

# **HOLY BOOK OF HINDU RELIGION**



- **Genesis of Hinduism**
- **Basic Tenets of Hinduism**
- **Smriti Sastra**
  - Frequently asked questions
- **Hinduism & Veda Hymns**
- **Krishna & Gita Hymns**
- **Daily Prayer**
  - Must for a Hindu
- **Bhajan – Lord's praise**
- **Heaven & Hell**
- **Idol Worship**
- **Caste System**
- **Manu Smriti**
- **Upanisads**
- **Bhagavan Mahavir**
- **Sankaracharya**
- **Swami Vivekananda's Philosophy**



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Genesis of Hindu Religion ● The Basic Tenets of Hindu Religion  
● Smriti Sastra – Frequently asked questions ● The Vedic Religion  
of Hinduism & Veda Hymns ● Lord Krishna and The Bhagvad  
Gita & Gita Hymns ● Daily Prayer – Must for a Hindu ● Bhajan—  
Chanting of Lord's praise ● Heaven & Hell ● Idol Worship ● Caste  
System ● Manu Smriti ● Upanisads ● Vishnu's ten incarnations ●  
Bhagavan Mahavir ● Sankaracharya ● Hindu Monk Swami  
Vivekananda & His philosophy ● Meaning of important Hindu  
words

**Hindu Religious & Charitable Trust**

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## Author's Note

The Holy Book of Hindu Religion is a glimpse from the Hindu scriptures and is culled from the enormous volume of Hindu literature. Select readings from the scriptures, a devout Hindu needs for his daily prayers to *Ishwara* have been included in this volume. If anyone can contribute the original and authentic manuscript connected with the Hindu Religion, he may give it to the publisher for possible incorporation in the next editions.

Sanatana Dharma is a gift of *Ishwara* to humanity through the revelations of many messiahs (Rishies) and savants (Munis). While all other religions are surviving on the charisma of one man, single doctrine of enhancing supporters base and does not recognize other spiritual paths, Hinduism has a liberal tradition. It gives its members the full freedom to worship as they wish without any interference from pseudo religious bigots. The author has only taken dictation from Him for the benefit of the mankind and takes no credit whatsoever for writing or editing *The Holy Book of Hindu Religion*.

May *Ishwara* bless the readers of this book and confer on them bliss and success in life.

Prof. Dr. Satyajit Chakrabarti

Trustee

Hindu Religious & Charitable Trust

## GENESIS OF HINDU RELIGION

The essence of Hinduism as a religion is about 20,000<sup>1</sup> years old. It is the first religion of human civilization.

Three main prophets<sup>2</sup> who propounded the *ISHWARA*'s sermons to the world, were *BRAMHA*, who hailed from central India, *BISHNU* (also known as *Narayan* for Lord *Venkateshwara* or Lord *Balaji*) came from South India and *MAHESWARA* (He is also called *Shiva* / *Rudra* / *Sankara*) who hailed from Kashmir i.e. North India.

These *TRIAD* revelations were so powerful and their contribution was so vast that their messages influenced the Indian subcontinent and many other countries. Even in those ancient days when communication in any form was very poor, their message travelled far and wide and was established as *Sanatana Dharma*.

These three messiahs are called *Adi-Devas* and they are the three main founders of the *Sanatana Dharma* later known as Hindu religion. They revealed Vedas.

Hinduism is not based on a single book; nor is its origin attributed to any human being. The Hindus call the *VEDAS* as *APOURUSHEYAM* - which means not authored by *PURUSHA* or *MAN*, man being merely an instrument of God to spread his words.

Hinduism is a name given by central Asians to describe the civilization on the eastern bank of the river *Sindhu*. They pronounced 'S' as 'H' and described the residents of the eastern bank of the river *Sindhu* as *Hindus*. They invaded India, became its rulers and the name given by them became popular. Around 4500 B.C. to 3500 B.C. north western border was attacked by the horse mounted invaders. Gradually they invaded almost whole of India.

The original name of the Hindu religion was *SANATANA DHARMA* and Vedic religion is its principal philosophy. The people who came to India as invaders and rulers gradually intermingled with the local population and adopted the basics of the Hindu philosophy and lost their foreign identity.

The God of the Hindus is known as *Ishwara*. *Ishwara* is the one supreme entity. He is absolute, all pervasive and eternal. He has no beginning and no end. He has no form, colour or description. He is the creator, the cause of all causes. He is all powerful and does not require any subordinates to carry out his desire.

*Ishwara* sends messiahs (*Devatas*) to various regions of the earth in human form to benefit His creation as a reflection of His greatness. These messiahs are called *Devatas* in some of the Indian languages.

Devotees pray to *Ishwara* and celebrate the life, deeds and teachings of *Devatas* in temples. *Devatas* are essentially human beings with supernatural power. Their manifestations, however, were bound by their historical period, social settings and geographical location.

Ordinary human beings go to the idol of *Devata* in temples. An idol is not only an object of worship by the devotee but it becomes the centre of concentration through intense prayers to *Ishwara*.

One who has read and grasped the Vedas i.e. one who is knowledgeable in the inner meaning of religious philosophy, has no need to worship an idol. He/she has already realized the true nature of *Ishwara* and the futility of idol worship.

*Ishwara* alone deserves our prayer. *Ishwara* is omnipresent, omnipotent and not bound by boundaries of the earth or the solar system. All human beings come to Him with their prayers and their rituals.

The Hindus during the early history of *Sanatana Dharma*, were monotheists and believed in one *Ishwara*. Hindus learnt idol worship from the dazzling urban civilization of Harappa and Mohenjodaro. The residents of Mohenjodaro and Harappa were worshippers of the Sun-God, Lord Shivalinga, Mother Goddesses and some animal totems etc.

This idol worship was the resultant influence of Mesopotamian (Egyptian) and Sumerian (Persian) civilizations. During that period "Cuneiform" was used as the script for communication in Harappa and Mohenjodaro as well as in Mesopotamia (Egypt). Cuneiform script was full of pictures of idols. The Harappan and Mohenjodaro civilizations flourished prior to 1475 B.C. Hindu scripture records that in the year 1475 B.C. there was a huge

undersea earthquake which created very high sea waves and the high water level flooded the river Sindhu and its embankments. Harappa, Mohenjodaro etc. were covered with mud. When the water receded men, animals and vegetation perished almost instantly and were buried under thick layers of mud.

The urban civilization of Harappa and Mohenjodaro used plenty of timber for construction and furniture making. Wood was used in a big way for building work and maintaining the civilization. It caused deforestation. Deforestation altering the ecological balance became nature's curse and contributed to the extinction of the Harappan and Mohenjodaro civilizations.

Idol worship is actually the hero worship of *Devatas*/Messiahs. *Devatas* were essentially human beings and that is why sometimes the *Devata* of one region is not worshipped in other regions. However, *Ishwara* accepts all the prayer, be it in any manner or in any name.

During the early Rik Vedic period the practice of caste system, child marriage or Sati Dahi were unknown, though division of labour was in vogue. One member of a family may be teaching and preaching, another could be engaged in warfare, at the same time the third from the same family may be an artisan. Inter-marriage and interchange of profession were normally accepted in the society.

Women were equally involved in Vedic learning. Apala, Ghosa, Viswabara, Lopamudra, Bisakha and others were famous erudite ladies of the early Vedic period. Women had their own choice and say in the matter of marriage. Women also learnt the technique of weaponry and took part in warfare. One famous woman General of warfare was Mudgalani. Ladies used to be partners of their husbands in all walks of life.

Primarily the Hindus are monotheist and believe in an all-powerful *Ishwara*. *ISHWARA* is also known as *Devathey*, *Devadu*, *Ishwaran*, *Kadavul*, *Iraivan*. The *Devatas* are respected as human heroes and heroines with superhuman abilities, as though possessed of some of the qualities of *Ishwara*.

**Notes :-**

1) The great historian and author Kalkut, in his historical treatise PRITHA published by Mandal Book House, 78/1, Mahatma Gandhi Road, Kolkata - 700 009, INDIA, wrote in page 26 that historically when Kaliyug was 3179 years old, Indian year counting Sakabdash, i.e., year counting from the time of King Kaniska started. In the year A.D. 2005 it is 1927 Sakabdash. Thus as on date, age of Kaliyug is approximately 5106 (3179+1927) years, say 5000 years. We know Satyayug commenced when Bramha, Bishnu and Maheswara got revelation and propounded Sanatana Dharma. There are four Yugs which go on cyclically in human evolution. They are Satyayug, Tretayug, Draparyug and Kaliyug. Each yug having an approximate time period of 5000 years. Thus Sanatana Dharma is existing approximately for little over 20,000 years. We are at the end of the Kaliyug and Hindus can reasonably expect the advancement of Satyayug. In Satyayug all human beings are provided with basic necessities of life i.e., food, shelter and clothing. All men and women remain truthful in all their activities, they have positive attitude. All people live in harmony with mutual respect and love for each other.

2) Some Hindu philosopher saint strongly believe that Bramha, Bishnu and Maheswara are three different manifestations of the same formless Ishwara.



## THE BASIC TENETS OF HINDUISM

1. Acquire knowledge and do not be guilty of innocence. One only has the right to perform one's task to the best of his/her abilities giving up attachment and concern, the result will be proportionate to the effort and circumstances.
2. Charity should be a gift, without expectation of any return. It should be given at the right time, place and to a worthy person or worthy cause.
3. The human body is like a boat, the first and foremost use of which is to carry one, across the ocean of life, to the shore of immortality. *Ishwara* has ordained transmigration of soul i.e. mortal takes birth again and again and enjoys fate as a fruit of the consequence of his actions in this life as well as that of his previous births. Accidents, unexplained mishaps as well as super successes to one or a group of people is a result of such accumulated sins or virtues of previous births.
4. One shall love *Ishwara* with heart, soul, and all his strength. Any one who shows disrespect to *Ishwara* is an enemy of the humanity.
5. One should not kill, commit adultery, steal or lie or covet others property and must live a life of honesty, be of an amiable disposition and do hard work.
6. One who forgives men of their trespasses and sins, *Ishwara* will forgive him of his sins.
7. One should sharpen his mental power as if it were an arrow which can reach the cause of sorrow and be its ultimate end.
8. One need not know *Mantra* or *Stotra* to pray. Invocation or contemplation is not mandatory. One needs only to open up one's heart to *Ishwara*. No priest is needed.
9. The soul is immortal i.e. life is recyclable. The body perishes with death but the soul remains unperturbed. The soul cannot be cut by sword or burnt by fire.

10. Life is an eternal struggle between the forces of good and evil. One should be very careful with his thought and words so as not to hurt a good man.
11. One should never give way to the deadly emotions of anger, envy, fear and grief. Always be optimistic about *Ishwara's* long-term plan and believe that everything will come out all right in the end.
12. Everyone comes naked into the world and departs in the same way. During this short period of life one must work to make his environment better so that when he leaves this world, it remains a better place than what he had found.
13. Every thing in this universe is the creation of *Ishwara* and every one has equal rights and responsibilities to use *Ishwara's* gifts. In the realm of *Ishwara*, no one has a higher claim.
14. It is incumbent upon all persons above the age of ten to pray to *Ishwara* at least twice a day (In the morning chant *Mantras* and pray for the success of the day's plan and in the evening chant *Mantra* and thank *Ishwara* for the success achieved and introspect for all that failed). One must do *Pranayama* at least for ten minutes in a day.
15. One must organise or attend *Bhoj Utsav* in full moon night once in a month.
16. At least once in a week every one should go to a common place i.e. temple and pray jointly with the community members. The priest should conduct prayer and should discuss the meaning of at least five slokas from the Gita, Veda Shastras and Upanisad and explain how their essence can help mankind of today.

## SMRITI SHASTRA

### (Frequently asked questions)

*Smriti Shashtra is a book on question-answers about the conduct of daily life. This is from memory (i.e. Smriti) of various Hindu SHASTRAS and sayings of great Hindu saints. There is more than one version of SMRITI SHASTRA.*

Q 1. What is the test of true faith in *Ishwara* ?

Ans. A faithful devotee will have courage as a way of life. Courage is not something that comes flying to one's heart in a moment of need or in emergencies. Courage is not something that can be handed over to a person through lessons. It is as much a habit as anything else. Courage is a part of character, which can be formed through prayer and absolute submission to the will of *Ishwara*. A true believer in *Ishwara* knows that nothing can stand against the divine and that everything will come out all right in the end. A true religious person takes action courageously in spite of fear.

Q 2. What is God ?

Ans. God is *Ishwara*. In Hindu religion it is depicted by the word 'Om' and symbol 'ॐ'. *Ishwara* is an indivisible One being omnipotent to do every thing and is the cause of all causes. As He is all-powerful, he does not require assistance to fulfill his wish. He is existing from the beginning of time and is endless. *Ishwara* did not require a parent to take birth and his name is not given by parents. It is a name given by human devotees. Thus, the name of *Ishwara* is not very significant.

Q 3. What is the difference between *Ishwara* and *Devata* ?

Ans. *Ishwara* is indivisible one having all the power to do everything and is the cause of all causes. *Devatas* are essentially human beings sent to earth by *Ishwara* as prophets. *Ishwara*, out of his kindness and love, sends his messengers to the world as teachers and saviours, who through their own examples, guide and

illuminate the mind of the masses and make the world a better and safer place to live. They enjoy the reflected glory of *Ishwara*. Followers of *Devata* are actually followers of *Ishwara*. In the personification of *Devata*, they find the messenger of *Ishwara*. And they shower their respect, gratitude and admiration in various forms. Some make idols, some chant their name, and some compose folk songs in their reverence. *Devta* are loved as the chosen ones of *Ishwara*. It is believed that they also answer to the prayers. However, best result is obtained by loud prayer directly to *Ishwara* regularly in chorus, i.e. reciting *Mantras* (Hymns) in the morning and evening. Chanting *Mantras* takes ten minutes a day but protects one for the eternal life.

Q 4. If *Ishwara* is Supreme, is not it an insult to *Ishwara* if *Devatas* are worshipped ?

Ans. In the Gita it is said that *Ishwara* is supreme and is all-powerful and He is so immense that He is not bothered in positive or negative ways even if you worship His messengers i.e. *Devatas* in place of Him.\*

**\*Note :** An example - A respectable and powerful person will never be bothered whether a small creature like an ant shows respect to him or to his subordinates. Similarly *Ishwara* is not bothered if one shows respect to *Devata*. However, comparison between an ant and a man is not correct. *Ishwara* is infinitely greater than a human being. He shows mercy and not anger. However, direct prayer to *Ishwara* is always better and rewarding.

Q 5. When we feel dejected by the selfish world, what is the best way to be fully spiritual ?

Ans. A synergy between activities and spiritualism is the key to one's existence in this world. By one's activities and hard toil we shall construct the temple of *Ishwara* that shall soar above the clouds. *Ishwara* shall reside in that temple with all His glories. *Ishwara* has given everybody sense, strength, nerves, muscles and emotions. Why has this world been created by *Ishwara* in all its varieties and diversities? *Ishwara* has a purpose and an objective. If one tries to isolate himself from daily activities and efforts, it shall be an act of extreme spiritual selfishness. It will deprive one of the love of *Ishwara*. The temple of *Ishwara* is the place where people can enjoy peace and get the feeling of being fulfilled from nothingness. *Ishwara* has no statue or idol.

Q 6. What is the manifestation of *Ishwara* when the time began ?

Ans. Darkness was concealed in darkness then, and all that existed was - indiscriminate chaos. The one, which was covered by the void was manifested. The one is *Ishwara*, whose grace created all that moves and all that are static, that walks, swims and flies. That formless reality which lies hidden within is *Ishwara*.

Q 7. What is the actual name of *Ishwara* ? How does he motivate His creation ?

Ans. That reality which lies hidden in mystery is where the universe finds one single home. In that reality all unites, from that all emerges. The one Lord has no name. Sages called Him *Ishwara*. Prophets came to the earth in human form to motivate His creations. Prophets reflection of His greatness. They are known as *Devatas*. Pious persons pray to *Ishwara* and celebrate the life, deed and the teachings of *Devatas* in temples.

Q 8. Do we need to go to temple daily ? What should the priest do ?

Ans. Visiting temple regularly and chanting the Lord's prayer in chorus gives mental strength and ensures divine protection.

The priest should conduct the chorus of prayer and explain the



meaning of at least five slokas from *Veda/Upanisad/Gita* and other Hindu texts. Devotees will get guidance from these hymns in solving their problems. The priest should act as a friend philosopher and guide to the Hindu society and should continuously try to improve the society's ethical and material comfort level.

Q 9. Do we need to do puja to the deity and pay the priest ?

Ans. Chanting prayer is more fruitful, compared to the offering of puja to the deity. Offering puja is not mandatory. Priest's financial needs are to be appreciated and a respectable amount should be given to encourage highly qualified and capable people to join the profession of priesthood. Good priests make good society.

Q 10. How should a funeral be for a devout Hindu ?

Ans. Fire is considered to be one form of *ParamAtman*. Thus the body should be put on fire so that *Atman* and *ParamAtman* become one. However, the law of the land should be followed.

Q 11. What should be the true method of Hindu marriage ?

Ans. A true Hindu marriage is a happening between a man and woman and solemnized as per law of the land and complying with the local custom.

Q 12. How should one be punished for being disloyal to the spouse. And how should one be punished for adultery ?

Ans. Disloyalty to the spouse is a breach of faith. There are many types of breach of faith, e.g. between employer-employee, tax payer-tax collector, government officer and the public, etc. Punishment applicable for breach of faith also should be applicable here. Law must prevail equally.

Adultery is a case of cheating on the spouse and the law of cheating should be applicable.

Q 13. If a rape takes place what is the punishment ?

Ans. Rape is a violence of extreme severity and punishment should be in accordance with the violence.

Q 14. Which person deserves heaven ?

Ans. To reach heaven, a Hindu is expected to chant hymns (*mantras*) twice daily. At least for ten minutes he should do *Pranayama* and associate himself with *Bhoj Utsav*.

A person who works hard to earn a living, who helps others to earn a living, is not greedy, acquires the knowledge of scriptures with devotion and follows it in his own life, is the right person to go to heaven.

Q 15. How should one be treated in heaven who helps build or maintain a temple for the use of public ?

Ans. One who builds a temple for public or spends money or energy for temple maintenance, *Ishwara* keeps a house for such person in heaven.

Q 16. How is the position of *Ishwara* and Satan in the Universe ?

Ans. *Ishwara* is ultimate absolute happiness and Satan is pain. Followers of *Ishwara* lead a happy life, give joy to all and enjoy eternal heavenly pleasure. Followers of Satan lead a violent, covert and dirty life and inject pain on who so ever comes in contact with them and are destined to Hell. Followers of Satan snatch wealth. Followers of *Ishwara* earn a living by dint of hard work and by giving service to *Ishwara's* creation. Satan is a human concept, where as *Ishwara* is the eternal truth.

Q 17. Is it a requirement for a person to be a *Bramhachari* to be a priest?

Ans. A priest should be a well educated, enlightened person of selfless positive attitude with patience to hear the problems. He should have intelligence to give solutions and comfort to the problem-ridden person. *Bramhacharya* is not an added qualification. Melodious voice to recite hymns is an added qualification. *Bramhacharya* is an attitude of life and nothing more.

Q 18. Why in ancient days many Rishi's took *Bramhacharya* ?

Ans. Rishies were those people who had a great thrust for knowledge.

They used to go to various parts of the world in search of right teacher passing true knowledge. There were no schools, colleges or books at that time. Teachers used to teach students verbally in their hermitage for a long period of time. In many instances teacher along with his disciples had to move around the nook and corner of the country braving harsh climate, ferocious animals and some carnivorous people of the forest. Under these circumstances, it was difficult to move with family, children etc. through forest and river. Most of the people were of low income group and lower savings. It was hard to make provision for the family, when the seeker of knowledge had gone to distant places for a long period of absence. Thus seekers of knowledge generally used to take *Bramhacharya* to avoid financial obligations of a family life. People showered great respect to these *Bramhachari* i.e. *Rishis* for their great knowledge.

Q 19. What is the need to study the scripture of the religious books ?

Ans. All scriptures were written with inspiration from *Ishwara*. These books stand as the pole star of life and protect one from taking wrong decisions.

Q 20. Why does *Ishwara* give adversity ?

Ans. *Ishwara* has given human beings their limbs, intelligence and conscience. Adversity causes some of them to lose faith in *Ishwara*. *Ishwara* tests people through adversity.

Q 21. There were many important people of the society, who sacrificed the interest and security of the vast majority of the mass on being allured by foreign power with material gain or, to satisfy their personal vengeance on the king of the land. How these people should be treated ?

Ans. Unfortunately these people are invariably very cunning, mighty or influential who can confuse the mass with their treacherous gift of the gab. You treat these persons of meanest treachery in the same way you will treat a person who sells your mother in a

flesh trade. If you cannot master the courage to act, a dark cell in the hell is waiting for you.

Q 22. When a corrupted man lives better, why does *Ishwara* order man to be honest?

Ans. A corrupt man eats better, an honest man sleeps better. An honest man with integrity, enjoys a happy life. His children are blessed.

Q 23. How should great achievers behave ?

Ans. They should pray to *Ishwara* "let me not say or do anything which will annoy you".

Q 24. What should be the place of women in family and society?

Ans. To fly the body, a bird needs to have equal strength in both wings. Similarly, a woman and a man should have equal position in all family and social matters for all round happiness.

Q 25. Do we please *Ishwara* by taking *Sannyas* i.e. renunciation of the worldly affairs ?

Ans. *Sannyas* means renouncing worldly affairs and working for one's own spiritual upliftment. Spiritual selfishness is the most extreme form of selfishness. There is a unique system embedded in all human society that prevents one from becoming an outright selfish person. It is this inherent system that makes one interested in the welfare of others even when one tries to protect his own interests. In fact, it is not possible to protect ones own interest without taking care of the interests of others. It is this collective interest, which always navigates one to protect the self as well as the interest of others. Even narrow personal interest gradually merges and unites with that of their children, their families, their neighbours and their country and the world at large. In this world work is the only worship which pleases *Ishwara*. *Sannyas* is selfish escapism.

Q 26. Why do we need *Bramcharya* ? Who needs it ?

Ans. During studentship, the mind should be concentrated on learning and *Bramcharya* helps to concentrate.

A person who takes a vow to free himself of all worldly attractions

of life, is expected to practice control over his sensual organs and various daily needs. *Bramhacharya* is a part of renunciation of the worldly comfort and needs of the sensual organs.

Q 27. Why does *Ishwara* desire all to be disciplined ?

Ans. Discipline is painful to practice. It however, produces a harvest of righteousness and peace for those who have been trained by it. *Ishwara* loves the disciplined person.

Q 28. With the change of circumstances why does man change?

Ans. This world belongs to the man who is wise enough to adjust his mind as per the existing facts. *Ishwara* loves wise men. Those who have done nothing in life are not qualified to judge those who have done at least a little.

Q 29. How should one control his tongue ?

Ans. It is important not only to say the right thing in the right place, but also not to say the wrong thing in the face of temptation. Unpleasant truth annoys the receiver. Show respect to anyone in authority.

Q 30. Should one take risk in life for a livelihood ?

Ans. One may be disappointed if one fails, but one is doomed if one does not try. Defeat is not the worst of failures. Our deeds determine us, as much as we determine our deeds.

Q 31. What is courage ?

Ans. Courage is resistance to fear, mastery over fear- not absence of fear.

Q 32. How does one choose a companion ?

Ans. He who walks with a wise man shall be wise. Company of fools shall cause destruction.

Q 33. Whom will the *Ishwara* make successful in life ?

Ans. The price of success is hard work, dedication to the task at hand, and determination that whether we win or lose, we have applied the best of ourselves to the job at hand. Do not hanker for result, for result is ordained to be proportional and resultant of all forces. Diligence is the mother of good fortune.



- Q 34. Should we leave family and social life to become a sage?
- Ans. It is better to carry out our duties and responsibilities faithfully rather than indulge in spiritual activities for the delight of our souls. It is not preferred to indulge solely in spiritual activities by neglecting our duties. Such activities are spiritual luxuries and do not serve *Ishwara*.
- Q 35. What is *Bramhacharya*?
- Ans. *Bramhacharya* (practice of celibacy) is the practice of self-control and concentration on the goal. It is not only control of sex. Sex is a gift of *Ishwara* and not a sin if used with proper control.
- Q 36. Is killing of animals allowed in religion?
- Ans. Bare minimum killing is allowed for self defence and for food only. However, causing injury, more than minimum, is violence and is a sin. Many animals and insects live on killings, e.g. the tiger, lizard, spider etc. If *Ishwara* would have prohibited all type of killing even for the purpose of food, He would not have created carnivorous animals like the tiger/leopard/spider etc.
- Q 37. Can a Hindu woman remarry after her husband's death?
- Ans. When the husband dies, a Hindu woman is allowed to remarry. Example : In *Mahabharata* when King *Bichitrabirya*, Father of *Dhritarastra*, king of Hastinapur, died at a young age, King *Dhritarastra*'s grand-mother Queen *Satyabati* insisted that the late King *Bichitrabirya*'s wife *Ambalika* should have conjugal life with the elder brother of *Bichitrabirya* i.e. with *Vishma*. However, as *Vishma* took a vow at his young age not to marry and to remain a *Bramhachari* (have a life of celibacy) throughout his life, he refused to comply with the request of his mother. However, another son of *Satyabati*, i.e. *Parasar* complied with the request and as a result of conjugal activity with *Ambalika*, King *Dhritarastra* was born.
- Q 38. If I know my companion has committed a sin, as a Hindu should I abandon him?

Ans. Assist your companion even if he is a sinner, assist a sinner by forbidding and withholding him from committing further sins.

Q 39. Should a pious man work hard to earn a living or should we resort to begging ?

Ans. Whosoever is able and fit must work for himself and for others, *Ishwara* is gracious to him. *Ishwara* is gracious to him who earns his living by his own-labour and not by begging.

Q 40. How should a person treat his employer ?

Ans. He who provides food for your family deserves your loyalty and revolting against him is annoying to *Ishwara*.

Q 41. How to control jealousy ? How to ask for a boon ?

Ans. A wealthy person should look towards a less wealthy person and the poor to a poorer person to judge the grace of *Ishwara* and abandon jealousy.

Do not pray for a boon from *Ishwara* for what you think is good, pray to Him for what He thinks is good for you.

Q 42. What is the result of the quest for knowledge ?

Ans. Go in quest of knowledge even unto the furthest corner of the earth for he serves *Ishwara* well who devotes life to learning and seeks knowledge from the cradle to the pyre. Know yourself to realize *Ishwara*. The acquisition of knowledge is a duty incumbent on every pious person, male and female. Acquire knowledge, it enables its possessor to distinguish right from wrong and helps to choose the right direction to heaven and earth.

