agni-aadhan (A-558):** Fire-worship.
- Ahetuk Sagun bhakti (A-7):** Unmotivated personal God devotion.
- Aihik-sukh-phal-pradhan (A-619):** Worldly-pleasure-fruit-centric
- Aitihāsik vikāś-vād (A-795):** Historical development theory.
- Aitihy (C-I/Q-805):** Inference-generating.
- Ajijānam (A-835):** Radium metal.
- A-kal-vānāspati-utpādan (A-851):** Famine-crop-production.
- A-laūkik-pratibandh (A-43):** Superhuman prohibitions.
- Alik (A-1):** False.
- An-aadi (A-565):** Eternal.
- An-aagat (A-599):** Future thing.
- An-aahat nad (Q-78):** Un-struck sound.
- An-aavritt-rodh (A-282):** Uncovered control during contemplation.
- An-ant (Q-606):** Unlimited.
- An-adhyasta vivarta (A-51):** Unapparent Transformation.
- An-ant tatv-may (A-797):** Infinite principle-form.
- An-istht-apadan (A-595):** Undesired separation.
- Anek-jeeva-vaad (A-70):** Multiple beings theory.
- Anisht aapatti (A-75):** Undesired trouble.
- A-nrit bhashan (A-920):** Lying.
- Anthkara-dharma (A-4):** Mind-property.
- Anth-virakt (A-132):** Ascetic from within.

Antaryami (A-56): Inner resident.

Anuman (A-4): Guessing.

Anushay (A-401): Balance of impressions of past life karmas.

Anuplabdhi (A-4): Indirectly.

Anyonya-abhavrup (A-58): Complete absence.

Aparadhity-nivritti (A-75): Elimination of offensiveness.

Apbhramsh-niyam (A-759): Corruption-rule.

Ap-guru (Q-113): Unworthy Guru.

Ap-kranti (A-612): De-evolution.

Ap-lap (A-315): Hiding.

A-prajalpan-kali (A-770): In non-expertly manner.

Aprama (A-4): Faulty knowledge.

Aproksh-vyavahar janakatva (A-2): Born out of direct practice.

Arth (A-2): Wealth.

Arth-antar-nyas (A-365): Trans-meaning indication.

Arth-aapatti (A-4): Inference.

Arth-kriya-karitva (A-1): Doer-ship of purposeful action.

Arth-saushtv (A-726): Meaning elegance.

A-sang (A-697): Non-attachment.

A-sankar (A-558): Non-cross bred.

A-sannihit (A-135): Out of context.

A-satv-aapadan (A-607): Acquiring untruth.

A-satv-apadak-aavaran (A-607): Untruth-acquisition covering.

A-satvik-aabhas (A-936): Apparently non-pious.

Ashni-pat (A-336): Thunderbolt-strike.

A-shodhit (A-588): Un-invented.

Asht-bhav (A-67): Eight-fold pious emotions.

Asht-bhav-labdh-tatsy (A-67): Trance obtainable from eightfold-emotions

Asti-bhati-priy rup (A-185): 'Existence-experience-beloved' form of supreme soul.

Ati-par-tantr (A-731): Extra-dependent.

Atithi (A-199): Guest visiting a householder unannounced.

Ati-vadi (Q-267): Babblers.

Avastha (A-348): status.

Avasthapan (A-585): Affected by calamities.

A-vidya (A-376): Non-knowledge.

A-vidya-kalpita (A-607): Imagination of non-knowledge.

Avirati (A-745): Slumber.

A-vitarki-sar-sannivesh (A-928): Subtle essence-proximity.

A-vyapareshu-vyapar (A-485): Business of non-business.

A-yatn-sadhya (A-923): Not obtainable with efforts.

A-yoni-sambhav (A-785): Asexual birth.

B

Badrayan-sambandh (A-388): A far stretched connection between two different events.

Bahu-patitv (Q-917): Polyandry. Marrying many husbands by one wife.

Bahu-patnikatv (Q-917): Polygyny. Marrying many wives by one husband.

Bahu-upyogita (A-618): Benefit of majority.

Bahy-shuny-vad (A-931): Outer-void-theory.

Bal-samdnyak (A-759): Easy to understand.

Bhadr (A-785): Piousness.

Bhagavat-dharm (A-902): God-worship.

- Bhagavat-pratibhidnya (A-490):** Recognizing God.
- Bhaisa Brahma-dnyan (A-96):** Buffalow-Relity-knowledge.
- Bhakt-kam kalp-drum (A-786):** Wish-tree fulfilling desire of devotee.
- Bhakt-vaisheshy (A-863):** Devotee-specific.
- Bhaskar-nandan (A-262):** Yam, the God of death.
- Bhavana-janak (Q-76):** Emotion-born.
- Bhed-abhed vad (A-484):** Difference/Non-difference theory.
- Bhkshy-bhkshakatv nyay (A-710):** Pray-predator-ship rule.
- Bhuvan-bhay-bhang-vyasnin (A-103):** Addicted to break world-fear.
- Birud (A-250):** Epithet.
- Brahma (Q-22):** Absolute Reality.
- Brahma-abhas-vidya-vadi (A-36):** Theosophists.
- Brahmachary-bhang (A-1170):** Celibacy-breach.
- Brahma-dnyan (A-44):** Reality-knowledge.
- Brahma-dnyani (A-152):** Reality-knower.
- Brahma-nandan (A-67):** Sage Narad.
- Brahman-dharma (A-494):** Duties of Brahman.
- Brahma-nishtth (A-148):** Reality-loyalist.
- Brahmany (A-561):** Brahman-ness.
- Brahma-vetta (Q-561):** Reality-knower.
- Brahma-vettritv (A-562):** Reality-knowledge.
- Brahma-vid (A-154):** Reality-thinker.
- Brihan (A-744):** Nourishing.
- Buddhi-arth (A-200):** Intellectual comprehension.
- Buddhi-prakashak (A-598):** Intellect-lighter.
- Budh-jan-vitand (A-364):** Argument between learned.

C

Chakras (A-74): Imaginary nerve centers as per 'Yoga-shastra'.

Char (Q-655): Spy.

Chaitanya (A-1): Spirituality.

Chatury-chandroday (A-1): Smart-moonrise. Alternate title of 'Sadhubodh'.

Chatury-vishesh (A-541): Skills of behaviour.

Chendmar (A-277): Crushing.

Chetan (A-21): Spiritual.

Chir (A-785): Separation.

Chit (A-604): Existence.

Chit-aabhas (A-931): Lack of soul.

Chit-aakaash (A-62): Heart-cavity.

Chitrgupt (Q-408): Assistant of Yam keeping account of karmas done by living beings.

Chitt-sva-bhav (A-705): Mind-nature.

Chodana (A-618): Ordination.

D

Daivik-dukkh (A-336): Divine pain.

Daivi-oj-shuny (A-901): Devoid of divine vigour.

Daiv-vad (Q-326): Fatalism.

Dam (A-140): Peace.

Dandi (A-813): Monk who ha renounced worldly life.

Dash-granth (A-730): Ten scriptures consisting of 4 Vedas and 6 Darshnas.

Datt-parijan (A-889): Adopted servants.

Day-vibhag (C-I/A-788): Division of ancestral property.

Deh-vritti (A-198): Body-attitude.

- Deshapan (A-585):** Belonging to colder regions.
- Desh-kshobh-karak (A-558):** Against the rules.
- Devata-bhang (A-545):** Deity-degradation.
- Dharm (A-2):** Religion.
- Dharma-arth (A-488):** Religion-meaning.
- Dharma-bhed-sahishnuta (A-570):** Tolerance about religion-division.
- Dharma-garudi (Q-486):** Religion-charmer.
- Dharma-sadhak (A-527):** Religion-bestowing.
- Dharma-samanvyay (A-484):** Coordination between religions.
- Dharma-sankar (A-484):** Cross between two religions.
- Dharma-shaithily (A-410):** Lowering of religion.
- Dhrma-sthapak (A-486):** Religion-founder.
- Dharm-vyatikar (A-13):** Anti-religious.
- Dhyan (A-288):** Meditation.
- Diksha-Ary/Diksha-Hindu (A-541):** Initiated as Hindu.
- Dnyan (A-205):** Knowledge.
- Dnyani (Q-206):** Savant.
- Dnyan-kandatmak (A-578):** Related to knowledge.
- Dnyan-kosh (Preface):** Knowledge-lexicon.
- Dnyan-nandan-samhita (A-1):** Knowledge-bliss-mantra. Alternate title of 'Sadhubodh'.
- Dnyan-nashy (A-376):** Knowledge-dead.
- Dnyan-nashyatv (A-607):** Destructibility of knowledge.
- Dnyati-nipat (A-113):** Caste-degradation.
- Dnyatritv-vishisht (A-4):** Knower-specific.
- Dnyey (A-4):** Knowable.

