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FUNDAMENTAL KNOWLEDGE OF SANATAN VEDIC DHARMA

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"Om Namah Parvati Pataye Har Har Mahadev" translates to "Om! I bow to the husband of Parvati (Goddess Parvati), Hara (Lord Shiva), Hara (Lord Shiva), Mahadev (Great God - Lord Shiva)." In essence, it is a salutation and invocation of Lord Shiva, acknowledging his divine nature and his relationship with Goddess Parvati.

Here's a breakdown:

- Om: A sacred syllable representing the universe and the divine.
- Namah: Salutations, reverence, or bowing.
- Parvati: The name of Goddess Parvati, the consort of Lord Shiva.
- Pataye: "Husband" or "consort" (referring to Lord Shiva as the husband of Parvati).
- Hara: Another name for Lord Shiva, meaning "destroyer" or "removes".
- Mahadev: "Great God," a term for Lord Shiva, the supreme deity.

Abstract: Om Shri Ganeshaya Namaha!!! The laws of Hinduism include dharma and karma. Dharma refers to righteous living and karma refers to a person's words, thoughts and deeds creating their destiny. Dharma comes in four different forms with the first being the universal law. This refers to the laws of physics regulating the forces of nature. Social dharma means that everyone has occupations, duties and responsibilities they must fill. This is an element of moral and religious law. Human law looks at the stages of life and the evolution and natural expression of the mind, feelings, body and soul throughout the stages. Self-dharma is the path a person takes and everything that represents this path. While the book may be placed in the hands of the boys for their own study, it is intended to be simplified by the oral explanations of Everyone, and each chapter serves as an outline on which one or more lessons may be based. They will thus acquire a useful store of sacred authorities on their religion. It has become somewhat of a sectarian name in some parts of Nepal and India, but it is here taken only as meaning the eternal religion. This book may prove useful in laying a firm foundation of right thinking in the minds of Hindu youths, and may help in shaping them in to pious, moral, loyal and useful citizens of their mother-land and of the empire. Apart from that, Due to lack of knowledge about Sanatan Hindu Dharma the Hindu youths are becoming Atheist in larger scale. Britishers ruled over India about 200 years and In India Thomas Babington Macaulay is fully credited with the official introduction of English education all over the India and Britishers banned over Sanskrit education and they shut down all Gurukuls. Hindu was in Majority therefore Britishers closed gurukuls in order to break down the unity of hindus and then divided all hindus in casteism for divide and rule policy. When Macaulay studies came in to existence and all Gurukuls was officially banned and destroyed in India, as a result Hindus did not know about the reality of Sanatan Hindu Dharma because Hindus cut off from their roots of Sanatan Hindu Dharma or we can say Macaulay studies kept Hindus far away from their roots of Sanatana Hindu Dharma. Sanatan Dharma is the oldest and the third largest of the world's major religions, after Christianity and Islam, with 900 million adherents. Hindu teaching and philosophy has had a profound impact on other major religions. Hinduism is a faith as well as a way of life,

a world view and philosophy upholding the principles of virtuous and true living for the Indian diaspora throughout the world. The history of Hinduism is intimately entwined with, and has had a profound influence on, the history of the Indian sub-continent. About 80% of the Indian population regard themselves as Hindu. Hindus first settled in Australia during the 19th century to work on cotton and sugar plantations and as merchants. In Australia, the Hindu philosophy is adopted by Hindu centres and temples, meditation and yoga groups and a number of other spiritual groups. The International Society for Krishna Consciousness is also a Hindu organization. There are more than 30 Hindu temples in Australia, including one in Darwin. The object of being to combine Hindu religious and ethical training with the western education suited to the needs of the time, it is necessary that this religious and ethical training shall be of a wide, liberal and unsectarian character, while at the same time it shall be definitely and distinctively Hindu. It must be inclusive enough to unite the most divergent forms of Hindu thought, but exclusive enough to leave outside it, forms of thought which are non-Hindu. It must avoid all doctrines which are the subject of controversy between schools recognised as orthodox ; it must not enter into any of the social and political questions of the day ; but it must lay a solid foundation of religion and ethics on which student may build, in his manhood, the more specialized principles suited to his intellectual and emotional temperament. It must be directed to the building up of a character pious, dutiful, strong, self-reliant, upright, righteous, gentle and well- balanced a character which will be that of a good man and a good citizen ; the fundamental principles of religion, governing the general view of life and of life's obligations, are alone sufficient to form such a character, that which unites Hindus in a common faith must be clearly and simply taught; all that divides them must be ignored. Lastly, care must be taken to cultivate a wide spirit of tolerance, which not only respects the differences of thought and practice among Hindus, but which also respects the differences of religion among non- Hindus, regarding all faiths with reverence, as roads whereby men approach the Supreme.

Therefore:—

1. The religious and ethical instruction must be such as all Hindus can accept.
2. It must include the special teachings which mark out Hinduism from other religions.
3. It must not include the distinctive views of any special school.

This book is written in accordance with this scheme, is intended for the use of Hindu youths in the middle and upper sections and is designed to give them a general but correct idea of their national religion, such as may be filled in by fuller study in later life, but will not need to be changed in any essential respect. It contains the fundamental ideas and doctrines which are generally received as orthodox, but does not enter in to the details as to which sectarian divisions have arisen. It is believed that while a sectarian parent will probably make additions to it, he will not find in it anything which he will wish positively to repudiate. While the book may be placed in the hands of the Hindus for their own study, it is intended to be simplified by the oral explanations and each chapter serves as an outline on which one or more lessons may be based.

It has become somewhat of a sectarian name in some parts of India and Nepal, but it is here taken only as meaning the eternal religion. That this book may prove useful in laying a firm foundation of right thinking in the minds of Hindu youths, and may help in shaping them in to pious, moral, loyal and useful citizens of their Motherland and of the Empire.



HINDUISM

I. Introduction of Hinduism (Sanatan Hindu Dharma).

Hinduism is also known as Sanatana dharma meaning “immemorial way of right living”. Hinduism is the oldest and most complex of all established belief systems, with origins that date back more than 5000 years in India. There is no known prophet or single founder of Hinduism. Hinduism has a range of expression and incorporates an extraordinarily diverse range of beliefs, rituals and practices, The Hindu faith has numerous schools of thought, has no founder, no organisational hierarchy or structure and no central administration but the concept of dharma, the social and ethical system by which an individual organizes his or her life.

Hinduism has monotheistic (one God) as well as polytheistic (many Gods) elements: the one Ultimate Reality or Supreme Being (Brahman) also exists simultaneously in the deities of the Creator (Brahma), the Sustainer (Vishnu) and the Destroyer (Shiva). The sacred writings, the *Four Vedas*, are considered to be divine in origin and the direct transmission of God’s word, not delivered through a Prophet. The Hindu beliefs, codes of conduct and other social practices emanate and are drawn from a wide collection of philosophical literature and Scriptures including the *Vedas*, the *Upanishads*, the *Brahma Sutras*, the *Bhagavad Gita*, the epics *Ramayana* and the *Mahabharatha*. The *Mahabharatha*, for example, is approximately six times the length of the Bible.

Generally, one is understood to be a Hindu by being born into a Hindu family and practicing the faith, or by declaring oneself a Hindu. Hinduism has no formal conversion in to or excommunication from the faith. A Hindu views the entire universe as God’s and everything in the universe as God. Hindus believe that each person is intrinsically divine and the purpose of life is to seek and realize the divinity within all of us. The Hindu belief is totally non-exclusive and accepts all other faiths and religious paths. In fact, an ancient Vedic text says that God or Truth is one and wise people refer to it by very many names. Hindus believe that no one religion is exclusively true, that all major faiths are aspects of the one universal, all encompassing truth, and that there are many paths to seek and experience religious understanding and enlightenment. Over and over again, until they know them completely. Boys even today learn Shruti in the same way as their ancestors learned it in very ancient days, and you can hear them reciting it in any Vedic school at the present time. Shruti includes Chaturveda, the four Vedas. Veda means knowledge, that which is known and the knowledge which is the basis of religion is given to man in four Vedas. Their names are: Rigveda, Samaveda, Yakjurveda; And Atharvaveda:

Each Veda is divided into three parts:

1. Mantra:
2. Brahmanam.
3. Upanishad.

The mantra part consists of mantras, or sentences consisting of a sequence of sounds that have a special power, which produces some effect. These are in the form of hymns to the gods whose relationship with humans we will now study and when chanted by properly guided persons, they are sure to yield results. These are used in religious ceremonies, and the ceremonial value depends mainly on their proper repetition. The Brahmanic part of the Vedas contains instructions on how to perform rituals and ceremonies in which the mantras given in the first part were used; And further, stories related to them. The Upanishad portion contains deep philosophical teachings on the nature of Brahman, the supreme and separate selfman and the universe, bondage and liberation. This is the foundation of all philosophy, and when you are human, you can study it and enjoy it. Only highly educated men can study it; It is very difficult for others. In ancient times, there was a fourth part of the Veda, which was sometimes called Upaveda or Tantram, it included science and practical instructions based on science, but little of the true ancient Tantra has survived, Because the sages considered them unsuitable for the times when people were less spiritual. However, some Tantric forms of ritual are used in worship along with or in place of current Vedic forms. The books that now exist under the name of Tantra are not generally considered to be part of the Veda. What is found in the Shruti is the supreme authority and is accepted as final by every faithful follower of Sanatana Dharma. All sects, all philosophical systems, appeal to Shruti as the final authority to decide every dispute. Smriti or

Dharma Shastra is based on Shruti, and is the subsequent authority, and consists of four great works written by sages, the main contents of which are laws and rules for personal, familial, social and conduct. and national life. Hindu society is established and governed on these laws.

They are :

1. Manu Smriti (Human Dharma Shastram)
2. Yadgyavalkya Smriti.
3. Shankh Likhita Smriti:
4. Parashar Smriti:

The first of these is the chief compendium of Aryan law, Manu being the great law-giver of the race. Hindu chronology divides the history of the world into seven great periods or cycles of time, each beginning and ending by a Manu and hence called Manvantara, Manu-antara, "between two Manus". In the lineage of this Manu, there were six other Manus, very noble minded and of great splendor.

The descendants of Swayambhu have created every living being. Since there are two Manus for each Manvantara, this shows that we are in the fourth Manvantara under the rule of the seventh Manu. Some of their rules are given in Manu Smriti. Yajnavalkya Smriti follows the same general line as Manu Smriti and is important after that. The other two are no longer much studied or mentioned, except in some parts of southern India. While Shruti and Smriti are the foundation and walls of Sanatan Dharma, there are two other important supports; Purana, Purana and history.

The Puranas contain histories, stories and allegories, composed for the use of the less educated section of the nation, especially those who could not study the Vedas. They are very interesting to read, and full of all kinds of information. Some metaphors are difficult to understand and require the help of a teacher.

History consists of two great poems:

1. Ramayanam, the history of King Dasharatha's son Sri Ramachandra, his wife Sita ji and his brothers, a very interesting and enjoyable story, as you all know.
2. Mahabharatam, history of the Kauravas, a royal family of northern India, who split into two parties, the Kauravas and the Pandavas, between whom a great war broke out.

It contains countless beautiful stories, great moral lessons, and all kinds of useful lessons.

These two books, the Ramayana and the Mahabharatam, tell us most of what we know about ancient India, its people and customs, its ways of living, its arts and its creations. If you read these, you will learn how great India once was, And you will also learn how you should treat it to make it great again.

II. Brief description about Hinduism.

Sanatana Dharma, often used as a synonym for Hinduism, translates to "eternal law" or "eternal way". It emphasizes the timeless nature of Hindu principles and practices, rooted in the Vedic tradition. The term "dharma" refers to the order, law, or way of life, while "sanatana" signifies that which is eternal and unchanging.

Key Synonyms and Related Terms:

Hinduism:

This is the most common and widely recognized synonym for Sanatana Dharma.

Vaidika Dharma:

This term literally means "Vedic dharma" and emphasizes the connection between Sanatana Dharma and the Vedas, the foundational scriptures of Hinduism.

Eternal Law/Way:

This is a more literal translation of the Sanskrit terms "sanatana dharma" and "dhammo sanantano," used in both Sanskrit and Pali.

Way of Life:

Sanatana Dharma is often seen as a comprehensive way of life, encompassing religious practices, ethical principles, and societal structures.

Eternal Duties:

The term "Sanatana Dharma" historically referred to the eternal duties and virtues ordained in Hinduism, such as honesty, non-violence, and self-restraint.

Eternal Religion:

This phrase highlights the timeless nature of Sanatana Dharma, suggesting it's an ancient and enduring tradition. In summary, while "Hinduism" is the most familiar term, "Sanatana Dharma" offers a deeper understanding of the tradition's core principles and its connection to the eternal order and law of the universe.

III. What is Sanatan Vedic Dharma in simple words?

Sanatan Dharma in Sanskrit means “eternal religion”, something that is ancient and never dies. It is widely accepted that Sanatana Dharma is another name for Hinduism. 'Sanatana' means eternal and 'Dharma' signifies the path of righteousness. It lays down an eternal set of duties for every individual irrespective of his caste, class or sect that have evolved over thousands of years.

Overview of Hinduism:

A Hindu views the entire universe as God's and everything in the universe as God. Hindus believe that each person is intrinsically divine and the purpose of life is to seek and realise the divinity within all of us. The Hindu belief is totally non-exclusive and accepts all other faiths and religious paths.

1. What are the 5 elements of Sanatana Dharma?

All matter is composed of five basic elements — panchamahabhutas — which inhere the properties of earth (priti), water (jala), fire (tejas), wind (vayu) and space (akasha). The subtlest is space and grossest is earth with every perceptive sense.

2. What is Sanatana Dharma according to Bhagavad Gita?

Gita associates Sanatana Dharma with the Self, the interconnectedness of all beings, and spiritual equality. This emphasises spiritual unity and equality, obliterates birth-based privileges and social exclusions.

3. What are the principles of Sanatana Dharma?

Different texts give different lists of the duties, but in general sanatana dharma consists of virtues such as honesty, refraining from injuring living beings, purity, goodwill, mercy, patience, forbearance, self-restraint, generosity, and asceticism.

4. How old is Sanatan Dharma?

Sanatan Dharma, also known as Hinduism, is widely considered to be the oldest living religion. While its roots are difficult to pinpoint precisely, it's generally believed to have emerged in the Indian subcontinent thousands of years ago, with some sources stating its origins date back to 3000 BCE or even earlier.

Here's a more detailed breakdown:

Eternal and Universal:

Some traditions view Sanatan Dharma as eternal, beyond time, representing the fundamental truth of the universe.

Vedic Period:

The Vedic period, a crucial period in its development, is estimated to have started around 1500-500 BCE.

Indus Valley Civilization:

Evidence from the Indus Valley Civilization, which flourished around 3500 BC, suggests connections to later Vedic practices, including Yoga.

Diverse Origins:

Hinduism is not a religion with a single founder or a single book; it's a synthesis of various Indian cultures and traditions.