Q 43. Accumulation of wealth makes a person rude and proud. Is it a sin to run after accumulation of wealth ? How should one behave in adult life in a materialistic world ?

Ans. In the kingdom of *Ishwara* all actions are judged by the motives prompting them. The proud will not enter the kingdom of *Ishwara*, nor a foul mouthed person. The pious man to *Ishwara* is rich with a contented mind, which the abundance of worldly goods cannot provide. Be in the world like a drop of water on a lotus leaf. Create wealth but do not get attached to it for *Ishwara* has sent you to make the world richer. Whatever mishap may befall on you, it is

on account of something which your action has resulted in. Pray for His pardon.

Q 44. To be head priest of any temple, is *Brahmacharya* a must for the priest ?

Ans. No. *Brahmacharya* is not necessary. *Brahmacharya* in student life is beneficial as it helps a student to concentrate in his studies. In adult life *Brahmacharya* is a great pressure on mind even when one carries out normal routine work. Great Hindu prophets never recommended *Brahmacharya*.

Q 45. Is giving alms mandatory for Hindus ?

Ans. Giving alms is good but not mandatory for Hindus. Religious philosophy is not for present day economic conditions only. It is for eternity. *Ishwara* is merciful to Hindus and hence persons who depend on alms is fast vanishing from the Hindu society. Everybody must work to create wealth so that the world is prosperous and the need of giving alms to beggars vanishes. However, Hindus are required to donate at least one per cent of their earning for common causes of society and temple maintenance.

Q 46. How should Hindu religion treat scientific discoveries ?

Ans. Teachings of Hinduism and teachings of science are actually two sides of the same coin. For example in Atharva Veda hymn no 19/5/2/3-5, when we read the description " Gagan Duhita's Night ", we see the suggested security personnel's deployment in arithmetic progression i.e. 99,88,77,66,55,44,33,22,11. etc. The same A. P. Series was described also in the Hindu scriptures propounded by Aryabhatta, Bramhasfuta, Siddhartha Sekhar, Lilabati etc. Arithmetic Progression was very clearly described in hymn no. 17 in Bramhasfuta Sidhanta by Bramhagupta as following:

पदमेकहीनमुत्तरगुणिता संयुक्तमादिनाऽन्त्यधनम्  
आदियुतान्त्यधनार्धं मध्यधनं पदगुणनं गणितम् ॥

- ब्रम्हगुप्त

- ब्राम्हस्फुटसिद्धान्त गणिताध्याय १७ सूत्र ॥

*Padamekahinamuttargunita sanjuktamadina hantadhanam*  
*Adjutantadhanadhang madhyadhanag padagunanang ganitam*

This hymn means, n-th term  $t_n = [a + (n - 1)b]$ ,

Middle term  $M_n = \frac{2a + (n-1)b}{2}$ , sum of all terms  $S_n = n/2 [2a + (n-1)b]$ .

Hindu religion has elasticity to assimilate all new discoveries of science into it and transform itself with the new truth. This resilience of Hindu religion has given it the strength to keep its main tenants intact and not got converted even in the face of invasion of proselyting foreign religions, hostile foreign rulers and huge religion based civil wars. To a Hindu scientific discoveries are treated as revelation of Iswar's gifts, i.e., the thing, which was already gifted by God is being discovered by scientist and Rishis (Saints).

Q 47. What dress is ideal for a Hindu priest ?

Ans. Any dress convenient for working in the contemporary world is suitable. During Lord Krishna's time, *dhoti* and *kharam* (wooden clogs) were in vogue and priests used those dresses. With efficient and cheaper clothes being made available, priests have the choice of modern dress suitable for working in the contemporary world. For a Hindu priest dress must be utility oriented.

Q 48. Can a priest use international dress like that of trouser and jacket?

Ans. To match fast working pace and in a cold climate, trouser and jacket are suitable. In a hot climate and relaxed atmosphere *dhoti* and *sleepers* are suitable. However, a priest is useful to the society for his knowledge, discourses he delivers and solace people receive from him. None of these qualities are affected by the dress code one chooses. Thus importance of an attire in the

effectiveness of a priest is insignificant and is to be left to the individual taste.

Q 49. What is the effect of Hindu's attire of *dhoti* in their social, cultural and religious life?

Ans. *Dhoti* is a less costly attire and its use gave an austere image in social life. However, *dhoti* clad person cannot work at any fast pace or move briskly or involve himself in self-defence. *Dhoti* clad Hindus always got subjugated by the trouser clad Central Asian invaders.

Q 50. Is *dhoti* the ideal dress for performing important functions of national pride?

Ans. Hindus became slow performers in *dhoti* and were defeated in almost all competitions to achieve any thing as a person or as a nation e.g. wealth, power, fame, health etc. Even good food, good housing, robust health or any other comfort was not achievable. Hindus made cocoons for themselves and developed a pseudo pride in a domain where no one will compete e.g. living with almost no food, no comfort, or no wealth etc.

Q 51. Will *Ishwara* consider it a sin for Hindus to respect a stone statue as symbol of the all mighty *Ishwara* or the symbol of devil Satan?

Ans. It is not a sin but is unnecessary to depict a stone or statue as symbol of *Ishwara* or symbol of Satan. However, it is an effective method of gathering a crowd in one place. Preachers of all religions used this methodology in one way or the other to bring people together. Followers of some path use the symbol of statue, structure, book, etc. to show respect to the concept of *Ishwara* and others used the symbol of a stone pillar to show disrespect to the concept of Satan. However, these are too trivial for the greatest of the great *Ishwara* to be impressed in any way.

Q 52. Will it be better for the humanity and pleasing to *Ishwara* to have stern jurisprudence like amputating the hand of the thief ?

Ans. *Ishwara* is the creator of everything and everybody. He has immense kindness and He cannot be heartless to his own creation.



A thief steals out of abject poverty. Society provides no easy opportunity for a person to earn a livelihood. Society provides no safety net for even bare minimum existence. A person who is forced to steal in a particular country, may get social security net in a different country, where he can lead a decent life. Thus stealing is not a crime against *Ishwara*. It is a malady of the social and the political system. Amputating the hands of a thief is a terror tactic adopted by unjust selfish rulers to intimidate common people to silence. Common people then tremble out of fear and do not even voice their legitimate grievances.

Q 53. Will it be better for the humanity and pleasing to *Ishwara* to have a straight forward jurisprudence like putting to gallows the women who get into extra marital affairs ?

Ans. All men and women have the right to get natural enjoyments out of life. It is a gift from *Ishwara*. If a woman has dishonest/abusive/unkind/uninteresting/sick/impotent husband, she shows no disrespect to *Ishwara* by being attracted to another man. Rulers and top layer of the ruling elite, who are in many cases dishonest/abusive/unkind/pervert themselves, want to subjugate their womenfolk through method of terror in the name of divine ordinance. The affected men have only the right to divorce the women and society can force the women to accept divorce without alimony. Any other punishment is a crime against *Ishwara*. However, loyalty to each other ensures a permanent bliss between man and his wife and guarantees good upbringing of children and is pleasing to *Ishwara*.

Q 54. Do the Hindus need weapon for self-defence ?

Ans. All Hindus above the age of fourteen must possess some weapon legally allowed by the law of the land. Even the poorest of men should have a stick in his house. The possession of weapon gives courage, self-esteem and protection during the time of need. Courageous person can only have true love of *Ishwara*.

Q 55. What sort of group or people should be encouraged by Hindus ?

Ans. The group or people who ensure self respect, power, safety and

financial well being of Hindus should be supported and those who remain indifferent to Hindu interest should be opposed.

Q 56. How should one behave if he finds his religion or *Devata* is insulted?

Ans. As one deals with the slayer of one's mother in the same way one should deal with a person who insults *Ishwara* or Deity.

Q 57. Should a Hindu allow people of other religion to enter a Hindu temple ?

Ans. Unclean persons and those with infectious diseases should be prevented. All other persons should find Hindu temple a refuge for spiritual solace.

Q 58. What should a devotee expect from a Hindu temple ?

Ans. The temple should be a place of prayer open to all for all times (sunrise to sunset). The temple authorities should try to feed the hungry from the donation received from devotees. It should give education, treatment and other relief to the people and be part of the social struggle for welfare of all devotees. It should have a big hall where devotees can come and offer prayers.

Q 59. Should politics and religion be separated ?

Ans. Politics is the attitude of people to any issue. Attitude is the result of sense of values. And sense of values is the product of adherence to a religion. Religion and politics are intermixed and have a symbiotic relationship. When this relationship is ignored, politics become not for the people but for the continuance of immoral people as ruler.\*

**\*Note :** *Mahabharata is the best example to find an answer. Vishma ignored politics but adhered to religion and the result was the perversion of the Kouravas. If he had mixed religion and politics, he would have agreed to his father's second marriage to Satyabati but would not have succumbed to undue political pressure of Satyabati's politician father. Satyabati's father said that he would*

*permit his daughter Satyabati to wed King Santanu (Vishma's father) only if Vishma abdicated his right to the throne. Vishma abandoned politics and religiously agreed to the condition to satisfy his father King Santanu's lust. The result was disaster and caused the end of Kouravs dynasty. Thousands of innocent men lost their lives during the war of Mahabharata. Vishma himself would have been a great, strong and righteous king of India. Vishma failed to mix religion and politics and by doing so he denied India of a powerful and a great king. If Vishma would have been a king, it would have helped millions of Indians.*

*The other example is Lord Krishna. He mixed politics and religion in all things he did and Gita is a product of that. Lord Krishna by mixing politics with religion could banish the Kourava kingdom and establish the great righteous kingdom of the Pandavas.*

Q 60. How should one behave with the King ?

Ans. One should be loyal to the King so that he can carry out the work related to the building of the nation. There are many ways of nation building and one may find a better method but nothing will be achieved by pushing the King to abandon his method. Loyalty should be absolute provided the King is a selfless worker. The king's public work and not his personal life is important.

Q 61. Can someone use the temple congregation to enhance his business ?

Ans. The temple is not a place for publicising ones business. The temple is a place to recite prayer to *Ishwara* and to discuss about common social problems.

Q 62. What happens when the priest pronounces the *slokas* wrong ?

Ans. *Ishwara* will understand and be kind to the followers, the priest however, will not get the benefit of the prayer. If a wise man knows the correct pronunciation, he should teach the priest the correct pronunciation, when the priest is alone. Public embarrassment of the priest should be avoided.

- Q 63. Which work is more respectable ?
- Ans. Gita teaches that there is no hierarchy of labour. No work is degrading. If any work ought to be done, then it should be a good and respectable work.
- Q 64. How to change the world to make it a happier place ?
- Ans. Everyone thinks of changing the world, but thinking of changing oneself will be more lovable to *Ishwara*.
- Q 65. Why do the devotees of *Ishwara* go to the temple for Idol worship?
- Ans. The *mantras* of Idol worship are full of adulation and admiration of the *Devatas'* contribution. *Devatas* are Hindu prophets who came as messiah of *Ishwara*. Idol worship is a demonstration of hero worship. Best benefit, however, is obtained through regular chanting of *Ishwara mantras* (hymns).
- Q 66. Can any *Devata* claim to be the last prophet of Hindus ?
- Ans. All prophets were human. *Ishwara* has the final right if He would send another prophet or not. No human can usurp that right from *Ishwara*. Till date *Lord Krishna* is considered to be the last prophet of the Hindus.
- Q 67. How should the head of any temple be respected ?
- Ans. The head of any temple is generally the custodian/trustee/administrator of the temple and a priest. Devotees should respectfully cooperate with the head of the temple so that he can conduct himself in a manner beneficial to all devotees and society at large.
- Q 68. Will Hindu's endure injustice as a fate accompli ?
- Ans. Hinduism upholds the principle of free will, as opposed to that of predestined fate. True Hindus will never meekly endure injustice unless they become first convinced of their incapability to determine their own destiny. Vedas say "Verily *Ishwara* will not change the condition of a folk, till they change what is in themselves". Hindus are obliged to revolt when they are convinced that the king who is charged with the task of preserving the justice of the governing system proves to be the mainstay of its abuses.

Q 69. What sort of political state is conducive to the Hindus ?

Ans. Politics is the art of achieving and running a government. In the political system, the spread of Hindu philosophy must be possible. The most preferable king is the one who works for the betterment of the Hindu subjects. A king who, if not totally committed to Hinduism, but at least sympathetic to its goals, is acceptable. By this token a Hindu who lives under a regime devoted or even favorable to Hinduism should actively work for the survival of the government and the spread of Hindu philosophy. And any Hindu who lives under a regime hostile to Hinduism, should struggle for its overthrow whenever the opportunity presents itself.

Q 70. When and how should a Hindu show disobedience to a ruler ?

Ans. In case, disputes as to who should be the king or why we should obey the king arises, all conscious Hindus must look back in history and discuss with other Hindus. The impulse to do so should be much more powerful when Hindus are under a hostile regime, as large number of them have suffered for many centuries, under alien rulers, or those associated with them. The vital condition which should be observed by Hindus in exercising its right to resist injustice and negligence, even if by group work, is that the advantage of such an act will always outweigh its disadvantages.

Q 71. Can a Hindu leader use position, caste or group to advance their political importance ? Which type of work is degrading ?

Ans. Any one who uses political methods or theory which encourages any division amongst Hindus in any form is an enemy of *Ishwara* and deserves to be annihilated. The *Ishwara* knows nothing of a hierarchy of labour. No work is degrading. If it ought to be done, then it is good work.

Q 72. Do you believe that adherents to one God theory, opposed to idolatry, are making the world a better place? Can fasting absolve one of his sin ?

Ans. The contribution of the iconoclasts to medical science, food

technology, physics, chemistry, mathematics etc. are negligible. Their bigotry only legitimized violence and torture on innocent, weak, women and animals. They only encouraged psychological and physical slavery of all faithful. They induced criminals to commit all sorts of crime with the preposterous promise that the God will wash away all their sins if they control their food habit for few days or make good offerings to God.

Q 73. How do cruel enemies and rapacious armies subjugate whole nations in the name of *Ishwara* ?

Ans. Sectarian psychology is always skillfully used by megalomaniacs to expand their territory of influence and trick their own people into believing that they are working to please *Ishwara*. Expansionists use the *Ishwara's* name to allure or scare people of worldly things and establish their own hegemony. *Ishwara's* name is used to block any unbiased thinking and possibility of any subsequent army revolt.

Q 74. Will an absolute Hindu king who continuously consults wise men and experts be the best option ?

Ans. Once a king implements consultation between the rulers and the ruled, the provisions laid in the divine jurisprudence on the right to resist injustice, will prevail and automatically ensure democracy for the masses.

However, as consultation depends on the good faith of the absolute monarch, provisions against injustice remain only in the intellectual domain of the learned few, it is never implemented. Thus a totalitarian king is not an option.

Q 75. Can the assembly of wise men act as a safeguard against a tyrannical ruler ?

Ans. An unjust ruler always gets his rule sanctified by summoning an assembly of high priests with intellectual and moral reputations and get their assent to his absolute rule at the point of the sword or through distribution of favours. He later claims to have divine dispensation which people must accept meekly as fate accompli.

Q 76. Is it better to have totalitarian rule or rule established by consensus of the entire community ?

Ans. Judging from the concrete historical instances from the beginning of civilization, the entire community has never played any role in installing the ruler. It has always been established by force, and maintained by oppression. Advocates of the absolute monarch were always community jurists, (i.e. religious and political leaders) agreeing to it as the consensus of silence.

Q 77. How religion and politics are related ?

Ans. Religion and politics are both interwoven in the psychology of the masses. They are unnatural to be divorced from each other. For if they are completely separated, religion will die out of starvation of political patronage and politics without the boundaries of religious ethics will be immoral, selfish and of demonic in character.

Q 78. How should one perform *puja* ?

Ans. Chanting prayer of *Ishwara* is the best *puja*. Avoid using water, liquid, etc. for *puja*. It is unhygienic and is annoying to the deity.

Q 79. Do we need to fast for achieving the best reward from *puja* ?

Ans. One should fast during full-moon day between sunrise to sunset and enjoy community dinner, by rotation, called '*Bhoj-Utsav*' after the moon rises. One should invite friends and acquaintances. This brings the blessings of *Ishwara* and the devotees get good health and great wealth. For other days *Puja* should be done in clean dress and in free mind without worry. Remaining in fast is not necessary for doing any social functions. It is believed that the number of people you associate with '*Bhoj-Utsav*', the same number of your forefathers get food. You may invite people or be invited, the result is always good.

Q 80. Who can be a priest ?

Ans. Any good man or woman above the age of 20 can be a priest. The priest should be educated, a person of moral character and a good orator with knowledge of Hindu religion and scriptures. The priest should be able to explain *Veda/Gita/Upanisads* etc. in the congregation of devotees and sing *bhajans*. The priest should

be courageous, of good health and habits. The priest should be a person who will treat his own children and the devotees with equal love and care. The priest should be able to guide devotees in their prayers and act as a leader for social upliftment.

Q 81. How should one perform puja of the various *Devatas* ?

Ans. Minimum fifteen mantras are a must. After reciting the basic fifteen *mantras* one should recite individual *Devata's* great achievement to commemorate the great contribution of a particular *Devata*. This will encourage devotees to emulate the same. The priest should recite these from the book or from memory. Any offering, besides prayer, is only to display the wealth of the devotee and is of no use to *Ishwara*. Except prayer, *Ishwara* do not accept any other thing.

Q 82. What should be the priest's income ?

Ans. A priest should get salary from the temple fund. Devotees must pay one hundredth of his monthly earning to the temple fund or to Hindu social organisations as an offering of gratitude to *Ishwara* for he gave us a human life and wealth.

Q 83. Why are devotees required to pay to the temple or for other social causes ?

Ans. In this world all men are equally loved by *Ishwara*. However, due to various reasons, one has more earning capacity compared to that of others. Someone enjoys a better portion of the world's wealth, which actually is for all to share equally. One is relieved of sin of higher income and wealth generation if one shares his earning with others. Temple or other social services are the means through which one gets rid of the sin of enjoying more wealth, by donating minimum one hundredth of his monthly income.

Q 84. What are the causes for good donations ?

Ans. Land for temple construction. Food for the hungry. Medicine and relief to the sick and the old. Education for the masses. Training to the livelihood/employment seekers. Safety and security to the fearful.



Q 85. How much time should one spend on prayer ?

Ans. One should pray two times a day. Once in the early morning and once before going to bed. The minimum prayer to *Ishwara* takes about five minutes. One should do *Pranayama* regularly at least for continuous ten minutes. However, after doing prayer to *Ishwara* one can add prayers of various deities and it can be for hours. The priest should be watchful not to be strenuous to old, children and sick persons and determine the length of prayer. Prayer for five minutes twice a day, ten minutes *Pranayama* daily and one *Bhoj Utsav* in a month is required to reach heaven.

Q 86. In a temple congregation how should devotees stand for prayer ?

Ans. Devotees should stand in formation of 9 by 9, or 12 by 12 etc. depending on the size of the room and number of devotees. The priest will help. It means nine persons should stand side by side in one row and nine persons should follow the first person i.e. column should be of 9 by 9 i.e., 81 persons can be in a congregation. If, say, 22 persons are there, then first row and second row should be of 9 by 9 i.e. 18 persons and in the third row there will be four persons. This will make a congregation of 22 persons and so on.

Q 87. What is the best position for women in a congregation in a temple?

Ans. Depending on the congregation half of left-side rows and columns should be used by women.

Q 88. Why is daily prayer important ?

Ans. Prayer is an invisible tool, which helps accrual of great wealth. It ensures all-round success in worldly affairs as well as an eternal life. After hundred years everything will be forgotten about one's success or failures but prayer of today will guide one in his/her eternal life.

Q 89. How to meet *Ishwara* ?

Ans. Whoever loves to meet *Ishwara*, *Ishwara* loves to meet him.

Q 90. To save the honour of *Ishwara* should a Hindu be enemy of the people of other faith ?

Ans. Only ignorant megalomaniacs usurp as saviour of the honour of one *Ishwara* and deny that *Ishwara* only created all tribes and gave them rituals through his messiah, for who can exist if He desires not.

Q 91. Who will be going to heaven and who will go to hell ?

Ans. The world has two types of people *Sur* and *Asur*. *Surs* are the people who work hard to create wealth and share it amongst others to make world peaceful and happier place to live by all. They are created by *Ishwara*. They will have an eternal dwelling in heaven. *Asurs* are people who live by snatching the wealth of *Ishwara's* men and spread hatred and terror. The *Asurs* are embodiment of Satanic instincts and are destined to burn eternally in hell.

Q 92. If some one does a crime or a sin, can performing puja or making offerings to the deity reduce the penalty ?

Ans. *Ishwara* or any deity is not influenced by any bribe. Offering puja only helps the needy priests. Sincere repentance, adequate compensation to the aggrieved and regular prayer only ensures return of love and mercy from *Ishwara*.

Q 93. Are not the Hindus embodiment of patience as against revolution?

Ans. Hindus for over the last one thousand years have remained subservient to foreign rulers. They were not united and thus not courageous enough to fight back. And instead of revolution they camouflaged their daily humiliated existence as nonviolence and love of peace. They propounded many philosophies to make Hindu society champion of impotency. To justify their cowardice and slave nation status, they started taking pride in their enormous capacity to tolerate the brutality inflicted on them.

Q 94. What should Hindus do to annihilate Satan who creates problem for *Ishwara* ?

Ans. Hindus believe that *Ishwara* has unlimited power and Satan can not be a match for *Ishwara*. If anyone accepts that Satan exists in the kingdom of *Ishwara* and is creating problem for *Ishwara*,

he actually believes that *Ishwara* is helpless with limited power. But *Ishwara* is all-powerful. And if *Ishwara* is all-powerful, logically Satan can not exist to create problems for *Ishwara*.

Satanic character or deeds are very human phenomena. *Ishwara* gave us intelligence, common sense and the judgment. Human beings choose to be Satan because of the lust for physical satisfaction, power, wealth etc.

Q 95. If someone does not pray to *Ishwara* regularly, will He get annoyed with him?

Ans. If *Ishwara* wanted man to continuously pray to him, He would not have sent man to the earth. He would have kept the man with Him so that man could go on praying continuously. *Ishwara* is too great an entity to be bothered by these small matters. However, man being an intelligent person gets the opportunity to pray. Prayer gives impetus to achieve success in all walks of the world as well as eternal life. One can accomplish more in one hour with *Ishwara* than in one life time without Him.\*

Q 96. Why is it that in *Ishwara*'s realm some are good, some are bad, some are saints, some are terrorists ?

Ans. This lease of life on earth is a short training ground. Human beings are given intelligence and power of judgement. Here we train ourselves and decide on a way of life. On the basis of our activities in this short period of life in earth, our place in heaven and hell is decided.

**\*Note :** For example if a man lives by the seashore and does not take bath regularly in the sea, the sea is not affected, but by bathing regularly in the sea one can enjoy robust health and disease free life.

Q 97. Will it be pleasing to *Ishwara*, if all human beings are converted to become *Ishwara* believers ?

Ans. If *Ishwara* wished all human beings to pay homage in the name of *Ishwara* only, He would have done it in a moment as He is all-powerful. None of His wishes can remain unfulfilled. Those who convert people of other faith to their own brand of faith by lure or by force actually insult *Ishwara* by treating Him as impotent.

If it was displeasing to *Ishwara*, He would not have kept different human races with different modes of worship. All would have chanted the name of *Ishwara* through natural force. It is the will of *Ishwara* that people of various faiths should practise their forms of worship. However, in whatever form the prayer is offered, it reaches Him.

Q 98. How is *Ishwara* responsible for salvation of individual human beings ?

Ans. Verses of *Veda* absolve *Ishwara* from responsibilities for individual human salvation, something, which is essentially the fruit of man's own action.

Q 99. Why could a *Devata* like Lord Krishna not used his power to convert the Hindu masses to a modern nation devoid of poverty and ill-health ?

Ans. Verses warned all *Devatas* (i.e messiahs) repeatedly against acting as an 'agent', 'guardian' or 'holder of absolute authority' over humanity, by restricting them to their sole function of communicating the divine message through wise words, sermons and examples of righteous behavior. None of the *Devatas*, including Lord Krishna, could usurp the power of *Ishwara*.

Q 100. Will *Ishwara* be displeased if a Hindu woman does not dress conservatively ?

Ans. Dress has nothing to do with pleasure or displeasure of *Ishwara*. *Ishwara* is too big for these trivial matters. Recommendation of a dress code on women is a reflection on the nature and character of the men of the society. Where men are educated and civilized,

Hindu women are free to choose their own life style and dress code.

Q 101. Should we display the sign of belonging to the Hindu faith ?

Ans. One must take all opportunities to display the sign that one is a Hindu. And one must take opportunity to talk about his faith and spread the message of Hinduism. By doing so he will be doing a pleasing service to the *Ishwara*.

Q 102. What is the desirable and ethical food-habit for Hindu ?

Ans. Since Vedic period there were vegetarian as well as non-vegetarian Hindus. In place where abundance of vegetable and fruits are available, vegetarianism is prevalent. There are places where not even a blade of grass grows, people are bound to be non-vegetarian for their survival. Food - habit has nothing much to do with ethics of life.

Q 103. What punishment is reserved for the eaters of cow meat in India?

Ans. Cow being the most important pillar of Indian agriculture and economy, its slaughter deserves to be banned. In an over populated hungry and poverty stricken country like India, if a cow is allowed to be killed for food, it will be eaten away in no time and will cause continuous crop failures and starvation death to poorer people. To save the poor rural masses cow must be protected for agriculture. Religious ban on cow slaughter is to protect the masses from starvation deaths.

Q 104. Why are some Hindu *Devatas* shown to have multiple hands and heads ?

Ans. Super human achievements in the use of weapons or in the field of knowledge were exaggerated by story tellers and made myths about *Devatas*, which over-zealous artists and sculptors gave unnatural form to suit the metaphorical and wild imagination. All *Devatas* were human beings and none were above natural law. All *Devatas* had one head and two hands. Hindu hymns (mantra) explain this as following:

त्रिमस्तकानां ज्ञानम् एकशिरे अवस्थितं

चतुर्बाहुतुल्यबलं द्विहस्ते रोपितम् ॥

भक्तेच्छापूर्णाथ पुनः पुनः आविर्भूतम्

प्रणमामि त्वां हि ईश्वरप्रेरितदूतम् ।

*Trimastakanang jnanam ekashire abasthitam*

*chaturbahutulya balam dwihaste ropitam*

*Bhaktechhapuranarthang punah punah abirbhutam*

*pranamami tvang hi Ishwarapreritadutam.*

*Oh Ishwara you sent messiahs in human form time and again. This messiahs are very wise and in their one head they have the capabilities of three heads. Their two hands are powerful enough to work as if four hands are working.*

Q 105. Some Devata is depicted as a debauch e.g. Indra, even then why are Hindus respectful to him ?