Dnyey/dhyey-sadhyata (A-496): Knowable/target possibility.

Dnyey/dhyey-vicharastav (A-497): For sake of knowledge/target achievement.

Drishti-srishti siddhant (A-780): Vision-Cosmos doctrine.

Dukkh-mulak (A-321): Pain-causing.

Dukkhrup prarabsh (A-76): Painful fate.

Dur-aaradhy (Q-686): Un-worship-worthy.

Dur-dharana (Q-825): Deterioration.

Dur-dney (A-579): Unknowable.

Durmata (Title): Evil opinion

Dvait (Q-52): Duality between God and seeker.

Dvij (Q-857): Twice born i.e. Brahmans, Warriors and Outcasts.

Dvesh-pariplutata (A-562): Hateful-ness.

E

Ek-antik (A-620): Individual-oriented.

Ek-deshi anuman-aabhaas (A-395): Single-rule inference-appearance.

Ek-deshiya (A-42): One and same place.

Ek-gati-vrittik (C-I/A-337): Single track mind.

Ek-jeeva-vaad (C-X/Q-71): Single Being Theory.

Ek-pakshiy (A-600): Single doctrine.

Ek-patnitv (Q-918): Monogamy. Having one wife.

Ek-tatv-abhyas (A-935): Uni-principle-study.

G

Gaman-aagaman-siddhant (A-613): Departure-arrival doctrine.

Gandhar vivah (A-171): Love marriage.

Ganika-prem (A-922): Whore-love.

Garbh-dukkh (A-828): Foetus-pain.

Gayatri mantra (A-730): Sun-prayer composed by sage Vishvamitra.

Gaytri-updeshak gurutvastav (A-106): Gayatri-preaching Guru-ship

Geeta-samvrit (A-546): Inclusive of Geeta.

Gharana (A-8220): Musical clan.

Ghat-aakaash (A-1): Pot-space.

Ghotal-ashtami (A-778): Concoctions.

Gochar (A-607): Visible.

Gramany (Q-88): Undesirable practices.

Grih-cchidr (Q-875): Family-fault.

Guru-dakshina (A-186): A fee voluntarily paid to Guru by a disciple for training.

Gun-karma (Q-549): Quality-karma.

Gun-karma-siddh (A-558): Dependent on quality and karmas.

Guru-kul (C-I/A-352): Guru-school.

Guru-mukh-jany-yoga-chatury (A-584): Yoga-skills acquired through guru-words.

Gurund (A-581): Britons.

H

Hatth (A-252): Stubbornness.

Hatth yoga (Q-69): One of the yogic practices.

Hetu-aabhas (A-592): Motivated illusion.

Hirany-garbh (A-144): Lord Brahma.

I

Iccha-anugami (A-491): Following the desire.

Icch-vinimay (Q-84): Mesmerism.

Isht-aapatti (A-595): Desired trouble.

Ishwar-aashrit (A-3): God-supported.

Ishwar-aashryatv-vritti (A-292): Attitude of surrendering to God.

Ishwar-kalpita (A-780): Imagined by God.

Ishwar-sahayyak-prayatn (A-779): Efforts helped by divine intervention.

Ishvartva (A-15): Godhood.

Ishvar-vad (Q-605): Divinity-ism.

J

Jad (A-21): Materialistic entities.

Jagat-karta (A-579): Creator of cosmos.

Jagat-mithyatv (A-580): Falsehood of world.

Jagat vilakshan (A-133): Worldly strange.

Jagruti (Q-44): Wakefulness.

Jalpak (A-770): Babbling.

Janm-Ary/Janm-Hindu (A-541): Born as Hindu.

Janm-jati-vad (A-462): Birth-caste-ism.

Janpadik (A-785): Rural population.

Jeev (A-18): Embodied soul or living being.

Jeev-ashrit (A-3): Living being supported.

Jeev-ashrit pramey (A-2): Object supported by living being.

Jeev-buddhi (A-804): Intelligence of living beings.

Jeev-ishwar aikya-prayojan (A-155): Propriety of unity between God and living beings.

Jeev-kalpita (A-780): Imagined by living beings.

Jeev-pranit (A-544): Originated from living beings.

Jeev-shakti (C-I/A-610): Vital force.

Jidnyasu (A-593): Knowledge-seeker.

Jivan-mukti (A-80): Liberation while living.

K

Kaimutik nyay (A-228): Rule oh 'Then it is special'

Kalapan (A-585): Affected by Kali.

Kal-chakr (A-750): Time cycle.

Kalik (A-599): Past incidence.

Kali-yug (A-41): Kali-age. One of the four ages as per Vedic concept i.e. Satya, Treta, Dwapar and Kali.

Kam (A-2): Desire.

Kam-krida (Q-924): Sexual games.

Kam-shastr-vetta (A-917): Sex scientist.

Karma-jany (A-376): Karma-born.

Karma-nashy (A-376): Karma-dead.

Karma-phal-jany-chakr (A-612): Karma-fruit generating cycle.

Karma-phal-niyamak (A-395): Controller of karma-fruit.

Karmath (Q-206)/Karma-nishtth (A-193): Karma-loyalist.

Kartavy-nirnay (A-297): Duty-decision.

Kartavy-shuny (A-247): Duty-less.

Kartu-tantr (A-249): Doer-dependent.

Kary-anugami (A-491): Action-following.

Kary-sadhu (Q-631): Opportunist.

Kary-vighati (Q-632): Work-spoiler.

Katar (Q-687): Coward.

Kesh-grahan-chumban-alingan (A-925): Vagina-handling, kissing, hugging.

Khandan (A-68): Refutation.

- Klib (Q-676):** Impotent.
- Kray-rahasy (A-133):** Trade-secret.
- Kritrim rahani (A-835):** Artificial living.
- Kriya-gaupy (A-93):** Activity-secret.
- Kriya-lop (A-558):** Dereliction of duties.
- Kriyman (A-11):** Present karmas.
- Kriya-tyag (A-558):** Relinquishment of duties.
- Kshama-kar (A-705):** Pardon-granter.
- Kshama-yachak (A-705):** Pardon-seeker.
- Kshan-samadhi (A-82):** Instant contemplation.
- Kshatr-yuddh (A-278):** Warrior war.
- Kshnik (A-580):** Momentary.
- Kshobh (A-775):** Agitation.
- Kul-aangana (A-920):** Noble woman.
- Kul-dharma (Q-537):** Ancestry-customs.
- Kul-nivritti (A-863):** Clan-relinquishment.
- Kul-siddhi (A-863):** Clan-perfection.
- Kulata-parinay (A-920):** Exposing prostitutes.
- Kumbhak (A-71):** Breath-stoppage.
- Kundlini (A-74):** Vital energy as per 'Hatth-yoga concept.
- Kundlini vyutthan (A-78):** Vital-energy-awakening.
- Kup-khanan nyay (A-186):** Digging well when one is thirsty.
- Kut-ardh (A-585):** Half-secret.
- Kutark (A-2):** Evil logic.
- Kutusht (Q-231):** Discontented.

L

Lakshy sangit (A-822): Target oriented music.

Laukik (A-198): Public image.

Laukik pratibandh (A-43): Human prohibitions.

Laukik-shabd-praman-gamy (A-936): Knowable through worldly word standard.

Lok-antik (A-620): Public-oriented.

Lok-pravritti (A-8): Public concept.

Lok-sthiti (A-779): Public-condition.

Lok-yatra (A-345): Worldly activities.

M

Madhyam dvani (A-901): Middle note of voice.

Mahatma (A-151): Great soul

Mahatmya dnyan (A-27): Glory-knowledge.

Mahat-apradh-anusmran-purvak (A-888): Repeatedly reminding about great fault.

Maithun-aasakti (A-827): Sex-passion.

Manas a-hinsa (Q-322): Non-violence of mind.

Manas-dur-vikar sampann (A-922): Mind-fault-wealthy.

Manas-puja (Q-288): Worship of God done in mind.