No Central Authority:

Unlike other major religions, there's no single central authority or organization to regulate Hinduism. While the exact age is debated, it's clear that Sanatan Dharma has a long and complex history with roots deeply embedded in the Indian subcontinent.

5. What are the 4 pillars of Sanatan Dharma?

Through any period in its several millennia-old history, Sanatana Dharma has always stood on the foundation of four sacred pillars – Gau, Gita, Ganga and Gayatri.

6. What are the 4 stages of Sanatan Dharma?

Asrama system

Āsrama or stage Age (years) Rituals of transition

- A. Brahmacharya (Student's life) Birth–25 Upanayana at entry. Samavartana at exit.
- B. Grihastha (household life) 25–50 Hindu wedding at entry.
- C. Vanaprastha (retired life) 50–75
- D. Sannyasa (renounced life) 75+ (or anytime)

7. What are the basic principles of Sanatana Dharma?

The Basic Principles of Sanatan Dharma are:

- A. Ahimsa (Non-harming) often articulated in scriptures as the highest of dharmas, means to reduce the harm we cause through thought, word and deed.
- B. Karuna (Compassion)
- C. Seva (Selfless-Service), is acting without a selfish motive.
- D. Satyam (Truth)
- E. Danam (Charity)
- F. Prema (Unconditional Love).

8. What are the four main beliefs of Hinduism?

The purpose of life for Hindus is to achieve four aims, called Purusharthas close Purusharthas a Sanskrit word used by Hindus meaning object of human truth.. These are dharma, kama, artha and moksha.

9. What are the core values of Sanatan Dharma?

Sanatana Dharma encompasses a set of eternal and universal ethical and moral principles of virtuous and true living, is acceptable whether or not one is born a Hindu. The Hindu ethical code attaches great importance to values such as truth, right conduct, love, peace and non-violence.

10. How old is Sanatan religion?

Sanatan Dharma is a religion that has its roots in the Vedic tradition of India dating back to 1500 BC. The Vedas are the sacred texts. Possibly 10,000+ years old - Clearly, Sanatan Dharma stands tall as the most ancient, living spiritual system — and possibly, the mother of all philosophies.

11. What are the basics of Sanatan Dharma?

Different texts give different lists of the duties, but in general sanatana dharma consists of virtues such as honesty, refraining from injuring living beings, purity, goodwill, mercy, patience, forbearance, self-restraint, generosity, and asceticism.

12. What is Diksha in Sanatan Dharma?

Diksha (Sanskrit: दीक्षा, IAST: *dikṣā*) also spelled diksa, deeksha or deeksa in common usage, translated as a "preparation or consecration for a religious ceremony", is giving of a mantra or an initiation by the guru (in Guru–shishya tradition) of Indian religions such as Hinduism, Buddhism, and Jainism.

13. What is the ideology of Sanatan Dharma?

It encompasses concepts of good conduct, universal conduct, and social categorisation. In the 19th century, during the colonial period, the concept of Sanatana Dharma gained prominence as a unitary and monolithic religion, primarily to project Hinduism and Hindu identity as eternal.

14. What are the 10 rules of manusmriti?

The 10 Rules of Dharma Manusmriti written by the ancient sage Manu, prescribes 10 essential rules for the observance of dharma: Patience (dhriti), forgiveness (kshama), piety, or self control (dama), honesty (asteya), sanctity (shauch), control of senses (indraiya-nigrah), reason (dhi), knowledge or learning (vidya).

15. Who is the founder of Sanatan Dharma?

Sanatana Dharma has no creator because it isn't really an organized religion. Jesus founded Christianity and Buddha founded Buddhism but Hinduism doesn't have ONE single founder. The word "Sanatana" means eternal so Hinduism has no end to it either. Sanatana Dharma, meaning "eternal dharma," is a term often used to describe Hinduism and its underlying philosophy. It emphasizes the idea of an eternal, universal truth and a way of life based on dharma (righteousness, duty) and karma (action and consequence).

16. What are the Key Aspects of Sanatana Dharma.

A. Brahman:

Sanatana Dharma centers around the concept of Brahman, the ultimate reality, which is infinite, eternal, and unchanging. All other aspects of reality are seen as manifestations of Brahman.

B. Dharma:

Dharma is not just a set of rules but a way of life, emphasizing moral principles and duties based on one's role in society and the world.

C. Karma:

Karma is the law of cause and effect, where actions have consequences, shaping one's future experiences.

D. Moksha:

The ultimate goal in Sanatana Dharma is Moksha, liberation from the cycle of birth and death, achieving union with Brahman.

E. Vedas:

The Vedas are a collection of ancient Sanskrit texts, considered sacred scriptures in Sanatana Dharma.

F. Upanishads:

The Upanishads are philosophical texts that explore the nature of reality and the Self.

G. Bhagavad Gita:

The Bhagavad Gita is a key text that discusses dharma, karma, and the path to spiritual liberation.

H. Puranas:

The Puranas are stories and myths that provide insights into the cosmos and the divine.

I. Core Beliefs:

Monism: Sanatana Dharma generally holds that there is one ultimate reality, Brahman, and everything is a manifestation of it.

J. Atman:

The Atman, the individual soul, is seen as a part of Brahman and is also seeking liberation.

K. Reincarnation:

The cycle of birth, death, and rebirth continues until Moksha is achieved.

L. Practical Aspects:

a. Seva:

Sanatana Dharma emphasizes the importance of selfless service (seva) to others.

b. Yoga:

Yoga is a system of practices, including physical postures, breathing techniques, and meditation, that can help individuals on their spiritual journey.

c. Social Harmony:

Sanatana Dharma emphasizes the importance of social harmony and ethical behavior in all aspects of life.

17. What is the classification of Sanatan Dharma?

Dharma is divided into two groups: sāmānyadharma (general or universal principles) and viśeṣadharma (special or particular principles). Sāmānyadharma includes all basic values which don't change with space and time.

18. What are the 5 elements of Sanatana Dharma?

The five great elements, or Pancha Mahabhuta, are Earth (Prithvi), Water (Jal), Fire (Agni), Air (Vayu), and Space (Akash). These elements form the foundation of the universe and our bodies in Sanatan Dharma.

19. What is the basic knowledge about Sanatan Dharma?

The term is found in Sanskrit and other Indian languages. It is generally used to signify a more traditional outlook of Hinduism. The term denotes the "eternal" or absolute set of duties or religiously ordained practices incumbent upon all Hindus, regardless of class, caste, or sect.

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22. What is the Vedic concept of dharma?

In Vedas and Upanishads:

In Upanishads, the concept of dharma continues as universal principle of law, order, harmony, and truth. It acts as the regulatory moral principle of the Universe. It is explained as law of righteousness and equated to satya (Sanskrit: सत्य, truth), in hymn 1.4.

23. What are the 7 rules of Sanatan Dharma?

Different texts give different lists of the duties, but in general sanatana dharma consists of virtues such as honesty, refraining from injuring living beings, purity, goodwill, mercy, patience, forbearance, self-restraint, generosity, and asceticism.

24. What is the root of Sanatan Dharma?

Being the oldest of all religions, the roots of Sanatan Dharma cannot be pinpointed on an individual but, rather, is traced back in history in the Vedic scriptures. Sanatan Dharma is a religion that has its roots in the Vedic tradition of India dating back to 1500 BC. The Vedas are the sacred texts.

25. Who wrote Vedas?

The Vedas were not written by a single author but are traditionally attributed to the sage Vyasa. He is believed to have compiled and arranged the hymns and texts into the four Vedas: Rigveda, Yajurveda, Samaveda, and Atharvaveda. These were originally passed down orally before being written down.

Here's a more detailed explanation:

Vyasa:

Known as Veda Vyasa or Krishna Dvaipayana, Vyasa is the legendary figure who compiled and arranged the Vedas.

No single author:

The Vedas are not considered to have a single author in the traditional sense.

Oral tradition:

The hymns and texts were initially passed down through an oral tradition, from teacher to student, by chanting them aloud.

Compilation:

Vyasa is credited with collecting these hymns and texts and arranging them into the four Samhitas (collections) that make up the Vedas.

Written form:

While initially oral, the Vedas were eventually written down, likely on palm leaves, to ensure their preservation and spread.

26. What are the six pillars of Sanatan Dharma?

The 6 Pillars of the Sanatana Dharma:

- A. Truthfulness:- One must always speak the truth, stand up for the truth, and side with the truth.
- B. Mercy:- All living beings are brothers and sisters, and thus, one must be kind to all his brothers and sisters.
- C. Austerity.
- D. Cleanliness.
- E. Charity.
- F. Spiritual Education.

27. What are the 4 Sampradaya in Sanatan Dharma?

They include the Sanaka-sampradaya (also known as Nimbarkas, the followers of Nimbarka), the Shri-sampradaya (or Shrivaisnavas, following the teaching of Ramanuja), the Brahma-sampradaya (or Madhvas, the followers of Madhva), and the Rudra-sampradaya (or Vishnusvamins, the followers of Vishnusvamin).

28. Who is the founder of Sanatan Dharma?

Jesus founded Christianity and Buddha founded Buddhism but Hinduism doesn't have ONE single founder. The word "Sanatana" means eternal so Hinduism has no end to it either. However, you could simply say the gods and goddesses like Vishnu, Brahma, Shiva, Saraswasti, and Durga Mata created Sanatana Dharma.

29. What are the 4 pillars of Moksha?

Dharma, Kama, Artha, and Moksha are the four pillars of Hinduism. These provide Hindus with the opportunity to live a happy life by behaving rationally and thoughtfully. Hindus try to halt the cycle of samsara by acting in a manner that breeds a lot of karma in this appearance and the next.

30. What are the 4 sins in ISKCON?

In iskcon every new initiated devotee give vow to avoid indulgence in this activitis. The four sinful activities (eating meat, intoxication, illicit sex, gambling) are actually considered to be bad for our spiritual advancement.

31. Which sampradaya is iskcon?

ISKCON belongs to the Gaudiya-Vaishnava sampradaya, a monotheistic tradition within Vedic culture. ISKCON, established by HDG A.C. Bhaktivedanta Swami Prabhupada traces its roots in Brahma Madhva Gaudiya Sampradaya, headed by Lord Brahma.

32. Who is Shiva in ISKCON?

Shiva is among the most widely worshiped deities in India. With names such as Mahadeva (“the great god”) and Nataraja (“the king of dancers”), he is venerated in ancient holy cities like Benares, where Saivites (as his worshipers are called) devote their lives to him, viewing him as the Supreme Lord.

33. What are the 4 Purusharthas of Iskcon?

The four Purusharthas are:

- A. Dharma.
- B. Artha.
- C. Kama.
- D. Moksha.

34. What is mukti according to Gita?

Liberation or Moksha in the Gita is delight in the self, contentment with the self, selfrealization and self-fulfillment. It is free from moral obligations. As stated in the Gita, liberated person neither acts nor causes others to act. The liberated person may work for the good of humanity without moral obligation.

35. What are the 5 sins in Bhagavad Gita?

The more each individual fights against them, the longer Dharma will endure in this yuga.

Lust or desire for sensual pleasure – □□□ – Kama.

Anger – □□□□□ – Krodha.

Greed – □□□ – Lobha.

Want/desire – □□□ – Moha.

Ego – □□ – Mada.

Envy or Jealousy – □□□□□□□ – Matsarya.

36. What are the 8 steps of moksha?

Asanas: A comfortable steady posture to attain focus of mind like sirsasana, paschimottanasana, dhanurasana, shavasana, halasana. Pranayama: Control of vital energy with the help of techniques like anuloma viloma, Surya Bhedan, etc. Pratyahara: Withdrawal of senses. Dharana: Concentration of mind.

37. Can you get moksha in Kaliyuga?

The attainment of "Moksha" in this era would require one to follow the three paths, known as dharma, artha, and kama. If one achieves all three paths, then "Moksha" is achieved. This also has an effect on one's karma.

38. What are the 10 types of Sanyasi?

Hindus who enter sannyāsa in the ĕkadeᅇᅇi tradition take up one of the ten names associated with this Sampradaya: Giri, Puri, Bhāratī, Vana/Ban, Āraᅇya, Sagara, Āśrama, Sarasvatī, Tīrtha, and Parvata. Sanyasis of Advaita Vedanta and Dvaita Vedanta belong to ĕkadeᅇᅇi tradition.

39. Who is the founder of Hinduism?

Hinduism does not have a single founder; it evolved over centuries from the fusion of diverse religious and cultural beliefs in the Indus Valley region. The earliest texts, like the Vedas, date back to the Vedic Period (roughly 1500-500 B.C.). Unlike religions with a founder figure, Hinduism is a synthesis of various traditions, including the Indo-Aryan and indigenous cultures of the Indus Valley.

Here's a more detailed explanation:

No Single Founder:

Hinduism is not a religion that emerged from the teachings or revelations of a single individual.

Indus Valley Origins:

Its roots are traced back to the Indus Valley Civilization, between 2300 and 1500 B.C., with the Indo-Aryan migration further shaping its development.

Fusion of Beliefs:

Hinduism is a complex and evolving tradition that combines elements from the ancient Vedic religion, local Indian practices, and various philosophical and cultural influences.

Vedic Period:

The Vedic Period (1500-500 B.C.) is a significant period in Hinduism's development, with the composition of the Vedas and the rise of rituals and practices.

Shifting Focus:

Over time, Hinduism shifted its focus from rituals to the worship of deities like Vishnu, Shiva, and Devi, along with the introduction of concepts like dharma.

Diversity of Thought:

Hinduism encompasses a wide range of beliefs, practices, and philosophical systems, reflected in its diverse scriptures, including the Vedas, Upanishads, Bhagavad Gita, and epics like the Ramayana and Mahabharata.

40. Who was the god in Satyug?

Additionally, in Vaishnava dharma, the Satya Yuga was characterised by the worship of one god, with the Supreme Godhead Narayana being the only. Matsya Avatars, Kurma Avatar, Varaha Avatar, and Narasimha Avatar were the four avatars Lord Vishnu took in Satya Yuga.

41. What are the 4 feet of dharma?

In the Śrīmad Bhāgavatam, dharma is described as a 'bull' who stands on four 'legs'—austerity, cleanliness, truthfulness, and kindness. These principles, also called 'the four pillars of dharma', are common to all aspects of human life, including that which is not directly associated with a 'religion'.

42. Which is the highest caste in Sanatan Dharma?

Hindu texts claim Brahmins are supreme in Varnas hierarchical order, while opposite to Hindu tradition Jain and Buddhist texts assert Kshatriyas hold the highest status.

43. What are the 14 shastra names?

It is often a suffix, added to the subject of the treatise, such as Yoga-Shastra, Nyaya-Shastra, Dharma-Shastra, Koka- or Kama-Shastra, Moksha-Shastra, Artha-Shastra, Alamkara-Shastra (rhetoric), Kavya-Shastra (poetics), Sangita-Shastra (music), Natya-Shastra (theatre & dance) and others.