Ans. In physical strength and skill of warfare, Indra was great. He was also a very brilliant political leader with a great foresight but he had little control over his lust and got entangled in many scandals. Hindus respect the super human qualities of Indra but not his scandals. Story of Indra teaches the Hindu public that a brilliant man is not always necessarily a perfect man.\*

**\*Note :** (i) *There are many instances where a doctor is a great surgeon in operation theatre but cheats the country as a tax evader.*

(ii) *Albert Einstein was one of the greatest scientists of all time but he cheated his wife to remarry another woman.*

*In all these cases the men, even with personal shortcomings, got the respect of the masses for their brilliance and contribution. Story of Indra is of no exception.*

Q 106. How should Hindus treat people who believe in different path of salvation?

Ans. People who believe in different path of salvation should be treated with courtesy.

Q 107. Which profession is most respectable for a Hindu ?

Ans. Any professional duty discharged with best ability and honest sincerity is respectable. However, those who live on physical labour are most loved ones to *Ishwara*. And being an entrepreneur and doing business is most pleasing to Him as businessmen create wealth, which they leave for posterity.

Q 108. Which community has contributed maximum for the continuance and flourishing of Hinduism ?

Ans. *Ishwara* loves His creation and is pleased to see them being well off economically. Workers and artisans had highest contribution, entrepreneurs came second, academicians and politicians took third place, all other professions came fourth. However, due to political reasons distribution of wealth was not commensurate with contribution to the economy. Hindus need to do structural adjustment.

Q. 109. Which are six things a man should never trust ?

Ans. *Ishwara* ordains that a man should never trust or take for granted the six unreliable i.e. (a) promise of a king (b) spread of fire (c) direction of wind (d) depth of water (e) a heretic person (f) a person of another faith who is intolerant.

Q.110. Is there conflict between science and religion ?

Ans. Science is the practice of finding physical explanation about the universe and using that knowledge to make the *Ishwara's* world a better place. There is no legitimate conflict between science and religion in Hinduism. The main source of conflict between the two arose when some false prophets propagated the concept of the *Ishwara* being someone with whom human could communicate. *Ishwara* has no form, colour or description and as such question of His talking to anyone does not arise.

Q.111. Who created man and how ancient man lived ?

Ans. Through evolutionary process human species came to exist in planet earth for over million years. The ancient man had no knowledge of *Ishwara* and the cause of all causes. People lived in groups / tribes. They lived a savage life through hunting of

animals, plucking fruits and snatching food, wealth and women of other groups.

Q.112. When *Ishwara* came to save man ?

Ans. *Ishwara* was there from the beginning of all existence but ignorant man were not aware. *Ishwara* sent his messiahs time and again but they were not effective due to non-existence of any communicable language. And people were tribes, who were ferocious and fearful of all other human beings. They believed none other than their own tribal chief. They feared natural calamities, disease, ferocious animals and members of other groups/tribes. They thought that if they offer food or sacrifice, they would be relieved from these calamities. They imagined God as a great King or a great tribal leader who need absolute loyalty of his followers and who would become revengeful if his follower started free thinking. They were the false Gods of ferocious ancient people. About 20000 years ago *Ishwara* decided to further help mankind and three messiahs Bramha, Bishnu, Maheswara came to this world. They unified the Indian subcontinent and spread the knowledge of *Ishwara* and His dictates. They propounded Veda. Sanatan Dharma was established and man was saved from animal-like existence.

Q.113. What is the difference between tribal Gods and *Ishwara* ?

Ans. Tribal Gods are false Gods. They are like jealous political leaders who promise various moral as well as immoral benefits to their followers so that number of believers in their leadership swells. Their supporters forces non-believer into subjugation with killing, raping and looting or through allurements.

Followers of true God i.e. *Ishwara* are aware of His dictates for leading a civilized decent life in this world. They are taught the true short path to heaven. No force or induced allurements is employed to enhance the number of *Ishwara*-believers.

Q. 114. What is *Bhoj Utsav* ? What is its benefit ?

Ans. It is a religious community dinner held, after day long fasting, on



full moon night. Dinner is sponsored by rotation amongst friends, relations, well-wishers and acquaintances. Fasting is done once in a month during day time. Those who arrange *Bhoj Utsav* or take part in *Bhoj Utsav* will surely get a place in the heaven and will also ensure safety and security of devout's children and will earn wealth. This is a must for all Hindus. Food should be taken after offering thanks to *Ishwara* and all deceased forefathers (men and women both). In Veda it is said *Bhoj Utsav* gives even better result compared to performing *Jagyas*.

Q.115. How property to be distributed to the heir after death ?

Ans. All wealth belongs to *Ishwara* and his creation. Human being, through coordinated hard work and intelligent use of opportunities, create wealth. Thus the heir has limited right on properties of the deceased. His/her right on property goes to the spouse. And after the death of the spouse, the children have right on share of the property equally to the extent that the property do not suffer economic mismanagement because of the division. Immovable property should be with sons and movable property should go to the daughters.

Female heir is expected to be married and be part of a different family and thus has right on immovable property of that family. However, if the female heir decides to remain spinster or is widowed, she will have equal share in the immovable property also as that of male heir.

If equality cannot not be maintained, the value of the total property should be determined and the daughters should be paid off the value of their share of the property before title of the property is changed. Respectable persons from the society may be invited to act as arbitrator to avoid any dispute about the division of the property. If any member of the heirs decides to sell of his/her share of the property, first opportunity to buy out the shares must go to the existing shareholders.

Law of the land will act as supreme in matter of distribution of the property if any irreconcilable dispute arise.

Q.116. How one can convert himself/herself to a good Hindu ?

Ans. Any one who wants to be a Hindu or to remain so need to follow the basic tenets of Hinduism and vow (i) that man and women are equally loved ones of *Ishwara* and none has additional right to enjoy life (ii) that *Ishwara* created all tribes of human races, animals and nature. No human race can exist against His will. And considering any human race as anti-*Ishwara* is foolish (iii) That *Ishwara* has given limbs and intellect to human beings and thus every human being is required to work hard, responsibly, piously and compassionately to be eligible to have good living on earth and be eligible to go to heaven and to get eternal joy after death. (*Ishwara* is not responsible for the misdeeds or foolish acts of the human.) (iv) that a person should recite the fifteen Hymns (*Mantras*) twice daily, do *pranayam* at least once in a day for minimum ten minutes and arrange to take part in *Bhoj Utsav* (community dinners on full moon night after day long fast) (v) be brave and hate all cowardice (vi) study Gita and *Veda* when one needs guidance in life.

Those of you who shall work to spread your faith and protect your religion from the offenders, shall have surely comfort and pleasure in heaven.

## THE VEDIC RELIGION OF HINDUISM

*Veda* recognizes no sin, it only recognizes error and the greatest error, says the *Veda*, is to treat oneself as weak and a sinner. *Vedic* religion or the religion of the *Vedas*, is the oldest stratum of religious activity known to have existed in the world.

In India, *Veda* is being recited since 18000 B.C. The Hindu religion is about a 20,000-year old religion and the starting point of religion in the civilized world. The religion was originally known as *Sanatana Dharma*, meaning eternal way of life.

*Sanatana Dharma* was undisturbed till 3500 B.C. Around 3500 B.C., India was invaded by riders from the north-western border of India. They called the Indians - "Hindus" i.e. civilization which flourished by the side of the river Sindhu. The name given by the rulers stuck. And the name, *Sanatana Dharma*, slowly came to be known as *Hindu Dharma/Hinduism*. *Sanatana* means eternal; *Dharma* means the good way of life.

From that time onward, it is believed that *Kaliyug* started and the *Veda* became somewhat impure by amalgamating ritualistic hymns.

Original *Veda* had a scientific and philosophical base. The *Vedic* religion gave India its scientific and philosophic base and developed highly humanistic sense of values and compassion for all creations.

The strength of *Veda* lies in its miraculous power. It cures diseases and spreads a safety net around the family and friends of the regular recitor of the *Veda*. Till date many experiments have revealed the fact time and again but could not explain the reasons for the miracle.

Mass recitation of hymns from the *Veda* in public places has given life to terminally ill people on many occasions. It is believed that regular recitation and following the sayings of *Veda* bestows peace, tranquillity and success in all walks of life.

There are various statements as to the origin of the *Vedas*. One is that the hymns emanated like breath from *Bramha*. It is agreed that they were revealed orally to the sages. *Veda* reigned between 18000 B.C. and A.D. 1000 and then suddenly there was a vacuum. Today we have *Vedas*

written by the Germans and the British and they only deal with the ritual portion. The rise and duration of the *Vedic* schools cannot be precisely dated; tradition furnishes the names of several hundreds of *Vedic* schools but nothing is known about them beyond those few whose supposed texts survived, for example the *Aitareya* and *Shankhayana* schools, the *Rigveda* and the *Apastamba* school and the *Baudhayana* of the *Yajurveda* school. The most important texts are also the oldest. These are the four collections (*samhita*), which are called the *Veda* or *Vedas* (i.e. Books of Knowledge). In a broader sense, the term(s) *Vedas* also includes all or part of the latter literature, as these were based on one or another of the four *samhitas*. The four *Vedas* are *Rigveda*, *Samaveda*, *Yajurveda* and *Atharvaveda*.

The downfall of the *Vedic* religion was brought about by the invaders from Asia minor, Europe. They invaded the upper Indus basin sometime around 3500 B.C. Basic beliefs go back to the period of 18000 B.C. During 4500 B.C. to 3500 B.C. *Veda* influenced the Iranian religion before the Zoroastrians whose philosophy closely resembles that of *Vedic* India.

The original *Vedas* were monotheist in nature. It was forced to be intermingled with the Iranian method of Sun and Indra worship and sacrificial rituals. The exchange of religious ideas also gave glimpses of Indian gold reserves and wealth to foreigners and they came to India as invaders. They brought with them their customs and religion and forced it upon the locals. They raped, maimed and subjugated the local people.

Hindus always remained nonviolent and a champion of peaceful coexistence and never gave importance to discipline, martial art and self-defence. As a result Hindus were always weak and at the receiving end of the aggressors. Aggressors burnt major portion of the *Veda*. Some scholar's fled with *Veda* texts to extreme south or extreme north of India.

The *Rigveda*, or *Veda* of Verses, earliest of the *Samhitas* is composed of about 1,000 hymns addressed to the one God called *Ishwara* and denoted by "Om". Most of the hymns refer directly or indirectly to one being; but in general these have only a distant connection with the rituals. The *Rigveda* verses are intended for understanding of *Ishwara*.

The *Samaveda* or *Veda* of chants is made of a selection of verses drawn almost wholly from the *Rigveda* with musical notations, intended for

spreading *Ishwara's* message to the public in an attractive and pleasing manner. *Atharvaveda* deals mostly with worldly inter-personal relations and *Yajurveda* deals with rituals.

Next in probable chronological order come the *Brahmanas* commentaries. *Brahmanas* are not of any caste but are books for recitation. These are prose texts, compiled separately from the various *Vedas* and serve to interpret their formulae or their rituals.

The *Aranyakas* or 'forest texts', composed in 12000 B.C. were intended to be studied in the forest, away from the community, because of their esoteric or magical character. The *Aranyakas* contain mostly symbolic interpretations of rituals or of the *mantras* (sacred formulae). Finally, the most important, are the *Upanishads* (16000 - 1000 B.C.).

These texts are generally very short and summarise a speculative teaching, often through parables or passages of dialogue for easy understanding of the moral of the story by the masses. Major *Vedic Upanishads* are thirteen in number; the rest (about 100) are post-vedic, though many of them are influenced by the *Vedas*.

The *Samhitas*, *Brahmanas*, *Aranyakas* and *Upanishads* are also known as the *shruti* (sruti), which is 'heard' or divinely revealed section of the literature. Reciting of *Vedas* gives a miraculous power. As a proof of this power, we may note that though India was subjugated by many foreign rulers for over thousands of years, *Vedic* India remained follower of Hinduism. Many other countries could not withstand the pressure of invaders' religion and got converted. Chanting of *Veda* gave Indians the super natural strength to remain unperturbed. Following few *Vedic* hymns may be read, realized and recited to appreciate Hindu philosophy.

## VEDA HYMNS

वेदोऽखिलो-धर्ममूलम् ॥1॥

*Vedoakhilo-dharmamūlam.*

The *vedas* are omniform dealing in all aspects of life and reality.

मधु मे जिहवायां दधातु परमेश्वर ।

येनाऽहं सर्वप्रियः सर्वजनेभ्यः भूयासम् ॥2॥

*Madhu me jihavāyām dadhātu Parameśvarah  
yenāhaṁ sarvapriyaḥ sarvajanebhyaḥ bhūyāsam.*

Fill me with the sweetness of honey so that I may speak glorious words to the masses.

नासदासीन्नो सदासीत् तदानीं नासीद्रजो नो व्योमा परो यत् ।

किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद् गहनं गभीरम् ॥

न मृत्युरासीदमृतं न तर्हि न रात्रया अह्ना आसीत् प्रकेतः ।

आनीदवातं स्वधया तदेकं तस्माद्भान्यत्र परः किं चनासः ॥

तमः आसीत् तमसा गूढहमग्रे ऽप्रकेतं सलिलं सर्वमा इदम् ।

तुच्छयेनाभवपिहितं यदासीत् तपसस्तन्महिनाजायतैकम् ॥3॥

*Nāsadāsīnno sadāsīt tadānīm nāsīdrajo no vyomā paro yat  
kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīd gahanam gabhīram  
na mṛtyurāsīdamṛtaṁ na tarhi na rātrayā ahṇa āsīt praketaḥ  
ānīdavatam svadhayā tadekaṁ tasmāddhānyanna paraḥ kiṁ canāsaḥ  
tamaḥ āsīt tamasā gūḍhamagre apraketaṁ salilam sarvamā idam,  
tucchayenābhvapihitaṁ yadāsīt tapasastanmahinājāyataikam.*

Neither nonexistence nor existence was manifest then (i.e. before creation, during dissolution), nor was there dust (earth), nor the great sky nor anything greater else beyond.

What veil then covered the all-pervading blissful ? Was it a vast mass of water thrown up by a conjuror ? How deep and unfathomable was that water ?

There was neither death nor immortality then, nor was there any sign of night or of day.

There, then, did exist one life principle but without breathing air, sustaining itself on its own power of sustenance and nothing apart from it did exist. Then there was the darkness (otherwise called Ignorance, Avidya, Maya) wrapped all around in deep darkness of unrecognition as if within one indiscriminate mass of water all around (wherein the seed of the universe of names and forms was yet to sprout forth).

When the all-pervading reality was veiled by that ignorance, devoid of essence and hence worthless, then out of the growing glory of that ignorance there emerged the one single being (called Prathamaja or Hiranyagarbha).

यत्राग्निश्चन्द्रमाः सूर्यो वातस्तिष्ठन्त्यर्पिताः  
स्कम्भं तं ब्रूहि कतमः स्विदेव सः  
यस्य त्रयस्त्रिंशद्देवा अङ्गेऽसर्वे समाहिता ॥4॥  
*Yatrāgniścandramāḥ sūryo vātaśtiṣṭhantyarpitāḥ  
skambhaṁ taṁ brūhi katamaḥ svideva saḥ  
yasya trayastrimśaddevā aṅge sarve samāhitā.*

Who supports the universe; Who is that One Being on whom Agni, Chandrama, Surya and Vata rest ? In His reflected glory we have all the thirty-three devatas as gift of his manifestation.

पुण्डरीकं नवद्वारं त्रिभिर्गुणैरावृतम् ।  
तस्मिन् यद् यक्षमात्मवत् तद् वै ब्रह्मविदो विदुः ॥5॥  
*Puṇḍarikam navadvāraṁ tribhirguṇairāvṛṭam  
tasmin yad yakṣamātmavat tad vai brahmavido viduḥ.*

The human body has nine doors (outlets). Three *gunas* (*Sattva, Rajas Tama gunas*) are inherent in the body, pervading and regulating it. The body has a heart likened to a lotus, wherein dwells the Spirit-to-worship. He who has realized Brahma knows that spirit as the Atma itself.

ईश्वरः परमैकस्वरूपः ॥

स नित्यः सर्वव्यापी विभुरनादिरनन्तश्च स निराकारो निरूपो वर्णनातीतो निष्कम्पश्च ।

कचित् शब्दरूपेण स आत्मानं प्रकाशयति स विधाता

कारणानां कारणं तथा सर्वशक्तिमान् तदिच्छापुरणाय कस्यापि सहायस्य प्रयोजनं न वर्तते  
यती द्वितीयः कोऽपि नास्ति ॥6॥

*Īśvaraḥ paramaikasvarūpaḥ,*

*sa nityaḥ sarvavyāpī vibhuranādiranantaśca sa*

*nirākāro nirūpo varṇanātīto niṣkampaśca.*

*kvacit śabdārūpeṇa sa ātmānaṁ prakāśayati sa vidhātā*

*kāraṇānāṁ kāraṇaṁ tathā sarvaśaktimān tadicchāpuraṇāya kasyāpi*

*śahāyasya prayojanaṁ na vartate*

*jato dvitīyaḥ ko'pi nāsti.*

*Ishwara* is one supreme entity. He is absolute, all pervading and eternal. He has no beginning and no end. He has no form, colour or description. Sometimes in the form of word, He manifests Himself. He is the creator, the cause of causes. He is all-powerful and does not require help from anyone else to carry out his desire. Why ? None else but He ever exists.

केचित् तत्सायुज्यं लभन्ते, केचिच्च विरहेण वियुज्यन्ते ।

तस्येच्छया सर्वं घटते, तेन विना कः कार्यकरणे समर्थः ? 7॥

*Kecit tatsāyujyaṁ labhante, kecicca virahaṇa viyujyante,*

*tasyecchayā sarva ghatate, tena vinā kaḥ kāryakaraṇe samarthaḥ ?*

Some attain His union, others depart in separation, all that He wishes does happen. Who else can do a thing ?

स वा एष महानज आत्माऽजरोऽमरोऽमृतोऽभयो

ब्रह्माभयं वै ब्रह्म भवति य एवं वेद ॥8॥

*sa vā eṣa mahānaja ātmā ajaro amaro amṛito-abhayo*

*brahmābhayaṁ vai brahma bhavati ya evaṁ veda.*

The atman is desireless, lacking nothing, fears no death; the atman is ageless, immortal and ever youthful. He who knows so becomes Brahma and as fearless.



एक एवास्ति नापरो विश्वभुवनस्य स्रष्टा ।  
पालयिता च संहर्त्ताच पुनरपि सृजनाय तत्  
एतदेव दिव्यत्वमीशस्य भास्वत् वर्चसममेयम् ॥९॥

*eka evāsti nāparo viśvabhuvanasya sraṣṭā.  
pālayitā ca saṁharttāca punarapi sṛjanāya tat  
etadeva divyatvamiśasya bhāsvat varcasamameyam.*

There is one single being who creates the universe, maintains and destroys it to recreate it. This divinity is His splendor, immensely shining.

ईश्वरस्तस्यैव दूतरूपेण पृथिव्यां प्रेरयति देवान्  
तस्माच्च प्रभवति मङ्गलं समासेनेह मनुष्यमण्डले ॥१०॥

*Īśvrastasyaiva dūtārūpeṇa pṛthivyāṁ prerayati Devān  
tasmācca prabhavati maṅgalaṁ samāseneha manuṣyamāṇḍale.*

*Ishwara* sends devas as his messengers to the world from whom good accrues to humanity.

यथाकामं वा उत्तिष्ठन् वा अनन्यमनसा स्तूयमानश्च भगवन्तम्  
सायं प्रातश्च स्व-समाजेन सार्द्धम्  
प्रार्थनां कुर्वीताहर्निशं भगवत्-सकाशम् ॥  
प्रार्थनया क्षीयते सर्वपापं प्राप्स्यते च स्वर्गम्  
भुयिष्ठं परिमार्जनेन लौहमलं यथा प्रयाति  
अयश्च भवति परिशुद्धम् ॥११॥

*Yathākāmaṁ vā uttiṣṭhan vā ananyamanaśa stūyamānaśca bhagavantam  
sayāṁ prātaśca sva-samājena sārddham  
prārthanāṁ kurvitāharniśaṁ Bhagavat-sakāśam  
prārthanayā kṣīyate sarvapāpaṁ prāpsyate ca svargam  
bhūyiṣṭhaṁ parimārjanena lauhamalaṁ yathā prayāti  
ayaśca bhavati pariśuddham.*

Pray with sole concentration to *Ishwara* morning and evening preferably in standing position chanting Lord's praise with your community. Fare to paradise is prayer. As rust is removed by much polishing, sin is reduced by regular prayer.

सर्वेऽत्र जन्मना अमृतस्य पुत्रा अपापविद्धाश्च ते ।  
कचित् कल्मषं च कृत्वा केचिदात्मानं क्लेदयन्ति ॥12॥

*sarveatra janmanā amṛitasya putrā apāpaviddhāśca te  
kvacit kalmaṣaṁ ca kṛtvā kecidātmānaṁ kledayanti.*

All creatures take birth as sin-less and full of nectar and maintain basic purity in its existence even if their own evil doings soil them over with impurity temporarily.

उच्चो वा नीची वा न कोऽपि जनः ।  
न च नितरां पापकृन् न वा पवित्रस्वरूपः ॥

ईश्वरकरुणया कश्चित् महत्त्वं लभते ।

तदिच्छया ऋद्धश्च जायते कश्चित्, श्रमेण तु कश्चिदभ्येति पदमुन्नतम् ॥13॥

*Uccho vā nīcho va na ko'pi janah  
na ca nitarām pāpakṛin na vā pavitrasvarūpaḥ  
Īśvarakarūṇayā kaścit mahatvaṁ labhate.*

*Tadicchayā ṛiddhaśca jāyate kaścit,  
śrameṇa tu kaścidadbhyeti padamunnatam.*

No human is high or low, no man is a condemned sinner or a sanctified being. By *Ishwara's* grace one obtains greatness. By His will some are born prosperous and others have to work for it.

यत्र यत्र मे मनो गच्छति दृश्यते प्रभुम् ।  
तस्य कृपां विना न कोऽपि मुक्तिमर्हति ॥14॥

*Yatra yatra me mano gacchati dṛiṣyate Prabhum  
tasya kṛpām vinā na ko'pi muktimarhati.*

Whichever way one looks, one finds *Ishwara*, the Lord. None has won salvation without His grace.

अक्लेशेन वै सम्भवति ईश्वरस्य गुणकीर्तनम्  
तद् गुणानां च निरूपणं तु क्लेशकरमेव प्रतीयते ।  
गुरोः कृपया एव तज् ज्ञानमेवाधिगम्यते ॥15॥

*akleṣena vai sambhavati īśvarasya guṇakīrtanam  
tad guṇānāṃ ca nirūpaṇaṃ tu kleśakaram eva pratiyate.  
guroḥ kṛipayā eva taj jñānamevādhigamyate.*

It is easy to repeat the praise of *Ishwara* but difficult to fathom the mystery of it. If, through the favour of a Guru (spiritual teacher) it gets ingrained in the mind, one reaps the fruit easily.

वेनस्तत्पश्यन्विश्वं भुवनानि विद्वान् यत्र विश्वं भवत्येकनीडम् ।  
यस्मिन्निदं सं च विचैति ओतः प्रोतश्च प्रजासु ॥16॥

*venastat paśyanviśvā bhuvanāni vidvān yatra viśva bhavatyekanīḍam  
yasminnidaṃ saṃ ca vicaiti otaḥprotaśca prajāsu.*

The One is the Lord of all that moves and that is static, of those that walk, swim and fly. In the Universe all this unites, from it all emerges.

अमोघाशिषस्तस्मिन्नेव सदैव सन्ति परमेश्वरस्य ।  
यो जानाति दुःखत्रयजर्जरो मनुष्येह संसारे ॥  
स एव ज्ञातुमर्हति दुःखत्रयस्य हेतवश्च परा-निवृत्तेरुपायश्च तस्य  
स वै विजानाति संसारसागरस्य गहनं रहस्यम् ॥17॥

*amoghāśiṣastasminneva sadaiva santi Parameśvarasya  
yo jānāti duḥkhatrayajarjaro manuṣyeha saṃsāre  
sa eva jñātumarhati duḥkhatrayasya hetavaśca parā-nivṛtiterupāyaśca tasya  
sa vai vijānāti saṃsārasāgarasya gahanaṃ rahasyam*

*Ishwara* has blessed him who has recognized the existence of suffering, it's causes, it's remedy and it's cessation only, he has fathomed the mystery of life.

वेदपठनं, पुरोहितेभ्यो दानं, यज्ञस्तापशीतादिकैरात्मपीडनम्  
अमृतत्वलाभाय तपश्चरणमित्यादिकं मोहग्रस्तं परिशुद्धं न करोति ॥18॥

*Vedapaṭhanam, purohitebhyao dānam,  
yajñastāpasitādikairātmapiḍanam  
amṛitattvalābhāya tapaścaraṇamityādikam  
mohagrastam paṛisuddham na karoti.*

Reading the Vedas, making offerings to priests or sacrifices to *Ishwara*, self-mortification by heat or cold and many such penances performed for the sake of immortality, do not cleanse the man who is not free from delusions.

श्रद्धया पूजितो वै ईश्वरोऽस्मत्प्रार्थनां पूरयति ।  
हे प्रियतम! तवैव सुरक्षाश्रितानां श्रुभैषणां च गृहाण ॥19॥

*śraddhayā pūjito vai Īśvarosmatprārthanāṃ pūrayati  
He priyatama ! tavaiva surakṣāśritānāṃ śubhaiṣaṇāṃ ca gṛihāṇa.*

Worshipped by us with our homage, *Ishwara*, accepts each prayer of ours. Placing ourselves under your protection, O Most Beloved, accept our all virtuous desires.

अन्तश्चरन्ति मनसि कामास्तेभ्यो उदितानि  
सर्वाणि तेष्टितानि कर्माणि इहलोके ॥  
एतान् कामान् विलोक्यते विधात्रा ईशलोके  
नराणां शुभाशुभ-कर्मफल-विधानकाले ॥  
तीक्ष्णभाषणरताश्च ये, ये चातिदर्पपरायणाः  
तेषाम् कृते स्वर्गी भवति पराङ्मुखः सर्वदा ॥20॥

*Antaśccharanti manasi kāmāstebhyo uditāni  
sarvāṇi ceṣṭitāni karmāṇi ihaloke  
etān kāmān vilokyate vidhātrā īśaloke  
Narāṇāṃ śubhāśubha-karmaphala-vidhānakāle  
Tīkṣṇabhāṣaṇaratāśca ye, ye cātīdarpaparāyaṇāḥ  
Teṣāṃ kṛite svargo bhavati parāṇmukhaḥ sarvadā.*

In the kingdom of *Ishwara* all actions are judged by the motives prompting them. The proud will not enter the heaven of *Ishwara*, nor a violent speaker.