Manas-sanket (A-761): Mind-indications.

Manas-unmad (A-925): Hallucinations.

Mandan (A-618): Support.

Manomay kosh (Int): Mind-sheath.

Mano-nash (A-80): Mind destruction.

Manorupatv (Int): Mind-form.

Man-tavya-ansh (Title): Strong-mind-fragment.

Mang (A-481): Animal skinner.

Manovikar (A-282): Mind-faults.

Mantrik niyatata (A-769): Mantra certainty.

Manushy-abhinn (A-220): Same as humans.

Marg-sankar (A-95): Path-crossing.

Maryada-bhakti (Q-61): Limited devotion.

Maryada-vishyini (A-9): Limited objective

Mat-bhed-sahishnu (Q-926): Opinion-difference tolerant

Mati (A-550): Land.

Math-aakaash (A-1): Hermitage-space.

Matra (A-822): Musical notations.

Maya (A-45): Illusory Energy. Another name of Prakriti, the Nature.

Maya-sandyak (A-3): Falsehood-destructing.

Maya-vishesh (A-582): Illusory specialty. Synonym of Nature.

Megha-vrishti-nyay (A-199): Cloud-shower rule.

Mitthya (A-278): False.

Mlench-dharma (A-494): Duties of non-Aryans.

Mohapanna (A-60): Complete delusion.

Moksh (A-276): Final liberation from bondage of worldly existence.

Mridu-madhy-samveg (A-779): Weak and medium intensity of mind.

Mukh-sindhu (A-561): Mouth-ocean.

N

Mulaa-avidya (A-59): Basic non-knowledge.

Nad (A-823): Musical tone.

Nakhar-dan-khat (A-924): Nail-scratching.

Nakkal-navis (A-411): Copyist.

Nam-dhatu (A-757): Name and Verb.

Nanuki (A-830): Phonograms.

Narak-nivartak (A-512): Hell-eliminator.

Nath-panth (A-351): Nath tradition that was initiated from Lord Shiva.

Nav-chandri (A-778): Patched quilt.

Nav-samvedan (A-835): Enthusiasm.

Navavidha bhakti (A-28): Nine-fold devotion.

Nayan (A-282): Randomly driven.

Nayan-rodh (A-282): Random control going randomly wherever faults carry.

Nididhyasan (A-139): Meditation.

Nigrah (Q-180): Punishment.

Nir-ahankar (Q-246): Egoless.

Nir-avayav (A-4): Without limbs.

Nir-gun (A-65): Quality-less.

Nir-gun-aiky (A-936): Quality-less unity.

Nir-gun vishaya (A-42): Quality-less entity.

Nir-varty-upadhi (A-584): Opposing qualities.

Nishchay-dnyan (Q-591): Determination-knowledge.

Nishiddh-parihar (A-282): Relinquishing prohibited acts.

Nishkam (A-108): Desire-less.

Nishkriti (A-407): Penance.

Nishttha-rahit (A-308): Loyalty-less.

Nity-karma (A-409): Routine karma.

Nivritti (A-43): Renunciation.

Nivritti-lakshan (A-90): Renunciation-indicative.

Nivritti-lakshan dharma (A-618): Renunciation indicative duties.

Niyam-vidhi (A-905): Rule-ritual.

Niyat (A-283): Destined

Nyuna (Q-61): Minimum.

P

Pad-shesh (Q-443): Forth part.

Pady-sannihit gady (A-767): Poetry-accompanying prose.

Panch-bhute (A-53): Five elements of Nature are Earth, water, Fire, Air and Space.

Panth-sthapak (A-585): Sect founder.

Pap (A-204): Sin.

Parbrahmata (A-59): Reality-essence.

Par-kaya-pravesh (A-609): Transgression of soul in another living body.

Param-aatma (A-18): Supreme soul.

Pararth (A-931): For other's benefit.

Paraspar-virodhi (A-561): Inter-contradictory.

Paribhasha (A-133): Terminology.

Parikshak-lashan (A-117): Aspersion.

Parinam-vad (Q-610): Effect-ism.

Parinay (A-923): Marriage.

Parindane (A-835): Gramophone (Coined by Aanandakumarswami).

Paripath (Q-214): Custom.

Parkiy-anubhav-dan (A-620): Pleasurable experience-charity.

Parlaukik (Q-847): Para-worldly

- Par-laukik-phal-pradhan (A-619):** Para-worldly-fruit-centric.
- Par-lok-sadhan (A-779):** Means to acquire heaven.
- Par-upkrit-sanyam (A-747):** Constraint involving favour to others.
- Pashchaty vidya-dur-vidagdh (A-744):** Wise lured by western knowledge.
- Path parampara (A-133):** Mouth recitation tradition.
- Pati-dharm (A-902):** Husband-worship.
- Pativrty (Q-901):** Wife's faithfulness towards husband.
- Paun-puny-abhav (A-622):** Lack of repetition.
- Phal-prapakatv bodhak (A-249):** Enlightener of fruit-acquisition.
- Phal-unmukh (A-492):** Fruit-bearing.
- Pind (A-213):** Offering of rice-ball made for dead ancestors.
- Pishun (A-654):** Slanderer.
- Pit-shishy-anjali-jal (A-101):** To drink water from the palms of disciples.
- Prabhutva (A-58):** Supremacy.
- Pradhan-gaunata (A-60):** More or less.
- Praja-vridhhi (A-827):** Progeny-increment.
- Prakaran (Q-783):** Events.
- Prakar-ansh (A-606):** Type-part.
- Prakashaktva (A-3):** Exposing nature.
- Prakrit gun (A-793):** Natural qualities.
- Prakriti-ek-vad (A-835):** Nature based theory.
- Prakriya-gaupy (A-93):** Process-secret.
- Pramaa (A-1):** Knowledge.
- Pramaataa (A-1):** Knower.
- Pramaataa-chaitnyavadi (A-4):** Knower-spirituality.
- Praman-aabhas (A-76):** Standard-delusion.

Praman (A-1): Senses.

Praman-samugri (A-607): Means of standard.

Pramey (A-1): Object.

Pran (A-71): Vital force (Q-77): Vital breathing.

Pran-dan (A-512): Life-charity.

Pran-vinimay (A-389): Application of vital force.

Prabandhak prarabdh (A-76): Obstructing fate.

Prarabdh (Q-10): Fate.

Prarabdh-bhog-sahishnuta (A-620): Fate-experience tolerance.

Prarabdh-mulak (A-209): Fate-oriented.

Prarabdh-sandyak (A-76): Fate-destroying.

Prasadik (Q-806): Blessed.

Prashn-prahasan (A-606): Question-banter.

Pratarka (A-2): Guessed logic

Prasthan tray (A-729): Principle-Trinity of 'Brahmasutra', 'Gita' and 'Upanishada'

Pratham dvani (A-901): First note of voice.

Pratibhasik (A-58): Apparentness.

Pratidnya-aarambh-bhiru (A-699): Fearing to take a vow.

Pratigrah (A-530): To receive.

Pratishedhak (A-618): Prohibitory.

Prati-vishesh (A-754): Non-special.

Pratyahar (A-111): Summary.

Pratyaksh praman (A-2): Direct standard.

Praudh-vivahita-pariksha (A-925): Adult marriageable girl test.

Pravritti-lakshan (A-90): Attitude- indicative.

Pravritti-lakshan-dharma (A-618): Attitude-indicative duties.

Prayatn-vad (Q-326): Effort-ism.

Priy-nishttha (A-302): Beloved loyalty.

Puny (A-11): Merit.

Puny-lok (A-81): Meritorious region.

Puny-aatma (A-153): Meritorious soul.

Putr-kameshti-yadny (A-618): Son-desirous sacrifice.

Purt karm (A-519): Karma done for social welfare.

Purv-siddh (A-604): Pre-established.

Pushti-bhakti (Q-61): Nourishing devotion.

Pushti-vishayini (A-9): Nourishing objective.

Putr-garbh (A-924): Foetus of a son.

R

Rag (A-822): Musical structure.

Rag-dveshatmak apratibandhi bhautik sharire (A-43): Non-prohibitory physical bodies in form of desire and hatred.

Rag-nivritti (A-863): Elimination of desires.

Rajak (Q-491): Washer-man.

Rajo-gun (A-80): Passionate quality.

Rakti-drishti (A-822): Hearing pleasure.

Rangar (A-785): Battlefield.