44. Who is the alive god in Kalyug?

The Chiranjivi (Sanskrit: चिरंजीवी; IAST: Cīraṁjīvi) are a group of immortals who are believed to remain alive on Earth until the end of the current age known as the Kali Yuga, according to Hindu literature. Murti of Hanuman, a popularly recognised Chiranjivi.

45. Who is the father of Sanatan Dharma?

Hinduism is also known as Sanatana dharma meaning “immemorial way of right living”. Hinduism is the oldest and most complex of all established belief systems, with origins that date back more than 5000 years in India. There is no known prophet or single founder of Hinduism.

IV. Science and Philosophy of Hinduism.

While the Shruti and Smriti, the Puranas and Itihasas form the edifice of Hinduism, we find that the religion itself has given rise to the brilliant literature of science and philosophy. The science was divided in to shad-angani, six angas, literally six organs, and these six organs or branches contained what would now be called secular knowledge. In olden days, there was no division between religious and secular knowledge. They included grammar, philology, astrology, poetry as well as sixty-four sciences and arts and the method by which they should be studied, so that anyone who masters the six limbs is a man of diverse and deep learning. There were also six divisions of philosophy, Shadadarshanani, six darshanas, or ways of looking at things, commonly called six systems. They all have the same purpose: to end pain by enabling the individual human self to re-unite with the Supreme Self; And they all have the same way of developing intelligence. The methods used are different, to suit the different mental structure of men, so that they are like six different roads, all leading to one city.

It will be enough for boys to know what is contained in the six systems of philosophy: Nyaya and Vaisheshika organize all things in the world into a certain number of types; Then explains what a man can do through his senses, or through inference and analogy, or through others (intelligent and experienced) knows all things through the testimony of men, and then they tell how God created all this material world out of atoms and molecules; Ultimately they show how the highest and most useful knowledge is the knowledge of God, who is also the innermost soul of man, and how this knowledge is obtained in various ways. Numbers explains in more detail and in new ways the relationship between man, soul and nature, the nature of matter and each other. Yoga says that just as the five senses and the five karmendriyas are now generally known, there are other subtle senses and organs also; and explains more fully how they can be developed by those who wish to know God, who is their own true innermost self. Mimamsa explains what karma is, i. e., action, both religious and worldly, and what are its results, causes and effects, and how it binds man to this world or to any other. Vedanta finally explains fully what is the precise and true nature of God, or soul, and shows that jiva of man is identical in essence with this innermost God, and tells how man can live so that karma does not bind him. Couldn't and finally by understanding.

What is the Maya Shakti of the Lord, by which all this world comes into existence, appears and disappears, how can one (after the practice of Yoga) merge oneself in the Lord and become one with the Lord And thus one can attain salvation.





33 DEVTAS NAMES



FOLLOW - @ANSHULSPIRITUAL



12 Adityas are:-	8 Vasus are:-	11 Rudras are:-	2 Ashwini Kumars:-
1) Varuṇa Sūrya, 2) Bhānu, 3) Tāpana, 4) Indra, 5) Aryaman, 6) Dhātṛ, 7) Bhaga, 8) Gabhastī, 9) Dharmarāja, 10) Svarṇaretas, 11) Divākara, 12) Mitra Vāsudeva.	1) Dhura, 2) Dhruva, 3) Soma, 4) Makha, 5) Anila, 6) Anala, 7) Pratyūṣa 8) Prabhāsa.	1) Vṛṣadhvaṇa, 2) Śarva, 3) Mṛgavyādha, 4) Ajaikapāt, 5) Ahirbudhnya, 6) Pinākin, 7) Dahana, 8) Īśvara, 9) Kapālin, 10) Vṛṣākapi, and 11) Tryambaka.	1) Nāsatya 2) Dasra.

Source - Skanda Puran, Nagar Khanda Chapter 146

84 लाख जन्म

जलजा नवलक्षाणि स्थावरा लक्षविंशति
कृमयां रुद्रसंख्यकाः पक्षिणां दशलक्षकम्।
त्रिशलक्षाणि पशवः चतुर्लक्षाणि मानवाः॥

(श्रीविष्णु पुराण)

अर्थात्-

जलजा नवलक्षाणि - 9 लाख बार जल में रहने वाले (जलचरों) का जन्म
स्थावरा लक्षविंशति - 20 लाख बार पेड़, पौधों व पहाड़ों के रूप में जन्म
कृमयां रुद्रसंख्यकाः - 11 लाख बार कीड़े-मकोड़ों के रूप में जन्म
पक्षिणां दशलक्षकम् - 10 लाख बार पक्षियों के रूप में जन्म
त्रिशलक्षाणि पशवः - 30 लाख बार पशुओं के रूप में जन्म
चतुर्लक्षाणि मानवाः - 4 लाख बार मनुष्यों के रूप में जन्म



समुद्र मंथन से निकले 14 रत्न

- | | | |
|----------------------|------------------------|--------------------|
| 1. हलाहल विष | 6. कल्पवृक्ष | 11. पारिजात वृक्ष |
| 2. कामधेनु गाय | 7. रंभा नामक अप्सरा | 12. पांचजन्य शंख |
| 3. उच्चैःश्रवा घोड़ा | 8. देवी लक्ष्मी | 13. भगवान धन्वंतरि |
| 4. ऐरावत हाथी | 9. वारुणी अर्थात मदिरा | 14. अमृत |
| 5. कौस्तुभ मणि | 10. चन्द्रमा | |



33 कोटि देवी देवता

8 वसु 11 रूद्र 12 आदित्य

एक इन्द्र एक प्रजापति

8 वसु - अग्नि, पृथ्वी, वायु, अंतरिक्ष,

आदित्य, द्यौः, चन्द्रमा और नक्षत्र

11 रूद्र- प्राण, अपान, व्यान, समान,

उदान, नाग, कूर्म, कृकल, देवदत्त, धनञ्जय

और ग्यारहवां जीवात्मा

12 आदित्य- बारह महीनों के नाम

इन्द्र- बिजुली प्रजापति- यज्ञ

३३ करोड़ नहीं, ३३ प्रकारके होते हैं।

V. Background and Origins of Hinduism.

Hinduism is the oldest and most complex of all established belief systems, with origins that date back more than 5000 years in India. There is no known prophet or single founder of Hinduism. Hinduism has a range of expression and incorporates an extraordinarily diverse range of beliefs, rituals and practices. The Hindu faith has numerous schools of thought, has no founder, no organisational hierarchy or structure and no central administration but the concept of duty or *dharma*, the social and ethical system by which an individual organises his or her life.

Hinduism has monotheistic (one God) as well as polytheistic (many Gods) elements: the one Ultimate reality or supreme being (*Brahman*) also exists simultaneously in the deities of the Creator (*Brahma*), the Sustainer (*Vishnu*) and the Destroyer (*Shiva*). The sacred writings, the *Four Vedas*, are considered to be divine in origin and the direct transmission of God's word, not delivered through a Prophet.

The Hindu beliefs, codes of conduct and other social practices emanate and are drawn from a wide collection of philosophical literature and Scriptures including the *Vedas*, the *Upanishads*, the *Brahma Sutras*, the *Bhagavad Gita*, the epics *Ramayana* and the *Mahabharatha*. The *Mahabharatha*, for example, is approximately six times the length of the Bible.

Generally, one is understood to be a Hindu by being born into a Hindu family and practicing the faith, or by declaring oneself a Hindu. Hinduism has no formal conversion into or excommunication from the faith. A Hindu views the entire universe as God's and everything in the universe as God. Hindus believe that each

person is intrinsically divine and the purpose of life is to seek and realise the divinity within all of us. The Hindu belief is totally non-exclusive and accepts all other faiths and religious paths. In fact, an ancient Vedic text says that God or Truth is one and wise people refer to it by very many names. Hindus believe that no one religion is exclusively true, that all major faiths are aspects of the one universal, all encompassing truth, and that there are many paths to seek and experience religious understanding and enlightenment.



दसवें अवतार कल्कि, जानें किससे करेंगे विवाह?

- ऐसा कहा जाता है कि जब गुरु, सूर्य और चंद्रमा एक साथ पुष्य नक्षत्र में प्रवेश करेंगे तो भगवान कल्कि का जन्म होगा
- ये अवतार उत्तर प्रदेश के संभल नामक स्थान पर विष्णुयशा ब्राह्मण के घर में जन्म लेगा.
- जब भगवान विष्णु ने त्रेतायुग में श्रीराम के रूप में अवतार लिया था, इस दौर में उनका विवाह सीता के संग हुआ था.
- सीता हरण के बाद जब प्रभु राम सीता को छुड़ाने जा रहे थे, तब मां वैष्णो देवी रास्ते में उन्हें मिली और उनसे शादी की इच्छा प्रकट की थी.
- भगवान राम ने कहा कि इस जन्म में तो मेरा विवाह हो चुका है.
- आप त्रिकूट पर्वत पर जाकर तपस्या कीजिए. कलयुग के अंत में जब मैं कल्कि अवतार लूंगा, तब आपसे विवाह करूंगा.



VI. Culture and Beliefs in Hinduism.

Sanatana Dharma comprises a set of eternal and universal moral principles of virtuous and truthful living, whether one is born a Hindu or not. Hindu moral code gives great importance to values like truth, right conduct, love, peace and non-violence. There is a belief that our beliefs determine our thoughts and attitudes, which in turn direct actions, which in turn create our destiny. All Hindu ceremonies, rituals and pujas end with a prayer for universal peace and harmony. An important principle in Hindu thought is the law of karma. It is the law of cause and effect in which every action has a reaction, producing conditions experienced in this lifetime or the next. Life is seen as a continuum in the sense that the ancient life energy is never destroyed. Death is not accepted as a denial of life but as a process of life. As a result, the Hindu view accepts and believes in reincarnation: The cycle of life-death-rebirth continues until the individual soul, upon self-realization of its own essential divinity, comes to the Absolute and attains moksha or liberation from the cycle of rebirth. One accepts, based on Hindu scriptures, that self-realization is possible and attainable in one's lifetime and is in fact the goal and ultimate destiny of all life. People outside the Hindu faith are often confused with Hindu deities. Hindus do not see themselves as idolaters. They believe that God can be worshiped with or without form. Hindu thought has developed a high level of symbolism to express the truth and determine the path of an individual's choice to achieve self-realization. Gods and Goddesses are symbols representing various qualities, functions and manifestations of a supreme divine essence. Brahma, Vishnu and Shiva are manifestations of the one divine Absolute who is engaged in the

three fundamental functional activities of creation, sustenance and re-absorption of the universe respectively. Hindu images and practices also have literal and symbolic meanings.

A Hindu is enjoined to achieve personal purification on the path to self-realization through any one or a combination of four paths:

1. Ritual worship, recitation of prayers, devotion to a higher ideal (Deity representing virtues).
2. Through service.
3. Through yoga and meditation.
4. Through inquiry (know thyself).

To the purified, the Absolute reveals itself as one's own essential being (the self) and hence the term self realization. Hindus are, therefore, encouraged to embrace all and live in the interest of, and in peace and harmony with the larger self or the society and the environment as a whole. They are encouraged to be flexible and adjust to situations as they arise. As a faith Hinduism is not dogmatic and does not rigidly impose beliefs and practices on an individual or a family unit. This observation is particularly valid for Hindus living in the world. In all cases the wishes of the individual or family unit are paramount, and the cultural and religious sensitivities and practices identified in this information sheet may not be relevant to second or third generation Hindus.

Demographics:

The non-Christian religious affiliations in Australia in comparison with other western countries, Hinduism experienced the fastest proportional growth between 1996 and 2006, with the population more than doubling. According to the 2006 Census, Hindus comprise 0.8% of the total Australian population or 148,130 and 0.3% of the population of the Northern Territory. Most Hindus in Australia were born overseas and have migrated from a number of countries particularly India, Fiji, Malaysia, Singapore, Sri Lanka, Kenya, Uganda, Mauritius and the United Kingdom.

Greeting:

In greeting a Hindu, it is not customary to hug or kiss a member of the opposite sex. Handshakes or the Hindu Namaskar (clasping the palms together and holding them vertically near the chest) are acceptable.

Names and Titles:

The use of family surnames is not universal among Hindus. The practice varies between regions in Australia. The use of surnames is common among the people who have arrived in Australia from northern, eastern and western parts of India. In Tamil Nadu in southern India and Sri Lanka the use of surnames is uncommon. The following is an indication of the practice amongst Tamil speaking Hindus. A male uses the initial of his father's name first, followed by his own personal name. For example, Vijay Thiruselvan is 'Thiruselvan, son of 'Vijay'. For legal purposes he would be known as Mr Thiruselvan. Hindu female names follow the same pattern: father's initial plus personal name. When an Indian woman marries, she usually ceases to use her father's initial; instead she follows her personal name with her husband's name. For instance when S. Kamala (female) marries V. Thiru (male) she will go by the name of Mrs Kamala Thiru.

Seating:

There are no special sensitivities with regard to seating arrangement for Hindus. However, in temples and prayer halls the males and females normally sit separately on different sides.

Dress and Appearance:

Dress codes amongst Hindus vary. The following dress codes are not generally applicable to all Hindus, however they provide some indication as to Hindu dress practices:

- Hindus may wear traditional clothing during special festival and prayer.
- A Hindu woman may put on wedding bangles on her marriage and breaking or removing wedding bangles is considered a bad omen and will greatly distress a Hindu woman.
- Married women may wear a *Thali* or *Mangal Sutra*, a necklace of special design around their neck and traditionally it symbolises marriage. The wearing of red powder in the parting in the hair also symbolises marriage.
- Married women may also wear a *bindi* or *tilak* (a red dot between and just above the eyebrows) on the forehead.
- Some Hindus wear a thread around their bodies which is worn at the Upanayana religious ceremony and signifies the assumption of responsibilities for becoming a link in transmission of knowledge and for maintaining cosmic truth and order. It passes diagonally across the body from the shoulder to about waist height and traditionally it should never be removed.

Body Language and Behaviour:

Non-verbal communication has a powerful effect on relationships and effective service provision.

Non-verbal signals acceptable in one culture may be completely unacceptable or even offensive in another.

Some of these sensitivities to be understood in this area include:

- Some Hindus from India show agreement by moving their head from side to side. Which may be misinterpreted as 'no'.
- Most Hindus avoid public contact between men and women.

Food, Drink and Fasting:

Recognizing appropriate foods and beverages is essential in responding to the needs of religious communities. When hosting people from religious and cultural backgrounds, as a matter of good practice, always serve a selection of vegetarian and meat foods on separate trays. A variety of non-alcoholic drinks should also be available at any official function.