नायमात्मा प्रवचनेन लभ्यः न मेधया न बहुधा श्रुतेन ।  
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥21॥

*Nāyamātmā pravacanena labhyaḥ na medhayā na bahudhā śrutena  
yamevaiṣa vṛiṇute tena labhyastasyaiṣa ātmā vivriṇute tanuṁ svām.*

One cannot comprehend *Ishwara* through explanatory discourses nor by intellectual power nor by listening to sayings in many ways. To him He appears in his full splendour, whom he accepts with love. Only he can reach and realize Him.

शुभेषणा सत्यमक्रोधश्च शुद्धता सत्यवादिता  
प्रेम-दयादयो गुणैरन्विताश्च ये जनाः ईश्वरस्तेषां प्रसीदति ॥22॥

*śubheṣaṇā satyamakrodhaśca śuddhatā satyavādītā  
Prema-dayādayo guṇairanvitāśca ye janāḥ Īśvarasteṣāṁ prasidati.*

*Ishwara* loves traits of goodwill, love, truthfulness, purity and kindness in your character.

यावन्नैव आस्था ईश्वरे भवति पूर्णा  
तावन्नाकपृष्ठं च भवति सुदुस्तरम्  
सा आस्था च तावन्न याति पूर्णतां यावदास्तिकेषु न जायते प्रीतिः ॥23॥

*Yāvannaiva āsthā Īśvare bhavati pūrṇā  
tāvannākapriṣṭhaṁ ca bhavati sudustaram  
sā āsthā ca tāvanna yāti pūrṇatām yāvadāstikeṣu na jāyate prītiḥ.*

You will not enter paradise until you have faith, and you will not complete your faith till you love all those who believe in *Ishwara*.

प्रतिनियतं प्रार्थनां कुर्वीत सदा तदर्थभावनया सह ।  
ततो वै दृश्यते भगवदुद्भासं भाग्यश्रीश्च भवति प्रसन्ना ॥24॥

*Pratiniyataṁ prārthanāṁ kurvīta sadā tadarthabhāvanayā saha  
tato vai dṛiṣvate bhagavadudbhāsaṁ bhāgyaśrīśca bhavati prasannā.*

Continue your regular prayers for fortune smiles on them to whom the light of the *Ishwara* is revealed.

दर्शन-गणितशास्त्रपारगानां भगवत्-प्रेषितमहाजनानाम्  
 प्रतिबोधसुकरं तु भगवत्-सृष्टिरहस्यं गहनं गभीरम् ॥  
 यश्च यस्य धर्ममार्गस्ततः प्रतीपगमनमीश्वरस्यासहनीयम् ॥25॥

*darsana-gaṇitaśāstrapāragānāṃ bhagavat-preṣitamahājanānām  
 prativodhasukarāṃ tu bhagavat-sṛṣṭi-rahasyaṃ gahanam gabhīram.  
 yaśca yasya dharmamārgastataḥ pratīpagamanamīśvarasyāsahaniyam.*

It is easier for philosophers, mathematicians and messiahs to fathom the depth of *Ishwara's* creation. He tolerates no deviation from righteousness.

पापरहिताश्च भूत्वा श्रद्धया सेवामहे ईश्वरं नित्यम् ।  
 महान् वै ईश्वरो धी-हीनानां धियं यः प्रचोदयति ॥  
 तद्वदिहलोके वर्तते यः प्राज्ञो धी-सम्पत्समृद्धः ।  
 स एव नयेत् सुपथा यावदल्पज्ञानं जनान् पृथिव्याम् ॥26॥

*pāparahitāśca bhūtvā śraddhayā sevāmahe Īśvaraṃ nityam.  
 Mahān vai Īśvaro dhī-hīnānām dhiyaṃ yaḥ pracodayati.  
 Tadvadihaloke varttate yaḥ prājño dhī-sampatsamṛiddhaḥ  
 sa eva nayet supathā yāvadalpajñān janān pṛithivyām.*

May we, becoming free from sin, devotedly serve the *Ishwara*. The noble *Ishwara* rouses the intelligence of the unthinking. Likewise one who is wise with intellectual wealth here in this world should lead other people having less knowledge along the path of righteousness.

ईश्वरस्य महद्दानं विवेको विद्यते नृणाम् ।  
 तस्मादधिकतरं समर्थसाधनमिष्टतरं वा न किञ्चनास्ति  
 तत्त्ववीधाय सम्यक् ॥27॥

*Īśvarasya mahaddānaṃ viveko vidyate nṛiṇām  
 tasmādadhikatarāṃ samarthasāadhanamiṣṭatarāṃ vā na kiṃcanāsti  
 tattvavodhāya samyak.*

*Ishwara's* greatest gift to human is his reasoning and nothing is more perfect or more desirable than reason to realize truth fully.

नग्न एव धरामेति, नग्नश्च प्रतिगच्छति ।

यद्दैवविहितं कर्म तत्तु साध्यं प्रयत्नतः ॥28॥

*Nagna eva dharāmeti, nagnaśca pratigacchati  
yaddaivavihitam karma tatttu sādhyam prayatnataḥ*

One comes naked into the world and departs also naked. One must work to match one's destiny as divinity ordained.

स एव सुखी सदैव यः स्वार्थपरतामत्येति सर्वशः

सत्यं तेनैव लब्धं शान्तिः शाश्वती तेनैव चाप्ता ॥29॥

*Sa eva sukhi sadaiva yaḥ svārthaparatāmatyēti sarvaśaḥ  
satyaṁ tenaiva labdham śāntiḥ śāśvati tenaiva cāptā.*

Happy is he who has overcome all selfishness; attained peace and has found the truth.

जीवनं यथाप्तं तमेव वरेण्यमिति विचिन्त्य

गतासूनां च पूरणशक्यं धर्मानुगं यस्य जीवितम् ।

जरया पीड्यमानोऽपि यस्तामभिनन्दति च

तेनैव लभ्यं भगवत्-प्रसादं दीर्घमायुश्चेति ध्रुवम् ॥30॥

*Jivanaṁ yathāptaṁ tameva vareṇyamiti vicintya  
gatāsūnāṁ ca pūraṇa śakyaṁ dharmānugaṁ yasya jīvitam  
jarayā pīḍyamāno'pi yastāmabhinandati ca  
tenaiva labhyaṁ Bhagavat-prasādaṁ dīrghamāyus̥ceti dhruvam.*

Accept life, welcomming old age, all of you striving one behind the other filling the gap made by death. May *Ishwara*, give you healthy and long life.

ये विश्वासनिर्वाहं कुर्वन्ति स्व-वचनात् कदापि न प्रविचलन्ति

ईश्वरनाम्ना कृतां प्रतिज्ञां निर्वहयन्ति ते वै विश्वास-परायणाः ॥31॥

*Ye viśvāsanirvāhaṁ kurvanti sva-vacanāt kadāpi na pravicalanti  
Īśvaranāmnā kṛitām pratijñām nirvāhayanti te vai viśvāsa-parāyanāḥ.*

The faithful are those who perform their trust and fail not in their word and keep their pledge to *Ishwara*.

प्रीतिं विना भगवद्भक्तेषु श्रद्धा नैव परिपूर्यति  
श्रद्धां विना नूनं भवति स्वर्गः प्रवेशदुस्करः ॥32॥

*Prītiṁ vinā Bhagavad bhakteṣu śraddhā naiva paripūryati  
śraddhām vinā nūnaṁ bhavati svargaḥ praveśaduskaraḥ.*

You will not enter paradise unless you have reverence of *Ishwara*, and you will not complete your reverence till you love all creations of *Ishwara*.

यदा सन्तोषमाप्नोति सत्कार्येण असत्कार्येण क्लिश्यति  
तदैव हि भवेन्नरः सत्यं सत्यमीश्वरास्थितः ॥33॥

*Yadā santoṣamāpnoti satkāryeṇa asatkāryeṇa klišyati  
Tadaiva hi bhavennaraḥ satyaṁ satyamīśvarāsthitaḥ.*

When your good work gives you pleasure and your evil work grieves you, then only you are true to *Ishwara*.

अन्नं यो ददाति बुभूक्षितेभ्यः पीडितानां भवति सहायकः  
दुःखार्तान् समाश्लिष्यति तस्यैव ईशः प्रसीदति ॥34॥

*Annaṁ yo dadāti bubhūkṣitebhyaḥ pīḍitānāṁ bhavati sahāyakaḥ  
duḥkhārtān samāśliṣyati tasyaiva īśaḥ prasīdati.*

*Ishwara* is pleased when you gladden the heart of a human being, when you feed the hungry, when you help the afflicted and lighten the sorrow of the grieving and remove the wrongs done to the injured.

क्षन्तव्याः सर्वजीवाश्च नापि शप्तव्या अरातयश्च ।

एवं ये मन्यन्ते तेषां प्रसीदति केशवः ॥35॥

*Kṣaṁtavyāḥ sarvajīvāśca nāpi śaptavyā arātayaśca  
evaṁ ye manyante teṣāṁ prasīdati Keśavaḥ.*

Show mercy and do not curse your adversary and then *Ishwara* is pleased with them.

यद् ददाति दक्षिणहस्तेन तन्न वामो विजानीयात्  
एवं समाचरेत् बुध एष ईशानुशासनम् ॥36॥

*Yad dadāti dakṣiṇahastena tanna vāmo vijānīyāt  
evaṁ samācaret budha eṣa īśvānuśāsanam.*

The best of alms is that which right hand gives and the left hand knows not of. So live likewise. That is what *Ishwara* ordains.



परत्र प्रयाते नरे कर्म च तस्य नूनं विरमति इहलोके ।  
 तथापि तस्य त्राण-दान-जानप्रसारणादि सुकृतस्य कीर्त्या  
 सुचिरं जीवति स हृदयेषु जनानां प्रीत्या च तमनुचरन्ति जनाः ॥  
 येन केन प्रकारेण को हि नाम नु जीवति ।  
 परेषामुपकारार्थं यज्जीवति स जीवति ॥37॥

*Paratra prayāte nare karma ca tasya nūnaṁ viramati ihaloke  
 tathāpi tasya trāṇa-dāna-jānaprasāraṇādi sukrītasya kīrttyā  
 suciraṁ jīvati sa hṛidayeṣu janānāṁ prītyā ca tamanucaraṁti janāḥ  
 yena kena prakārena ko hi nāma nu jīvati  
 pareṣāmupakārārthaṁ yajjīvati sa jīvati.*

After the death of a person his works in this world stops but his noble deeds like his acts of charity, his efforts for spreading of knowledge will live for ever and by enlightening their hearts will make them his followers. One may live by any means whatsoever, but one who lives for the good of others lives his life truly.

ईश्वरसृष्टौ जगति क्रोधद्वेषौ दूरतः परिहर ।  
 यतो हि द्वावेतै मनुष्याणां सुकृतं ग्रसतः निर्मूलयतश्च  
 यथा अग्निरिन्धनं दहति भस्मीभूतं करोति च ॥38॥

*Īśvarasṛṣṭau jagati krodhadveṣau dūrataḥ parihara  
 yato hi dvāvetai manuṣyāṇāṁ sukrītaṁ grasataḥ nirmūlayataśca  
 yathā agnirindhanaṁ dahati bhaṣmībhūtaṁ karoti ca.*

In *Ishwara's* realm keep yourselves far from envy and anger because these eat up and take away good actions as fire eats up and burns the wood.

माता तु सदा स्नेहार्द्रचित्ता नितरां सन्तान-वत्सला ।  
 सादरं यथा क्रोडे गृह्णाति रुरुद्यमानं निजपुत्रम् ॥  
 ईश्वरस्तु सदा भक्तवत्सलः करुणाघनविग्रहः ।  
 आत्मनि गृह्णाति तथा भक्तस्यश्रद्धया कृतां स्तुतिम् ॥39॥

*Mātā tu sadā snehārdracittā nitarāṃ santāna-vatsalā  
 sādaram yathā kroḍe grīhaṇāti rurudyamānaṃ nijaputram.  
 Īśvarastu sadā bhaktavatsalaḥ karuṇāghanavigrahaḥ  
 ātmani grīhaṇāti tathā bhaktasyaśraddhayā kṛitām stutim.*

As a mother, always full of affection, takes into her lap her crying son with love and care, so does *Ishwara*, mercy incarnate, ever-loving His devotees, accepts their hymns (devotion for Him sung by them).

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।  
 एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातस्त्रिणमाहुः ॥40॥

*Indraṃ miitraṃ varuṇamagnimāhuratho divyaḥ sa suparṇo garutmānḥ  
 ekaṃ sad viprā bahudhā vadamtyagnim yamaṃ mātariśvānamāhuḥ.*

Speak of Indra, Mitra, Varuna, Agni and the divine Gurutman. They are reflection of one Reality which the sages call by many names — Agni, Yama, Matarisvan etc.

उषाकाले अनुदये संध्यायां चास्तमिते रवौ देवं समुपासीत मन्दिरे ।  
 ध्यायमानश्च तस्य महिमानं देवस्य सायुज्यं प्रार्थय समाजेन सह ॥41॥

*Uṣākāle anudaye saṃdhyāyām cāstamite rabau  
 Devaṃ samupāsīta mandire  
 dhyāyamānaśca tasya mahimānaṃ  
 Devasya sāyujyaṃ prārthaya samājena saha.*

At the early hour of dawn and in the evening after sundown, have communion with the Divine through prayer and meditate on His glory with members of the community in the temple.

यस्यापि प्रेमातिशयमस्ति ईश्वर-दर्शनायाचिरात् ।  
ईश्वरस्यापि प्रेमातिशयं भवति स्वरूप-प्रदर्शनाय तम् ॥42॥

*Yasyāpi premātiśayamasti Īśvara-darśanāyācirāt  
Īśvarasyāpi premātiśayaṁ bhavati svarūpa-pradarśanāya tam.*

Whoever loves to meet *Ishwara*, *Ishwara* loves to meet him.

यत्र यत्रापि पृथिव्यां वर्तते विद्वान् भगवत्-सेवकोत्तमः ।  
ज्ञानान्वेषणाय गन्तव्यं तत्तत् स्थानं तीर्थभूतं पवित्रम् ॥43॥

*Yatra yatrāpi pṛithivyāṁ varttate vidvān Bhagavat-sevakottamaḥ  
jñānānveṣaṇāya gantavyaṁ tattat sthānaṁ tīrthabhūtaṁ pavitram.*

In quest of knowledge go to any corner of earth where a learned man may stay; for a knowledgeable person serves *Ishwara* well. His habitation too is sacred.

ज्ञानमाहर, ज्ञानवान् वै सदसद् विवेकमेति ।  
ऋतं च चरितुं शक्नुयान् मर्त्ये, गतिनिर्देशमाप्नुयात् च स्वर्गलोके ॥44॥

*Jñānamāhara, jñānavān vai sadasad vivekameti  
ṛitaṁ ca caritum śaknuyaṁ marttye, gatinirdeśamāpnuyāt ca svargaloke.*

Acquire knowledge, it enables its possessor to distinguish right from wrong and helps to take the right decision on earth and heaven.

तिष्ठास्मिन् जगत्यां नलिनीदलगतजलविन्दुवत्  
वित्तं वर्धय, मा भव तदासक्तः  
कथं त्वमिह ईश्वरेण प्ररितो यदि न कर्तुं जगत् ऋद्धतरम् ! 45॥

*Tiṣṭhāsmiṇ jagatyāṁ nalinīdalagatajalavinduvat  
vittaṁ vardhaya, mā bhava tadāsaktaḥ.*

*Katham tvamiha Īśvareṇa prerito yadi na kartum jagat ṛiddhataram !*

Be in the world like a drop of water on a lotus leaf, create wealth but do not get attached to it for *Ishwara* has sent you to make the world richer.

यदि भवति अन्विष्टं शाश्वतमानन्दम्  
भूमानन्दस्वरूपात् प्रार्थय आनन्दमश्नुते ध्रुवम् ॥46॥

*Yadi bhavati anviṣṭam śāśvatamānandam  
Bhūmānandasvarūpāt prārthaya ānandamaśnute dhruvam.*

Whoever searches for eternal joy, let him seek that from the all-pervading spirit through prayer.

यस्याचाराः नीतिधर्मनियताश्चिन्तनं च उत्तमं तत्त्वविकाशकरम्  
पितरौ तथाचार्याश्च यस्मात् पूजा च सेवा च यथाविधि-प्राप्ताः  
यस्तु स्व-दोषाण् विशोधनाय स्वयमेव यतते सर्वदा  
स भवति ईश्वरस्य परमप्रेमप्रसादभाजनमिति न संशयम् ॥47॥

*Yasyācārāḥ nītidharmaniyatāścintanam ca uttamaṁ tattvavikāśakaram  
pitarau tathācāryāśca yasmāt pūjā ca sevā ca yathāvidhi-prāptāḥ  
yastu sva-doṣāṇ viśodhanāya svayameva yatate sarvadā  
sa bhavati Īśvarasya paramapremaprasādabhājanamiti na saṁśayam.*

*Ishwara* loves him dearly observes the percepts of morality, cultivates and develops good thoughts, honour and serves parents, teachers and rectifies his own faults.

महत् वै सत्यं मधुमच्च, सत्ये स्थिते पापान्मुच्यते  
सत्याद् वलवत्तरो न कश्चिदपि त्राता विद्यते भुतले ॥48॥

*Mahat vai satyam madhumacca, satye sthite pāpānmucyate  
satyād valavattaro na kaścidapi trāta vidyate bhutale.*

Truth is noble and sweet; truth can deliver you from evil. There is no saviour in the world stronger than truth.

मनो हि सर्वकरणानां ज्येष्ठं च श्रेष्ठं च ।  
मनः-प्रभवा हि प्रवृत्तिराद्या चेष्टितानां कर्मणाम् ॥  
सर्वे भावपदार्थाश्च मनस्येव प्रजायन्ते ॥49॥

*Mano hi sarvakaraṇānāṃ jyeṣṭhaṃ ca śreṣṭhaṃ ca  
manah-prabhavā hi pravṛttirādyā ceṣṭitānāṃ karmaṇām.  
Sarve bhāvapadārthāśca manasyeva prajāyante.*

Mind is the forerunner of all activities; mind is the highest of all sensory powers. All concepts have their origin in the mind.

ईश्वरस्य जीवानां हितार्थं य उत्सृज्यति जीवनं कर्म च  
स भवतु प्रेमास्पदं सर्वजनानाम् ।

ईश्वरे तु संशयं यस्य स भवतु घृणाभाजनम् ॥50॥  
*Īśvarasya jīvānāṃ hitārthaṃ ya utsṛjyati jīvanam karma ca  
sa bhavatu premāspadam sarvajanānām  
Īśvare tu saṁśayaṃ yasya sa bhavatu ghrīṇābhājanam.*

Love him who dedicates his life and work to *Ishwara's* creation and hate him who doubts Him.

ईश्वरे परलोके च यस्यास्ति दृढमतिः ।  
तेन न कर्तव्यं हिंसनं प्रतिवेशिनं कायेन मनसा वापि ॥51॥

*Īśvare paraloke ca yasyāsti dṛḍhamatiḥ  
tena na karttavyaṃ hiṁsanaṃ prativeśinaṃ kāyena manasā vāpi.*

Those who firmly believe in *Ishwara* and the life beyond, let him not injure his neighbour physically or mentally.

प्रतिवेशिनां कमपि क्षुधातं पश्यन् तमभुक्तं त्यक्त्वा  
धार्मिको जनः स्वयं तु भुरिभोजनं कर्तुं न शक्नोति ॥52॥

*Prativeśināṃ kamapi kṣudhārttaṃ paśyan tamabhuktaṃ tyaktvā  
dhārmiko janaḥ svayaṃ tu bhuribhojanaṃ karttuṃ na śaknoti.*

A true religious person will not leave his neighbours hungry and eat to his fill.

जिह्वा यस्य मर्मघातिनी निन्द्यवाक्-भाषणरता ।  
 यो भवति सदा परपीडन-शोषण-प्रवृत्तिमनस्कः ॥  
 धर्मानुष्ठानादपि न तस्य निष्कृतिः स्यात् कदाचन ।  
 न कुत्रापि तस्य हिताय प्रायश्चित्तोऽपि विधीयते ॥53॥

*Jihvā yasya marmaghātiniṁ nindyavāk-bhāṣaṇaratā  
 yo bhavati sadā parapīḍana-śoṣaṇa-pravṛttimanaskaḥ  
 dharmānuṣṭhānādapi na tasya niṣkṛtiḥ syāt kadācana  
 na kutrāpi tasya hitāya prāyaścitto'pi vidhiyate.*

No amount of religious performance or penance will atone for the fault of abusive tongue, retaliatory and lustful mind.

प्राज्ञश्च विचक्षणश्च स एवास्ते संयता यस्येन्द्रियभोगवासना  
 यस्यास्ति च पारितोषिके विरक्तिः ॥  
 स वै मोहान्धकारे निमग्नो अन्धवदज्ञः प्रचरति संसारे  
 यो भोगलालसापूरणे ताडितोऽपि क्षमां याचते ईश्वरान्मृषा ॥54॥

*Prājñaśca vicakṣaṇaśca sa evāste  
 saṁyatā yasyendriyabhogavāsanā  
 yasyāsti ca pāritoṣike viraktiḥ.  
 sa vai mohāndhakāre nimagno andhavadajñaḥ pracarati saṁsāre  
 yo bhogalālasāpūraṇe tāḍito'pi kṣamāṁ yācate Īśvarānmṛiṣā.*

That person is wise and sensible who controls his physical desires and abhors rewards. He is an ignorant man who follows his lustful appetite and prays in vain for God to forgive him.

कुतश्चिद् देशादागतं वा काचन जनजातिजातं वा  
 ईश्वरादभयप्रार्थिनं शरणार्थिनमाश्रयं प्रदेयं मंगलं च विधेयम् ॥55॥

*Kutaścid deśādāgataṁ vā kācana janajātijātaṁ vā  
 Īśvarādashayaprārthinaṁ śaraṇārthinaṁ āśrayaṁ  
 pradeyaṁ maṅgalaṁ ca vidheyam.*

Whoever from any part of the world or from whatever tribe seeks God's protection from fear and seeks refuge, give him that and do good to him so that he feels safe and comfortable.

ईश्वरं केवलं भयं कुर्वाणः सर्वापदि विपदि चैव  
न कस्मादपरात् स विभेति निर्भयं जीवतीति ध्रुवम् ॥56॥

*Īśvaraṁ kevalaṁ bhayaṁ kurvāṇaḥ sarvāpadi vipadi caiva  
na kasmādaparāt sa vibheti nirbhayaṁ jīvātīti dhruvam.*

One who fears God alone will fear none else and will no doubt live without fear of any danger or adversity.

अतिप्राकृतक्रियासिद्धाश्च ईश्वरस्य मांगल्यवार्त्तावहाश्च केवलम् ।  
ते च श्रद्धार्हा स्तथापि उपास्यस्तु एक एवाद्वितीयः परमेश्वरः ॥57॥

*Atiprākṛitakriyāsiddhāḥca Īśvarasya  
māṅgalyavārttāvahāḥca kevalam  
te ca śraddhārhā stathāpi upāsyastu eka evādvitīyaḥ Parameśvaraḥ.*

Persons able to do miracles are only *Ishwara*'s massengers of good news. They should be respected but worship is reserved for *Paramesvara*, the only one Supreme Being.

विभवे सति तु यो नृशंसो विधिं विहाय चरति जीवनम् ।  
अन्यायवृत्तश्च भिक्षामाददाति तं प्रति ईश्वरो भवति पराङ्मुखः ॥58॥

*Vibhave sati tu yo nṛśaṁso vidhiṁ vihāya carati jīvanam  
anyāyavṛttaḥca bhikṣāmādadāti taṁ prati  
Īśvaro bhavati parāṁmukhaḥ.*

*Ishwara* withholds Himself from a man who is heartless and lives disregarding moral rules, wrongs others and even if wealthy, begs for more.

क्लान्तानां हृदयं य आह्लादयति आर्त्तानां क्लेशं च ।  
यो दूरीकरोति स स्वर्गस्य लभते राजमार्गम् ॥59॥

*Klāntānām hṛdayaṁ ya āhlādayati arttānām kleśaṁ ca  
yo dūrikaroti sa svargasya labhate rājamārgam.*

He who gladdens the heart of the weary, removes the suffering of the afflicted, gets a shorter road to paradise.

यः समर्थयते विश्वस्तान् आर्त्तानां च सहायकः ।  
स पश्येत् स्वर्गद्वारमपावृतम् ईश्वरमपि सहायकम् ॥60॥

*Yah samarthayate viśvastān ārttānām ca sahāyakah  
Sa paśyet svargadvāramapāvṛitam Īśvaramapi sahāyakam.*

He who supports believers of *Ishwara* and he who helps the distressed, will also be aided by *Ishwara* towards his passage to heaven.

पृष्ठघातो व्यभिचारादपि भयंकरः । ईश्वरः पृष्ठघातिनं  
तावन् न क्षमते यावदेवाहतस्य क्षमामसौ न लभेत ॥61॥

*Pṛiṣṭhaghāto vyabhicārādapi bhayaṁkaraḥ. Īśvaraḥ pṛiṣṭhaghātinam  
tāvan na kṣamate yāvadevāhatasya kṣamāmasau na labheta.*

Backbiting is more grievous than adultery. *Ishwara* will not pardon the backbiter until the victim pardons him of that.

यस्तु नाचरति भैक्ष्यं परिश्रमेण तु अर्जयति  
स्वजीविकां पुरुषस्य तस्य ईश्वरः प्रसीदति ॥62॥

*Yastu nācarati bhaikṣyaṁ pariśrameṇa tu arjayati  
svajīvikāṁ puruṣasya tasya Īśvaraḥ prasīdati.*

*Ishwara* is gracious to him who earns his living by his own-labour and not by begging.

यो ददाति अन्नं स्वजनाय स तवानुगत्यमर्हति  
विरोधं तेन सह क्रियते चेत् ईश्वरो भवति विरक्तः ॥63॥

*Yo dadāti annaṁ svajanāya sa tavānugatyamarhati  
virodhaṁ tena saha kriyate cet Īśvaro bhavati viraktaḥ.*

One who provides food to your family deserves your loyalty and hostility towards him is annoying to *Ishwara*.