Ranjakatv (A-822): Entertainment.

Rathkar (A-558): Chariot caretaker i.e. Sanjay.

Rati-sukh (A-922): Sexual pleasure.

Rog-un-utpadniy (A-739): Not causing disease.

S

Sa-ant (A-606): Limited.

Sa-avayav (A-4): With limbs.

Sadhak (C-I/A-394): Seeker.

Sadhan-chatushtay (A-121): Fourfold means of liberation.

Sadhan-vyavritti (A-95): Means-separation.

Sadharmy (A-935)/**Sadrishy** (A-796): Similarity.

Sagun (A-65): Quality-full.

Sagun bhakti (A-42): Personal God devotion.

Sagun-sannidh (A-936): Personal proximity.

Sah-gaman (A-906): Combined journey of a couple during life and after death.

Sahaj-samadhi (Q-281): Natural contemplation.

Sahastrshirsh (A-57): Thusand headed.

Sajatiy Prarabdh (A-747): Same type of fate.

Sakshat-aakar (A-552): Direct appearance of desired object.

Sakshi (A-4): Witness.

Samadhi (A-280): Contemplation.

Saman-shil-vyasani (A-844): Similar character and habits.

Samanvay (A-66): Coordination between religions brought about by Gulabrao Maharaj.

Samanvayik parivartan (A-931): Coordinating transformation.

Samashti (C-I/A-182): Entirety of Nature.

Samasik (A-588): Compound word.

Sambhav-praman (A-751): Probability standard.

Samkhya (A-728): Theory expounded by sage Kapila advocating liberation through

intellect.

Samkhy-ek-dash-mat (A-835): Samkhy uni-principle theory.

Sampadan-samugri (A-607): Acquisition-means.

Sampad-nyay (A-194): 'Tit for tat' rule.

Sampady (A-608): Origin.

Sampat-dharm (A-88): Favourable duties/circumstances.

Sampat-kal (A-467): Favourable period.

Sampat-sadhan pratibandhak (A-142): Favourable-means prohibitory.

Samprada-pravartan (A-150): Return-charity-attitude.

Samprapti (A-472): Logical understanding.

Sam-samanvayik parivartan (A-931): Common coordinating transformation.

Samsar (A-46): Worldly existence of manifested cosmos as well all living creatures.

Samshay-cchetta (A-107): Devoid of doubt.

Samshay-dnyan (C-I/Q-591): Doubtful knowledge.

Sam-shreyaskar (A-562): Equally well doing.

Samskar (A-145): Mind-impressions.

Samskar (A-348): Conditioning.

Samskar-sakshat-aakar (Q-363): Realization of past life impressions.

Samudrik-chinh (A-752): Astrological signs.

Samvedan-up-patti (A-931): Genesis of consciousness.

Sanchit (A-11): Destiny.

Sandhi-vihar (A-82): Skipping chance.

Sankalp (A-276): Mind planning.

Sankalpik utpatti (A-793): Planned creation.

Sankar-varn (A-558): Cross-bred social class.

Sanket-rupi (A-761): Indicative.

Sanyas (A-106): Renunciation.

Sanyog-yachna (A-921): Praying for having sex.

Sangrahani (A-744): Sense-control.

Sanidhan-matr (A-761): Nearby.

Sanjivani-grahan (A-561): Gaining re-life.

Sannihit gady (A-767): Accompanying prose.

Sanyam (A-363): Concentration.

Sanyog (Q-170): Intercourse.

Sapt-lok (A-485): Seven worldly regions.

Sar-anter (A-778): Essence-conversion.

Sar-sannivesh (A-135): Essence-collation.

Sarvasv (Q-133): Whole-worth.

Sa-seva pari-prshn (A-593): Repeated questioning of propriety.

Sat-adhishthan (A-607): Foundation of truth.

Sat-arth (A-509): Pious purpose.

Sat-asat-koti-rahit (A-580): Devoid of pious and evil ends.

Sat-asat-vichar-shakti (C-I/A-618): Pious and evil thinking power.

Sat-kary-vad (A-611): Pious work theory.

Satta-ansh (A-606): Part-authority.

Satta-bal (A-567): Strength of power.

Satva-rup (A-15): Pious-form.

Satvik (A-276): Pious person.

Satvikatva-stav (A-376): For piousness.

Satvik-bhutyarth-jan-prachalan (A-282): Inspiring people for imbibing piousness among beings.

Satvik prem (Q-922): Platonic love

- Satv gun (Q-133):** Pious quality.
- Satv-mishr-vritti (A-779):** Piously mixed attitude.
- Sat-vritt-nimittak smriti (A-362):** Pious attitude instrumental memory.
- Saty-palan dharma (A-548):** Truth-following religion.
- Satyata-nishchay (A-71):** Truth-determination.
- Saty-yug (Q-443):** Saty-age.
- Sat-yukti (A-778):** Pious logic.
- Sa-upadhik (A-567):** Quality-full.
- Sa-up-pattik (A-568):** With genesis.
- Savanik (A-828):** Voice recorder.
- Sevy-seva (A-415):** Master's service.
- Shabd-praman (A-75):** Word standard.
- Sham (Q-140):** Peace.
- Shap (Q-188):** Curse.
- Shastr-anusari samay-grahan (A-509):** Accepting scriptural rules.
- Shastr-chodana (A-455):** Order of religion.
- Shastr-ek-aadesh (A-471):** Part of scriptural order.
- Shastr-gamy (A-376):** Scripture-followers.
- Shastr-nishpann (A-597):** Scripture-born.
- Shastr-prakashy (A-597):** Realized by scripture.
- Shastr-samanvay (A-496):** Coordination of scriptures.
- Shastr-samskar (A-432):** Impressions of scripture.
- Shastratv (A-474):** Scripture -essence.
- Shastr-tyag-jany (A-316):** Fault arising out of discarding scripture.
- Shat-gun-aishvarya (A-16):** Six Godly virtues.
- Shat-rasas (A-496):** Six tastes.

Shikha/sutr (A-530): Hair-tuft on head and sacred thread, the indications of a Brahmin.

Shisht-sampraday-sammat (A-55): Accepted by traditional elites.

Shraut-sadhrmy-upasana (A-762): Shriti related worship.

Shriti (A-47): Vedas, Brahman, Aranyak and Upnishadas.

Shriti-siddhant (A-606): Shriti-doctrine.

Shriti-yukti-siddh (A-936): Proved as per Vedic logic.

Shubh-prayatn-bodhini (A-330): Pious efforts enlightening.

Shulk-prapyta (A-133): Price-availability.

Shuny (A-580): Void.

Shushk-dharma-aagrah (Q-471): Fruitless religious insistence.

Siddh (A-394): Perfected person.

Siddhant-granth (A-773): Doctrine text.

Siddhi (A-68): Yogic powers obtainable by a yogi practicing eightfold-yoga.

Smriti-kar (A-925): Smriti-author i.e. sage Manu.

Sparschy-jany (A-744): Contagious.

Srishti (A-175): Manifested cosmos.

Srishti-drishti siddhant (A-780): Cosmos-vision doctrine.

Srishti-sva-bhav (A-735): Nature's nature.

Sthal-kal-sanyog (A-787): Combination of place and time.

Sthir-vikar-paraspar-sambaddh (A-314): Steady-faults interrelation.

Stotr (A-761): Vedic praise-aphorisms.

Stri-sambhog (A-915): Intercourse with wife.

Styan (A-745): Sloth.

Suhin (A-196): Golden dog.

Suhrid-updesh (A-789): Friendly advice.

Siukhrup-prarabdh (Q-77): Pleasurable fate.

Sukshm-antarlay (A-78): Subtle inner-nullification.

Sukshm-bahirlay (A-78): Subtle outer-nullification.

Su-sanskrit (A-606): Well cultured.

Sushupti (Q-45): Slumber.

Sutr (A-111): Aphorism.

Sva-aatma-anubhav (A-607): Self-soul-experience.

Sva-aatma-bodh (A-337): Self-soul-knowledge.

Sva-bhav-bali (Q-709): Strong-minded.

Sva-bhav-chikitsa-vadi (A-835): Advocates of natural healing process.

Sva-bhav-pravartak tat-adhikartv (A-793): Natural tendency-inspiring authoritativeness.

Svs-bhav-rakshak (A-740): Natural tendency protecting.

Sva-bhav-vad (Q-605): Naturalism.