The following issues relating to food, drink and fasting should also be understood:

- Hindus believe in the interdependence of life and will not eat any food that has involved the taking of life. Consequently, vegetarianism is common amongst Hindus. In eastern India, however, fish is part of the staple food.
- Most Hindus do not eat beef or beef products. This is because the cow is held to be sacred and, generally speaking, taking of a life to feed a person is considered to be unreligious.
- Vegetarians would prefer to use separate dishes and utensils for vegetarian and non vegetarian foods.
- Orthodox Hindus and most vegetarians are unlikely to consume alcoholic drinks. Occasional fasting may be common amongst elderly Hindus.

- In a health care environment, the service provider has to be sensitive to the food and dietary needs of the patient.

Religious Festivals and Days of Significance:

There are Hindu festivals almost every month. They are based on the Lunar Calendar and hence the dates vary from year to year. Some festivals are based on the change of seasons and others celebrate and glorify the great incarnations or prayer campaigns to invoke and realize the divine within.

The main festivals observed in India and Nepal are:

Festival	Dates
Thaipusam	January
Maha Shivratri	March (whole night vigil)
Tamil and Kerala New Year	April
Ramnavmi	April
Hanuman Jayanti	April
Krishna Jeyanthi	August
Ganesh Chaturthi	August
Navaratri	September/October (10 day festival)
Deepavali/Diwali	October/November (2 days)

In India & Nepal, the most important Hindu festival is Diwali or the Festival of Lights and is always celebrated in the Northern, Southern, Eastern & Western Territory.

Family and Marriage:

The differing family characteristics of different religious groups should be appreciated. These include:

- Marriage continues to be a powerful and significant institution for a Hindu.
- Sexual relationships outside of marriage are not viewed favourably.
- In Hindu societies there is great respect for older family members.

Medical:

A disregard of modesty can cause considerable distress to Hindus and in particular to Hindu women. Even in a medical/health care context, women are generally reluctant to undress for examination. If undressing is necessary, it is preferable for a patient to be served by a doctor or nurse of the same sex.

Death and Related Issues:

Death and the grieving process are particularly significant for all religious communities. Some sensitivities relating to the Hindu faith include:

- Autopsies are considered objectionable and deeply disrespectful to the dead and his/her family. The preference is not to have autopsies unless required by law.
- Acceptance of death does not abrogate the sense of personal loss. Visible expressions of grief are common and are deemed helpful to cope with the sense of personal loss.
- Modesty remains important even after death. Corpses are bathed and dressed only by persons of the same sex. It is absolutely essential to handle the dead with dignity and modesty.
- Hindus are generally cremated, except for children under three, who are buried. Funerals are deemed most sacred. Ideally, the cremation should be within 24 hours of death.
- A Hindu family will usually want the body to be taken home at some stage before cremation, usually between the funeral parlour and the crematorium.
- The family of the deceased will want the ashes for future spiritual ceremonies or to scatter in a place of spiritual significance like the River Ganges.

Other Sensitivities:

Other cultural and religious sensitivities that need to be acknowledged and respected include:

- Footwear used outside is not generally worn inside Hindu homes. Removal of footwear before entering a Hindu home is therefore customary. Footwear must be removed before entering a place of Hindu worship.

THE NATURE OF BHAGWAN:

Bhagwan is defined also by certain qualities (like the idea of omnipotence, omnipresence and omniscience etc). In hinduism, these qualities are a compound word Sat-Chit-Anand.

Let define this:-

1. Sat Means:- The Real, The Eternal, The Ultimate Truth Itself. So Bhagwan is the Only Real and eternal and the rest are just His names and forms for specific ends and they last only till the end is served. That would include us and all living and non living beings as well as forces and mechanisms. Why is this alone the Truth (and other things being false or apparent or unreal) This is because Truth by definition is that which exists on its own and not which is dependent on others things and circumstances.
2. Chit Means:- Conscious. Bhagwan is All consciousness. This can be looked at in two non-mutually-exclusive ways. That He is the sum total of all consciousness of all the Creation put together. The other is that He is the very Consciousness which pervades all and which lends consciousness (of different levels like say an atom vs a beetle vs a human) to the whole Creation.
3. Ananda means:- these understand the concept of Atman & Brahman and the relation between them. Bliss. Bhagwan is always blissful. In-fact, He is Bliss Himself and the fountainhead of all that is good and blissful. Bhagwan doesn't need anything at all (from us humans or anybody -- not even prayers or gratitude). He is fully satisfied by His very Nature.

Note that the Omni-qualities will fall within this trio described above. For example, if something is the very consciousness in all, obviously it would know All and hence it would be omniscient.

NATURE OF OUR REAL SELF:

- Sanatan Dharma states that we are ignorant of our true self and it's nature and mistakenly assume ourselves to be the body and/or mind. This ignorance and mistaken belief is the cause of all suffering (internal as well as external). Once we realise our True Self, there is never any anxiety and the sufferings melt away despite the circumstances of the suffering remaining the same.
- Our Real Self is Atman (literally translates to self) which can be taken synonymously as the spirit/soul for now. (Although the concepts are very different but this approximation is required as English lacks an equivalent).
- Every being (living and non living) is actually a Jiva which is nothing but one's Real Self (Atman) imbued with desires (Jiva = a desirous Atman).
- The body and the mind are simply faculties bestowed to the Jiva by Nature based on it's past actions (Karma) and desires (Kamna). These are bestowed to the Jiva to allow it to experience it's desires as well as the fruits of it's past actions which can be both good and bad.

Urge you to these understand the concept of Atman & Brahman and the relation between them. The objective of Dharma as also of human life is to realize our True Self and our relation with the Creation and the Creator & *Why should one do that?*

Because that is the only way to remain free of suffering and be peacefully blissfully and eternally.

From Philosophy to a "Living Reality":

We just had a brief glimpse of the philosophy of the Sanatan Dharma. The philosophy once understood well and put to practice in one's real life is what will bestow everlasting bliss and eternal freedom from suffering as claimed.

Once that is done, a person is said to be Enlightened or Realised (His/Her true nature).

However, even if one practices sincerely and diligently without knowing the philosophy, the claim will still deliver.

For example, to ease the process of travel a vehicle is needed. One might 1st try to understand how the vehicle is made ground up and how it works and everything, but at the end of the day one only needs to know how to use it and not make it. To some it gives extra satisfaction to know how things work but really it's using the car which eases the travels.

Therefore, in Sanatan Dharma, one has to

1. Get one's concepts right (if they wish to).
2. Apply the concepts to transform one's life (can be done even without knowing the concepts).

Both of these however should go together to avoid dogmatism and superstition but the which is called Sadhana. Without practice, all concepts are useless. And with devoted practice under the guidance of a teacher, the concepts come very easily on their own.

So best done (and with the most ease) with the help of and through (who's nobody but Brahman) although Bhagwan necessary (conceptually speaking).

How (Naam-Roopa) that Brahman takes. We appreciate and notice the Naam-Roopa but only transact with it as Brahman.

How do we do that?

All the philosophical/conceptual knowledge which helps realisation is contained primarily in revealed scriptures called the Vedas and especially in the Upanishads which are collectively called Vedanta (translates to *the end/goal of Vedas*) within the Vedas.

As we discussed above, Bhagwan has been defined (for understanding sake) as the Infinite, the Ultimate and The Cause. These are great qualities but hard to relate to, for practice sake. Like,

- How does one relate to the Infinite? --- By taking a finite form of His.
- How does one relate to the very Cause of everything? --- By attributing every effect to Bhagwan alone.

In this venture, the Sanatan concept of personal God comes to our rescue.

The idea is that everyone is unique and therefore will have different personalities and tempers. According to one's nature, they'd be drawn to some things and some qualities over others.

Since, Bhagwan is available to us in all the possible forms as long as we know His definition and qualities, we can relate to Him in any form we like. He becomes available to us when we come to know Him.

VII. What is the differences between Religion and Dharma?

Religion emphasizes belief, worship, and structured principles, while Dharma focuses on moral duties, personal conduct, and social roles. Understanding these distinctions is important for an inclusive understanding of spiritual and moral philosophy across different cultures.

VIII. What is the logic behind naming Bhagwan?

The word Bhagavaan is of Sanskrit origin. The meaning of Bhagavaan is Parmeshwar, Dev, Ishwar, The Supreme Lord, Creator and Ruler of this Universe. In Hinduism, Bhagavaan is a term used to refer to a deity or incarnation, such as Krishna, Vishnu, Shiva, Durga, or Adi Shakti. It may also represent the concept of a universal divine for those Hindus who do not worship any specific deity.

Actually, the word Bhagavaan contains the five elements, and we all know that the structure of this world is made up of the five elements (land, sky, air, fire, water). Bhagavaan is Bhumi(Land), Gagan(Sky), Vayu(Air), Agni(Fire) and Neer(Water).

Bhagavan, nominative singular of the adjective bhagavat, literally meaning "fortunate", "blessed" (from the noun bhaga, meaning "fortune", "wealth"), and hence "glorious", "divine", "venerable", "Holy", etc. Bhagavan is related to the root bhaj (bhaj, "to honor", "to respect"), and refers to someone "glorious", "distinguished", "revered", "venerable", "divine", "sacred" (a adjective applied). To gods, holy or respected persons). Bhaj dhatu also means "to share", "to take part", "to divide". This origin, in Vaishnava traditions, represents God as an absolute creator in whom a devotee wishes to participate from, share your place with him in Bhagavaan's way, by living in Him, the loving partnership between the two is its own reward.

The *Vishnu Purana* defines *Bhagavaan* as follows,

One who understands the creation and destruction, the emergence and disappearance of beings, knowledge and ignorance, should be called God.

—Vishnu Purana, VI.5.78

In Hinduism, "Bhagwan" (also spelled Bhagavan) is a term used to refer to a personal God or the Supreme Being, particularly deities like Krishna and Shiva. It signifies a God or Ultimate Reality that can be experienced and worshipped by humans. Bhagwan is often contrasted with Brahman, the impersonal and abstract Absolute, to emphasize the personal aspect of God.

Here's a more detailed explanation:

- **Bhagwan as a personal God:**
Some Hindus view Bhagwan as the manifested form of Brahman, the Ultimate Reality, as a personal God whom devotees can worship and connect with.
- **Popular Use:**
Bhagwan is commonly used to refer to deities like Krishna (in Vaishnavism), Shiva (in Shaivism), and Durga (in Shaktism).
- **Honorific:**
It can also be used as a title of respect for gurus or spiritual leaders, especially in specific sects.
- **Distinction from Brahman:**
While Brahman represents the impersonal, all-encompassing, and formless Absolute, Bhagwan emphasizes a personal God who is accessible and worshipable.
- **Svayam Bhagavan:**
In some traditions, like Krishnaism and Gaudiya Vaishnavism, Krishna is considered "Svayam Bhagavan," meaning the self-existing Lord, the absolute representation of Bhagwan.

IX. How can we know Bhagvan ?

Simply put, through loving devotion,

For example, a mother knows almost everything about her child like what troubles the child, what he likes, how to take care of him in the right way, etc. Only because of deep interest and love for the child, the mother comes to know him. If there is no interest, such as the case of a distant relative who does not care about the child's existence, the child may go undetected. Therefore, to make this loving devotion easier, the Lord is worshiped in the form of various deities. These deities are forms of the same God that represent a certain aspect and qualities that humans can easily connect with.

For example,

- Shiva is imagined as the destroyer of the universe as well as an ascetic who is always calm and meditative and accepting of all.
- Similarly Shakti or Mother Goddess is imagined as the supreme power/Shakti (Shakti means power).
- Another example is Lord Hanuman's excellence as a devotee.

There are many such forms and each of them may have sub-forms or aspects such as for example Shiva as an ascetic (Sadashiva), as a teacher {Dakshinamurthy} or as a destroyer (Mahakala), etc.

The Hindu pantheon presently consists of the following who within themselves cover almost every aspect at an overall level.

- Shiva (the destroyer or the universe who represents stagnation),
- Shakti (Mother Goddess who represents dynamic active power),
- Vishnu (protector and maintainer of the universe).

All of the above have incarnations (or Avatars). But even these 3 above can be taken to be incarnations themselves of what are otherwise generally known as their incarnations. For example, Krishna is generally considered to be the Avatar of Vishnu. But also, to those who'd like to primarily worship Krishna, Vishnu is an incarnation of Krishna and not the other way around. Similarly with others.

Based on the 3 Deities above the biggest extant traditions are Shaivism, Shaktism & Vaishnavism. For example the Hare Krishnas are Vaishnavas because they worship Krishna who is an Avatar of Vishnu (of course for them Vishnu is a form of Krishna.)

Also Ganesha (also called Ganapati which means God of people but is nobody but Om personified) and Soorya (Sun, who is talked about in the famous Gayatri Mantra from the very Vedas themselves) are considered to be par-excellent forms within themselves so one can choose them too.

I have chosen the deity I feel most attracted to, now what:

Once you decide on the form of your choice, all other forms become either their incarnations or deities (a very rough translation is demigod) subordinate to your chosen deity, like the President's Secretary. The chosen deity is called Ishta which means one's wish or favourite. For example, if I chose Krishna, then Vishnu becomes his form/avatar and Surya Dev (Sun) becomes the subordinate deity of Krishna. Note, however, that ultimately both Vishnu and Surya are forms of Krishna.

In short, you consider your Ishta to be Brahma in reality.

After choosing the beloved based on limited knowledge, now one has to know them better to truly love them. Like let's say someone sets up a date based on their Facebook profile. One would automatically want to know more about them, their actions and deeds, their nature, their past actions and achievements.

All this information is contained in texts called Itihas (History) and Purana . This is mainly in the Puranas.

Each deity/tradition has its own set of primary Puranas describing the respective deities (Ishtas of the tradition). While the rest of the Puranas are also respected, they are considered secondary as they do not describe much of anyone's Ishta.

There are stories in the Puranas and Itihasas that may either be true retellings of actual events that occurred or may be derived from true events or may sometimes be purely symbolic. Puranas don't just describe the Gods but also through the stories, it is aimed at teaching the Vedantic wisdom in an easy to assimilate way and language to the common people who might lack the scholarship and intellectual/spiritual qualifications to understand the Vedas themselves which are in tough & terse ancient Sanskrit. Puranas too though are in Sanskrit but of an easier variety.

॥ पाँच । ५ । पंचम ॥

पाँच तत्व -	पृथ्वी, आकाश, अग्नि, जल, वायु
पाँच देवता -	गणेश, दुर्गा, विष्णु, शंकर, सुर्य
पाँच ज्ञानेन्द्रिय -	आंख, नाक, कान, जीभ, त्वचा
पाँच कर्मेन्द्रिय -	हाथ, पैर, मुंह, गुदा, लिंग
पाँच पूजा उपचार -	गंध, पुष्प, धूप, दीप, नैवेद्य
पाँच अमृत -	दूध, दही, तुप, मध, साखर
पाँच स्वाद -	मीठा, नमकीन, खट्टा, कड़वा, उमामी
पाँच वायु -	प्राण, अपान, व्यान, उदान, समान
पाँच पान -	आम, पीपल, बरगद, गुलर, अशोक
पाँच कन्या -	अहिल्या, तारा, मंदोदरी, कुंती, द्रौपदी
पाँच अंगुलिया -	अँगूठा, तर्जनी, मध्यमा, अनामिका, कनिष्ठा
पाँच प्रेत -	भूत, पिशाच, वैताल, कुष्मांड, ब्रह्मराक्षस
पाँच वटवृक्ष -	सिद्धवट (उज्जैन), अक्षयवट (प्रयागराज), बोधिवट (बोधगया), वंशीवट (वृंदावन), साक्षीवट (गया)

X. The step by step guide to Practicing Hinduism.

Real life Sadhana:-

All the learning/reading must go in parallel with devotional practices as follows. You must choose one or a combination of a few and make it your regular ritual (once or twice daily).