धनवान् पश्यतु धनवत्तरमुत्तरोत्तरम् ।  
दरिद्रोऽपि पश्यतु दरिद्रतरमधः क्रमम् ।  
एवमेव विचार्य तारतम्येन ईश्वर-प्रसादम् ॥64॥

*Dhanavān paśyatu dhanabattaramuttarottaram  
daridro'pi paśyatu daridrataramadhaḥ kramam.  
Evameva vicāryaṁ tāratamyena Īśvara-prasādam.*

A wealthy person should look to those less fortunate and poor to poorer person and appreciate what *Ishwara* has granted to him.

कामी इन्द्रियदासोऽस्ति कामभोगलालसा नीचत्वं नयति ।  
निष्ठ जगति पद्मपत्रमिवांभसा। एतद्वै ईश्वरानुशासनम् ॥65॥

*Kāmī indriyadāso'sti kāmabhogalālasā nīcatvaṁ nayati  
tiṣṭha jagati padmapatramivāmbhasā. Etadvai Īśvarānuśāsanam.*

Over sensual man is a slave to his passions, lust is degrading. *Ishwara* ordains man to remain like the petals of a lotus (surrounded by water without getting wet).

विषयसुखत्यागं वा समाजं प्रति यत् कर्तव्यम्  
तत् त्यागं नैव त्यागमीश्वरप्रीणितम्  
कामपाश-विमोचनमिति त्यागमीश्वरसम्मतम् ॥66॥

*Viṣayasukhatyāgaṁ vā samājaṁ prati yat karttavyam  
tat tyāgaṁ naiva tyāgamīśvaraprīṇitam  
kāmapāśa-vimocanamiti tyāgamīśvarasammatam.*

Abstinence of material comfort and abandoning of social responsibilities are not dear to *Ishwara*, He only appreciates one's being free from the stranglehold of desire.

सत्यं यस्य व्रतोपवासं सन्तोषं तीर्थभूतम् ।

दिव्यज्ञानं ध्यानं च यज्ञस्वरूपम् ॥

दया च प्रतिमा यस्य क्षमा वै जपमाला ।

तस्य प्रसीदति ईश्वरः पुरतो नित्यम् ॥67॥

*Satyam yasya vratopavāsam santoṣam tīrthabhūtam  
divyajñānam dhyānam ca yajñāsvarūpam  
dayā ca pratimā yasya kṣamā vai japamālā  
tasya prasīdati Īśvaraḥ purato nityam.*

They who make truth their fasting, contentment their place of pilgrimage, divine knowledge and meditation their ablutions, mercy their images and forgiveness their rosary are foremost in *Ishwara's* favour.

हिंसात् स्तेयादनृतात् विरतो भव । एष ईश्वरादेशः ॥68॥

*Himsanāt steyādanṛitāt virato bhava. Eṣa Īśvarādeśaḥ.*

*Ishwara* ordains you to abstain from killing, stealing and lying.

ईश्वरं मा दूषय । स्वयं विचारय ।

स्वकृत-पापप्रजातं वै सर्वं तव दुःखभोगम् ॥69॥

*Īśvaraṁ mā dūṣaya. Svayaṁ vicāraya.*

*Svakṛita-pāpaprajātaṁ vai sarvaṁ tava duḥkhabhogam.*

Do not blame it on *Ishwara*, judge yourself about the sins you have committed to deserve the sufferings.

ईश्वरं न दूषय यदि तव वारिणा परिपूरितो दीपो अन्धकारं न दूरीकरोति

यदि वा विनष्टेन्धनेनाग्निप्रज्ज्वलनस्य प्रचेष्टा विफला भवति ॥70॥

*Īśvaraṁ na dūṣaya yadi tava vāriṇā paripūrīto  
dīpo andhakāraṁ na dūrīkaroti*

*yadi va vinaṣṭendhanena āgniprajvalanasya praceṣṭa viphalā bhavati.*

Do not blame *Ishwara* if your lamp filled with water does not dispel darkness or your effort to light a fire with rotten wood, fails.

यावत् तृष्णा स्थिता नृषु संसारसुखभोगस्य  
तावद् वृथा तपश्चर्या ईश्वरलाभाय यदि वा कृता ॥71॥

*Yāvat triṣṇā sthitā nṛiṣu saṁsārasukhabhogasya  
tāvad vṛithā tapaścaryā Īśvaralābhāya yadi vā kṛitā.*

Till self continues to lust after worldly pleasures, moritification is in vain even in the cause of *Ishwara*.

प्राणरक्षार्थमावश्यकीयद्रव्यजातस्य भोगं न तु पापम् ।  
शारीरं स्वास्थ्यरक्षणं सदैव कर्तव्यं धर्मसाधनार्थम् ॥  
तेन वै वर्तते प्रोज्ज्वलः प्रज्ञाप्रदीपः साध्यते चाघकृतप्रतिरोधम् ॥72॥

*Prāṇarakṣāṛthamāvaśyakiyadravyajātasya bhogaṁ na tu pāpam  
śārīraṁ svāsthyarakṣaṇaṁ sadaiva kartavyaṁ dharmasāadhanāṛtham  
tena vai varttate projjvalaḥ prajñāpradīpaḥ  
sādhyate cāghakṛitpratirodham.*

To satisfy the necessities of life is not evil. To keep a healthy body for performance of religious activities, is a duty, otherwise one shall not be able to keep burning the lamp of wisdom, or resist even an evil doer.

बोधे वा चिन्तायां कर्मणि वाचि वा  
जीविकार्जने वा चेष्टायां शुद्धिलक्षणा स्यात्  
सफला प्रार्थना कृता या ईश्वरसकाशम् ॥73॥

*Bodhe vā cintāyāṁ karmaṇi vāci vā  
jīvikārjane vā ceṣṭāyāṁ śuddhilakṣaṇā syāt  
saphalā prārthanā kṛitā yā Īśvarasakāśam.*

Prayer to *Ishwara* will bear the fruits of purity in understanding, thought, speech, actions, livelihood and efforts.

मत्स्यमांसवर्जनं दिगम्बरत्वं वा मस्तकमुण्डनम्  
कर्दमालिप्ताङ्गं वाग्निहोत्रादिकं चैतानि  
कानिचित् कर्माणि मोहग्रस्तं न विशुद्धं कुर्वन्ति ॥74॥

*Matsyamāṁsavarjanam digamvaratvaṁ vā mastakamuṇḍanam  
kardamāliptāṅgaṁ vāgnihoṭrādikaṁ caitāni  
kānicit karmāni mohagrastaṁ na viśuddhaṁ kurvanti.*

Neither abstinence from fish or meat, nor going naked, nor shaving the head, nor miring the body with mud, nor sacrificing to fire will cleanse a man who is not free from delusions.

स एव विश्वासवान् यस्य वाचनं कर्म च  
निरापदमिति मन्यन्ते भगवत्-प्रजावर्गाः ॥75॥

*Sa eva viśvāsavān yasya vācanaṁ karma ca  
nirāpadamiti manyante Bhagavat-prajāvargāḥ.*

A faithful is he, from whose tongue and hands *Ishwara's* creation is safe.

ये तु ईश्वर-कर्तृत्वे संशयन्ति कापुरुषाः  
ते निकृष्टाः शत्रवश्च ईश्वरस्य, तेषां महती विनष्टिः ॥76॥

*Ye tu Īśvara karṭṛitve saṁśayanti kāpuruṣāḥ  
te nikṛṣṭāḥ śatravaśca Īśvarasya, teṣāṁ mahatī vinaṣṭiḥ.*

The greatest enemies of *Ishwara* are those who are cowards and doubt the will of *Ishwara*. Doubters are subject to huge destruction.

सत्यमेव वाचं वदेत् प्रतिज्ञातं निर्वहयेत् ।  
न्यस्तदायं सम्पादयेत् मलिनवासनां च परित्यजेत् ॥77॥

*Satyameva vācam vadet pratijñātaṁ nirvāhayet  
nyastadāyaṁ sampādayet malinavāsanāṁ ca parityajet.*

Speak the truth, perform when you promise and discharge your trust. Have no impure desires.

यावती स्नेहशीला माता सन्तानं प्रति भवति  
तदधिको दयामयो भगवान् स्वयंसृष्टान् प्रजान् प्रति ॥  
हिंसनं नार्हति प्रजानां यदि तन्न भवति चानिवार्यम्  
खाद्यसंग्रहार्थं वा आत्मसंरक्षणार्थमपरिहार्यम् ॥78॥

*Yāvatī snehaśilā mātā santānaṁ prati bhavati  
tadadhiko dayāmayo Bhagavān svayaṁsṛiṣṭān prajān prati  
himsanaṁ nārhati prajānāṁ yadi tanna bhavati cānivāryam  
khādyasaṁgrahārtham vā ātmasaṁrakṣaṇārthamaparihāryam.*

*Ishwara's kindness towards His creatures is more than a mother's love  
towards her babe. Do not destroy any of Ishwara's creations if not an  
absolute necessity for food, or self preservation.*

मनो यस्य पवित्रम् वासना च सुसंयता ।  
श्लोकोच्चाराश्च मधुस्वनाः स एव भवितुमर्हति  
प्रार्थनायां पुरोहितो यजमानेभ्यो बहुदत्तदक्षिणः ॥  
कवोष्णमृदुवाक् वै स द्रावणे तु भवति शक्तः ।  
यावदेव भ्रान्तिं श्रावकानां वा कुमतिं च तेषाम् ॥79॥

*Mano yasya pavitram vāsanā ca susaṁyatā  
ślokocchārāśca madhusvanāḥ sa eva bhavitumarhati  
prārthanāyāṁ purohito yajamānebhyo vahudattadakṣiṇaḥ  
kavoṣṇa mṛiduvāk vai sa drāvaṇe tu bhavati śaktaḥ  
yāvadeva bhrāntiṁ śrāvakānāṁ vā kumatiṁ ca teṣām.*

Any person who has pure mind, control on desire and can recite slokas melodiously may lead a prayer as *purohit* (*Guru*) for whom the benefactors may provide in plenty. *Purohit* may speak kindly, pitying for the listeners errors with gentle warmth that melt always any ill will from listeners mind.

विद्वत्वराणां भाषणश्रवणं चान्यान्

विज्ञानतत्त्वप्रवुद्धकरणमुच्यते च

धर्मकर्मानुष्ठानतुल्यं वा तदधिकवरदम् ॥80॥

*Vidvatvarāṇāṃ bhāṣaṇaśravaṇaṃ cānyān  
vijñānatattva pravuddhakaraṇamucyate ca  
dharmakarmānuṣṭhānatulyaṃ vā tadadhikavaradam.*

To listen to the words of the learned and to instill into others the lessons of science, are equivalent to, or more gainful than, religious exercises.

मनीषिणां मसिविन्दुश्च वीराणां रक्तविन्दवः

उभयोऽपि पवित्रौ च अमृतोपमावुच्यते ॥81॥

*Manīṣiṇāṃ masivinduśca vīrāṇāṃ raktavindavaḥ  
ubhayo'pi pavitrau ca amṛitopamāvucyate.*

It is said that the ink of the scholars is as holy as the blood of the heroic martyrs.

‘सुखी भव ईश्वरप्रसादात्’-एवमुवाच मित्रमभिनन्देत् ।

स यदि साहाय्यं याचते तत् पार्श्वे स्थितो भव सर्वसम्पत् सह ॥82॥

*‘Sukhī bhava Īśvaraprasādāt’ - evamuvācya mitramabhinandyet.  
Sa yadi sāhāyyaṃ yācate tat pārśve sthito bhava sarvasampat saha*

When greeting a friend remind him of *Ishwara's* grace. When your friend needs you, stand by him with all your resources.

ईश्वरः स्वयंशुक्रः स्निह्यति पवित्रजनमसंशयम् ।

दिवा उपोष्य नक्तं पावनं पङ्क्तिभोजनं स्वजनैः सह

एवं यस्तु पौर्णमासमाचरति तस्य वै ईश्वरः प्रसीदति ॥83॥

*Īśvaraḥ svayaṃśukraḥ snihyati pavitrajanamasamśayam.  
Divā upoṣya naktam pāvanaṃ paṅktibhojanaṃ svajanaiḥ saha  
evam yastu pournamāsamācarati tasya vai Īśvaraḥ prasīdati.*

*Ishwara* is pure and loves the pure. *Ishwara* is pleased to clean your sin if on the full moon day, you fast during sunlight and feast in moon light with community members. This is called ‘Bhoj Utsav’.

ईश्वरसृष्टेषु जीवेषु यो दयावान् तं प्रति ईश्वरोऽपि दयावान् ।  
 पशुवधश्चेदनिवार्यं तर्हि तान् स्वल्पतमा पीडा भीतिश्च देया ॥  
 एष ईश्वरादेशः ॥84॥

*Īśvarasṛṣṭeṣu jīveṣu yo dayāvān taṁ prati Īśvaro'pi dayāvān.  
 Paśuvadhaśchedanivāryaṁ tarhi tān svalpatamā pīḍā bhītiśca deyā.  
 Eṣa Īśvarādeśaḥ.*

Whoever is kind to Iswara's creatures, *Ishwara* is kind to him, If an animal has to be killed, *Ishwara* orders that minimum fear and pain should be afflicted.

आस्तिको न व्यभिचारी स्यात् परदारं नाभिगच्छेत् ।  
 न वदेत् प्रतिषिद्धं च सदा सत्ये स्थितो भवेत् ॥85॥  
*āstiko na vyabhicārī syāt paradāraṁ nābhigacchet  
 na vadet pratiṣiddhaṁ ca sadā satye sthito bhavet.*

Followers of *Ishwara* must not commit adultery. They must not desire the wife of other and must not utter what is forbidden and must always be steadfast in truth.

पशवश्च भगवत्-सृष्टाः । तान् प्रति सदयो भव ।  
 यतस्ते च मानुषीवाक्वाचने अशक्ताः ॥  
 क्षुधार्तेभ्यो तृष्णार्तेभ्यश्च खाद्यं पेयं च दीयताम् ।  
 ते नैव प्राप्तक्लमाः प्रपीडिताश्च भवन्तु ॥86॥  
*Paśavaśca Bhagavat-sṛṣṭāḥ. Tān prati sadayo bhava  
 yataste ca mānuṣīvākvācane aśaktāḥ.  
 Kṣudhārtebhyo tṛṣṇārtebhyaśca khādyam peyam ca diyatām  
 te naiva prāptaklamāḥ prapīḍitāśca bhavantu.*

Animals also are created by *Ishwara*. Be compassionate to animals for they cannot speak. Give food to the hungry and water to the thirsty. They should not be tortured or fatigued.

श्रावकस्य बोधशक्तिं विभाव्य वक्तुमर्हति वाचम् ।  
एषा वै भगवदिच्छा । सर्वविषये युगपदालोच्यमाने  
न कश्चिद् विषयो न कस्यापि बोधं गम्यते । भ्रान्तिरेव जायते च ॥87॥

*Śrāvakasya vodhaśaktiṁ vibhāvya vaktumarhati vācam.*

*Eṣā vai Bhagavadicchā. Sarvaviṣaye yugapadālocyamāne  
na kaścid viṣayo na kasyāpi bodhaṁ gamyate. Bhrāntireva jāyate ca.*

*Ishwara* desires that man should speak to the other as per the listener's mental capacity, if all things are discussed with all men, some subjects may not be understood by some body and may be misunderstood.

अन्नं देहि क्षुधार्ताय शुक्षुषस्व आतुरं जनम् ।  
कश्चिदन्यायेनावद्भश्चेत् कुरु तस्य वन्धनमोचनम् ॥88॥

*Annaṁ dehi kṣudhārtāya śukṣuṣasva āturaṁ janam  
kaścidanyāyēnāvaddhaścet kuru tasya vandhanamocanam.*

Feed the hungry and visit the sick and free the captive if he is unjustly confined.

सहचराः पापकर्तारोऽपि यदि साहाय्यमुपयाचन्ते  
पापान्निवार्य तान् कुरुस्व पापविरतान् ॥89॥

*Sahacarāḥ pāpakarttāro'pi yadi sāhāyyamupayācante  
pāpānnivārya tān kurusva pāpaviratān.*

Assist your comrades even if they are sinners. Assist a sinner by forbidding and withholding him from sinning.

यो योग्यो यः समर्थश्च करोति कर्म च आत्मनो  
परस्य च तत् सहायः प्रसन्नश्च स्वयं भवति ईश्वरः ॥90॥

*Yo yogyo yaḥ samarthaśca karoti karma ca ātmano  
parasya ca tat sahāyaḥ prasannaśca svayaṁ bhavati Īśvaraḥ.*

Whosoever is able and fit must work for himself and for others, *Ishwara* is helpful and gracious to him.



ईश्वरलाभाय आत्मानं विद्धि  
प्रतिजनस्य ज्ञानाहरणमवश्यं करणीयम् ॥91॥

*Īśvaralābhāya ātmānaṁ viddhi  
pratijanasya jñānāharaṇamavaśyaṁ karaṇīyam.*

Know yourself to realize *Ishwara*. The acquisition of knowledge is a duty incumbent on every human.

नारी तु समादरणीया । एष ईश्वरादेशः  
सा वै भवति माता च कन्या च भगिनी वा ।  
तां प्रति यत् कर्तव्यं तदकरणं नरकं नयति ॥92॥

*Nāri tu samādaraṇīyā. eṣa Īśvarādeśaḥ  
sā vai bhavati mātā ca kanyā ca bhaginī vā  
tāṁ prati yat karttavyaṁ tadakaraṇaṁ narakāṁ nayati.*

*Ishwara* enjoins you to treat women well for they are your mothers and daughters and may be, sisters. Shirking responsibilities towards women will open up your path to hell.

प्रतिदानं वा पुनर्लाभमिच्छन् न कुरुस्व किमपि दानम्  
एवमनिच्छन्नपि लभेत् पुण्यं जगदपिच भवति तव मित्रम् ॥93॥

*Pratidānaṁ vā punarlābhamicchan na kurusva kimapi dānam  
evamanicchannapi labhetu puṇyaṁ jagadapica bhavati tava mitram.*

When you donate anything, do it without wishing a restitution or desiring to get back some profit. Thus will you attain virtues and the world also will become your friend even if you do not desire so.

समुत्पन्ने विवादे तु विचारात् प्रागेव श्रोतव्यम्  
उभयपक्षस्य वक्तव्यं यतो विस्पष्टं भवति तथ्यमवितथम् ॥94॥

*Samutpanne vivāde tu vicārāt prāgeva śrotavyam  
ubhayapakṣasya vaktavyaṁ yato viśpaṣṭaṁ bhavati tathyamavitatham.*

When two parties come to you for the settlement of dispute, do not decide before you have heard the words of both the sides; for it is most proper that the fact should be evident to you.

यो जीवान् द्रुह्यति तेषामनिष्टं करोति च  
सर्वजीवेषु यस्य मैत्रीभावना च नास्ति,  
पतितः स समाजच्युतिमर्हति ॥९५॥

*Yah jīvān druhyati teṣāmaniṣṭaṁ karoti ca  
sarvajīveṣu yasya maitrībhāvanā ca nāsti  
patitaḥ sa samājacyutimarhati.*

Whosoever hurts and harms living creatures, is devoid of sympathy for any living thing, let him be known as an outcast.

शौर्यं तु जगद्-विजयक्षमं जीवने च सुप्रतिष्ठा  
कृतिषु च कीर्त्तिमेतत् सर्वमीश्वरानुग्रहे पूर्णतया निर्भरम्  
निश्चितं वै निर्णयमेतद् आस्तिक्यबुद्धेर्विशिष्टलक्षणम् ॥९६॥

*Śouryaṁ tu jagat-vijayakṣamaṁ jīvane ca supraṭiṣṭhā  
kṛtiṣu ca kīrttimetat sarvamiśvarānugrahe pūrṇatayā nirbharam  
niścitaṁ vai nirṇayametad āstikyavuddherviśiṣṭalakṣaṇam.*

The distinctive signs of your faith are courage to win the world and complete dependence on *Ishwara's* will for your life and achievements.

यावदायुस्तावदिह सदा दानशीलो नरः प्रेत्यास्माल्लोकात् ।  
पश्यति स्वर्गद्वारं विशालं तस्य कृते उन्मुक्तमनर्गलम् ॥९७॥

*Yāvadāyustāvadiha sadā dānaśīlo naraḥ pretyāsmāllokāt  
paśyati svargadvāraṁ viśālaṁ tasya kṛte unmuktamanargalam.*

A man, always charitable during his life in worldly existence, finds the great door of paradise wide open for him when he departs from this world.

हृदयं यत् सदा जीवप्रेमपूरितं तदभीष्टतममिह संसारे ॥९८॥

*Hṛdayaṁ yat sadā jīvapremapūritaṁ tadabhiṣṭatamamiha saṁsāre.*

What is most needed in this world is a heart full of love for creations of *Ishwara*.

आस्ते भग आसीनस्य — चरैवेति चरैवेति ।  
चरन् वै मधु विन्दति चरन् स्वादु उदुम्बरम् ॥  
पश्य सूर्यस्य श्रेमाणं यो न तन्द्रयते चरन् ।  
चरैवेति चरैवेति चरैवेति ॥११॥

*Āste bhaga āsīnasya — caraiveti caraiveti  
Caran vai madhu vindati caran svādu udumvaram.  
Paśya suryasya śremāṇaṁ yo na tandrayate caran.  
Caraiveti caraiveti caraiveti.*

One's fortune stays seated (never prospers) if one stays seated. So move on, move on. Verily when one moves on, one gets honey. Moving on (to the tree) one does get sweet *Udumvara* fruits. Look ! How beautiful is the brilliance of the Sun who is ever moving, never fatigues and stops. So move on, move on, verily you do keep on moving.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।  
स्थिरैरङ्गस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥१००॥

*Aum bhadraṁ karṇebhiḥ śṛiṇuyāma Devāḥ.  
Bhadraṁ paśyemākṣabhiryajatrāḥ.  
Sthirairāṅgaistuṣṭuvāṁsastanūbhiḥ. Vyaśema devahitaṁ yadāyuh.  
Aum śāntiḥ śāntiḥ śāntiḥ.*

Oh *Ishwara* ! Let us hear good words through our ears, and let our eyes see good things. Let us sing hymns to you with steady bodies, limbs and organs and thus live the whole length of our lives as ordained by the *Ishwara*. Let there be peace, peace and peace everywhere.

## LORD KRISHNA AND THE BHAGVAD GITA

मूकं करोति वाचालं, पंगुं लङ्घयतेगिरिम् ।  
यत् कृपा तमहं वन्दे, परमानन्द माधवम् ॥

*I salute that all-blissful Lord Krishna*

*whose compassion makes the dumb eloquent and  
enables the lame to cross mountains !*

Lord Krishna was born in Mathura in 1550 B.C. Those days Mathura was ruled by a king called Kansha. Kansha was his maternal uncle. Krishna was the eighth child of Vasudev and Devaki.

Kansha was an evil tyrant and his tyranny spared no one. Even the sages had to bear his brunt. Kansha imprisoned his own father King Ugrasena and snatched the crown of Mathura. Kansha heard a divine oracle which said that "your sister Devaki's eighth child will be your slayer". So just after Devaki's marriage, Devaki and Vasudev were imprisoned by King Kansha.

Each time Devaki gave birth to a child in the prison, Kansha himself would kill the child. Devaki became pregnant for the eighth time. The divine essence of Lord Vishnu was born in the prison as the eighth child of Devaki. This child is Lord Krishna.

Thunder, storm, lightning and floods marked the night of Krishna's birth. The guards fell asleep and the doors opened through a miracle. A divine message came to Vasudev soon after the birth of Lord Krishna, "Take this child across the Yamuna river to Gokul. You will return to the prison before anyone comes to know about the birth of this child". Vasudev immediately carried the child in his arms and he found that the prison doors had opened automatically to let him out. Vasudev approached the Yamuna river, which was very turbulent due to the fierce winds and rain. However, as soon as Vasudev reached the riverbank, the river parted and made way for Vasudev who was carrying the divine child.

Vasudev reached the opposite side of the river safely and found all the people of Gokul fast asleep. He entered the house of cowherd chief Nanda and his wife Yashoda. Vasudev put the baby Krishna in the hands of Nanda who put Krishna by the side of Yashoda. Yashoda was the foster mother of Lord Krishna. She brought up the child Krishna. Krishna means black. Lord Krishna had dark skin. Hindus thus, have a special love and respect for the dark skinned people.

The tyrant Kansa, as soon as he came to know of the birth of Devaki's child, rushed to the prison cell to kill the new born baby. However, being unable to kill the child of Devaki, Kansa became furious and ordered all the babies in Brindavan and its neighborhood to be killed. Krishna, who was born to re-establish '*Sanatana Dharma*' remained unscathed and subsequently thwarted all Kansa's attempts to put an end to his life. Kansa utilised an uncle of Lord Krishna, Akrur to bring him to Mathura on the ploy of a compromise discussion.

As soon as Krishna came, Kansa tried to kill him first through his hired killers and later with the help of a mad elephant. Ultimately, Kansa himself was killed by the youthful Lord Krishna during a hand to hand fight and Kansa's father Ugrasena was reinstalled on the throne.

Lord Krishna's childhood was full of dangerous attempts on his life. He grew up with the cowherds and the milkmaid girls. These girls were known as *gopis* in Brindavan. He was an excellent flute player. During his childhood Krishna taught his friends how to use the excess energy of youthful vigour in the art form of music and dance. This dance form is still being practised as *Dandi Rash Dance*.

Radha a *gopi* girl was his most ardent friend and disciple. Upto the age of fourteen Lord Krishna enjoyed his childhood in the midst of songs, dances and youthful pranks.

At the age of fourteen Lord Krishna left his childhood abode Brindaban and best friend Radha permanently and went to Mathura where he slew the wicked King Kansa. Krishna became the disciple of Saint Sandipani from his childhood days. He learnt Vedas as well as martial arts of warfare in the *Ashram* of the guru.

Throughout his life, Krishna struggled to give the deprived masses their

due. He sacrificed all comforts and even his life for the cause of the have-nots and fought for the causes of the deprived. And in doing so he had to fight continuously with the powerful politicians of his period.

His aim was to make *Sanatana Dharma* a centralized movement under one umbrella. He gave patronage to Pandava King Yudhisthira to establish a just kingdom where even the poorest of the poor will get the chance to live honourably and will get justice through the vehicle of centralized *Sanatana Dharma* tenets.

During his time a powerful tyrant King Jarasandha was ruling Magadh. Kansa was Jarasandha's son-in-law. To take revenge of Kansa's death, Jarasandha invited Kal Javan, a foreign leader of horse-riding invader tribe from north western boarder of India. He along with his army crossed Hindu Kush mountain-pass and attacked Krishna's Mathura. Krishna killed Kal Javan in a one to one fight.