Sva-bhinn sthan (A-497): Self-differentiable state.

Sva-darma (A-64): Self-duty.

Sva-dharm-poshak (A-805): Self-religion-nutritious.

Sva-lakshan (A-580): Self-indicative.

Sva-man-lajja-nirodh-nidarshanarth (A-211): Exposing self-mind shame control.

Sva-mantavy-ansha siddhant-tushara (Title): Doctrine-spray of self-strong-mind-fragmet.

Sva-paksh-dushit (A-506): Self-faulty.

Sva-par-netr nirikshanvat sakshi-bhasy-bhav (A-618): Reflection witnessing nature like observation through each other's eyes.

Sva-poshak (A-822): Self nourishing.

Svapn-satyv (A-580): Truthfulness of dreams.

Sva-rup (C-I/A-18): Soul-form of the living beings.

Sva-shastr (A-484): Own scripture.

Sva-tatv-aashray (A-484): Adherence to self-principle.

Svatv (A-200): Independence.

Sva-utkarsh-bodhak (A-803): Self-elevating.

Sved-ja (A-611): Sweat-born creatures.

Sveshvar-kriya-tantr (A-468): God related action dependent.

Swar (A-822): Musical tone.

T

Takr-chikitsa (A-744): Buttermilk consumption treatment.

Tal (A-822): Musical rhythm.

Tamas (A-276): Dark order of species.

Tan (A-822): Musical tune.

Tantrik (A-555): Black magician.

Tantrik (A-917): Magical.

Tap-kshy (A-533): Loss of severity.

Tapasvi (A-201): Severity-performer.

Tapt (A-535): Severity-practitioner.

Tar-tam-bhav (Q-858): Discrimination.

Tat-dharmi-aastik (A-312): Similar quality-believers.

Tejiyas (A-13): All powerful.

Titikshu (A-73): Patient person.

Tirohit gun (A-22): Covered virtues.

Tiryak-janm (A-534): Births in lower order of species.

Tithi (A-800): Day as per Indian Calendar.

Tivr-samveg (A-779): Intense intensity of mind.

Tratak (A-78): Concentration technique.

Tyag-buddhi (A-219): Relinquishment-attitude.

Trikal-abadhit (A-143): Not affected by or beyond time-trinity of past, present and future.

Triripu (Q-152): Tri-enemies like desire, anger and lust.

Tulaa-avidya (A-59): Worthless non-knowledge.

U

Ucch-rakshan (A-322): Protection of a higher cause.

Uh-samarthy (A-11): Comprehending power

Unmadvan (A-15): Possessed person.

Unndi (A-826): Boats.

Up-nayan-samskar (A-857): Thread ceremony as per Veda-authority.

Upastyata-vishisht-ling (A-42): Worship-worthy specific signs.

Upadhi (A-64): Modification.

Upadhi (A-135): Identification (A-1): Qualification.

Upadhi-moksh (A-149): Discarding the title.

Up-bhog-ant (A-922): Enjoyment-ending.

Upman (A-4): Comparison.

Up-patti (A-144): Genesis.

Upasth (A-264): Penis.

Upasy (A-587): Worship-worthy entity.

Urdv-gami (A-36): Highly enlightened persons.

Ut-kranti (C-I/A-606): Evolution.

Utpatti-vad (A-565): Theory of origin of species.

Utsarg (A-36): Common rule.

V

Vachan-par-tantr (Q-908): Dependent on scripture-order.

Vachyarth (A-4): Basic meaning.

Vachy-rup (A-797): Thing fit to be described.

Vadi (Q-593): Arguer.

Vaidhrmy (A-935): Contradiction.

Vaidikatv (A-561): Vedic.

Vaikarik (A-144): Modified.

Vairagy-rup-dharma (A-827): Asceticism based religion.

Vairagy-sampann (A-42): Asceticism-wealthy.

Vaisadrishy (A-796): Dissimilarity.

Vajikarn (A-481): Semen increasing drug.

Vaky-dnyan (A-50): Word-knowledge.

Vakyarth-dnyan (A-50): Knowledge of word-essence.

Vanchan-bhasma-tali (A-503): Bellow the ashes of treacherous behaviour.

Vani (A-822): Speech.

Varn (Q-41): Fourfold social class of Brahman, Warrior, Trader and Outcast.

Varn-bhed (A-550): Caste-differentiation.

Vasana-kshay (A-80): Passion-reduction.

Vastu-nash (A-605): Obeject-destruction.

Vastu-nirnay (A-297): Object-decision.

Vastu-pariccheda-rup (A-58): Division of matter.

Vasu sharir (A-172): Air-body.

Vastu-tantr (A-253): Object-dependent.

Vat-aahar-tapashcharya (A-458): Wind consuming severity.

Vat-aakarshak-vidya (A-351): Knowledge of attracting wind upwards from anus via hatth-yogic posture.

Veda-arth-vetta (Q-410): Veda-essence knower.

Vedanta-aashrit (A-133): Vedanta-based.

Veda-vetta (Q-409): Veda-knower.

Vedic-buddhi-vaisheshy (C-I/A-760): Vedic intelligence specific.

Vibhuti (A-32): Manifestations of God.

Vibhuti-yoga (A-572): Manifestation yoga.

Videh-mukti (A-146): Liberation on death.

Vi-dharmi (A-577): People of other religion.

Vidhi-bhag (A-935): Rule-part.

Vidnyan-vad (Q-2): Science theory'

Vighn-nivritti (A-95): Calamity-removal.

Vikar (A-103): Faults, (A-126): With fault-finding intention, (A-356): Modifications.

Vikar-pratibandhak (A-457): Fault-restricting.

Vikshep (A-11): Distraction.

Vikshep-aavritti (A-78): Repetition of distraction.

Vihit (A-282): Assigned rules.

Viparinat Sanchit (A-747): Transformed destiny.

Viprit-daya-pravah prerit (A-536): Inspired by strange compassion flow.

Vipralambh (A-785): Opposition.

Viprit-dnyan (A-607): Opposite knowledge.

Vipul (A-228): Mount Himalaya or Meru.

Viralaavastha (A-51): Scattered presence.

Vi-sadrush (A-604): Dissimilar.

Vishaya-abhivyanjak (A-3): Object-exposing.

Vishaya-dosh drishti (Q-81): Finding faults with objects.

Vishaya-upeksha (A-27): Indifference about objects.

Vishesh-samany (A-598): Especially common phenomenon.

Vishisht a-dvait (A-539): Specific non-duality.

Vishisht-shil (A-844): Specific character.

Vishv-dharma (A-539): Universal religion.

Vivad-aarnav-nauka (A-1): Argument-ocean boat. Alternate title of 'Sadhuboth'.

Vivart-vad (Q-4): Transformation theory.

Vivek (A-98): Discernment.

Vivek-dhairya (A-163): Discernment-courage.

Vivek-sindhu (A-835): Discernment-ocean.

Vritti-sadhakata (A-496): Attitude-possibility.

Vritti-sam-sadhan (Q-924): Attitude-perfection.

Vritti-yuddh (Q-278): Attitude-war.

Vyabhichar (A-214): Illicit marital relationship.

Vyabhichar (A-780): Exception.

Vyavahar-sukh (A-828): Practical pleasure.

Vyapak (A-42): Omnipresent.

Vyapti (A-17): Extent.

Vyatirek (A-43): Negation.

Vyavritti (A-767): Becoming separate.

Vyutpatti (A-759): Word-origin.

Vyutthan (Q-280): Termination of contemplation.

Y

Yachak (A-512): Suppliant.

Yadny (A-184): Sacrifice.

Yadricchik (A-843): As per will.

Yantr (A-784): Spiritual sketch.

Yatn-sadhy (A-923): Obtainable with efforts.

Yatn-shakya (A-133): Efforts-possibility.

Yauktik- aiky-vad (A-935): Logical unity theory.

Yoga (C-I/A-10): Unification of mind and intellect.

Yoga-bhinn-kali (A-923): Yoga-less period.

Yog-kshem (A-305): Providing for needs and caring for possessions of devotee by Lord.

Yugpat (A-55): Collectively.

Yukti-siddh (A-746): Logically proved.

Note: It will be observed on going through Sage's Wisdom that Saint Gulabrao Maharaj had made use of highly Sanskrit oriented language consisting of appropriate compound words mostly newly coined by him.