1. Pooja = ritual prayer/service.
2. Dhayana = meditation but more and directed towards Bhagavaan.
3. Singing praises of the Lord addressed to the Lord -- 2 types - Stotrams and Aaratis.
4. Japa = Repetition of the Lord's name. It's done using prayer garland of beads with 108 beads.
5. Kathaa = Reading about the historical acts of the Lord.
6. If one has been initiated by a guru, a Mantra given by the guru is used for the Japa.
7. Keertan = Congregational singing of the names of the Lord, His/her deeds, etc.
8. Satsang = discussion about Lord(Bhagavaan) in the company (or patronage) of holy people.

As you begin your journey there are a few attitudinal pre-requisites that must always be kept in mind (until you actually become enlightened):

- Treat everyone and everything with reverence. It's nobody but Bhagavaan and if you revere Him/Her in His/Her various forms, rest assured that He'll reciprocate.
- Seek a guru (a teacher) under whose guidance you can learn. This will make learning immensely quick.
- In the Sanatan traditions, listening is considered as the most perfect of senses and so listening from a bonafide master rather than reading is considered a more fruitful and enriching exercise. They'd also explain the symbolism behind the stories and lend the real depth required to understand the Vedantic philosophy. This will prevent dogma and superstition as also filter out misinformation.
- Please avoid reading scriptures as far as possible without the guidance of a guru except for Bhagwat Geeta and that too only after you've had a good intro to Sanatan Dharma. It'll create unnecessary baggage of misunderstanding which will have to be shed for true learning. *The Sanatana Dharma is not a bookish religion in the sense that you can get absolutely now-where by just reading all the books alone. One always needs a guru.*
- Practice more than you read and stick to a practice routine. This is important because there are numerous ways to practice (which basically allows every unique individual to create a tangible relation with Bhagavaan) but hopping from one to another leads to nowhere.
- Blind belief isn't needed but a working faith is required just like when one signs up for a class at school, one has faith that some learning will come out of it. If you're looking to test, it won't work out for you. If you're willing to learn earnestly, the whole creation will teach you.
- The desire to know about oneself and about the "substance and cause" of creation is a rare quality but one that must be guarded with great care. So some regulative practices are very necessary to progress because they help concentrate a dissipated mind and create right attitude to imbibe (for example, no substance abuse or alcoholism, no unnecessary violence etc).

The laws of Hinduism include dharma and karma. Dharma refers to righteous living and karma refers to a person's words, thoughts and deeds creating their destiny. Dharma comes in four different forms with the first being the universal law. This refers to the laws of physics regulating the forces of nature. Social dharma means that everyone has occupations, duties and responsibilities they must fill. This is an element of moral and religious law. Human law looks at the stages of life and the evolution and natural expression of the mind, feelings, body and soul throughout the stages. Self-dharma is the path a person takes and everything that represents this path.

Sanatana Dharma meaning "Eternal Dharma", or "Eternal order" is an alternative term used by some Hindus to refer to Hinduism instead of the term *Hindu Dharma*. The term is found in Sanskrit and other Indian languages. It is generally used to signify a more traditional outlook of Hinduism.

The term denotes the "eternal" or absolute set of duties or religiously ordained practices incumbent upon all Hindus, regardless of class, caste, or sect.

Presently many Hindus in the Indian subcontinent call themselves Sanatani, i.e., those who follow 'Sanatana Dharma' to bring a certain uniformity to Hinduism, although it is also sometimes used by Jains and Buddhists who believe in reincarnation. Its use to denote Hinduism as a religion was popularized from the 19th century by Hindu apologists such as Pandit Shraddha Ram to react against so-called Hindu reformers. Believe in concepts like. Apart from its use in socio-religious contexts, it remains a political necessity for many Hindus even today.

In Sanskrit, *Sanatana Dharma* translates approximately to "eternal law" or, less literally, "eternal way. *Sanatana Dharma* roughly translates to "eternal religion".

Dharma is often translated as "duty", "religion" or "religious duty", but has a deeper meaning. The word comes from the Sanskrit root "*dharma*" which means "to sustain" or "that which is integral to something" (e.g., *dharma* of sugar is to be sweet, fire to be hot). A person's *dharma* consists of duties that sustain them according to their innate characteristics which are both spiritual and material, generating two corresponding types.

1. Sanatana-dharma – duties performed according to one's spiritual (constitutional) identity as *atman* (Self) and are thus the same for everyone. General duties include virtues such as honesty, refraining from injuring living beings, purity, goodwill, mercy, patience, forbearance, self-restraint, generosity, and asceticism.

According to the concept of Sanatana-Dharma, the eternal and intrinsic tendency of the living being is to serve. Sanatana-dharma, being transcendental, refers to universal and self-evident laws that are beyond our temporary belief systems.

XI. Books of an Ancient India and Their Authors.

- 
- 1 - Ashtadhyayi -----Panini
 - 2- Ramayan -----Valmiki
 - 3- Mahabharat -----Vedavyas
 - 4- Economics -----Chanakya
 - 5- Mahabhasya -----Patanjali
 - 6- Satsahsrika Sutra -----Nagarjun
 - 7- Buddhacharit -----Ashwaghosh
 - 8 - Soundranand -----Ashwaghosh
 - 9 - Mahawibhashashastra -----Wasumitra
 - 10 - Swapnawasabdutta -----Vhash
 - 11 – Kamsutra-----Vatsyayan
 - 12- Kumarsambhawam -----Kalidas
 - 13 - Abhigyansakuntalam -----Kalidas
 - 14 – Bikramourwasiya -----Kalidas
 - 15 – Meghdoot-----Kalidas
 - 16 – Raghubansham -----Kalidas
 - 17 – Malbikagnimitram -----Kalidas
 - 18 - Natyashastra -----Bharatmuni
 - 19 – Devichandraguptam -----Bishakhdudd

20 – Mrichcaticum -----	Shudrak
21 - Surya Shidhant -----	Aryabhatta
22 – Vrihatsinta -----	Baramihir
23 – Panchatantra -----	Vishnu Sharma
24-Kathasaritsagar -----	Somdev
25 - Abhidhammakosh -----	Basubandhu
26 - Mudrarakchas-----	Bhishakhdudd
27 – Ravanbadha -----	Vhatit
28 – Kiratarjuniyam -----	Bharavi
29 - Dashkumarcharitam -----	Dandi
30 – Harshacharita-----	Banvhatt
31 - Kadambari -----	Banvhatt
32 - Wasavdutta-----	Subandhu
33 - Naganand-----	Harshavardhan
34 - Ratnavali -----	Harshavardhan
35 – Priyadarsika -----	Harshavardhan
36 – Maltimadhav -----	Bhavabhuti
37 - Prithviraj Bijay -----	Jayanak
38 - Karpurmanjari -----	Rajshekhar
39 - Kavyamimamsa -----	Rajshekhar
40 – Nawsahansak charit -----	Padmagupt
41 – Sabdanusashan -----	Rajbhog
42 – Brihataktthamjari -----	Kshemendra
43 - Naishadcharitam -----	Sriharsh
44 - Bikramankdevcharit -----	Bilhan
45 – Kumarpalcharit -----	Hemchandra
46 – Gitgovinda -----	Jaydev
47 - PrithvirajRasso -----	Chandarvardai
48 - Rajtarangini -----	Kalhana

49 - Rasamala -----Someshwar

50 - Shishupal Kill -----Magh

51-Goudwaho -----Vakpati

52-Ramcharit -----Sandyakaranand

53 - Dwadashi Kavya -----Hemchandra

प्राचीन भारत की पुस्तके एवं उनके लेखक

पुस्तक	लेखक	पुस्तक	लेखक
• रामायण	• वाल्मीक	• अभिधम्मकोश	• वसुबन्धु
• महाभारत	• वेदव्यास	• रावणवध	• भट्टि
• अष्टाध्यायी	• पाणिनी	• किरातार्जुनीयम्	• भारवि
• अर्थशास्त्र	• चाणक्य	• दशकुमारचरितम्	• दंडी
• महाभाष्य	• पतंजलि	• हर्षचरित	• वाणभट्ट
• सत्सहस्रारिका सूत्र	• नागार्जुन	• कादंबरी	• वाणभट्ट
• बुद्धचरित	• अश्वघोष	• वासवदत्ता	• सुबन्धु
• सौंदरानन्द	• अश्वघोष	• नागानंद	• हर्षवर्धन
• महाविभाषाशास्त्र	• वसुमित्र	• रत्नावली	• हर्षवर्धन
• स्वप्नवासवदत्ता	• भास	• प्रियदर्शिका	• हर्षवर्धन
• कामसूत्र	• वात्स्यायन	• मालतीमाधव	• भवभूति
• कुमारसंभवम्	• कालिदास	• कर्पूरसंज्ञरी	• राजशेखर
• अभिज्ञानशकुंतलम्	• कालिदास	• काव्यमीमांसा	• राजशेखर
• विक्रमोर्वशीयां	• कालिदास	• नवसहस्रांक चरित	• पदम् गुप्त
• मेघदूत	• कालिदास	• शब्दानुशासन	• राजभोज
• रघुवंशम्	• कालिदास	• वृहत्कथामंजरी	• क्षेमेन्द्र
• मालविकाग्निमित्रम्	• कालिदास	• नैषधचरितम्	• श्रीहर्ष
• नाट्यशास्त्र	• भरतमुनि	• विक्रमांकदेवचरित	• बिल्हण
• देवीचंद्रगुप्त	• विशाखदत्त	• कुमारपालचरित	• हेमचन्द्र
• मुद्राराक्षस	• विशाखदत्त	• राजतरंगिणी	• कल्हण
• मृच्छकटिकम्	• शूद्रक	• रासमाला	• सोमेश्वर
• सूर्य सिद्धान्त	• आर्यभट्ट	• शिशुपाल वध	• माघ
• बृहत्सिंता	• बरामिहिर	• पृथ्वीराज विजय	• जयानक
• पंचतंत्र	• विष्णु शर्मा	• पृथ्वीराजरासो	• चंदरवरदाई
• कथासरित्सागर	• सोमदेव	• गीतगोविन्द	• जयदेव

GURU VINA GYAN NAHI

प्राचीन कालीन ग्रंथ

क्र	ग्रंथ	लेखक
1	रामायण	वाल्मीकी
2	महाभारत	वेदव्यास
3	अष्टाध्यायी	पाणिनी
4	सत्सहस्रिकासूत्र, रसरत्नकर	नागार्जुन
5	अर्थशास्त्र	कौटिल्य (चाणक्य)
6	इंडिका	मेगास्थनीज
7	पंचतंत्र	विष्णु शर्मा
8	महाभाष्य	पतंजलि
9	नाट्य शास्त्र	भरत
10	कामसूत्र, नारदस्मृति	वात्सायन
11	चरक संहिता	चरक
12	सुश्रुत संहिता	सुश्रुत
13	हितोपदेश	नारायण भट्ट
14	मुद्राराक्षस, देवीचंद्रगुप्तम्	विशाखदत्त
15	कुमारसम्भव, अभिज्ञान शाकुन्तलम्, मेघदूतम्, रघुवन्, माल्लिकाग्निमित्रम्, ऋतुसंहार	कालीदास
16	मृच्छकटिकम्	शुद्रक
17	नागनंद, रत्नावली, प्रियदर्शिका	हर्षवर्द्धन
18	हर्षचरित, कादंबरी	बाणभट्ट
19	गीतगोविंद, चंद्रालोक	जयदेव
20	आर्यभट्टियम्, परमार्थसप्तशती	आर्यभट्ट
21	बृहत् संहिता, पंचसिद्धांतिका	वाराहमिहिर
22	पृथ्वीराजरासो	चन्दरबरदाई
23	नैषधचरित, खण्डनखण्ड खाध	श्रीहर्ष
24	तिलक मंजरी, यश तिलक	धनपाल
25	सूर्य सिद्धांत, लीलावती, सिद्धांत शिरोमणि	भास्कराचार्य
26	राजतरंगिणी	कल्हण
27	पंचशिका	विल्हण
28	भोजचरित, प्रबंध चिंतामणि	मेरुतुंग
29	कर्पूरमंजरी, काव्यमीमांसा	राजशेखर
30	किरातार्जुनियम्	भारवि

XII. Explain in detail about Upanishads.

The Upanishads are a collection of ancient Hindu philosophical texts, written in Sanskrit, that explore profound truths about the nature of reality, the self, and the universe, moving beyond the ritualistic focus of earlier Vedic texts.

The Muktikā Upanishad's list of *108 Upanishads* groups the first 13 as mukhya, 21 as Sāmānya Vedānta, 18 as Sannyāsa, 14 as Vaishnava, 14 as Shaiva, 8 as Shakta

Here's a brief overview:

- What they are:
The Upanishads are a collection of over 200 texts, written between 800 and 500 BCE, that explore philosophical and spiritual concepts.
- Key Themes:
They delve into concepts like Brahman (the ultimate reality), Atman (the individual self), and the relationship between them, emphasizing the importance of self-realization and liberation from the cycle of rebirth (samsara) through knowledge and understanding.
- Origin:
The Upanishads emerged from the Vedic culture, which emphasizes ceremony, ritual, and priestly powers, but the Upanishads moved towards a more contemplative and philosophical approach.
- Notable Upanishads:
Some of the most important Upanishads include Brihadaranyaka, Chandogya, Katha, and Taittiriya.
- Meaning of the word:
The word "Upanishad" literally means "sitting down near" and implies studying with a spiritual teacher.

Here's a list of some prominent Upanishads, including both the principal and some other notable ones:
Principal Upanishads (Mukhya Upanishads):
- Brihadaranyaka Upanishad: One of the earliest and most extensive, exploring the nature of Brahman and the self.
- Chandogya Upanishad: Another ancient and important Upanishad, focusing on the nature of Brahman and the universe.
- Aitareya Upanishad: A shorter Upanishad that explores the nature of the self and its relationship to the universe.
- Katha Upanishad: A dialogue between Yama (the god of death) and Nachiketa, exploring the nature of the self and immortality.
- Kena Upanishad: A short, profound Upanishad that explores the nature of Brahman and the limitations of human understanding.
- Mundaka Upanishad: Focuses on the nature of Brahman and the path to liberation.
- Taittiriya Upanishad: Explores the nature of Brahman, the self, and the universe, as well as the path to liberation.
- Prashna Upanishad: A dialogue between six students and the sage Pippalada, exploring questions about the nature of the universe and the self.
- Shvetashvatara Upanishad: One of the oldest Upanishads, exploring the nature of Brahman and the universe, and emphasizing the importance of devotion.
- Mandukya Upanishad
- Kaushitaki Upanishad

- Isha Upanishad
 - Maitrayaniya Upanishad
- Other Notable Upanishads:

Adhyatma Upanishad, Kaivalya Upanishad, and Nada Bindu Upanishad.