Jarasandha, however, continuously oppressed, killed, maimed and imprisoned the followers of Lord Krishna. The wicked king laid seize on Mathura time and again with the intention of genocide. He blocked essential food supplies by deploying a large army. Each time Lord Krishna fought valiantly and defeated Jarasandha on every occasion.

Krishna realized that they had meagre resources compared to the unlimited supplies of wealth and resources of Jarasandha. He found that he would need 300 years to deplete Jarasandha's large army. Under the circumstances Lord Krishna decided to avoid further bloodshed of the poor masses of Mathura.

To ensure the safety of common men of Mathura, Lord Krishna made a long journey along with all his followers. The team of followers crossed about thousand miles and reached the sea shore of India's western coast. There he established the city of Dwaraka.

He entrusted the governance of Dwarka to his kinsmen, the *Vrishnis*. Though himself a famous warrior, a wise statesman, an intelligent diplomat, he never coveted a throne.

He subjugated many tyrant kings of their kingdoms for establishing justice to the deprived masses but never occupied the throne himself. He always

gave it back to the people of the country.

After many years, when he was aged 53, he revisited Brindavan once on the fervent requests of the old friends. When he came to revisit Brindavan, the common masses enthusiastically disengaged the horses of his chariot and pulled the chariot themselves. Till today Hindus all over the world commemorate this short visit of Lord Krishna to his native friends of Brindavan as 'Chariot Festival'.

Lord Krishna was often seen in the midst of intense activity, but he remained always calm and unattached. He took all sufferings on himself and always stood by the weak and the deprived in the face of the deepest provocation and danger to his life.

There was a wicked king at Pragjyotishpur, who had imprisoned sixteen hundred young women for his service. He caused immense sufferings to the people of his kingdom. The masses appealed to Lord Krishna for relief. Lord Krishna fought and killed the king of Pragjyotishpur.

He gave back the Kingdom to the son of the defeated king. Sixteen hundred women were freed but the question arose as to who will feed them and protect their honour. To protect the life and honour of these unfortunate imprisoned women, Krishna in a public function, announced that from that day onward all people should treat these ladies as the wives of Lord Krishna and must provide for their upkeep, safety and pay respect due to the wife of Lord Krishna. And any wrong doing to any of these ladies will invite death penalty from the Lord Krishna. Lord Krishna, however, never had physical relations with anyone of them. Till this day any Hindu woman in distress considers Lord Krishna as her husband and protector and gets solace.

Lord Krishna was the greatest human being on earth. He was the most compassionate and loving character, a brilliant scholar, great mathematician, great scientist, great artist and a charming player of the flute. He was the strongest of human beings, a statesman politician and a warrior who was never defeated by anyone.

Lord Krishna was always a man of the masses and he lived a very simple life. Hindus believe Lord Krishna is the *Ishwara's* own son. *Ishwara* sent his own son Lord Krishna to us, to suffer all types of sufferings so that

sufferings of the common mass reduces. He had all the opportunities to be in a palace and to sleep on a golden bed, but he preferred to take rest under a tree in a forest as any poor man would have done.

In the year 1475 B.C. he was taking rest under a tree. Seeing his rosy feet from a distance, a hunter mistook them for a red bird and aimed a poisonous arrow which pierced his feet. The hunter realized his grievous mistake and was grief-stricken and wanted to commit suicide, but Lord Krishna blessed him with a smile and soon after gave up his mortal life.

Though thousands of years have elapsed, the memory of Lord Krishna and the sweet tune of his flute is still evergreen in the hearts of billions of his devotees.

Lord Krishna is worshipped in various forms. He is the favourite ideal of men and women, the ideal of children as well as of adults. He was the most detached 'Sannyasin' and the most wonderful householder in one; he had all the power and riches of a king and was at the same time living in the midst of the most exemplary renunciation.

Immediately after his death a very high tidal wave from the seas, caused due to earthquakes under the seabed, in 1475 B.C. swept Dwarka and a vast coast line of the Arabian sea. Lord Krishna is the last messiah i.e. *Devata* of the Hindu religion.

Lord Krishna is the *Ishwara's* representative, the saviour of all. Whoever loves him, he bestows success, relief and peace. He protects the poor and weak from oppression. He had sacrificed all his happiness for the benefit of the toiling poor mass. He had never accepted kingship. He always stood for the cause of the ordinary people.

Anyone who commits himself/herself to Lord Krishna is relieved of all pains and sufferings and goes to heaven to be by the side of Ishwara for eternal joy. Lord Krishna promised to come back again to ameliorate the sufferings of ethical loyal people. He promised it himself in the Gita.



यदा यदाहि धर्मस्य ग्लानिर्भवति भारत  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्  
परित्रानाय साधूनाम् विनाशाय च दुष्कृताम्  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे

Yadā yadā hi dharmashya glanirbhabati bhārata  
abhyutha-nam adharmashya tadatmanam srijamyaham  
paritrānaya sadhunam binashaya ca duskritam  
dharma samsthapanar thaya sambhabami yuge yuge

*Here Lord Krishna is promising, "I will take birth again, whenever needed to clean the polity of injustice and evil deeds and establish a state where all men and women will live with dignity and honour".*

The Gita is treasure house of knowledge in the Hindu religion i.e. it guides one about the good Hindu way of life to follow. It is the most important text to a Hindu. Persons of any other religion may also read and practise it in their daily lives.

The Gita is a collection of sermons given by Lord Krishna to his disciple Arjuna on the eve of the great historical war of Mahabharata. This war was between the Kourava and the Pandava clans. This war was fought in 1500 B.C. at Kurukshetra, which is situated about 100 km north west of New Delhi, India.

Arjuna was a great warrior and was on the side of the Pandavas. During these sermons, Lord Krishna was in a trance with a supernatural form (*Viswarup Darshan*) and talked in a trance and passed it to the whole world through Arjuna. Through the Gita, Lord Krishna teaches the Hindus the best way to live a life and the best path to reach *Ishwara*.

Lord Krishna said *Karma Yoga* (achievement through hard work) is superior to *Jnan Yoga* (achievement through pursuit of Knowledge), he said *Ishwara* is supreme and indivisible with no beginning and no end. *Ishwara* is the cause of all causes.

Lord Krishna explained that the caste system is a division of labour according to ones capabilities and *Ishwara* did not ordain it. He said that

everything in this universe is a creation of *Ishwara*. If *Ishwara* would have hated anything or any person, He would have annihilated it himself and would not have depended on His followers to do the job.

The Gita teaches that hypocrites (*Mithyachary*) never attain salvation and they are dangerous persons and are to be shunned. The Gita teaches us that we should try to do our work in the most excellent way without asking for immediate results for the result will be automatic, proportional to our contribution and as per circumstances.

The Gita says that renunciation of worldly affairs, i.e. taking *sannyasa*, is easier and less pleasing to *Ishwara*. Lord Krishna encouraged his followers to struggle and win the battles of life through *Karma-Yoga* (success through hard work and application of honest intelligence).

The Gita also teaches one that true knowledge is engulfed in a smoke screen of falsehood. This falsehood is spread by the hypocrites who are power seekers. The original Gita contains 700 *slokas* (verses) and 18 chapters. Few of the original *slokas* for regular working people are being presented here.

## GITA HYMNS

1

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ।

Ye yathā mām prapadyante tāmstathaiva bhajāmyaham  
mama vartamānanuvartante manuṣyāḥ pārtha sarvaśaḥ

Arjuna, howsoever men seek *Ishwara*, even so do I approach them; for all men follow my path in every way.

2

कर्मण्येवाधिकारस्ते मा फलेषु क्दाचन ।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ।

Karmanyevādhikāraṣte mā phaleṣu kadāchana  
mā karmaphalaḥheturbhūrmā te saṅgo' stv'akarmaṇi

Your right is to work only, do not hanker for fruit there of. Be not impatient in judging the proportion of your achievements for fruit is automatic and cannot be prevented.

3

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।  
तदा गन्तासि निर्वेदं श्रुतव्यस्य श्रुतस्य च ।

Yadā te moha-kalilang buddhir vyati-tariṣyati  
tadā gantāsi nirvedaṁ śrutavyasya śrutasya ca

Where your thoughts are no longer influenced by the mire of delusion, worldly joys and sorrows will be of little relevance to you. Eternal peace will then be yours in this world as well as the world beyond.

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।  
अनन्तवीर्यामितविक्रमस्त्वं सर्व समाप्नोषि ततोऽसि सर्वः ।

Namaḥ purastādatha priṣṭha-taste namo'stu te sarvata eba sarva  
ananta-vīryāmita-vikramastvaṁ sarva samāproṣi tato'si sarvaḥ

O *Ishwara* of infinite prowess, my salutations to you from all sides. O unique soul of everything my obeisance to You from all aspects indeed. You who possess limitless might, pervade all ; therefore, You alone are everything.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।  
अनादिमत्परं ब्रह्म न सत्तत्रासदुच्यते ।

Jñeyam yattatpravakṣyāmi jajñā twāmṛitaśrute  
anādimatparam brahma na sattatrasaducyate

He ought to be known, and knowing which one attains supreme bliss. That supreme *Ishwara* who is an infinite entity, is said to be neither *Sat* (being) nor *Asat* (non-being).

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।  
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ।

Divi sūryasahasrasya bhavedyugapadutthitā  
yadi bhāḥ sadṛśī sā syādbhāstasya mahātmanah

If there be the aura of a thousand suns bursting forth all at once in the heavens, even that would hardly approach the splendor of the mighty *Ishwara*.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ।

Sarvataḥ pāṇipādaṁ tatsarvatoskṣi śiromukham  
sarvataḥ śrutimalloke sarbamābritya tiṣṭhati

He, as if, has hands and feet on all sides, eyes, head and mouth in all directions, and ears all round; for it stands pervading all in the universe.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ।

Nādatte kasyachitpāpaṁ na chaiva sukṛitaṁ vibhuḥ  
ajñane-navritaṁ jñanam tena mutchhyanti jantavaḥ

*Ishwara* is much beyond to be influenced by the virtue or sin of anyone. Knowledge is enveloped in ignorance and as a result human beings constantly fall prey to delusion.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ।

Gyañena tu tad gyaṇam yeṣāṅ nāṣita matmanh  
teṣām ādityavaj-gyaṇam prakāśayati tat param

Ignorance has to be set aside by true knowledge of *Ishwara*, then wisdom will be shining as the sun shines and supreme wisdom brings success.

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।

Balaṁ balavaytām chāhaṁ kâma rāga vivarjitam  
dharmā-viruddho bhutesu kâmo'smi bharatarsabha

*Ishwara* is the might of the mighty, free from passion and desire; in living beings, He is the normal sexual desire not conflicting with virtue.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।  
 यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ।

Uttamḥ puruṣas tva anyāḥ paramātmety-udāhṛtaḥ  
 yo loka-trayamā-viśya bibhartya abyaya īśvaraḥ

The supreme Lord is *Ishwara*. He is the infinite being who is the cause of all causes. He upholds and maintains all, and has been spoken of as the imperishable Lord and the Supreme Spirit.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।  
 परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ।

Mūḍha grāheṇātmano jatpī-ḍayā kriyate tapaḥ  
 parasyot sādanārtham vā tatya-masamudā hṛitam

Austerity which is practised through perversity and is accompanied with self-mortification or is intended to harm others, such austerity has been declared as *Tamasika*.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।  
 देशे काले च पात्रे च तद्दानं सात्तिकं स्मृतम् ।

Dātavyam iti jad dānam diyate'a nupkāriṇe  
 deśe kāle cha pātre cha tad dānam sāttikam smṛitam

A selfless gift bestowed on a deserving person without any expectation at an opportune moment and place is pronounced as *Sattvika*.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।  
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ।

Yat tu pratyupakārārtham phala muddiśya bā punaḥ  
dīyate cha parikliṣṭam tad dānam rājasam smṛitam

A gift which is bestowed in a grudging spirit and with the object of getting a service in return or in the hope of obtaining a reward, is called *Rājasika*.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ।

Īśvararah sarva bhūtānāṅ hṛddese arjuna tiṣṭhati  
bhrāmayan sarva bhūtāni yantrā rūḍāni māyayā

*Ishwara* abides in the heart of all creatures, causing them to revolve according to their *Karma* by His illusive power, seated as those beings are in the vehicle of the body.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।  
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ।

Parastas-māsttu bhāvo'nyo' vyakto' vyaktāt sanātanaḥ  
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati

Far beyond even this manifest, yet other manifests exists, that Supreme Divine Person will not perish even though all things of this world will perish one day.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।  
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ।

Aśraddhayā hutam dattam tapas taptam kṛitam cha yat  
asadityu chyate pārtha na cha tat pretya no yeha

An oblation which is offered, a gift given, an austerity practised, and whatever good deed is performed, without faith, are all termed as naught; and is of no result.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ।

Yad yad acharati śreṣṭhas tatyā devetaro janah  
sa yat pramāṇam kurute lokastad-anuvartate

For whatever a great man does, that very thing other men also do ; whatever standard he sets up, the general masses follow the same.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।  
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ।

Utsīdeyurime lokā na kurjām karma ched aham  
saṅkarasya cha kartā syāmupa hanyām imām prajāḥ

If *Ishwara* ceases to act, these worlds will perish. Similarly by not working, one causes confusion and ultimately destruction of all.



इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ।

Indriāṇi parāṇyāhur-indriyebhyaḥ param manah  
manasastu parā buddhir-yo buddhey paratastu saḥ

The senses are said to be greater than the body ; but greater than the senses is the mind. Greater than the mind is the intellect; and what is greater than the intellect is *Ishwara* (the conscience).

ब्राह्मणक्षत्रियविशां शुद्राणां च परंतप ।

कर्मणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ।

Brāhmaṇa khatriya-vaiśāṃ śūdrāṇām cha parantapa  
karmāṇi pravibhaktāni svabhāva-prabhavair-guṇaiḥ

The designation of the Brahmans, the Kṣatriyas and the Vaiśyas, as well as of the Sūdras are to be divided according to manifestation of their professional qualities.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ।

Sanayāsastu mahābāho duhkha māptu mayogataḥ  
jogajukto munir-brahma nachire nādhi gachchhati

Without *Karmayoga*, however, *Sāṅkhyayoga* (or renunciation of doership in relation to all activities of the mind, senses and body) is difficult to accomplish; whereas the *Karmayogi* who keeps his mind fixed on God, realises *Brahma* (God) in no time.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ।

Na kartritwang na karmāṇi lokasya srijati prabhuh  
na karmaphala samjogam swabhā-vastu pravartate

*Ishwara* determines not the doership nor the doings of men, nor even with the result of actions; but it is nature of the man which alone functions.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ।

Sarba karmāṇyi-api sadā kurbāṇo madya pāsrayah  
mat prasādādbāproti śāśwatam padam abyayam

The *karmayogī*, who depends on *Ishwara*, attains His grace, the eternal, imperishable state, even though performing all action.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ।

Niyatam kuru karma twang karma jyāyo hyakar-maṇah  
sarī-ra-yātrāpi cha te na prasid dhyed karmaṇah

Perform your allotted duty ; for action is superior to inaction. By desisting from all actions, you cannot even maintain your body.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।  
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ।

Moghāśā mogha karmāṇo mogha-gyāñā biche tsah  
rākṣasīma-āsuriṁ chaiva prakṛitiṁ mohiniṁ śritāḥ

Misguided persons with false hope of paradise, with destructive actions and fruitless rituals do embrace a fiendish and delusive nature.

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।  
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ।

Jānti deva-bratā debānpitṛin yānti pitṛi-bratāḥ  
bhūtāni jānti bhūtejyā jānti madyā jino'pi mām

Those who are vowed to Gods go to the Gods; those who adore the spirits reach the spirits and those who worship Him come to Him alone.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।  
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ।

Yah sarbtrānabhisnehas tat tat prāpya śubhāśubham  
nābhinandati na dyeṣṭi tasya pragya pratiṣṭhitā

He who is unattached to anything, and while meeting with good or evil neither rejoices nor recoils, his mind is stable.

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ।

Krodhād bhavati sammohah sammohāt smṛiti-vibhramah  
smṛiti bhranśād buddhi nāśo buddhināśāt praṇasyati

From anger arises infatuation; from infatuation, confusion of memory; from confusion of memory, loss of reason; and from loss of reason one goes to complete ruin.

न कर्मणामनारम्भात्रैष्कर्म्यं पुरुषोऽश्रुते ।  
 न च संन्यसनादेव सिद्धिं समधिगच्छति ।  
 Na karmaṇām manārambhā naiṣkarmam puruṣo'śrute  
 na cha sannyasanā deb siddhim samadhi gachhati

Man does not attain freedom from action without entering upon action; nor does he reach perfection merely by ceasing to act.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।  
 कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ।  
 Na hi kaśyachit-ṣkaṇam api jatu tiṣṭhatya karmakrit  
 kārjate hyabaśaḥ karma sarvaḥ prakrit-jair guṇaiḥ

Surely none can ever remain inactive even for a moment ; for everyone is helplessly driven to action by natural forces.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।  
 असक्त्ये ह्याचरन्कर्म परमाप्नोति पुरुषः ।  
 Tasmāda saktaḥ satataṁ kārjam karma samāchara  
 asakto hyācharan karma parmāproti pūruṣaḥ

Go on efficiently doing your duty without attachment. Doing work without attachment, one attains the *Ishwara*.

य इमं परमं गुह्यं मद्भक्तेषुभिधास्यति ।  
 भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ।  
 Ya imam paramam guhyam mad bhakteṣu vidhāsyati  
 bhaktim mayi parāṁ kṛtvā mām evaiṣyaty sangśayaḥ

He who, offering the greatest love to *Ishwara*, preaches the most profound gospel of these scriptures among public shall go to heaven; there is no doubt about it.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ।

Chāturvarṇaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśa  
tasya kartār-mapi māṅ viddhyakartāram avyayam

The four orders of society are dominant according to the predominant qualities and involvement in corresponding duties; and created through humans like me, the immortal Lord, is not involved.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।

Sreyānasya dharmo biguṇaḥ paradharmāt swanuṣṭhitāt  
swadharme nidhanam śreyaḥ paradharmo bhayāvahaḥ

One's own duty, though devoid of merit, is preferable to the duty of another well performed. Even death in the performance of one's own duty brings blessedness; another's duty is fraught with fear.

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ।

Sanyāsaḥ karma jogaś-cha niḥśreya-sakarā bubhau  
tayostu karma-samnayāsāt karmajogo viśiṣṭyate

The *Yoga* of knowledge and the *Yoga* of action both lead to supreme bliss. Of the two, however, the *Yoga* of action (being easier to practice) is superior to the *Yoga* of knowledge.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ।

Sāṅkhya yogau pṛthag bālāḥ pravadanti na paṇḍitāḥ  
ekam pyāsthitaḥ samyagu bhayor vindate phalam

It is the ignorant, not the wise, who say that *Sāṅkhyayoga* and *Karmayoga* lead to divergent results. For one who is firmly established in either, gets the fruit of both (which is the same. viz. realization of God).

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ।

Niyatang saṅga-rahitam arāga dweṣataḥ kṛitam  
aphala prepsunā karma jat tat sātṭvikam muchyate

That action which is ordained by the scriptures and is not accompanied by the sense of doing, and has been done without any partiality or prejudice by one who seeks no return, is called *Sāttvika*.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ।

Rāgi karma phala prepsur lubdho hingsātmako śuchiḥ  
harṣa śokānvitaḥ kartā rājasah parikīrtitaḥ

The doer who is full of attachment, seeks the fruit of actions and is greedy, and who is oppressive by nature and of impure conduct, and is affected by joy and sorrow, is to be avoided as he is *Rājasika*.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ।

Jataḥ pravṛttir bhūtānām jena sarba midang tatam  
swakarmaṇā tam bhyarchya siddhim bindati mānavaḥ

Man attains the highest perfection by worshipping *Ishwara* through his own natural duties. From Him the tide of creation has streamed forth and by Him all this universe is pervaded.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।  
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ।

Karmendriāṇi sang jamya ya āste manasā smaran  
indriyāthān bimurātmā mithyā chāraḥ sa uchyate

He who outwardly restrains the organs of sense and action, sits mentally dwelling on the objects of senses, that man of deluded intellect is a hypocrite.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।  
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ।

Adhiṣṭhānam tathā kartā karaṇam cha pṛitha ghidham  
vividhāś cha pṛithak cheṣṭā daivam chaibātra pañchamam.

The following are the five factors operating towards the accomplishment of actions, viz. the time and sincerity of action, the different methods adopted, conglomeration of other forces and the will of *Ishwara*.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ।

Jangya-dāna-tapah-karma na tyājam kāriyameba tat  
jagyo dānam tapaś chaiba pābanāni manīṣi ṇām

Acts of sacrifice, charity and penance may be performed, as sacrifice, charity and penance are true love of *Ishwara*. These purify wise men.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।  
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ।

Dukham mityeba yat-karma kāya kleśa-bhayāt tyajet  
sa kṛitwā rājasam tyāgaṁ naiba tyāga phalaṁ labhet

Should anyone do renunciation for fear of physical discomfort, practising such form of renunciation is *Rajasika* which reaps not the fruit of renunciation.

न हि देहभृता शक्यं त्यक्तुं कर्मण्यशेषतः ।  
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ।

Na hi deha bhṛitā śakyaṁ tyaktuṁ karmānyadeśat  
yastu karma phala tyāgī sa tyāgī tyabhi dhīyate

All actions cannot be given up in their entirety by anyone possessing a body, he alone, who renounces the fruit of actions, is called a man of renunciation.

इदं ते नातपस्काय नाभक्ताय कदाचन ।  
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ।

Idaṁ te nātapaskāya nābhaktāya kadāchana  
na chāśu śrūṣabe vāchyam na cha mām yo'bhyasūyati

This secret gospel of the Gita should never be imparted to a man who lacks penance, nor to him who is wanting in devotion, nor even to him who lends not a willing ear; and in no case to him who finds fault with *Ishwara*.



अश्रद्धधानाः पुरुषा धर्मस्यास्य परंतप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ।

Aśradhadhānāḥ puruṣā dharmasyāśya parantapa  
aprāpya mām nivartante mṛtyu-saṅsāra-vartmani

People having no faith in his religion, will fail to understand *Ishwara*. And in whatever may be the aspiration, they will revolve in the path of despair and death.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ।

Klaibyam mā sma gamah pārtha naitat tbayyu papadyate  
khudram hṛidaya-daurbalyang tyakto tiṣṭha parantapa

Yield not to unmanliness. Shake off this cowardice faint-heartedness. Stand up, you scorcher of enemies.

## DAILY PRAYER - Must for a Hindu

### MANTRA

#### (Hymn to invoke Ishwara's blessings)

All Hindus are required to recite the following *mantras* and do *pranayama* at least twice a day. All men, women, even a child who is ten years old and above, must recite the following minimum *mantras*. If these *mantras* are recited audibly in Vedic melodious rhythm, these will bestow on the reciter health, wealth, power, peace and tranquility. It is believed that the reciter will achieve success in all his efforts and will lead a very happy life. The recitation can be done at any time and at any place but for best result, pray early morning and early evening in a temple or in a garden with others in the form of a chorus. For many thousand years, these *mantras* proved powerful. Melodious recitation creates a super natural vibration which forms an invisible protective shell around the reciter. Modern science is yet to reveal the reason for the potency of these *mantras*. Any person, even if he is not a Hindu, can recite these *mantras* and will receive benefits.

ॐ श्री विष्णुः ॐ श्री विष्णुः ॐ श्री विष्णुः

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।  
धियो यो नः प्रचोदयात् ॥

Aum Śrī Viṣṇuḥ, Aum Śrī Viṣṇuḥ, Aum Śrī Viṣṇuḥ,

Aum bhūrbhuvahḥ svaḥ tatsaviturvareṇyam bhargo devasya dhīmahi  
dhiyo yo naḥ pracodayāt

ॐ जवाकुसुमसंकाशं काश्यपेयं महाद्युतिम् ।

ध्वान्तारिं सर्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥

Aum javākusuma saṁkāśaṁ kāśyapeyam mahādyutim  
dhvāntāriṁ sarvapāpaghnaṁ praṇatosmi divākaram

ॐ वक्रतुण्ड महाकाय सूर्यकोटिसमप्रभ  
निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥  
ॐ नमो गणपतये । ॐ नमो गणपतये ॥

Aum vakratuṇḍa mahākāya sūryakoṭisamaprabha  
nirvighnam kuru me deva sarvakāryeṣu sarvadā  
Aum namo Gaṇapataye Aum namo Gaṇapataye

ॐ बन्दे सर्वभूते विराजमानम् ईश्वरम् एकमेवाद्वितीयम् ।  
प्रणमामि देवरूपेण तान् सर्वान् ईश्वरप्रेरितदूतान् ॥  
ईश्वर-प्रेरिता दूता आगच्छन्ति देवरूपेण पुनः पुनः ।  
तन्मध्ये श्रेष्ठत्रयं ब्रह्मविष्णुमहेश्वराः ॥

Aum bande sarvabhūte virājamānam Īśvaram ekamevādvitīyam  
praṇamāmi devarūpeṇa tān sarvān Īśvarapreritadūtān  
Īśvara-preritā dūtā āgacchanti devarūpeṇa punaḥ punaḥ  
tanmadhye śreṣṭhatrayaṁ Brahma Viṣṇu Maheśvarāḥ

ॐ नमो ब्रह्मण्य देवाय गो ब्राह्मण हिताय च ।  
जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥

Aum namo brahmaṇya devāya go brāhmaṇa hitāya ca  
jagaddhitāya kṛiṣṇāya Govindāya namo namaḥ

ॐ कृष्णाय वासुदेवाय हरये परमात्मने ।  
प्रणत क्लेशनाशाय गोविन्दाय नमो नमः ॥

Aum Kṛiṣṇāya vāsudevāya haraye paramātmāne  
praṇata kleśanāśāya Govindāya namo namaḥ

ॐ नागेन्द्रहाराय त्रिलोचनाय भस्माङ्गरागाय महेश्वराय ।  
नित्याय शुद्धाय दिगम्बराय तस्मै नकाराय नमः शिवाय ॥  
Aum Nāgendrahārāya Trilocanāya bhasmāṅga rāgāya Maheśvarāya  
nityāya śuddhāya digamvarāya tasmai nakārāya namaḥ Śivāya

ॐ मन्दाकिनी सलिल-चन्दनचर्चिताय

नन्दीश्वर-प्रमथनाथ-महेश्वराय ।

मन्दारपुष्प-बहुपुष्प सुपुजिताय तस्मै मकाराय नमः शिवाय ॥

*Aum Mandākinī salila candana carcitāya*

*Nandīśvara-pramathanātha-Maheśvarāya*

*Mandārapuṣpa-bahupuṣpa supujitāya Tasmāi makārāya namaḥ Śivāya*

ॐ नमः शिवाय शान्ताय कारणत्रयहेतवे ।

निवेदयामि चात्मानं त्वं गतिः परमेश्वरः ॥

*Aum namaḥ Śivāya śāntāya kāraṇatrayahetave*

*nivedayāmi cātmanam tvaṁ gatiḥ parameśvaraḥ*

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

*Aum tryambakam yajāmahe sugandhim puṣṭivardhanam*

*urvārukamiva bandhanān mṛityormukṣīya māmṛitāt*

ॐ सर्वमङ्गलमङ्गल्यै, शिवे सर्वार्थसाधिके ।

शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते !

*Aum sarvamaṅgalamaṅgalye, Sive sarvārthasādhike*

*śaraṇye tryambake Gouri Nārāyaṇi namostute*

ॐ त्रिमस्तकानां ज्ञानम् एकशिरे अवस्थितं ।

चतुर्बाहुतुल्यबलं द्विहस्ते रोपितम् ॥

भक्तेच्छापूर्णाथ पुनः पुनः आविर्भूतम् ।

प्रणमामि तं हि ईश्वरप्रेरितदूतम् ॥

*Aum trimastakānām jñānam ekaśire avasthitam*

*caturbāhutulyabalam dvihaste ropitam*

*bhaktecchāpūrṇārtham punaḥ punaḥ āvirbhūtam*

*praṇamāmi taṁ hi Īśvarapreritdūtam*

ॐ य आस्तिको धर्मानिष्ठः स वै शूरो न नास्तिकः ।

नास्तिकः कापुरुषोऽभुत् पृथिव्यां परिधावति ॥

एकाशं स्वोपार्जनेस्य देयम् दीनजनाय ।

यो भुञ्जीत-स्वयमेव, स मोघं केवलादी च ॥

Aum ya āstiko dharmaniṣṭhaḥ sa vai śūro na nāstikaḥ

nāstikaḥ kāpuruṣo' bhut pṛithivyāṁ paridhāvati

ekāśaṁ svopārjanasya deyaṁ dīnajanāya

yo bhuñjīta-svayameva sa moghaṁ kevalādī ca

ॐ ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

Aum Īśā vāsyamidam sarvaṁ yat kiñca jagatyāṁ jagat

tena tyaktena bhuñjīthā mā gṛidhaḥ kasyasviddhanam

ॐ त्वमेव माता च पिता त्वमेव, त्वमेव बन्धुश्च सखा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव, त्वमेव सर्वं मम देवदेव ॥

Aum tvameva mātā ca pitā tvameva, tvameva bandhuṣca sakhā tvameva

tvameva vidya draviṇaṁ tvameva, tvameva sarvaṁ mama devadeva

The minimum religious duty of every Hindu man and woman are to (a) recite fifteen hymns (*mantras*) (b) to do *Pranayama* and (c) to perform *Bhoj Utsav* (see Q & A no. 114 of *Smriti Sastra*). After reciting above fifteen hymns, one should do minimum 10 minutes *Pranayama* either seating on a chair or seating on the floor in 'Padmasan' posture. In case *Pranayama* cannot be done along with recitation of hymn due to time shortage, it should be done at least once during the day. While doing *Pranayama* always sit with a straight spine and a relaxed body. While you do *Pranayama*, let your mind be thought free. Chanting of hymns and doing *Pranayama* improves your position in heaven and earth to a great extent. The devout will always get ultimate favourable justice of *Ishwara*.

*Prāṇāyāma* is simple. To do one round; shut the right nostril with the thumb and inhale air to maximum extent through the left nostril; close left nostril with forefinger, open the right nostril and exhale through the right, then inhale into the right nostril; close the right nostril, open the left, and exhale through the left nostril. Continue, doing for minimum 10 minutes. One may learn it from a yoga teacher also.

Those Hindus who perform religious duties will get great health, respect, security, wealth in this life and will get heaven in after life (see Q & A no. 91 of *Smriti Sastra*). All devout may note that *Ishwara* is a single supreme being who creates and sustains everything in the orderly cosmos. *Ishwara* keeps watch over us and responds to our prayers. Manifestation of *Ishwara* is immune to scientific scrutiny as by design, *Ishwara* leaves no observable consequences.

Recitor and their near and dear ones will be protected from any misfortune. The above fifteen *mantras* is enough for avarage people. However, if one has time and inclination, additional *mantras* may be recited during the *pūja* of various deities or during conduct of various social customs like marriage, funeral, *shradha* etc.

## BHAJAN - CHANTING LORD'S PRAISE

Bhajan's are songs in Lord's praise, to be sung during religious and social functions preferable in chorus.

भजतामीशं जपतामीशं समवेतं सर्व जनेषु रे  
नाशित सर्व प्रभेदजनो ईशमनसि खलु स वसति रे ॥  
भजतामीशं जपतामीशं समवेतं सर्व जनेषु रे  
य विश्वसिति परमेश्वरं भयहीनः खलु स भवति रे ॥  
भजतामीशं जपतामीशं समवेतं सर्व जनेषु रे  
यः करोति स्वधर्म रक्षामीश मनसि खलु स वसति रे ॥  
भजतामीशं जपतामीशं समवेतं सर्व जनेषु रे  
यः पुजयति परमेश्वर-अमर लोकं खलु स गच्छति रे ॥

Bhajatāmiśaṁ japatāmiśaṁ samavetaṁ sarba janeṣu re  
nāśita sarva prabheda jano Īśamanasi khalu sa vasati re  
bhajatāmiśaṁ japatāmiśaṁ samavetaṁ sarba janeṣu re  
ya viśvasati paramēśvaraṁ bhayahīnaḥ khalu sa bhavati re  
bhajatāmiśaṁ japatāmiśaṁ samavetaṁ sarba janeṣu re  
yaḥ karoti svadharma rakṣāmiśa manasi khalu sa vasati re  
bhajatāmiśaṁ japatāmiśaṁ samavetaṁ sarba janeṣu re  
yaḥ pujayati paramēśvara-amara lokam khalu sa gacchati re

## HEAVEN AND HELL

There are seven layers of heaven and heavenly pleasure and comfort. *Ishwara* sends human to live a courageous life with a mission to struggle for causes dear to Him.

He wants His believers do good to His masses and fear His ordains. Human in lower levels of heaven takes rebirth when he repents his failures in the world. He begs *Ishwara* for another chance to do good works in the world he had left behind.

The highest level of heaven is for the devout who is courageous even to make supreme sacrifice to protect the masses from deviating away from *Ishwara*, is fearful of His wrath, who is humble in daily prayer, does regular *pranayam*, arranges or attends *Bhoj Utsav* once in every month, works hard to make world a better place, helps the needy and support the community temple and its priest, respect the law of the land.

The devout will go to heaven. In heaven *Ishwara* will keep for the devout a great dwelling place facing the sea and rear side will face snow-capped hills. The devout will have admiring friends, respect, prominence, joy and true knowledge.

Devout will have most tasty good food for asking, will have attractive, healthy and pleasantly active partner for most satisfying conjugal life (see Gita Sloka no. 11) and will have daily orgasm. The conjugal partner will take different forms each day of the human heroes and heroines whom the *devout* had always appreciated.

All that is good and desirable will be available at command. The *devout* will be near *Ishwara* every day and will enjoy supreme bliss in the Heaven.

The enemy of the devout will go to hell and will be put in boiling oil, will get conjugal partner afflicted by leprosy. He will be forced to eat thorns like cactus and 13 days old rotten stinking meat of rat & crow as regular food and will always remain thirsty and full of various painful ailments and in the company of wicked, condemned sinners and stinking dead bodies.



Those who do not fear the wrath of *Ishwara* and is not respectful to his ordains, those who allow themselves to be used for surrounding the Hindus with people of hostile faith and those who have no respect for *Ishwara* will go to hell.

These fifth columnist sow the seed for mass killing of the *Ishwara*-faithfuls. Their action, omissions and commissions helps build future slaughter house for the faithful of *Ishwara*. They are destined to hell.

Any devout Hindu will reach heaven and will be purged all his sin should he master the courage to deliver the severest punishment to these fifth columnists and make their journey to hell quick and fast.

## IDOL WORSHIP

***"Each one of us is heir apparent to the Emperor of Emperors, the Ishwara".***

*ISHWARA* is the only one supreme God to a Hindu. The Supreme is described as that from which the entire universe of names and forms has arisen. That in which the world continues to exist and that unto which alone the world will ultimately merge. There is no question of having any other God as *ISHWARA* (*ISHWARA* is also known as *Devathey/Devadu/Ishwaran/Kadavul/Iraivan*) is omnipotent and omnipresent, who needs no partner to discharge his duties. Veda sloka says:

ईश्वरः परमैकस्वरूपः ॥

स नित्यः सर्वव्यापी विभुरनादिरनन्तश्च स निराकारो निरूपो वर्णनातीतो निष्कम्पश्च ।

क्वचित् शब्दरूपेण स आत्मानं प्रकाशयति स विधाता

कारणानां कारणं तथा सर्वशक्तिमान् तदिच्छापुरणाय कस्यापि सहायस्य प्रयोजनं न वर्तते

यती द्वितीयः कोऽपि नास्ति ॥

Īśvaraḥ paramaikasvarūpaḥ,

Sa nityaḥ sarvavyāpī vibhuranādiranantaśca sa

nirākāro nirūpo varṇānatīto niṣkampaśca,

kvacit śabdarūpeṇa sa ātmānam prakāśayati sa vidhātā

kāraṇānām kāraṇam tathā sarvaśaktimān tadicchā puraṇāya kasyāpi

sahāyasya prayojanam na vartate

yatī dvitīyaḥ ko'pi nāsti.

*Ishwara is one supreme entity. He is absolute, all pervading and eternal. He has no beginning and no end. He has no form, colour or description. Sometimes in the form of sound, He manifests Himself. He is the creator, the cause of causes. He is all-powerful and does not require assistance from anyone else to carry out his desire. Why ? None else but He ever exists.*

This supreme reality is *Ishwara* which is also called *Vishnu*. One should not confuse *Vishnu* with *Bishnu* and *Brahma* with *Bramha*. *Bishnu* and

Bramha were first prophets of *Sanatana Dharma*. One should be careful as the similarity of spelling sometimes creates confusion. The word *Vishnu* originates from the root *VIS* meaning to pervade. *Vishnu* is all-pervading. *Ishwara* has no beginning and no end.

*Ishwara* did not required a parent. It is not parents but the human beings who gave the supreme entity a name i.e. *Ishwara*. People of various religions call him by various names. Hindus called him *Ishwara* / *Vishnu* / *Brahma* / *Devadu* / *Ishwaran* / *Kadavu* / *Iraivan* etc. The symbol of *Ishwara* is 'ॐ' (*Om*).

Veda says :

ईश्वरः तस्य दूतरूपेण पृथिव्यां प्रेरयति देवान्  
तस्माच्च मङ्गलं मनुष्यत्वं प्राप्नोति ॥

Īśvaraḥ tasya dūtarūpeṇa prīthivyāṁ prerayati devān  
tasmācca maṅgalaṁ manuṣyatvaṁ prāpnoti.

*Ishwara sends devtas as his messengers to regions of the world from where good accrues to humanity.*

The Hindus believe that *Ishwara* sends a part of himself as messiah (*Devata*) to the people of the world so that men and women are guided towards more fulfilling, harmonious human life. *Devatas* are human messiahs.

These messiahs are treated by Hindus as replicas of *Ishwara* and they are called *Devata*. They are greatly loved and respected Hindu heroes and heroines. The Hindus believe that after their *LILA* (i.e. worldly life as a mortal human being) in this world they go back to merge with *Ishwara*. The Hindus believe that even when the *Devatas* are not present in this world, they can still guide and help. The Hindus make statues of the messiah and pray to *Ishwara* using them as media. These messiahs are known as idols or *Devatas*.

The Hindus know that the idol is not *ISHWARA*. It is only a medium to concentrate on *Ishwara* and showing respect to the image is actually praying to the Almighty through the known image of *Ishwara*.

*Any one will salute his national flag wherever in the world he may find it. Every one knows the national flag is only a piece of fabric and colour and*

not the nation. However, one is prepared to even lay down his life if he finds that his national flag is being insulted. Respecting the national flag is an example of idol worship.

No one prays to the stone statue but prays to *Ishwara*. That is the reason why before all mantras (hymn) one first says Om i.e., 'ॐ' which means in Sanskrit "*Ishwara* is the greatest".

**Hindus immerse their idol after worship to prove that the statue of the idol is not important. To concentrate one's mind on the concept of *Ishwara*'s image through the idol is useful.**

Super human achievements in the use of weapons or in the field of knowledge were exaggerated by story-tellers who created myths about the *Devatas*. Overzealous artists and sculptors gave unnatural form to suit their metaphorical and wild imagination. All *Devatas* were human beings and none were above natural law. All *Devatas* had one head and two hands. Hindu hymns (mantra) explain this as :

त्रिमस्तकानां ज्ञानम् एकशिरे अवस्थितं  
चतुर्बाहुतुल्यबलं द्विहस्ते रोपितम् ॥  
भक्तेच्छापूर्णार्थं पुनः पुनः आविर्भूतम्  
प्रणमामि त्वां हि ईश्वरप्रेरितदूतम् ॥

Trimastakānām jñānam ekaśire avasthitam  
catur bāhutulya balaṁ dvihaste ropitam  
bhaktecchā pūraṇārthaṁ punaḥ punaḥ āvirbhūtam  
praṇamāmi tāvṁ hi Īśvara prerita dūtam.

*Oh Ishwara you sent messiahs in human form time and again. This messiahs are very wise and in their one head they have the capabilities of three heads. Their two hands are powerful enough to work as if four hands are working. We all bow to these Ishwara's messengers.*

In the course of the last 20000 years, the Hindus were bestowed with many messiahs / prophets and treated them as the incarnation of the *Adi-devtas* (*BRAHMA*, *BISHNU* and *MAHESHWAR*). For example *Ram* who was born about 5000 years back and *Krishna* who was born about 3500 years back are both treated as incarnations of *Bishnu* and receive homage, love and respect.

A Hindu loves *Ishwara* and would always like to be near *Ishwara*. That is

why ordinary Hindus who have not read the Vedas and Gita, worship Idols. Those who have knowledge of Vedas and Gita, know that *Ishwara* is the only God. *HE* deserves everything that a human being can offer. Idols are only *HIS* representations. It is only proper to pray to *Ishwara*.

When Hinduism was expanding it tolerated and assimilated all tribes and sections of people of various parts of the world and had shown respect to their way of life and their heroes, their idols. As a result, many idols have come to be regarded as Hindu idols. These idols may be revered by one section of Hindus when another section may not even know of its existence and may not even appreciate such idols. Name of the God as per dialect also varies.

In north India God is worshipped as *Ishwara*, where as in southern states of India they are worshipped as *Murthy/Vigraham* (idol), *Ishwara/Ishwaradu* (God), *Lord Venkateswara/Lord Balaji* (*Bishnu*), *Murugan/Shanmukha/Kumar Swamy* (*Kartikeya*) respectively.

However, all Hindus are united because all believe in the uniqueness of the all-pervading, all powerful supreme entity (*Ishwara/Devathey/Devadu/Devthai/Kadavul/Iraivan*) who is the cause of all causes.

Seventh chapter, hymn number twenty of Bhagavad Gita says clearly that one obtains fruit by praying to *Ishwara*, but those who have lost their reasoning power and being of ignorant nature, worship deities, i.e. idols of *Devatas*:

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥

kāmais tais tair hatajñānāḥ prapadyante'nya devatāḥ

taṁ taṁ niyamamāsthāya prakṛityā niyatāḥ svayā

Those whose wisdom has been carried away by various desires, being prompted by their own nature, worship other deities besides *Ishwara* adopting rules relating to each.

## THE CASTE SYSTEM

The Caste system is a social exploitation and moral corruption introduced by the central Asian invaders to divide and rule the Hindus. Before these invaders came, there was a broad division of labour into four categories.

During the early Rig Vedic period, the same family had members engaged in different vocations. Those who chose to pursue education were called *Bramhins*, those who opted to be good at martial arts were called *Kshatriyas*, intelligent persons who had a lot of property or do business were called *Vaisyas*, craftsmen and skilled artisans were called *Sudras* and were engaged in jobs of their liking and specialisation.

Around 4500 B.C. to 3500 years B.C. nomadic horse riding warrior groups from central Asia invaded India. The new rulers converted the economic categorization of profession into four major castes as *Brahmins*, *Kshatriyas*, *Vaisyas* and *Sudras*.

Those who were not educated and had no particular skill were of no interest to the new rulers and were left to fend for themselves. Today they are known as *Dalits*.

The caste system was a social order where skill and knowledge were passed on from parent to child. There was no technical training or school in those days. There was no paper or written books. There was no way to acquire skill and knowledge. Training in skill and knowledge passed from generation to generation. Inter-caste transfer was, however, prevalent and normal amongst Hindus.

The invaders with their natural thirst for blood subjugated the peace loving country but found it extremely difficult to match the moral strength and courage of conviction of the native people.

The invaders became the new rulers and they misused the caste system and made the economic division of labour into a pseudo-religious matter and tried to administer it as water-tight compartments, as if, it had a religious sanction. It must be appreciated that everywhere in the world a social error, if continued for a long time, gets the force of law.

Water-tight compartmentalization of the caste system was the gravest error of Hindu society, which wily politicians through generations exploited to divide and rule. Some groups of people who were benefitted through it supported the system.

The philosophy of *Sanatana Dharma* gave tremendous moral strength to the Hindus and the invaders found it very difficult to convert people of this faith.

Nearly always the new masters sought and received help of hypocrites (*Mithyachari*) to divide Hindus and weaken them. Hypocrites (*Mithyachari*) refers to fifth columnists who pretended to be devout Hindus and humanists but actually destroyed the society to satisfy their own selfish narrow ends. They satisfied their ego, greed and pleased the powers that was. Many times they misguided the people and made way for foreign conquerors to come and loot the Hindus.

People were vastly illiterate, ignorant, misinformed and suffered from abject poverty. With the passage of time vested interest grew in the court of the new rulers and in the competition to grab the meagre resources each group developed 'in group' and 'out group' psychology.

Thousands of years of this economic divide turned the caste system into a social disease. And to perpetuate this exploitation, hypocrites mischievously gave it the colour of religion.

Gita is against caste system and very clearly said that caste is job division according to professional qualities and is a division of labour established by people. *Ishwara* (i.e. religion) is not involved in this. Following two Gita slokas are interesting.

ब्राह्मणक्षत्रियविशां शुद्राणां च परंतप ।

कर्मणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ।

brāhmaṇa kṣatriya-viśāṃ śudrāṇāṃ ca paramtapa  
karmāṇi pravibhaktā-ni svabhā-va-prabhavair-guṇaiḥ.

*The designation of the Brahmins, the kṣatriyas and the Vaiśyas, as well as of the Sūdras is to be divided according to manifestation of their professional qualities.*

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ।  
cāturvarṇaṁ mayā sṛṣṭaṁ guṇa-karma-vibhā-gaśaḥ  
tasya kartāramapi māṁ viddhyakartāramavyayam.

*The four orders of society are dominant according to the predominant qualities and involvement in corresponding duties ; and created through humans like us, the immortal Lord is not involved.*

Economic and political skulduggery made religion a dirty cess pool. The Hindus became a divided house. *Sanatana Dharma* i.e. *HINDUISM* never prescribed casteism but the adherents tolerated it out of compulsion and ignorance and *Ishwara* became displeased and ordained that followers of caste system will remain poor, weak and enslaved.

It is said *Ishwara* ordained that anyone who will denounce casteism and will work for unifying the Hindus will get eternal heaven and will also help his forefathers reach their heavenly abode.

To prove that the caste system was political and economic exploitation and not a religious matter, a look at Bengal is revealing. In 1200 A.D. there was a powerful king in Bengal, India. His name was Ballal Sen. During his rule, Nath Brahmins (also known as Rudraja Brahmins) were considered to be a highly respected Brahmin caste and were acting as royal priests.

Pitambar Nath was the royal priest of King Ballal Sen. When the father of the king died, the king wanted his guru Pitambar Nath to take the *Pinda Dan* (i.e. items given during the funeral of a person) as a royal gift. Pitambar Nath refused to accept any gift, connected with the funeral, from the King. The King took this refusal as an insult and out of his egoistic rage took away the sacred thread of Sri Pitambar Nath (sacred thread was the sign of the Brahmin caste) and issued a royal decree that all persons known as *Rudraja/Nath Brahmin* i.e., high caste will henceforth be treated as *Sudra*, i.e. low caste.

Since then persons of *Nath/Rudraja* clan were treated as *Sudras* in Bengal; but outside Bengal the same *Naths* are highly respected Brahmin priests. This is an example to prove that the caste system is not a matter of the



Hindu religion but a political exploitation of Hindu society by wily politicians. It is said in the *Puranas* ( i.e. old scriptures) that *Nath Brahmins* (*Rudraja Brahmins*) are descendants of Lord Shiva ( also known as Lord Rudra). In Nepal (the last Hindu country), the royal priest is a Nath Brahmin.

In Kolkata (India) the first priest of the famous *Kali* temple was Sri Chowringhee Nath. Kolkata's main road was named in his memory and was known as Chowringhee Road.

Few famous Naths were Somnath, Gorakhnath etc. in whose memory the great Somnath temple (Gujarat) and Gorakhnath temple (Uttar pradesh) were built. These facts prove again that the caste system has nothing to do with the Hindu religion.

In '*Ban Parba*' of *Mahabharata* i.e. happenings during the days of *Pandav*'s banishment in forest, four brothers of *Pandav* were made unconscious by *Yaksha*. The four brothers drank water without permission from *Yaksha*'s water body. When, *Yudhisthira*, the eldest brother of *Pandav*, arrived in search of his four brothers, *Yaksha* said he will give antidote to the four brothers if *Yudhisthira* gave correct answers to his twelve questions. *Yaksha*'s ninth question to *Yudhisthir* was

राजन् कुलेन वृत्तेन स्वाध्यायेन श्रुतेन वा ।

ब्राह्मण्यं केन भवति प्रब्रूह्येतत् सुनिश्चितम् ॥

(वनपर्व ३१३ अध्याय, श्लोक १०७)

"What makes one a Brahmin — birth, character, study or wisdom".  
*Yudhisthir* replied -

शृणु यक्ष कुलं तात न स्वाध्यायो न च श्रुतम् ।

कारणं हि द्विजत्वे च वृत्तमेव न संशयः ॥

(वनपर्व ३१३ अध्याय, श्लोक १०८)

"Neither birth nor study nor wisdom, it is character alone that makes one a Brahmin".

This is another proof from *Mahabharata* that man's caste belonging to is not by birth but by choice.

The Indian caste system is an issue born out of economic management (job distribution) and political exploitations.

During the Gupta period in India, *Brahmins / Kshatriyas* took to the business of artisans as a normal phenomenon. A *Brahmin* named *Mayursharma*

adopted the profession of warrior and established the Kadamba kingdom. Another Brahmin named *Matribishnu* took the profession of *Khastriya* and became the governor of a State under the Gupta Kingdom. *Pradosh Varman* was a *Śudra* by caste but worked as a *Khastriya* and became the governor of a province.

During the Gupta period many *Bramhins* took to the lucrative profession of hunting in the forest. Many individuals from a *Śudra* background built the famous Sun temple of Mandasore. These are some examples to prove that the caste system was only a division of labour in the Hindu society.

During the Vedic period the concept of untouchability, with respect to the *Sudras* or anyone else as a dalit/untouchable did not exist. Any condemnation of a person was due mainly to his / her engaging in an activity not useful or acceptable to the society. It was, however, prevalent that any type of socially stigmatic situation could be improved through penance and by changing one's behaviour.

The learning process in the old days was long and lasted for decades in hermitages in harsh and forest-like conditions. Knowledge was exchanged between the guru and the pupils. It was usually in the oral tradition since written manuscripts were scarce. The children were predisposed through the natural and continuous exposure to the family business and were readily inducted by their parents into their traditional professions. Over a time, this method of selecting the professions inadvertently gave rise to the tradition of vocation-based families all around, even though society had not sought such an outcome.

Hindu society remained flexible and allowed people the freedom of choice in their undertakings (e.g., *Satyakama* was a *Sudra* by birth but became a most respected *Brahmin* by learning the *Vedas*). During the *Vedic* period anyone could become a priest, the question of reservation of the position for the *Bramhin* did not arise.

*Veda* sloka says:

पवित्रात्मा संयतेन्द्रियः पेशलां मधु जीऔवा च  
तं गुरुं श्रद्धया शृणु उपहार च प्रयच्छतु ॥

Pavitrātmā saṁyatendriyaḥ Peśalāṁ madhujīhvā ca.

Taṁ gurum śraddhayā śṛṇu upahār ca prayacchatu.

Any person who has pure mind, control on desire and can recite slokas melodiously may lead a prayer as *purohit* (*Guru*) for whom the benefactors may provide in plenty.

It was deemed vocationally advantageous and convenient for a couple to marry within same caste as their common background enabled them to get involved in their family occupation quickly without facing any uncertainty or requiring any additional apprenticeship. Moreover, the bride and the groom in this type of a wedding arrangement would be less likely to encounter any unexpected, unfamiliar, inhospitable and unwanted post-marital social situations.

The marriages among people from vastly different backgrounds were allowed and also took place quite often (In the *Mahabharata* we see *Satyavati*, daughter of a *Sudra* fisherman and *Shantanu*, the *Kshatriya* king marrying and society imposed no restrictions). The caste system was basically an arbitrary social custom which arose over a period on the direction of the rulers and also as a matter of convenience whereby the people stuck to their family professions and also married within the same type of families i.e. vocations. The *Sama Veda* sloka says that *Ishwara* do not appreciate exploitation but desires his followers to treat everybody equal and nurse the afflicted one.

यो ददाति बुभूक्षितेभ्यः पीडितानां सहायकः  
दुःखार्ताणां समाश्लिष्यति तमेव ईशः प्रसीदति ॥

*yo dadāti bubhūkṣitebhyah pīḍitānām sahāyakah  
duḥkhārtānām samāślaṣyati tameva īśah prasīdati.*

*Ishwara is glad when you give joy to a human being, when you feed the hungry, when you help the afflicted and lessen the sorrow of the sorrowful and remedy to the wrongs done to the injured.*

After thousand years of foreign bondage India got freedom in 1947 and became free to eradicate the evil social divide i.e. the caste system. India adopted reservation of jobs and quotas of seats in educational institutes for those who suffered for generations due to caste consideration. Practising caste system is punishable by law in India. Modern educated Hindus are not in favour of the caste system and denounce it strongly.

## MANU SMRITI

In the period approximately 3500 B.C. a group of invaders from the north western boundary of India came and conquered the country. They not only subjugated the temporal life of its citizens but wanted a cultural invasion also. They tried to incorporate their ritualistic religion into Indian religious life. They tried even to influence the Vedas in a big way.