APPENDIX – II

STORIES

(The initial No. indicates the respective Question/Answers where the story has appeared. The names of Authors are given in bracket)

- A-65:** Story of 'Laila and Majanu'. (From a 'Farsi book')
- A-135:** My childhood-story. (By Saint Gulabrao Maharaj)
- A-137:** Story of mother and son. (By Saint Gulabrao Maharaj)
- A-388:** Indr's story. (From 'Mahabharata')
- A-388:** Farsi story. (From 'Gulestambosta')
- A-534:** Story king Hemang. (From 'Puran')
- A-563:** Story of Vyas and Jaimini. (From 'Mahabharata')
- A-603:** My childhood story. (By Saint Gulabrao Maharaj)
- A-700:** Story of a frog. (By Saint Gulabrao Maharaj)
- A-709:** Story of a falcon. (By Saint Gulabrao Maharaj)
- A-785:** A legend. (By an atheist Islamist)
- A-844:** Story of Lion and fox (By Gulabrao Mahraj)
- A-885:** Story of horses and mules. (By Saint Gulabrao Maharaj)



APPENDIX - III

BOOKS REFERRED TO BY GULABRAO MAHARAJ

(The No. in bracket indicates the respective Question and Answer where the book has appeared for the first time)

Aanand-Ramayana (A-789)

Aatma-Puran (A-778)

Aayurved (A-364).

Adbhut-Ramayana (A-789)

Advaita-kaustubha (Int)

Advaita-siddhi (Q-78): By Madhusudansarsvati.

Agastyasamhita (A-9)

Agni-Puran (A-784)

Alankar-shastr (A-756)

Alif-laila (A-785)

Alok-vyakhyan-mala (A-767): By Gulabrao Maharaj.

Amrit-anubhav (A-776): By Saint Dnyaneshwar.

Amrit-anubhav (A-776): Translation in Sanskrit by Jathar.

Amrit-nad-shriti (A-78): Part of 'Shriti'.

Ananada Ramayana (A-789)

Aryan philosophy (A-778)

Atharv-shirsh (A-761)

Avyakt-bodh (Q-762): By Jathar.

Bal-bodh (A-558)

Bhagavadgeeta (A-36)

Bhagavata (A-13)

- Bhagavata (A-78):** By Ekanath Maharaj.
- Bhaktirasayana (A-5):** By Madhusudana.
- Bhavishy Puran (A-541)**
- Bhavishy-uttar-Puran (A-34):** Future Mythology.
- Bhikshu-mat (A-484)**
- Book (A-74):** By a modern author.
- Book (A-74):** By Sandow
- Book of an atheist Islamist (A-785)**
- Books on natural healing process (A-835):** By Americans.
- Books of Swami Ramtirth (A-778)**
- Brahma-prabodh-ratn (A-778):** A series of books.
- Brihat-katha-manjiri (A-213)**
- Buddha-darshan (C-I/A-580)**
- Buddha-jatak (Q-572)**
- Charak (A-746)**
- Charvak (A-757)**
- Chirkari-charit (A-859):** (From 'Mahabharata')
- Chitsukhi (A-6)**
- Das-bodh (A-243):** By Samarth Ramdas.
- Dnyaneshwari (A-148)**
- Ekadash-skandh (A-65)**
- Ekanathi Bhagavata (A-822):** By Saint Ekanath
- Elements of Metaphysics (A-380):** By Paul Duson.
- Euclid (A-822)**
- Farsi book (A-65)**
- Gady-bhakti-bhashy (A-767):** Hindi compilation by Saint Gulabrao Maharaj.

Gopal-tapniy (A-63)

Gramophone why not (A-835): Lecture by Anand Kumarswami.

Gulestambosta (A-388) By Shaikh Sadi

Hatth-prdipika (A-744)

History of Rajasthan (A-556): By Todd.

Ish-gita (A-580)

Islamic Text (A-747)

Jacobi's Report (A-74)

Jivan-mukti-vivek (A-77): By Swami Vidyarany.

Kach-gatha (A-832)

Kadambari (A-779): By Banbhatt.

Kalki-Puran (Q-577)

Kapila Geeta (Q-459): By sage Kapila.

Katha-sarit-sagar (A-213). Series of stories.

Kisbarista (A-785)

Krishna Devakiputra (A-9)

Krishna-upnishad (A-63)

Krishnayajurvediya Shvetashevatar Upanishada (A-47)

Kritrim-ahilya-up-aakhyan (A-65).

Krkachottamsutt (A-588): By Buddha

Kurm-Puran (A-580)

Lectures of Vivekanand (A-778)

Madhu-vidya (A-521)

Mahabharata (A-380): By Maharishi Vyas

Mahavidya (A-485)

Malati-Madhav (A-765): By Kalidas.

Mandar-makrand-champu (A-925)

Mandukyakarika (A-43): By Shankaracharya.

Manu Smriti (A-558): By sage Manu

Masnanvi-e- Manvi (A-556): A scripture of Sufi sect.

Medicine (A-74): By Asler.

Nadshastra (Q-823)

Navnath bhakti-sagar (A-351).

Nididhyasan-prakash (A-767): By Gulabrao Maharaj.

Niti-shastr (A-192): By sage Gautam.

Nyay-kandil (A-353).

Nyay-shastra (A-545): Logics. One of the six 'Darshanas'

Nrisinh-tapaniy (A-63).

Paishachik Masik (A-133): Bengali magazine published from Kolkata.

Panchdashi (A-205).

Panchikarana (A-43): By Shankaracharya.

Panchtantr (A-765)

Panini Sutr (A-111): By sage Panini.

Parinam-vad (A-610): By sage Kapil.

Paramarth Adhyaya (A-778)

Patanjal Yoga-sutr (A-745): By Maharshi Patanjali

Plato's Texts (A-771)

Pratititysamutpad (A-588): By Buddha.

Prashast-pad-bhashya (A-353).

Priy-samagam (A-767): By Saint Gulabrao Maharaj.

Puran (A-36): Vedic historical stories.

Purush-sukt (A-558)

- Purv-mimamsa (A-770):** By sage Jaimini
- Radhey-up-aakhyan (A-35):** Story of Karn.
- Ram-tapaniy (A-63):** By Walmiki.
- Ramayana (A-382)/Valmiki Ramayana (A-576)** By Walmiki
- Ratnakar (A-822)**
- Rigved-bhashy-bhumika (A-931):** By Swami Dayanand.
- Sadhan-shastr (Q-95)**
- Sadow's Book (A-74)**
- Sannihit Gadya (C-I/A-767):** Accompanying prose.
- Samaveda (A-9)**
- Samay-sar (A-570)**
- Sangit-Shastr (A-822):** Musical science.
- Sar-shabd (Q-761)**
- Sarv-darshan-sangrah (A-619):** By Swami Vidyarany.
- Sat-charit-mala (A-747)**
- Saty-arth-prakash (A-78):** By Swami Dayanand
- Science of peace (A-778):** By Bhagavandas.
- Shankardigvijay (Q-556)**
- Shankarvedanta (A-2)**
- Shakuntal (A-618):** By Poet Kalidasa.
- Shat shastra (A-375):** Six 'Darshanas'.
- Shikhamani (Int)**
- Shiva-mahimn (A-103):** By Pushpadant.
- Shriti (A-47):** Brahmana, Aranyaka and Upanishadas.
- Shudr-kamalakar (A-353).**
- Shukr-niti (A-770)**

Siddh-Gatha (A-186)

Siddhanta-lesh-sangrah (A-79): By Appayadixit.

Skand-puran (A-213).

Smriti (A-519): By Rishi Atri et al.

Smriti (A-695): By Manu

Sukh-var-sudha (A-767) By Saint Gulabrao Maharaj.

Sulabha-aakhyan (A-384): From Mahabharat.

Sur-taru (A-74): By Saint Gulabrao Maharaj.

Sut-samhita (A-555)

Sut-pittak (A-485): A Buddhist Book

Sutr-bhashy (A-931)

Sva-matanvyansh-siddhant-tushar (A-767): Hindi compilation by Gulabrao Maharaj.

Svetashvitar Shriti (A-136)

Taitariya branch of Yajur-Veda (A-558)

Tajaknilkanthi (A-760)

Tantr-Shastr (A-747)

Tatv-anusandhan (A-778)

Text (Q-138): By Murari Mishr.

Theosophical Books in English (A-778)

Tri-pittak (A-574)

Tukaram Gatha (A-62): By Saint Tukaram.