DETAILED DESCRIPTION ABOUT UPANISHADS:

The Upanishads are Hindu philosophical works written in late Vedic Sanskrit that served as the foundation for subsequent Hindu philosophy. They are the most recent section of the Vedas, Hinduism's oldest texts, and deal with meditation, philosophy, consciousness, and ontological knowledge; older sections deal with mantras, benedictions, rites, ceremonies, and sacrifices. The Upanishads describe a vast range of "rites, incarnations, and esoteric knowledge" leaving from Vedic ritualism and interpreted in many ways in succeeding commentarial traditions, making them among the most important texts in the history of Indian religions and culture. The Upanishads are the most well-known of all Vedic literature, and their different concepts, interpreted in numerous ways, influenced Hinduism's subsequent traditions.

Vednta is the popular name for the Upanishads. Vedanta has been translated as "the concluding chapters, sections of the Veda," as well as "the greatest goal of the Veda." The purpose of all Upanishads is to "guide the enquirer toward it" through investigating the essence of Atman (self). There are many different perspectives on the relationship between Atman and Brahman, and subsequent interpreters attempted to reconcile this multiplicity. The mukhya Upanishads (also known as the Prasthanatrayi) offer a basis for later schools of Vedanta, such as Adi Shankara's Advaita Vedanta (monistic or nondualistic), Ramanuja's Vishishtadvaita (qualified monism), and Madhvacharya's (1199–1278 CE) Dvaita (dualism).

The number of Upanishads is not known with certainty. Scholars disagree over how many Upanishads there are and what comprises an Upanishad. Some of the Upanishads are quite old, while others are more modern.

Some says there are around 108 Upanishads recorded, the first dozen or so of which are the oldest and most important and are known as the primary or main (mukhya) Upanishads. The mukhya Upanishads are generally found near the end of the Brahmanas and Aranyakas, and they have been remembered and passed down orally for millennia. The mukhya Upanishads predate the Common Era, although scholars disagree on when they were written or whether they were pre- or post-Buddhist. Modern experts consider the Brhadaranyaka to be extremely old.

The Muktika canon, created during the latter years of the first millennium BCE and the 15th century CE, contains 95 Upanishads. Beyond the 108 Upanishads in the Muktika canon, new Upanishads were authored during the early modern and modern periods, typically dealing with issues unrelated to the Vedas.

The original Upanishads are the final sections of the four Vedas, and as a result, they were associated with the term "Vedanta," which literally means "the end of the Vedas." They were taught in ancient India to highly trained and selected persons and dealt with the philosophical elements of the Vedas.

The Upanishadic texts are considered divine in origin and are part of the Shruti literature. They are linked to the names of a number of ancient seers. Some of these people lived for at least twenty generations before Lord Krishna and the Mahabharata conflict. Yagnavalkya, Uddalaka Aruni, Shandilya, Aitareya, Pipplapada, and Sanatkumara were among the most prominent of these sages.

Upanishads

Rigveda(10):

1. Aitareya: Upanishadic texts are regarded divine in origin and are part of the Shruti literature. They're linked to a number of ancient seers' names. Some of them lived for at least twenty generations prior to Lord Krishna and the Mahabharata war's most likely date. Yagnavalkya, Uddalaka Aruni, Shandilya, Aitareya, Pipplapada, and Sanatkumara were among the most prominent of these sages.

2. Kausitaki: Inside the Rigveda lies the Kaushitaki Upanishad, an ancient Sanskrit literature. It is linked to the Kaushitaki shakha, but it is a Samanya Upanishad, which means it is “common” to all Vedanta schools. It is number 25 in the Muktika canon of 108 Upanishads, and was included in Robert Hume’s list of 13 Principal Upanishads.
3. Atmabodha: One of the 108 Upanishadic Hindu writings written in Sanskrit is the Atmabodhopanishad. It is one of the ten Upanishads that are linked to the Rigveda. It is a Vedanta Upanishad or universal (Samanya) Upanishad. The Atmabodha Upanishad opens with a hymn to the god Vishnu (Narayana), but then moves on to its central topic, Atmabodha, which means “state of inner self knowing.”
4. Mudgala: The Mudgala Upanishad is a Hindu Upanishad written in Sanskrit during the Middle Ages. It belongs to the Rigveda and is categorised as a Samanya Upanishad. The Mudgala Upanishad is one of two Upanishads that explore the Rigveda’s Purusha Sukta, along with the Subala Upanishad.
5. Nirvana: The Nirvana Upanishad is a Hindu Upanishad that is written in the manner of a sutra. One of the 20 Sannyasa (renunciation) Upanishads, the text is linked to the Rig Veda. It’s a brief book that’s famous for its condensed, aphoristic presentation of metaphors and allegories.
6. Tripura: The Tripura Upanishad is a Hindu minor Upanishad from the mediaeval period. The work is regarded as a Shakta Upanishad and is linked to the Rigveda. It is written in Sanskrit. As an Upanishad, it is part of the Vedanta literature collection that presents Hinduism’s intellectual beliefs.
7. Saubhagya-lakshmi: The Saubhagyalakshmi Upanishad, also known as the Saubhagyalakshmyupanishad, is a minor Upanishadic work of Hinduism. Saubhagya means auspicious, and Lakshmi is a divinity. It is one of the 10 Upanishads related to the Rigveda and is categorised as one of the 8 Shakta Upanishads. It is written in Sanskrit.
8. Bahvrca: The Bahvrcha Upanishad is a Sanskrit literature from the mediaeval era and one of Hinduism’s minor Upanishads. It is one of the eight Shakta Upanishads, and it is part of the Rigveda.
9. Aksamalika: The Akshamalika Upanishad is a Sanskrit work that is considered one of Hinduism’s minor Upanishads. It has a connection to the Rigveda. It is one of 14 Upanishads devoted to Shiva.
10. Nadabindu: The Nadabindu Upanishad is an ancient Sanskrit literature that is considered one of Hinduism’s minor Upanishads. It is one of the four Vedas’ twenty Yoga Upanishads. Amrita Nada Bindu Upanishad is another name for it.

Sama Veda(16):

1. Kena: The Kena Upanishad is a Vedic Sanskrit literature that is part of the Samaveda’s Talavakara Brahmanam and is considered as one of the basic or Mukhya Upanishads. The Muktik, Hinduism’s canon of the 108 Upanishads, lists it at number two.
2. Chandogya: The Chandogya Upanishad is a Sanskrit literature included in the Hindu Sama Veda’s Chandogya Brahmana. One of the most ancient Upanishads. The Muktika canon of 108 Upanishads ranks it at number 9.
3. Mahat: The Maha Upanishad is a Sanskrit literature that is one of Hinduism’s minor Upanishads. A Samanya Upanishad is the title given to the text.
4. Maitrayani: The Maitrayaniya Upanishad’s etymological origin is unknown. This has resulted in a number of names and spellings for this Upanishad throughout history. The terms Maitra and Maitri are connected and indicate “kindly, beneficent, good will, amity, friend of all things.”

5. Vajrasuci: The Vajrasuchi Upanishad is a Hindu Upanishad and an important Sanskrit literature. It is regarded as a Vedanta work and is one of the 22 Samanya (universal) Upanishads. It belongs to the Samaveda.
6. Savitri: The Savitri Upanishad, also known as the Savitryupanishad, is a Sanskrit literature and one of Hinduism's minor Upanishads. It is one of the Samanya Upanishads and is linked to the Samaveda. The title of the work refers to the Hindu Sun God.
7. Aruneya: The Aruneya Upanishad is a minor Upanishad among Hinduism's 108 Upanishads. It is written in the Sanskrit language. It is one of the Samaveda's 16 Upanishads. It's referred to as a Sannyasa Upanishad.
8. Kundika: The Kundika Upanishad, often called Kundikopanishad, is an ancient Hindu literature and minor Upanishad. It is one of the 16 Upanishads associated with the Sama Veda and one of the 19 Sannyasa Upanishads.
9. Maitreyi: The Maitreya Upanishad is one of Hinduism's minor Upanishads. It is one of the 16 Upanishads in the Samaveda, one of the 20 Sannyasa (Renunciation) Upanishads, and one of the Vedanta Upanishads. It is written in Sanskrit. In the contemporary day anthology of 108 Upanishads, the passage is numbered 29 in the serial order of the Muktika enumerated by Rama to Hanuman.
10. Samnyasa: The Brihat-Sannyasa Upanishad is a Sanskrit work from the 14th or 15th century that is considered one of Hinduism's minor Upanishads. The text is one of the 20 Sannyasa (renunciation) Upanishads and is connected to the Samaveda.
11. Jabaladarsana: The Upanishad of Jabala Darsana is a Vaishnava Upanishad. It's from the Sama Veda. It is portrayed as a dialogue between Sankrithi, a devotee, and Lord Dattatreya, who is characterised as a Vishnu incarnation, regarding the many parts of the eightfold yoga, or ashtanga yoga, namely Yama, Niyama, Aasana, Pranayama, Prathyahara, Dharana, Dhyana, and Samadhi.
12. Yogachudamani: The Yoga Chudamani Upanishad is a Sama Vedic text. There are 121 verses in all. It is intended for yogis seeking freedom and deals with the practise of yoga for self-purification, as the name indicates. Yoga practitioners can use the Upanishad's information to calm their thoughts and experience self-absorption. Pranayama (breath control) should be done while reciting the Hamsa mantra, according to the Upanishad.
13. Avyakta: The Avyakta Upanishad is a minor Hindu Upanishad written in Sanskrit. It is one of the 16 Upanishads associated with the Samaveda and belongs to the Vaishnava Upanishad.
14. Vasudeva: The Vasudeva Upanishad (Sanskrit: Vasudevopanishad) is one of 108 Hindu Upanishad writings written in Sanskrit. This late mediaeval age minor Upanishad is related to the Samaveda and belongs to the Vaishnava tradition, which worships Vishnu and his incarnation Krishna. The Urdhva Pundra – the Vaishnava tilaka – is one of the 14 Vaishnava Upanishads dedicated to Vaishnava holy markings. Krishna describes it in a speech to the sage Narada.
15. Jabali: The Jabali Upanishad (also known as the Jabalyupanishad) is a Sanskrit literature and one of Hinduism's minor Upanishads. It is associated with the Samaveda and is regarded as a Shaiva Upanishad.
16. Rudrakshajabala: Rudraksajabala Upanishat is one of 108 Upanishadic Hindu writings written in Sanskrit. It is devoted to the Rudraksha, a seed that is revered to the god Shiva and is utilised as prayer beads. The literature is related with the Samaveda and belongs to the Shaiva sect, which worships Shiva. It is one of 14 Shaiva Upanishads. It is told as a dialogue between Shiva's avatar Kalagni Rudra and Sage Sanatkumara.

Yajurveda(50):

1. **Katha:** The Katha Upanishad (Kathopanisad) is one of the mukhya (basic) Upanishads, found in the Krishna Yajurveda's Katha school's last eight brief parts. It is also known as the Kathaka Upanishad and is the third of the 108 Upanishads in the Muktika canon.
2. **Taittiriya:** The Taittiriya Upanishad is a Sanskrit work from the Vedic era that is imbedded in the Yajurveda as three chapters (adhyaya). It is a mukhya Upanishad, and it was most likely written in the 6th century BC.
3. **Isavasya:** The Isa or Isavasya Upanishad declares God or Brahman to be the solitary resident of all that exists, a doctrine known as non-dualism or Advaita. It shares certain parallels with the Bhagavadgita's teachings. The Bhagavadgita, for example, includes eighteen chapters while the Isa Upanishad has eighteen verses. The eighteen verses are as crucial as the 18 chapters in many respects. The Upanishad summarises the meaning and goal of human life in 18 verses, as well as the attitude with which one should live on earth and leave from it.
4. **Brihadaranyaka:** The Brihadaranyaka Upanishad is one of Hinduism's early Upanishadic texts and one of the Principal Upanishads. The Brihadaranyaka Upanishad is the tenth Upanishad of the Muktika, or "canon of 108 Upanishads," and is considered sacred by several Hindu sects.
5. **Akshi:** The Akshi Upanishad (also known as the Akshy Upanishad) is a Sanskrit literature and one of Hinduism's minor Upanishads. It is one of the 21 Samanya (generic) Upanishads and is linked to the Krishna Yajurveda. The book is divided into two pieces and is written as a speech from the Sun deity.
6. **Ekakshara:** The Ekakshara Upanishad, also known as the Ekaksharopanishad, is a small Hindu Upanishad literature written in Sanskrit. It is a Samanya (universal) Upanishad that is linked to the Krishna Yajurveda.
7. **Garbha:** The Garbha Upanishad, also known as the Garbhopanishad, is a minor Upanishad that means "Esoteric Doctrine over the Embryo." It is number 17 in a contemporary compilation of 108 Hindu Upanishad manuscripts. It is a Sanskrit Upanishad that some academics identify with the Krishna Yajurveda, while others associate it with the Atharvaveda. It is one of the 35 Samanya Upanishads (generic Upanishads). The book is attributed to sage Pippalada in the Upanishad's final verse, although the text's chronology and author are unknown, and the surviving copies are damaged, inconsistent, and fragmentary.
8. **Prnagnihotra:** The Pranagnihotra Upanishad is a Hindu Upanishad that is considered minor. It is number 94 in the Muktika canon's collection of 108 Upanishads, told by Rama to Hanuman. The Sanskrit work is part of the Vedanta school of Hindu philosophical literature and is linked to the Atharva Veda. There are 23 verses in the Upanishad.
9. **Svetasvatara:** The term Svetasvatara Upanishad comes from the name of the sage who wrote it. It belongs to the Yajurveda's Taittiriya school. It is categorised as a Shaiva Upanishad. With its emphasis on Shiva and, in some ways, a faint suggestion of devotional theism, it is not only a prominent Upanishad, but also one of the first.
10. **Sariraka:** The Sariraka Upanishad is a minor Upanishad that ranks 62 out of 108 Upanishads in the current anthology. It is one of the 32 Upanishads in the Krishna Yajurveda, and is regarded as one of the Samanya (universal) Upanishads, as well as one of numerous devoted mystical physiological Upanishads.
11. **Sukarahasya:** The Shukarahasya Upanishad, commonly known as the Rahasya Upanishad, is a Hindu Upanishad written in Sanskrit. It belongs to the Krishna Yajurveda and is regarded as one of the 21 Samanya Upanishads.
12. **Skanda:** The Skanda Upanishad, also known as the Skandopanishad, is one of Hinduism's 108 Upanishads, written in Sanskrit. It is a Samanya (universal) Upanishad that is linked to the Krishna Yajurveda, one of the 32 Upanishads mentioned under it.