The Vedas were the guiding light in the theological realm of inter-personal relations, social behaviour and were monotheist in nature. Vedic religion was forced to be intermingled with the Iranian method of Sun and Indra worship and sacrificial rituals. Many saints fled to the south of India and to the caves of the Himalayas.

Iranians and rulers from Asia minor wanted to divide the society to make it weak, subservient and useful for their royal work. Later, around 3250 B.C. Manu propounded a strong rule of social job distribution and named it *Manu Smriti*. Manu himself was a brilliant person and lived during the later part of Vedic period.

Veda is the actual religion of *Sanatana Dharma* (i.e. Hinduism). *Manu Smriti* was a work aimed to help foreign subjugation. Hindus would do well to realize the trick played on them through the social division created by Manu. However, the mathematical work done by Manu was brilliant and is a service to science.

Manu is an ancient author of an important Sanskrit treatise on law, the *Manu Smriti*. The name Manu means simply 'man'. 'Manu' may reflect an ancient Indo-European tradition, although the possibility remains open that *Manu* was a parallel but independent development, as in the case of the Hebrew Adam (also meaning 'man'). The *Shatapatha Brahmana*, an important post-Vedic religious book, recounts how Manu was warned by a fish to which he had done a kindness, that a flood would destroy a vast portion of mankind. He, therefore, built a boat, as the fish advised; and when the flood came he tied this boat to the fish's tail and was safely steered to a resting-place on a mountain top. In the *Puranas*, this fish was considered to be an incarnation of Vishnu.

In the exuberant cosmological speculations of later Hinduism, as expounded in the *Puranas* and in the *Manu Smriti* itself, there were said to be fourteen Manus, a separate one for each of the fourteen subsidiary cosmic periods within the great time cycle (*kalpa*) of 8,640,000,000 years. *Manvantara* i.e., our present time being the seventh in the current cycle. After the fourteenth Manu, the whole earth is destined to come to an end. And that is to be followed by a new creation in an endless series of creation and dissolution. Existence of Universe is, however, of limitless time.

Manu calculated that the human being with some form of judgement and consciousness was existing in this world for last 2.5 million years. However, human being, who walked on two legs but with animal instinct was existing since last fifteen million years. *Ishwara*, however, created this solar system about 4000 million years back and it will exist for another  $8640 \times 365 \times 100 = 3,15,360,000$  i.e. another 315.36 million years. *Ishwara* gave 100 years '*Ishwara* life' to our solar system as per Manu's mathematics.

The *Manu Smriti* (the 'Laws' or 'Code of Manu'), more formally called the *Manava Dharma Shastra* i.e. 'Religious Book of Humanity', is the book on legal and allied topics. It emphasises on transparency and clean administration by the king. He propounded that the best cause of the country will be served if the king is allowed to take a maximum six percent tax on the earning of his subjects. In addition to an outline of civil and criminal law, the text discusses at length the four traditional stages (*ashrama*) of a student life, married householder, hermitage and finally the selfless ascetic. Division of labour was wrongly applied by foreign invaders to divide the nation and make it weak. Job division turned into social division and as a result it degenerated into social class (*varna*) which forms the historical basis of the caste system. *Manu Smriti* is thus a valuable source of information on the history of degeneration of the Indian political and social system. *Manu Smriti* has made the Hindus weak. As a punishment for emphasising *Manu Smriti* over Veda, India suffered subjugation in the hands of many foreign nations. According to the pure Vedic religion and sermons of Gita, the caste system is an illegal and criminal act. Some time even unknowingly people practise the caste system. Many Indian politicians still use *Manu Smriti* for their sectarian interest and keep the country divided and weak. They are all enemies of *Ishwara*.

## UPANISADS

*Upanisad* means annihilating the ignorance completely. It leads the spiritual seeker nearer to *Ishwara*. The hymns of *Upanisads* awaken holy thoughts in the mind of spiritual aspirant. When hymns are chanted with intonations, the divine atmosphere is created with holy vibration all around.

There are 108 *Upanisads*. Most famous of them are *Katha*, *Kena*, *Mundaka*, *Mandukya*, *Prasnah*, *Chandogya*, *Swetaswantara*, *Ishavasya*, *Narayana*, *Mahananarayana*, *Taittiriya*, *Aitareya*, *Suryopanisad*, *Brihadaranyaka Upanisad*.

The *Upanisads* (16000-1000 B.C.) are ancient Indian treatises which inquire into the nature of the divine, principles and the means of salvation. They represent the final stage in the tradition of the Vedas, and so the development of thought that they unfold is known as the Vedanta ('concluding chapters of the Veda'). Most of the older *Upanisads* are later developments from the Vedas, but they reveal a philosophical as well as a practical approach to religious and material life elaborating on the inner meaning of the utterances of the later Rigvedic hymns. It deals with the realization that the individual's *atman* (soul) is one with the universal *Atman*, or Supreme being *BRAHMA*, the identity being summed up in the phrase 'tat tvam asi' (that thou art) of the *Chandogya Upanisad*. The nature of eternal life is discussed in the *Katha Upanisad*, other themes are transmigration and the doctrine of *Maya*, the illusory nature of the material world (in the *Svetasvatara Upanisad*).

The texts of the *Upanisads* are generally very short and summaries a speculative teaching, often through parables, a passage of dialogue for easy understanding of the moral of the story by the masses. The so called Vedic *Upanisads* are 13 in number; the remainder of about hundred are probably post-vedic, though many are influenced by the Vedas. The parables used by the poets, writers and artists on many occasions emphasized the martial skill of the *Devatas*. They depicted them, as if, possessors of several hands holding many different types of weapons.

## Geological time scale of world & ten incarnations of Bishnu

Era	Sub-Era	Epoch	Begin — End (million years)	
Cenozoic	Quaternary	Holocene	0.0115 - 0.00	Lord Buddha, Sri Krishna & Sri Ram Abtar
		Pleistocene	1.81 - 0.0115	Parasuram Abtar
	Tertiary	Pliocene	2.59 - 3.60	Baman Abtar
		Miocene	7.25 - 20.4	Nrishingha Abtar
		Oligocene	23.4 - 28.4	
		Eocene	37.2 - 48.6	Baraha Abtar
		Paleocene	58.7 - 61.7	
Mesozoic	Cretaceous		70.6 - 140	Transition Phase
	Jurassic		151 - 197	
	Triassic		204 - 250	
Paleozoic	Permian		254 - 295	Kurma Abtar
	Carboniferous		304 - 345	
	Devonian		375 - 411	
	Silurian		419 - 439	Matsya Abtar
	Ordovician		446 - 479	
	Cambrian		496 - 534	Bramha Era
Pre-Cambrian	Proterozoic		630 - 2300	
	Archean		2800 - 3600	
	Hadean		3850 - 4150	

## TEN INCARNATIONS OF BISHNU

In Hindu religion, the scientific chronology of earth's evolution is explained through Bishnu's ten incarnations. In Hindu religion, Bishnu is synonym with Paramatma i.e. *Ishwara*. Every living being has a soul i.e. *Atma*, which is part of *Param-atma*.

How *Bishnu* (i.e. *Ishwara*) has made evolution from nothing to today's human form is explained by the history of ten incarnations of *Bishnu* i.e. ten various states of soul (*Atma*). Ten incarnations of *Bishnu* are *Matsya* (Fish), *Kurma* (Tortoise), *Baraha* (Boar) *Nara Singha* (Half man half lion), *Baman* (Dwarf), *Parasuram*, *Ram*, *Sri Krishna*, *Bhagaban Buddha* and *Kalki*.

Long long ago, through the will of *Ishwara* a portion of the hot gaseous material escaped from Sun and started rotating around Sun. On being cooled, it consolidated into planet Earth. At the early stage, earth was full of water and first life came to planet Earth as fish (i.e. *Matsya*). Paleozoic Silurian-Devonian time period of earth's evolution is known as Fish period of Earth's evolution. During that time *Veda* dealt with the art of procreation. Fish was the first incarnation of *Bishnu*.

The next period of earth's evolution was the Carboniferous epoch of Paleozoic era, i.e. the time when life was amphibious. Here animals learned to live by taking oxygen directly from air. The second incarnation of *Bishnu* was in the form of Tortoise i.e. an animal, which can live in both water and land.

The third incarnation of Bishnu was in the form of Boar (*Baraha*). Here the character of the animal-though it lives on land but feels comfortable in slash and mud. It learnt to give birth on earth and was a mammal. By nature it used its teeth to find food from beneath the earth's surface. (It is Eocene -Paleocene epoch in the tertiary period of earth's evolutionary process).

The fourth incarnation of *Bishnu* was *Nrishingha* i.e. half man and half animal. For example Chimpanzee, Orang Otang, Gorilla etc. were part human and part animal. Stories tell that *Nrishingha* vanquished the harmful



*Hiranyakashipu* through use of his teeth and nail. In evolution, food for human consumption were continuously destroyed by insects. The human were living on forest and their main staple food was banana. Banana plantations were being destroyed by a type of insect. Here the half man half animal *Nrishingha* developed a technique to save banana plantation from the insect by the use of teeth and nail and saved the food for human consumption. Till date these banana insects are enemies of Orang Otang, Bebum etc. Thus banana took a special place in Hindu religious functions as it always remained very important food for human survival. This was the Oligocene-Miocene epoch of Cenozoic era of earth's evolution process. The fifth incarnation of *Bishnu* was known as *Baman* i.e. Dwarf (Homogan. It is in Neogene period and Miocene division of evolution). In this form man was standing on two legs but took help of hands to move and in height it was almost half the size of today's man. It is known as *Baman* (Dwarf) Avtar of *Bishnu*.

The sixth incarnation of *Bishnu* was the full form of man i.e. *Parashuram*. He took the help of axe for his survival. He is not surviving on physical strength alone but by intellectually devised means of survival. He learnt the use of axe in producing food through methods of agriculture. He also learnt the use of fire. That is why in old religious literature he is called *Agnihotri* i.e. one who learnt to control the use of fire (Agni). *Parashuram* killed *Kartabijarjuna* (known as *kshatria* tree) and made the *Kshatria's* rootless twenty-one times and put his axe on the mother's chest to justify his duty. *Kartabijarjun* is a hard wood huge tree with thousand branches. *Parashuram* discovered axe and using axe and cleaned the forest of *Kartabijarjun* trees twenty-one times. He developed the technique of using axe to clean forest and to make land suitable for agriculture. This is the inner story of uprooting the *Khatrias* for twenty-one times. He used his axe to cut the mother earth's chest to make hard land into small dust so that he could use it for agriculture. From his time human existence saw agriculture based human civilization and *Parasuram* became invincible through use of new weapons i.e. his axe. *Parashuram* as the harbinger of agricultural revolution was respected as the sixth incarnation of *Bishnu*. *Parashuram* was in the Pleistocene epoch of quaternary period of earth's

evolution, i.e. the time period when primitive method of agriculture only was known to man.

The seventh incarnation of *Bishnu* was *Ram*. He used Bow and Arrow and could attack from a distance. His Bow and Arrow proved more effective than Axe in ensuring safety against ferocious animal and enemy. *Ram's* Bow and Arrow proved superior to *Parasuram's* Axe. From the time of *Lord Ram*, actual human civilization on the basis of kingdom started. He introduced the importance of public opinion in making the state laws. *Ram* not only introduced democracy but he also saved *Ahalya* i.e. using plough to make agriculture in fallow land. *Ram* is also called '*Sitapati*' i.e. lord of *Sita*. *Sita* in Sanskrit language means '*Plough head*'. He introduced plough and plough head in the use of agriculture. He used his knowledge for vast improvement in agriculture and it resulted in economic upliftment of common man. He was from Holocene epoch of Cenozoic era of earth's evolution.

The eighth incarnation was *Lord Krishna*. He was a perfect human being from all sides. He propagated the utility of knowledge in science, philosophy and ethical values. He set the standards of good and evil. He introduced modern thinking in political theory where all human can live in peace and with dignity.

The ninth incarnation of *Bishnu* was *Lord Buddha – Siddhartha Gautam* or *Buddhadev*. He gave the world the sweetest three words '*Ahimsa Parama Dharma*' i.e. nonviolence is a greatest virtue.

The tenth incarnation of *Bishnu* is yet to come. His name is destined to be '*Kalki*' which mean one who will eradicate the sufferings of common mass by use of thermo-nuclear means.

## BHAGAVAN MAHAVIR

Bhagavan Mahavir was son of Sidhartha, an influential *Kshatria* leader of Baisali. He was born on 30th March, 599 B.C. Bhagavan Mahavir had everything. He enjoyed enormous wealth, a beautiful wife and a nice family. He was against the sacrificial rituals. He supported the reincarnation of Veda but was against the many rituals '*Jagya*'. He wanted to find the truth of human existence. He abandoned all worldly comfort and family life.

He taught his disciples that getting Salvation is the best form of joy. Salvation comes through honest thinking, honest living and honest faith. He called them '*TRI-RATNA*' i.e. three gems.

Bhagavan Mahavir was the follower of Parsanath Tirthankar. Tirthankar established 'Jainism'. Bhagavan Mahavir was a revolutionary. Animal slaughter was extremely painful to him. He protested against Caste System. He said contribution of *Bramhin* need not be considered as superior. He showed that '*Baisyas*' i.e. business class people contribute more to humanity compared to the ritualistic *Bramhins*. Business community of Baisali started supporting and following Bhagavan Mahavir in a big way. They started calling themselves as Jains.

Jainism propounded four cardinal principals as (i) Non violence ii) Honest living (iii) Not to steal (iv) Not to covet others property. Bhagavan Mahavir added *Bramhachariya* (Celibacy) as the fifth principle. Bhagavan Mahavir wrote an important holy book named '*Purba*'. This book has twelve chapters known as '*Dadash Anga*' and followers of Bhagavan Mahavir adopted this book as their guide. 'Jain Kalpasutra and Jaina Bhagabali Sutra' are two other important sources to understand Bhagavan Mahavir's philosophy. Followers of Bhagavan Mahavir, known as 'Jains', are strict vegetarians.

## SRI SANKARA (SANKARACHARYA)

Sri Sankara, the greatest philosopher of all times and the greatest Hindu of his time, is generally supposed to have been born at Kaladi in Kerala on the Wet Coast of the Indian peninsula in A.D. 788.

Even as a boy he attended the Vedic school. His sharp brain went prying into the soul of the sacred Vedic Lore and formulated, with astute genius, accurate definitions and exact analysis, a synthetic philosophy. He renounced the world before his mind could be contaminated by its viles, and embraced monotheism, dedicating his life to *Ishwara*-realization and, also, to bringing back the world to its pristine purity.

Assuring his mother that he would be at her bedside at her last moment, this passion-less recluse went in search of a teacher, who could formally initiate him into the mysteries of *Sannyasa* and show the way to the Supreme. At Omkarnath, on the river Narmada, Sankara found his guru in Govinda Bhagavatapada. He stayed with him exploring every facet of the supreme truth, and humbling himself in the modesty of wisdom.

In fulfilment of the mandate from his Guru to establish Adyaita Vedanta (One God Theory) as the meeting ground of all monistic and dualistic views, contradictory though they might appear to be, the young genius went to Varanasi, the ancient seat of Vedic religion and culture, and started spreading the gospel of 'One God' i.e. *Ishwara*. He held disputations with the learned leaders of various schools of thought, and, by uncovering false assumptions and questioning, assumed certainties, established the supremacy of his system of thought. Here the first four disciples of Sanandana, later known as Padmapada, joined him.

From Varanasi, the spiritual colossus journeyed on to Badrinath with his disciples, spreading the message of his synthetic philosophy. He visited many holy places such as Prayag, Hardwar, Hrishikesh, Srinagar, Rudraprayag, Nandaprayag, Kamarupa and Gomukhi, worshipped the Deities on the way, and thus demonstrated that a knower of *Nirguna Brahma* i.e. *Ishwara*, loses nothing by paying homage to the statues of *Devatas* (Idols of messiahs). Sankara wrote commentaries on the ten

Upanisads, the Bhagavad Gita, Brahma Sutra and established his doctrine on a firm foundation.

Then he wandered about from place to place engaging himself in discussions with leaders of diverse creeds and sects, and, by his superb dialectic skill, he went on denouncing false dogmas and puncturing erroneous presumptions.

Sankara travelled all over, the length and breadth of the vast sub-continent four times, established four principal monasteries at the four cardinal points of India, the Sringeri *Math* on the Sringeri hills in the South, the Sarada *Math* at Dwaraka in the West, the Jyotirmath at Badrik-ashrama in the North, and the Govardhana *Math* at Puri in the East and appointed his four chief disciples as pontiffs of these *Maths* (Temples) to promote the spiritual well-being of the monks and the people connected with the *Math*. He also assigned to each *Math* (Temple) one Veda. Thus, Rig Veda went to Govardhana *Math*, Yajur Veda to Sringeri *Math*, Sama Veda to Sarada *Math* and Atharva Veda to Jyotir *Math*.

Many obnoxious cults had vitiated the Indian society then, and temples were in the hands of a coterie of corrupt priests dabbling in hideous forms of worship and animal sacrifice. Sankara, with the help of scriptural evidence and his dialectic skill, proved that these militated against the very spirit of the Vedas. He reformed these corrupt practices by infusing into them the noble principles of worship of One *Ishwara*. He demonstrated that ideas of image worship is only to pay respect to messiahs but best result is obtained by praying to *Ishwara*.

His deep affection for his mother triumphed over the rules governing the order of sannyasins, and on her passing away, he performed the funeral rites of his mother in the face of stiff opposition from his relatives. During these days Sannyasins were not allowed to do last rights of parents.

He passed away in Kedarnath on the Himalayas, at the age of thirty-two.

## HINDU MONK SWAMI VIVEKANANDA AND HIS PHILOSOPHY

Swami Vivekananda took *Hinduism* to its Vedic roots. He was born on 12th January, 1863. He said : "Courage is what the *Upanisads* speak to me from every page. This is the one great thing to remember, it has been the one great lesson I have been taught in my life. Be courageous O man, be not weak".

Swami Vivekananda said, "Everything that we have had as a race has weakened us". It seems as if during that period the national life had only one end in view, viz., how to make us weaker and weaker, till we have become real earthworms crawling at the feet of every one who dares to display his sword and put his foot on us.

What I want is muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which the thunderbolt is made, worship strength and manhood.

All power is within you; you can do anything and everything. Believe in that; do not think that you are weak. You can do anything and everything you like, without even the guidance of anyone. All power is there. Stand up and express the divinity within you.

Your people require heroes; be heroes. Stand firm like a rock. Truth always triumphs. What masses want is a new electric fire to stir up a fresh vigour in the national veins. Be brave, man dies but once. My disciples must not be cowards. I hate cowardice. Keep up the deepest mental poise; take not even the slightest notice of what puerile creatures may be saying against you. Indifference! Indifference! Indifference! All great undertakings are achieved through mighty obstacles. Put forth your manly effort.

What makes you weep, my friend? In you is all the power, summon up your all powerful nature, oh, mighty one! and this whole universe will lie at your feet. It is those foolish people who identify themselves with their bodies that piteously cry, weak, weak, we are weak, what the nation wants is action and scientific genius. We want great spirits, tremendous energy and boundless enthusiasm. It is the man of action, the lion-heart that the goddess of wealth resorts to. No need of looking behind. Forward!

We want infinite energy, infinite zeal; infinite courage, and infinite patience; then only will great things be achieved.

Veda recognizes no sin, it only recognizes error; and the greatest error, says the Veda, is to say that you are weak, that you are a sinner, a miserable creature and that you have no power and you cannot do this or that.

Strength is life, weakness is death; strength is felicity, life is eternal, immortal! Weakness is constant strain and misery. Weakness is death. Positive thoughts of being strong, helpful should be cultivated in your mind from the very childhood.

Weakness is one of the causes of suffering. We become miserable, because we are weak. We lie, steal, kill and commit other crimes, because we are weak. We suffer, because we are weak. We die, because we are weak. Where there is nothing to weaken us, there is no death, no sorrow.

Strength is the one thing needed. Strength is the medicine for the world's disease. Strength is the medicine which the weak must have when tyrannized by the strong. Strength is the medicine which the ignorant must have when oppressed by the learned. And it is this medicine that sinners must have when tyrannized by other sinners.

Stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny. All the strength and succour you want is within yourselves. Therefore make your own future.

Thinking all the time that we are diseased, will not cure us; medicine is necessary. Being reminded of weakness does not help much. Give strength; and strength does not come by thinking of weakness all the time. The remedy for weakness is not brooding over weakness, but thinking of strength.

Either in this world or in the world of religion, it is true that fear is the sure cause of degradation and sin. It is fear that brings misery, fear that brings death, fear that breeds evil. And what causes fear? Ignorance of our own nature. Each of us is heir-apparent to the Emperor of Emperors, the *Ishwara*.

Know that all sins and all evils can be summed up in that one word-weakness. It is weakness that is the motive power in all evil-doing. It is weakness that is the source of all selfishness. It is weakness that makes men injure others. It is weakness that makes them manifest what they are not in reality.

What our masses now want are muscles of iron and nerves of steel; strong willpower which nothing can resist, which can penetrate into the mysteries and secrets of the universe and will accomplish their purpose in any fashion even if it means going to the bottom of the ocean and meeting death face to face.

We have wept long enough; no more weeping, but stand on your feet and be a man. It is the man-making religion that we want. It is the man-making theories that we want. It is the man-making education all round that we want. And here is the test of truth, anything that makes you weak physically, intellectually and spiritually, reject; there is no life in it, it cannot be true. Truth makes you strong. Truth is purity. Truth is all knowledge. Truth must strengthen, must be enlightening, must be invigorating.

We speak of many things parrot-like, but never do them; speaking and not doing has become a habit with us. What is the cause of that ? Physical weakness. This sort of weak brain is not able to do anything. We must strengthen it. First of all our young men must be strong. Religion will come afterwards. You will understand the mighty genius and the mighty strength of Krishna only when strong blood flows in you. You will understand the Upanisads better and the glory of the *Atman* when your body stands firm upon your feet and you feel yourselves as a man.

Be moral, be brave, be a strictly moral man, brave unto desperation. Cowards commit sin, brave men never. Try to love anybody and everybody.

Get up, and set your shoulder to the wheel, for how long is this life? As you have come into this world, leave some mark behind. Otherwise where is the difference between you and the trees and stones? They too come into existence, decay and die.

Be bold ! My children should be brave, above all. Not the least compromise on any account. Preach the highest truths. Do not fear losing your respect or causing unhappy friction. Rest assured that if you serve truth in spite



of temptations to forsake it, you will attain a heavenly strength, in the face of which men will quail to speak before you things which you do not believe to be true. People would be believing in whatever you say to them, if you can strictly serve truth for fourteen years continually, without swerving from it.

## MEANING OF SANSKRIT NAMES / WORDS

- Avtar* (Incarnation) — Hindus believe in reincarnation i.e. a person takes rebirth with the qualities of previous birth. The primary three prophets of Hinduism were Bramha, Bishnu and Maheswara. Maha Lakshmi was the wife of Bishnu, Maheswara's wife was Bhagavati and sons were Kartikeyan and Sri Ganesh. Time and again great were bestowed on Hindu society prophets and most of them are being treated as incarnations (*Avtar*) of any one of the earliest prophets or their spouses. For example Lord Rama, Lord Krishna, Lord Venkateswara, Lord Balaji are considered incarnations of Bishnu. Lord Shiva, Lord Nataraja, Lord Subramaniam are considered incarnations of Maheswara. Durga, Kali are incarnations of Bhagavati.
- Asura* — The person who does not care for society's good, is selfish and fiendish in nature.
- Brahma* — One of the various names of *Ishwara*.
- Bramha* — Is the name of one of the first three propounders of *Sanatana Dharma* (Hindu religion). He lived in central India.
- Bishnu* — He is one of the three earliest propounders of *Sanatana Dharma*. He hailed from south of India. He is also known as Narayana or Lord Venkateswara.
- Bramhacharya* — The practice of celibacy, control of the urges of sensual organ, mainly adopted to achieve full concentration of mind for some noble cause.
- Bhajan* — Melodious tunes sung in praise of *Ishwara*.
- Bramhin/Brahmin* — The persons who earns a living as an academician. In old days Bramhins were the main source of knowledge dissipation about Veda and other scriptures.

<i>Devata</i>	—	<i>Devata's</i> are messiahs/prophets who act as heroes, guides, saviours etc. and are respected by the people. As they were human beings they had human limitations. All of them were influenced by existing social equations and time period of their lives. Thus many of their actions may raise questions in our modern mind. They however, deserve our salutations for their positive contributions in the progress of the civilization, fruit of which we are enjoying daily.
<i>Dharma</i>	—	Ethical values through which a person should conduct his way of living.
<i>Dalit</i>	—	The person who was deprived by the society of the privilege of acquiring any special skill and was forced to earn a living by working as an unskilled labour.
<i>Gita</i>	—	The sermons given by Lord Krishna for pious person to follow in daily life.
<i>Khatriyas/Kshatriyas</i>	—	The person, who has acquired skill & knowledge of martial art and earns a living working for the security of the nation or a organization etc.
<i>Maheswara</i>	—	One of the earliest three propounders of <i>Sanatana Dharma</i> (Hinduism). He hailed from Kashmir i.e. north of India. He has many other names such as Shiva, Rudra, Nataraja, Lord Subramaniam etc.
<i>Muni</i>	—	A high level saint who can realize the concept of the Veda and <i>Ishwara</i> in its entirety and explain it in easy language for the benefit of the common man.
<i>Rishi</i>	—	A super high level saint /prophet who is inspired by <i>Ishwara</i> to visualize a new concept hitherto unknown to humanity.

<i>Rakhash/Rakshasa</i>	—	Means fiendish people (Demons).
<i>Sanatana Dharma</i>	—	The earliest religion of the human civilization. Later on it got a popular name "Hinduism".
<i>Sudra</i>	—	The person who is a skilled artisan and use physical labour for earning a living.
<i>Vishnu</i>	—	One of the various names of <i>Ishwara</i> . The word Vishnu originated from the sanskrit root word <i>VIS</i> meaning to pervade. Vishnu is all-pervading.
<i>Veda</i>	—	Oldest scriptures of <i>Sanatana Dharma</i> (Hinduism). It gives guidance for conducting a purposeful life.
<i>Vaisya</i>	—	The person who is an entrepreneur and earns a living through business.





**Badrinath**

**Badrinath Dham existing since the time of Veda is the oldest Hindu shrine ( Altitude 3133 M )**



**Kedarnath**

**Kedarnath Dham existing since the time of Mahabharat is the holiest Hindu shrine ( Altitude 3584 M )**



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**Emeritus Prof. Dr. B.B.Ghosh  
I.I.T. Kharagpur**

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