Uttartapaniya (A-8)

Vaidyak pustak (A-822)

Vaidy-Shastr (A-746): By Vagbhat.

Vaisheshik-Shastr (A-353): By Varahmihir

Valmiki Ramayana (A-821): By Sage Walmiki.

Vedas (A-529)

Vedanta (A-133): All Upanishadas that are end of 'Vedas'.

Vedanta-dimdim (A-34)

Vedanta-padartha-uddesha-dipika (A-35)

Vedanta-paribhasha (Int)

Vedarth-yatn-kar (A-776): By Jathar.

Vayu Puran (A-823)

Vibhuti-puja (A-582): By a western author.

Vibhuti Yoga (A-572): Tenth chapter of Geeta.

Vikram-charitr (A-609): Biography of Vikramaditya.

Vipul-aakhyan (A-384): From Mahabharata.

Vritti-prabhakar (A-778)

Vritti-ratnavali (Int): By Pundit Pitambarji.

Vyavaharik Yoga (A-778): From series Brahma-prabodh-ratn.

Word origin science (A-761)

Yoga-sar (A-767): By Saint Gulabrao Maharaj.

Yoga-sagar (A-767)

Yoga-shastra (A-68)

Yoga-vasisht (A-65): By maharishi Vasiisht,



APPENDIX - IV

Appropriate Quotations

(The English translations of these quotations are highlighted in green colour the corresponding chapter shown against each quotation)

- 5/A** : लक्ष्मीच्या लुगडे धुण्याचीसुद्धा बरोबरी कोणाला होणार नाही
- 32/A** : जे जे उत्कृष्ट सत्त्व आहे ते ते माझी विभूती आहे.
- 36/A** : साधूंचे रक्षण, दुष्टांचा नाश व धर्माचे संस्थापन यासाठी मी युगीयुगी अवतरतो.
- 54/A** : विद्वान ब्राम्हण, चांडाळ, गाई, हत्ती व कुत्रा याठिकाणी पंडित समान पहात असतात
- 62/A** : अवचित माझ्या डोळ्यांत गेला कण। फुंकून काढितां वाटले समाधान वो॥
बाई हा कानडा शाहणा नारायण। चुंबन घेतां वाटलें समाधान वो॥
- 101/Q** : जितुके कां आपणास ठावे। तितुके हळूहळू शिकवावे। शहाणे करुनि सोडावे। सर्व लोकां॥
- 103/A** : विकारोऽपि श्लाघ्यो भुवनभयभंगव्यसनिनः॥
- 105/A** : द्रव्याचेनि अभिलाखे। असाधु नेणों काय बके। म्हणोनि तयाचेनि मुखें। श्रवण न करावे गा॥
- 109/Q** : न विश्वसेद् अविश्वस्तेऽपि, विश्वस्तेऽपि न विश्वसेत्.
दुसरे वचन गुरुशास्त्रावर डोळे लावून श्रद्धा ठेवावी.
- 133/A** : कलाकौशल्याची सुधारणा करण्याकरता ईश्वरावर विश्वास न राहून ते आपसात लढून मरतील.
- 136/A** : गुरुने दिलेला प्रणव ही वरची अरणी आणि आपला देह खालची अरणी,या दोहोमध्ये ध्यानरूपी निर्मथन केले असता आत्मरूप अग्नी उत्पन्न होतो,
- 138/Q** : शिष्यादिच्छेत्पराजयम्
- 147Q** : बुंदसे गई तो हौदसें नही आती
- 147/A** : अपि चेत्सुदुराचारो भजते मामनन्यभाक्
- 148/A** : तयाचे विसाट शब्द। ते कां म्हणों ना येती वेद
- 150/Q** : शिष्यादिच्छेत्पराजयम्
- 150/A** : विद्या घेऊनि माजे। गुरुसीचि॥

- 169/A : मारतेकू मारे, पाप ना पुन
- 171/A : सकामायाः सकामेन
- 173/A : विश्वाभिरामगुणगौरवगुंफितानां रोषोऽपि निर्मलधियां रमणीय एव।
लोकं प्रणैः परिमलैः परिपूरितस्य काश्मीरजस्य कटुताऽपि नितान्तरम्या ॥
- 176/A : भयबिन प्रेम न हुए गुसायी
- 180/A : दंडोऽपि तेऽनुग्रह एव संमतः।
- 181/A : कासया मी दोष पाहू आणिकांचे। मज काय त्यांचे उणे आहे॥
- 192/Q : महात्म्यांची सात पावली मैत्री
- 192Q : स्वभाव जर समजला नाही तर परदेशातून आलेल्याशी एकदम मैत्री करू नये
- 193/Q : मृद्वटवत् सुखभेद्यो दुःसंधानश्च दुर्जनो भवति। सुजनस्तु कनकघटवत् दुर्भेद्यश्चाशुसंधेयः ॥
- 198/A : जगाच्या कल्याणा संतांच्या विभूति
- 199/A : बळी तो कान पिळी
- 199/A : गाय जशी विकत घेणाराची आहे तशी ती चोराचीही आहे; जो तिचे दूध खाईल त्याची ती आहे
- 200/A : आपल्या करता दुसऱ्याला जे केलेच पाहिजे याचे नांव हक्क' व 'जे आपल्यालाच केले पाहिजे त्याचे नाव कर्तव्य
- 205/A : शापानुग्रहसामर्थ्य असणे हे तपाचे फळ होय – ज्ञानाचे नव्हे.
- 209/A : तुका म्हणे संत ओळखावे कैसे। आपण व्हावे तैसे तेव्हां कळे।।
- 214/A : १. धर्मं चार्थं च कामे च नातिचरामि. २. अति ज्ञाले आणि हसू आले.
३. कृष्णावतारी गोपिका होऊन मला आलिंगन द्या. ४. जापर जाको सत्य सनेहू। सो तेहि मिलत न कछु संदेहू॥
- 243/A : जातो स्थळ ते सांगेना। सांगितले तरी तेथे जाईना। आपुली स्थिति अनुमाना। येवोंचि नेदी' ॥
- 301/Q : आज्ञा गुरुणां न विचारणीया
- 301/A : अशा कृत्यापासून पापच होत नाही
- 304/A : यस्यानुग्रहमिच्छामि तस्य सर्वं हराम्यहम्
- 310/A : अविश्वासियाचे शरीर सुतकी

- 317/A : आसुरीं योनिमापन्नां ... ततोयान्त्यधमां गतिम
- 330/A : रामादपि च मर्तव्यं मर्तव्यं रावणादपि। उभयोर्यदि मर्तव्यं वरं रामो न रावणः॥
- 330/A : लाथेचे गाढव शब्दाने समजणारे नसते
- 331/A : सामर्थ्य आहे चळवळीचे। जो जो करील त्याचे। परी तेथे भगवंताचें। अधिष्ठान पाहिजे॥
- 353/A : यथा कन्यका ब्रवीति श्वो मे भ्राताऽऽगन्तेति हृदयं मे कथयति
- 353/A : कलीत प्रत्येकाचे बोलणे शास्त्रच होईल
- 362/A : मत्तः स्मृतिर्ज्ञानम् अपोहनं च।
- 365/A : कामाने दीन झालेले पुरुष जडचेतन ओळखत नाहीत
- 457/A : घोडे को इषारा व गद्धेको फोक
- 473/A : ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि
- 517/A : वाघे उपदेशिला कोल्हा। सुखे खाऊ 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
- 522/A : कलौ कर्ता च लिप्यत
- 528/Q : दया दानाद् विशिष्यत
- 529/A : श्रद्धया देयम
- 532/A : यतये कांचनं दत्त्वा तांबूलं ब्रह्मचारिणे। चोरेभ्योऽप्यभयं दत्त्वा दातापि नरकं व्रजेत्।
- 533/A : 'प्राणी जर आपल्या स्वभावाला अनुसरला तर त्याच्यापुढे माझा किंवा तुझा निग्रह काय करणार
- 533/A : बरे करता ब्रह्महत्या
- 536/A : माझ्या भावाला जिवंत करण्याचे सामर्थ्य माझ्या हाती नाही व मी काही त्यांना टाकून दिले नाही ; परंतु हे कुत्रे जीव ठेवून माझ्याबरोबर आले आहे म्हणून याला सोडून मरणेहि मला उचित नाही
- 539/A : धर्मभेदांचा नाश करून सद्गती देणारा हाच एक पंथ होईल
- 545/A : कोणत्याही देशातील कोणत्याही शास्त्राचे मूलतत्त्व आर्य शास्त्रातच आहे
- 557/A : बुद्धो वा च गिरीशोऽथवा