13. Sarvasara: The Sarvasara Upanishad is one of Hinduism's 22 Samanya (universal) Upanishads and is written in Sanskrit. The text is one of two devoted glossaries hidden inside the collection of ancient and mediaeval times 108 Upanishads, along with the Niralamba Upanishad.
14. Adhyatma: The Adhyatma Upanishad, also known as the Adhyatmopanishad, is one of the 108 Upanishad Hindu writings written in Sanskrit. It is one of the Shukla Yajurveda's (White Yajurveda) 19 Upanishads. It is classed as a Samanya Upanishad (non-sectarian). Uriyatita Avadhuta Upanishad is another name for it. The Upanishad explains what it means to be a Brahman.
15. Niralamba: The Sanskrit book Niralamba Upanishad is one of Hinduism's 22 Samanya (general) Upanishads. The work, along with the Sarvasara Upanishad, is one of two devoted glossaries on 29 major principles of Hindu philosophy hidden inside the collection of ancient and mediaeval times 108 Upanishads.
16. Paingala: The Paingala Upanishad is a Sanskrit work from the early mediaeval period that is one of Hinduism's main Upanishads. It is one of the 22 Samanya (generic) Upanishads, with two manuscript forms surviving in contemporary times. The Atharvaveda has the shorter version of the document, whereas the Shukla Yajurveda contains the lengthier version. It proposes a synthesis of Hindu philosophy's Samkhya and Vedanta schools.
17. Mantrika: The Mantrika Upanishad is a minor Hindu Upanishad. The Sanskrit text is one of the 22 Samanya Upanishads, and it is one of 19 Upanishads related to the Shukla Yajurveda. It is part of the Vedanta and Yoga schools of Hindu philosophical literature. It is number 32 in the collection of 108 Upanishads in the Muktika canon, told by Rama to Hanuman.
18. Muktika: The Telugu language anthology of 108 Upanishads is known as Muktik. Each piece's composition date is unclear, however the earliest is thought to date from around 800 BCE. The Principal Upanishads were written in the first millennium BCE, the majority of Yoga Upanishads were written between 100 BCE and 300 CE, and seven of the Sannyasa Upanishads were written before the third century CE.
19. Subala: The Subala Upanishad, also known as the Subalopanishad, is a Sanskrit Upanishad. It belongs to the Shukla Yajurveda and is considered one of Hinduism's Samanya Upanishads.
20. Avadhuta: The Avadhuta Upanishad is a Sanskrit work from the mediaeval era and one of Hinduism's minor Upanishads. The text is one of the 20 Sannyasa (renunciation) Upanishads and is linked to the Krishna Yajurveda. The Brihadavadhuta Upanishad, Laghuavadhuta Upanishad, and Avadhutopanishad are all names for the same work.
21. Katharudra: The Kathashruti Upanishad is a minor Hindu Upanishad. The Sanskrit work is part of the Krishna Yajurveda and is one of the 20 Sannyasa Upanishads. The life of Hindu monks is described in this ancient treatise about renunciation. According to the scripture, a Sannyasi should meditate on the soul, live a humble life without possessions, be chaste and sympathetic to all living beings, and neither rejoice nor curse when someone praises or blames him.
22. Brahma: The Brahma Upanishad is an ancient Sanskrit literature that is considered one of Hinduism's minor Upanishads. It is one of the 19 Sannyasa Upanishads and one of the 32 Upanishads associated with the Krishna Yajurveda.
23. Jabala: The Jabala Upanishad, also known as the Jabalopanisad, is a Hindu Upanishad. The Sanskrit text is part of the Shukla Yajurveda and is one of the 20 Sannyasa Upanishads.
24. Turiyatita: The Turiyatitavadhuta Upanishad is a Sanskrit literature from the mediaeval era and one of Hinduism's minor Upanishads. The text is one of the 20 Sannyasa (renunciation) Upanishads and is linked to the Shukla Yajurveda.
25. Paramahamsa: The Paramahamsa Upanishad is one of the 31 Upanishads associated with the Atharvaveda, and is one of the 108 Upanishadic Hindu writings published in Sanskrit. It is considered to

- be a Sannyasa Upanishad. Paramhansa is one of Lord Vishnu's avatars, according to Ramanujacharya, who, in the shape of the Divine Swan, taught the Vedas to Lord Brahma.
26. Bhikshuka: The Bhikshuka Upanishad, also known as the Bhikshukopanishad, is a Hindu Upanishad written in Sanskrit and is one of the minor Upanishads.
27. Yajnavalkya: The Yajnavalkya Upanishad is a Hindu Upanishad written in Sanskrit around the late mediaeval period. The text is one of the 20 Sannyasa (renunciation) Upanishads and is linked to the Shukla Yajurveda.
28. Satyayani: The Shatyayaniya Upanishad is a Sanskrit work written around the beginning of the 13th century and is one of Hinduism's minor Upanishads. The text is one of the 20 Sannyasa (renunciation) Upanishads and is linked to the Shukla Yajurveda.
29. Amrtanada: One of the lesser Upanishads is the Amritananda Upanishad. It is part of the Krishna Yajurveda and has 38 verses. It teaches how the practise of Yoga leads to the awareness of Brahman. It claims that an aspirant must follow a three-step process: attentive listening, contemplation, and meditation (sravana, manana and nididhyasana).
30. Amrtabindu: The Amrtabindu Upanishad is one of Hinduism's minor Upanishads. It is one of the Atharvaveda's five Bindu Upanishads and one of the four Vedas' twenty Yoga Upanishads.
31. Kshurika: The Kshurika Upanishad is an ancient Sanskrit literature that is considered one of Hinduism's minor Upanishads. It is one of the four Vedas' twenty Yoga Upanishads. Its manuscripts belong to either the Atharvaveda or the Krishna Yajurveda.
32. Tejobindu: The Tejobindu Upanishad is a minor Upanishad in Hinduism's Upanishadic literature. It is one of the five Bindu Upanishads, all of which are connected to the Atharvaveda, as well as one of the twenty Yoga Upanishads found in the four Vedas.
33. Dhyanabindu: The Dhyanabindu Upanishad is a Hindu Upanishad written in ancient Sanskrit. It is one of the four Vedas' twenty Yoga Upanishads.
34. Brahavidya: The Brahavidya Upanishad is a Sanskrit work that is considered one of Hinduism's minor Upanishads. It is one of the four Vedas' twenty Yoga Upanishads.
35. YogakundalinI: Yoga-kundalini Upanishad, commonly known as Yogakundali Upanishad, is a minor Hindu Upanishad. The Sanskrit text is one of the 20 Yoga Upanishads, as well as one of the 32 Upanishads associated with the Krishna Yajurveda. It is number 86 in the anthology of 108 Upanishads in the Mukhtika canon, told by Rama to Hanuman.
36. Yogatattva: The Yogatattva Upanishad, also known as the Yogatattvopanishad, is an important Hindu Upanishad. It is one of eleven Yoga Upanishads related to the Atharvaveda and one of twenty Yoga Upanishads in the four Vedas, and it is written in Sanskrit. In the contemporary day anthology of 108 Upanishads, it is numbered 41 in the serial sequence of the Mukhtika enumerated by Rama to Hanuman. As an Upanishad, it is part of the Vedanta literature collection that presents Hinduism's intellectual beliefs.
37. Yogasikha: The Yogashikha Upanishad is a Sanskrit work that is considered one of Hinduism's minor Upanishads. It is one of the four Vedas' twenty Yoga Upanishads.
38. Varaha: Varaha Upanishad is a Hindu Upanishad written between the thirteenth and sixteenth century CE. It is one of the 32 Krishna Yajurveda Upanishads and one of the 20 Yoga Upanishads, and it is written in Sanskrit.
39. Advayataraka: The Advayataraka Upanishad is a Hindu Upanishad written in ancient Sanskrit. It is one of 19 Upanishads included in the Shukla Yajurveda. It's referred to as a Yoga Upanishad.

40. Trisikhibrahmana: The Trishikhibrahmana Upanishad, also known as Trisikhibrahmanopanisad, is a Sanskrit work and one of Hinduism's minor Upanishads. It is one of the 20 Yoga Upanishads and is connected to the Shukla Yajurveda.
41. Mandalabrahmana: The Mandala-brahmana Upanishad, also known as Mandalabrahmanopanisad, is a Sanskrit work and one of Hinduism's minor Upanishads. It is one of the 20 Yoga Upanishads and is connected to the Shukla Yajurveda.
42. Hamsa: The Hamsa Upanishad is a Hindu scripture written in Sanskrit and considered a minor Upanishad. It belongs to the Shukla Yajurveda and is categorised as one of the twenty Yoga Upanishads. Because Dara Shikoh included it in the Persian translation of the Upanishads as Oupanekhat, spelling it as Hensnad, the text or sections of the text are of late provenance, presumably from the 2nd millennium of the common era, but written before the early 17th century (Hamsa-nada).
43. Kalisantarana: Sanskrit manuscript Kali-Santarana Upanishad, also known as Kalisantaraopaniad. It is a Hindu Upanishad of modest importance. The Upanishad was most likely written before the year 500 CE. The fundamental mantra of this literature, known as the Hare Krishna, or Mah ("Great") Mantra, was imparted to Chaitanya Mahaprabhu at his initiation in Gaya in the 16th century, according to Gaudiya Vaishnava tradition.
44. Narayana: The Narayana Upanishad is a minor Upanishad, numbered 18 in the larger anthology of 108 Upanishads recounted by Rama to Hanuman. The early 19th-century Henry Thomas Colebrooke anthology lists it at number 33. It is one of 14 Vaishnava Upanishads and is written in Sanskrit. It is related to the Krishna (Black) Yajurveda and encourages Lord Narayana's devotion (Vishnu).
45. Tarasara: The Tarasara Upanishad is a minor Hindu Upanishad. This Sanskrit work is regarded as a Mantra Upanishad and one of 14 Vaishnava Upanishads. It is one of 19 Upanishads included in the Shukla Yajurveda.
46. Kalagnirudra: The Kalagni Rudra Upanishad is a Hindu Upanishad written in Sanskrit and is one of the minor Upanishads. It is linked to the Yajurveda of Krishna. There are 14 Shaiva Upanishads in all.
47. Dakshinamurti: The Dakshinamurti Upanishad is an ancient Sanskrit literature that is considered one of Hinduism's minor Upanishads. It is one of the 14 Shaiva Upanishads and is connected to the Krishna Yajurveda.
48. Pancabrahma: The Pancabrahma Upanishad is a Sanskrit literature from the mediaeval era and one of Hinduism's minor Upanishads. The text is one of the 14 Shaiva Upanishads and one of the Krishna Yajurveda's 32 Upanishads.
49. Rudrahrdaya: The Rudrahrdaya Upanishad is a Sanskrit literature from the mediaeval era and one of Hinduism's minor Upanishads. The text is part of the Krishna Yajurveda and belongs to one of the 14 Shaiva Upanishads.
50. SarasvatIrahasya: The Sarasvati-rahasya Upanishad, which means "the Secret Knowledge of the Wisdom Goddess," is a Sanskrit work from the late mediaeval era and one of Hinduism's minor Upanishads. The work is included in the Krishna Yajurveda and is one of the eight Shakta Upanishads.

Atharvaveda (32)

1. Prasna: The Prashnopanishad is an old Sanskrit literature found inside the Atharva Veda and attributed to the Vedic scholar Pippalada sakha. It is a Mukhya (basic) Upanishad, and it is number four in Hinduism's Muktika canon of 108 Upanishads.

2. Mandukya: The Mandukya Upanishad belongs to the Atharvaveda and is the shortest of all the Upanishads. The Muktika canon of 108 Upanishads lists it at number 6.
3. Mundaka: The Mundaka Upanishad is a Sanskrit Vedic literature that is included inside the Atharva Veda. It is a Mukhya (basic) Upanishad that is number 5 in Hinduism's Muktika canon of 108 Upanishads. It is one of the Upanishads that has been translated the most.
4. Atma: The Atma Upanishad is a Hindu literature written in Sanskrit that is one of the minor Upanishadic writings. It belongs to the Atharvaveda and is one of the 31 Upanishads. It is a Vedantic Upanishad and a Samanya (generic) Upanishad.
5. Surya: The Surya Upanishad, also known as the Suryopanishad, is one of Hinduism's minor Upanishads, written in Sanskrit. It is one of the Samanya Upanishads and one of the 31 Upanishads related with the Atharvaveda.
6. Narada-Parivrajakas: The Naradaparivrajaka Upanishad is a Sanskrit literature from the mediaeval era and one of Hinduism's minor Upanishads. The text is one of the 20 Sannyasa (renunciation) Upanishads and is part of the Atharva Veda.
7. Parabrahma: The Parabrahma Upanishad is a Hindu Upanishad written in Sanskrit during the mediaeval era. The text is one of the 20 Sannyasa (renunciation) Upanishads, and it is part of the Atharvaveda.
8. Paramahansa-Parivrajakas: The Paramahansa Parivrajaka Upanishad is a Hindu Upanishad written in Sanskrit during the mediaeval era. It is one of the 19 Sannyasa Upanishads, and one of the 31 Upanishads associated with the Atharvaveda.
9. Pasupatha-Brahma: The Pashupatabrahma Upanishad, also known as Pasupathabrahmopanishad, is a Sanskrit Upanishad literature. It is one of the 20 Yoga Upanishads and is one of the 31 Upanishads associated with the Atharvaveda.
10. Mahavakya: The Mahavakya Upanishad is a Sanskrit work that is considered one of Hinduism's minor Upanishads. It is one of the 20 Yoga Upanishads and is associated with the Atharvaveda. The scripture outlines the nature of Atman and Brahman before claiming that they are one and the same, and that liberation is the condition of completely comprehending their unity.
11. Sandilya: The Shandilya Upanishad is a Sanskrit work that is considered one of Hinduism's minor Upanishads. It belongs to the Atharvaveda and is one of the twenty Yoga Upanishads found in the four Vedas.
12. Krishna: The Krishna Upanishad, also known as Krishnopanishad, is one of Hinduism's 108 Upanishads written in Sanskrit. It is a small Upanishad from the Vaishnava branch, devoted to the deity Krishna. The Atharvaveda includes the Krishna Upanishad.
13. Garuda: The Garuda Upanishad, also known as the Garudopanishad, is one of the 108 Upanishad Hindu writings written in Sanskrit. It is dedicated to Garuda, the divinity Vishnu's eagle-man mount. It is related with the Atharvaveda and belongs to the Vaishnava tradition, which worships Vishnu. In terms of date, it is regarded a "late" Upanishad. The Garuda Upanishad contains poison-curing mantras and charms. According to the literature, the charms may not only prevent and treat snakebite and venom, but also poison from other sources such as deadly animals, weapons, and otherworldly entities.
14. Gopalatapani: The Gopala Tapani Upanishad is a Sanskrit work and one of the Atharvaveda's later Upanishads. One of the four Tpin Upanishads is the Gopla-Tpan.
15. Tripadavibhuti-mahnarayana: The Mahanarayana Upanishad is an ancient Sanskrit literature that is considered one of Hinduism's minor Upanishads. A Vaishnava Upanishad is the text's classification. There are three primary variations of the text. A version with 64 chapters is linked to the Krishna Yajurveda in numerous South Indian anthologies, while an enlarged version with 80 chapters is attached

to the same Veda in the Andhra edition. The Atharvaveda contains a second version that includes 25 chapters and is prefixed with Tripadvibhuti. The Yajniki Upanishad or Tripad-vibhuti-mahanarayana Upanishad are two names for these texts. This Upanishad is also known as the Yagniki Upanishad, in honour of the sage Yagnatma Narayana, according to Swami Vimalananda.