- 558/A** : न विशेषोऽस्ति वर्णानां सर्वं ब्राह्ममिदं जगत्। ब्रह्मणा पूर्वसृष्टं हि कर्मभिर्वर्णतां गतम्॥ १०
कामभोगप्रियास्तीक्ष्णाः क्रोधनाः प्रियसाहसाः। त्यक्तस्वधर्मा रक्तांगाः ते द्विजाः क्षत्रतां गताः॥ ११
गोभ्यो वृत्तिं समास्थाय पीता कृष्युपजीविनः। स्वधर्मानानुतिष्ठन्ति ते द्विजाः वैश्यतां गताः॥ १२
हिंसाऽनृतप्रिया लुब्धाः सर्वकर्मोपजीविनः। कृष्णाः शौचपरिभ्रष्टाः ते द्विजाः शूद्रतां गताः॥ १३
- 558/A** : शनकैस्तु क्रियालोपात् इमा क्षत्रियजातयः। वृषलत्वं गता लोके ब्राह्मणाऽदर्शनेन च॥ ४३
पौंड्रकाश्चौड्रविडाः कांबोजाः यवनाः शकाः। पारदाः पल्लवाश्चीनाः किराताः दरदाः खशाः॥ ४४
मुखबाहूरुपज्ञानां या लोके जातयो बहिः। म्लेच्छवाचश्च-आर्यवाचः सर्वे ते दस्यवः स्मृताः॥ ४५
- 562/A** : धर्माचा निर्विकार पद्धतीने विचार करणारा, शूद्रवर्गात, सृष्टीमध्ये मी एकटाच आहे, असे तू पक्के समज!
- 564/A** : मात्रा स्वस्त्रा दुहित्रा वा न विविक्तासनो भवेत्। बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति॥
- 580/A** : सर्व क्षणिकं क्षणिकम्, सर्व दुःखं दुःखम्, सर्व स्वलक्षणं स्वलक्षणम्, सर्व शून्यं शून्यम्,
- 581/A** : गुरुण्डाः बौद्धपंथिनः
- 600/A** : 'मी सर्वच तुला वेदाच्या आधाराने सांगत आहे असे समजू नकोस तर याप्रमाणे न वागल्यास प्रसंगी महादोष दिसून आल्यामुळे शहाण्यानी मधाप्रमाणे गोळा करून ठेवलेला हा अनुभव आहे एकपक्षीय धर्माचाच आश्रय करणे शक्य नाही" असा महाभारतात भीष्मांचा युधिष्ठिराला सल्ला आहे 'परमार्थात डोळे लावून शास्त्राच्याच मागे जावे' असेही महाभारतात भीष्मांनी म्हटले आहे ह्या दोन्ही गोष्टी लक्षात घे.
- 606/A** : सत्यं ज्ञानमनन्तं ब्रह्म
- 618/A** : असंशयं क्षत्रपरिग्रहक्षमा यदार्यमस्यामभिलाषी मे मनः।
सतां हि संदेहपदेषु वस्तुषु प्रमाणमन्तःकरणप्रवृत्तयः॥
- 618/A** : उचलली जीभ आणि लावली टाळूला
- 618/A** : विधायक चोदनेला फारसे चिकटून न राहता आणि प्रतिषेधक चोदनेचे उल्लंघन न करता चोदना जेथे उदासीन असेल अशा ठिकाणी स्वप्रयत्नाने अर्थ व काम साध्य करून घेणे' याला
- 628/A** : दुखितदोखगुण गनहि न साधु
- 637/A** : ज्याच्या अंतःकरणात अतिशय तृष्णा आहे तो दरिद्री
- 648/A** : मुक्त तर मानापमानाचे ठिकाणी समान असतो,

- 695/A** : माती व पाणी या सोप्या रीतीने शुद्धी करण्यात जो आळस करतो, त्याचे चित्त किती शुद्ध आहे, त्याची परीक्षा झालीच आहे!
- 726/A** : भगवद्गुणवर्णन अशुद्धपदाने असले तरी साधु ग्रहण करतात
- 744/A** : भीक नको पण कुत्रे आटोप
- 745/A** : ततः प्रत्यक् चेतनाभिगमोऽप्यन्तराय-अभावश्च
- 746/A** : तुम्ही परोपकारबुद्धीने केलेला ग्राम्यनिवासच तुमच्या व्याधीला कारण आहे
- 761/A** : अर्धेन्दुलसितं तारेण रुद्धम्
- 761/A** : कुमारिस्तनयुगुलाकृतिर्वर्णो विसर्गः
- 779/A** : मनोराज्यमपि प्राज्ञा लभन्ते व्यवसायिनः
- 782/A** : प्रलयस्तु न वर्ण्यन्ते कविभिः
- 797/A** : नानारत्ना वसुंधरा
- 807/Q** : कवीश्वराचा तो आम्हासी विटाळ
- 807/A** : वाचे बरवें कवित्व। कवित्वी बरवें रसिकत्व। रसिकत्वीं परतत्त्व। स्पर्शू जैसा
- 808/A** : 'जे अभिमान वाहती आंगी। आम्ही हरीचे भूषावयालागीं
- 810/A** : यस्य ज्ञानदयासिंधु लगा धक्का सो गिरपडा। सेव्यतामक्षयोधीराः सस्त्रीच्या मुतलास कसा॥
- 811/A** : त एव पदविन्यासा ता एवार्थविभूतयः। तथापि नव्यं भवति काव्यं ग्रथनकौशलम्॥
- 811/A** : हरिगुणाविण जो यमका करी। धरि न दंड तरी यम कां करी॥
- 813/A** : कविर्दण्डी कविर्दण्डी कविर्दण्डी न संशयः।
- 823/A** : रंजितस्वरसमुदायो रागः
- 829/A** : अति सर्वत्र वर्जयेत्
- 840/A** : तूं सागर करुणेचा देवा तुजलाचि दुःख सांगावे। तुजवांचुनि इतरातें दिनमुख पसरोनि काय मागावे॥
- 851/A** : कौशल्य हेच कोणत्याही देशाची संपत्ती होय इतर संपत्ती कौशल्याच्या पायावर लोळत असतात धर्म, कौशल्य व बुद्धी हे तिन्हीही ज्या देशात एकवटलेले असतात, त्याची अधोगती ब्रह्मदेवाच्यानेही होणे शक्य नसते'
- 884/A** : महात्मनां सप्तपदी मैत्री

923/A : स्त्रीरत्नं दुष्कुलादपि

930/A : मला समजणान्या भाषेत कोणत्याही भाषेतील शास्त्राचा कितीही बिकट प्रश्न केला तरी, प्रयोजनानुसार त्याला उत्तर देण्याची माझी शक्ती आहे

933/A : अविरक्त व अननुकूल यास गुह्य सांगू नये

934/A : ये नाम केचिदिह नः प्रथयन्त्यवज्ञां, जानन्तु ते किमपि तान्प्रति नैष यत्नः।
उत्पद्यतेऽस्ति मम कोऽपि समानधर्मा, कालो ह्ययं निरवधिर्विपुला च पृथ्वी॥
बोद्धारो मत्सरग्रस्ताः प्रभवस्मयदूषिताः। अबोधोपहताश्च जीर्णमंगे सुभाषितम्॥



SAGE'S WISDOM

English Version of

SADHUBODH

Questions/Answers of Saint Gulabrao Maharaj and his disciples

In this book there is very scholarly discussion about many diverse topics like Religion, Theory of evolution, Ethics, Love, Health, Astrology, Languages, Books, Poetry and many other practical worldly businesses in more than nine hundred questions/answers that took place between Saint Gulabrao Maharaj and his disciples during various sessions. These sessions are so full of appropriate and pertinent matter that more we complement the Questioner and Answerer, the less it appears. Here one is reminded of famous 'Yaksh-questions' from 'Mahabharata' while going through this book.

The questions from this book have so cleverly been searched from nooks and corners of religion and practical worldly business and the corresponding answers have also thrown such a clear light on them that not only the doubts in mind of a reader would be cleared, but he would also be amused to learn that there exist so many more doubtful questions like his own.



Translated by
Vasant Joshi



Edited by
Dr. Vijay Bhatkar