16. Dattatreya: The Dattatreya Upanishad, also known as the Dattatreyyopanishad, is a Sanskrit work that is considered one of Hinduism's minor Upanishads. It is a scripture of the Vaishnava sect, which worships the god Vishnu, and is linked to the Atharvaveda.
17. Kaivalya: The Kaivalya Upanishad is an ancient Sanskrit literature that is considered one of Hinduism's minor Upanishads. It is regarded as a Shaiva Upanishad, and two versions, one associated with the Krishna Yajurveda and the other with the Atharvaveda, have survived into contemporary times. It is an Upanishad, which is a component of the Vedanta literature collection that provides Hindu intellectual beliefs.
18. NrsimhatapanI: The Nrisimha Tapaniya Upanishad is a Sanskrit-language Upanishad manuscript. It is one of the Vaishnava Upanishads, and is one of the 31 Upanishads linked to the Atharvaveda. The Purva Tapaniya Upanishad and the Uttara Tapaniya Upanishad, which were the principal texts of the Nrisimha sect of Vaishnavas prior to the 7th century, are given together.
19. Ramatapani: The Ramatapaniya Upanishad, also known as the Ramatapaniyopanishad, is a Sanskrit Upanishad literature. It is one of the Vaishnava Upanishads, and is one of the 31 Upanishads associated with the Atharvaveda.
20. Ramarahasya: The Rama Rahasya Upanishad is a Sanskrit-language Upanishad manuscript. It is one of the 14 Vaishnava Upanishads, and one of the 31 Upanishads associated with the Atharvaveda.
21. HayagrIva: Hayagriva Upanishad, also known as Hayagrivopanishad, is one of the 108 Upanishads in Sanskrit. It is a minor Upanishad devoted to Hayagriva, the divinity Vishnu's horse-faced form. It is related with the Atharvaveda and belongs to the Vaishnava tradition, which worships Vishnu.
22. Atharvasikha: The Atharvashikha Upanishad is a Sanskrit work that is considered one of Hinduism's minor Upanishads. It is one of the 31 Upanishads that belong to the Atharvaveda. It is a Shaiva Upanishad dedicated to the deity Shiva.
23. Atharvasira: The Atharvashiras Upanishad is a Sanskrit work that is considered one of Hinduism's minor Upanishads. It is one of the 31 Upanishads that belong to the Atharvaveda. It is a Shaiva Upanishad dedicated to the deity Rudra.
24. Ganapati: The Ganapati Atharvasirsha is a minor Hindu Upanishad written in Sanskrit. It's a late Upanishadic work dedicated to Ganesha, the god of wisdom and intellect. It argues that Ganesha is identical to Brahman, the everlasting underlying reality. The Sri Ganapati Atharva Sirsha, also known as the Ganapati Atharvashirsha, the Ganapati Atharvasirsa, or the Ganapati Upanishad, is a scripture found in the Atharvaveda.
25. Brhajjabala: The Brihajjabala Upanishad is a small Upanishad that is written in Sanskrit. One of 14 Shaiva Upanishads, this Hindu scripture is linked to the Atharvaveda.
26. Bhasmajabala: The Bhasmajabala Upanishad is one of Hinduism's minor Shaiva Upanishads, written in Sanskrit. It's connected to the Atharvaveda. Similar to the Brihajjabala and Akshamalika Upanishads, the Bhasmajabala Upanishad discusses Vibhuti (Bhasma) or sacred ash, and Rudraksha beads as symbols and for body art. The literature explains how to make the ash and beads, as well as how to apply them on the body. In the passage, the importance of Varanasi and its Shiva temple is mentioned.
27. Sarabha: The Sharabha Upanishad is a small Atharva Vedic Upanishad. It is serial number 50 in a Telugu language anthology of 108 Upanishads of the Muktika in the contemporary day, recounted by Rama to Hanuman. The Upanishad does not appear in Colebrooke's anthology of 52 popular Upanishads in north

India, nor in Narayana's Bibliotheca Indica anthology of popular Upanishads in south India. Shaiva academics created it and included it in the Upanishads to fight Vaishnavism. One of the fourteen Shaiva Upanishads.

28. Annapurna: The Annapurna Upanishad is a Hindu scripture written in Sanskrit and considered one of the minor Upanishads. It belongs to the Atharvaveda and is regarded as a Samanya Upanishad. As a dialogue between yogin Nidagha and Vedic sage Ribhu, the work is divided into five chapters. The first chapter poses a number of questions, including: "Who am I? What caused the cosmos to exist? What does it mean to be born, to die, and to live? What does it mean to be free?" After attributing the wisdom to goddess Annapurna, the scripture explains the responses.
29. Tripuratapani: The Tripuratapini Upanishad is a Sanskrit literature from the mediaeval era and one of Hinduism's minor Upanishads. It belongs to the Atharvaveda and is regarded as one of the eight Shakta Upanishads.
30. Devi: The Devi Upanishad is a Sanskrit literature that is one of Hinduism's minor Upanishads. It is one of the eight Shakta Upanishads and one of the 19 Upanishads associated with the Atharvaveda. As an Upanishad, it is part of the Vedanta literature collection that presents Hinduism's intellectual beliefs.
31. Bhavana: The Bhavana Upanishad is a Hindu Upanishad from the mediaeval period. The work is regarded as one of the Shakta Upanishads and belongs to the Atharvaveda. It is written in Sanskrit. The human body is identified as Srichakra yantra in the Upanishad, which elaborates on this concept and its devotion.
32. Sita: The Sita Upanishad is a Hindu Upanishad written in Sanskrit around the Middle Ages. It is one of the Vaishnava upanishads and is linked to the Atharva Veda. Goddess Sita is exalted as the Ultimate Reality of the Universe (Brahman), the foundation of Being (Spirituality), and the material source of all manifestation in this late Upanishad. Sita is identified with primal Prakriti (nature) by the Upanishad, and her three abilities are realised in daily life as will (ichha), action (kriya), and knowledge(jnana) .

So this is the list of 108 known upanishads with their significance. The Upanishads deal with ceremonial observance and the individual's role in the cosmos, developing the core notions of Brahman (who both created and is the universe) and Atman (the individual's higher self), whose aim in life is union with Brahman.

108 Upanishads

1. Isa*	37. Tejobindu	73. Adhyatma
2. Kena*	38. Nadabindu	74. Kundika
3. Katha*	39. DhyanaBindu	75. Savitri
4. Prasna*	40. BrahmaVidya	76. Atma
5. Munda*	41. Yogatattva	77. Pasupata
6. Mandukya*	42. AtmaBodha	78. Parabrahma
7. Taittiri*	43. Naradaparivrajaka	79. Avadhutaka
8. Aitareya*	44. Trisikhi	80. Tripuratapini
9. Chandogya*	45. Sita	81. Devi
10. Brihadaranyaka*	46. Yogachudamani	82. Tripura
11. Brahma	47. Nirvana	83. Katharudra
12. Kaivalya	48. Mandalabrahmana	84. Bhavana
13. Jabala	49. Dakshinamurti	85. Rudrahridaya
14. Svetasva	50. Sarabha	86. Yoga-kundali
15. Hamsa	51. Skanda	87. Bhasma
16. Aruni	52. Tripadvibhuti-Mahanarayana	88. Rudraksha
17. Garbha	53. Advayataraka	89. Ganapati
18. Narayana	54. Ramarahasya	90. Darsana
19. Paramahamsa	55. Ramatapani	91. Tarasara
20. Amritabindu	56. Vasudeva	92. Mahavakya
21. Amritanada	57. Mudgala	93. Panchabrahma
22. Atahrvasirah	58. Sandilya	94. Pranagnihotra
23. Atharvasikha	59. Paingala	95. Gopalatapini
24. Maitrayini	60. Bhiksu	96. Krishna
25. Kaushitakibrahmana	61. Mahat	97. Yajnavalkya
26. Brihajjabala	62. Sariraka	98. Varaha
27. Nrisimhatapini	63. Yogasikha	99. Satyayani
28. Kalagnirudra	64. Turiyatita	100. Hayagriva
29. Maitreya	65. Sannyasa	101. Dattatreya
30. Subala	66. Paramahamsaparivrajaka	102. Garuda
31. Kshurika	67. Akshamalika	103. Kalisamtarana
32. Mantrika	68. Avyakta	104. Jabali
33. Sarvasara	69. Ekakshara	105. Saubhagyalakshmi
34. Niralamba	70. Annapurna	106. Sarasvatirahasya
35. Sukarahasya	71. Surya	107. Bahvricha
36. Vajrasuchika	72. Akshi	108. Muktika

XIII. Explain in detail about Puranas.

The Puranas, which mean "history" or "old", are Sanskrit texts which were composed between 3rd century BCE and 1000 CE. The Puranas are a vast genre of Hindu texts that encyclopedically cover a wide range of topics, particularly legends and other traditional lore. Puranas are influential texts of the Hindu faith. Translating literally as "ancient" or "old", they were written thousands of years ago. Containing the knowledge and genealogical information of important figures, there are total of 18 Puranas. The Puranas are revered as important texts in Hinduism and played a significant role in Indian historical events.

Scholars heavily contest the origin of the Puranas. While it is often credited to Vyasa, who narrated the *Mahabharata* (another important Hindu text), it is more likely that many individuals contributed to their creation. Their dates of creation span more than a thousand years, from the middle of the first millennium BCE to 1000 CE. It is unknown why the texts were specifically created. However, the knowledge contained within, such as pilgrimage information, temple locations, and detailed accounts of local geography, might have been to preserve the information for future generations.

Brief Description of Puranas:

Purana, in the sacred literature of Hinduism, any of a number of popular encyclopaedic collections of legend, and genealogy, varying greatly as to date and origin.

Puranas were written almost entirely in narrative couplets, in much the same easy flowing style as the two great Sanskrit epic poems, the *Mahabharata* and the *Ramayana*. The early Puranas were probably compiled by upper-caste authors who appropriated popular beliefs and ideas from people of various castes. Later Puranas reveal evidence of vernacular influences and the infusion of local religious traditions.

Traditionally, a Purana is said to treat five subjects, or “five signs”: the primary creation of the universe, secondary creation after periodic annihilation, the genealogy of gods and patriarchs, the reigns of the Manus (the first humans), and the history of the solar and lunar dynasties. Creation and dissolution (*sarga*, “emission,” and *samhara*, “gathering in”) occur when Prajapati, a creator figure of the Vedic age, emits the universe and opens it, but everything is always in it, just alternately revealed (manifest) or concealed (latent); *sarga* lets it out, and *samhara* pulls it back in.

The Puranas also treat various topics concerning religious developments that occurred between about 400 and 1500 CE. Those additional topics include customs, ceremonies, sacrifices, festivals, caste duties, donations, the construction of temples and images, and places of pilgrimage. The genealogies of gods, Manus, and kings form an open-ended structure into which individual authors place whatever they wish to talk about (though some Puranas ignore the genealogies entirely). The questions of primary concern to those authors are how to live a pious life and how to worship the gods. Such worship includes the rituals (*pujas*) that should be performed at home, in the temple, and on special festival days; places to go on pilgrimage; prayers to recite; and stories to tell and listen to. Significantly, most of those rituals do not require the mediation of a Brahman priest.

There are traditionally 18 Puranas, but there are several different lists of the 18, as well as some lists of more or fewer than 18. The earliest Puranas, composed perhaps between 350 and 750 CE, are the *Brahmanda*, *Devi*, *Kurma*, *Markandeya*, *Matsya*, *Vamana*, *Varaha*, *Vayu*, and *Vishnu*. The next earliest, composed between 750 and 1000, are the *Agni*, *Bhagavata*, *Bhavishya*, *Brahma*, *Brahmavaivarta*, *Devibhagavata*, *Garuda*, *Linga*, *Padma*, *Shiva*, and *Skanda*. Finally, the most recent, composed between 1000 and 1500, are the *Kalika*, *Kalki*, *Mahabhagavata*, *Naradiya*, and *Saura*.

All the Puranas are strongly sectarian—some devoted to Shiva, some to Vishnu, and some to a goddess. But even those officially devoted to a particular god often pay considerable attention to other gods. By far the most popular Purana is the *Bhagavata-purana*, with its elegant treatment of the childhood and early life of Krishna. There are also 18 “lesser” Puranas, or *upa-puranas*, which treat similar material, and a large number of *sthala-puranas* (“local Puranas”) or *mahatmyas* (“magnifications”), which glorify temples or sacred places and are recited in the services at those temples.

THE IMPORTANCE OF PURANAS IN HINDUISM:

The Puranas are widely revered Hindu spiritual texts. They comprise descriptions of the universe, from its creation to destruction. The Puranas also include the origins of various deities, kings, idols, and sages. Some of the Puranas preach cosmology, geography, and Hindu ideology. These holy texts tell us mythological stories of gods and goddesses. You can learn about the deities like Shiva, Vishnu, Parvati, Durga, etc, from the sacred text of Purana. As per legends, the Puranas are based on five matters or facts. These are the

preliminary creation of the universe, secondary creation after systematic collapse, the origin of gods and patriarchs, the regimes of the Manus, considered the first humans, and the history of the various dynasties. There are a total of 18 main Puranas, also known as Mahapuranas. Each Purana tells stories ranging from mythology to geographic narrations. Let's go through the origin, significance & different types of Hindu Puranas.

The Origin & Significance of Puranas:

The Puranas are amongst the most famous Hindu literary texts, written originally in Sanskrit, from the 4th century BCE to about 1,000 A.D. The word "Purana" refers to 'old'. The ancient texts of Puranas are generally considered as documented consequences of the epics, the Ramayana & the Mahabharata. Even the epic Mahabharata, categorized as a history, is sometimes considered a Purana.

Some scholars suggest that the composition of Puranas began when the composition of the Mahabharata ended. We can see the characteristics of Puranas in the final stages of the Mahabharata. Especially in the Harivamsa, which is an appendix to the Mahabharata, the life of Shri Krishna or Hari is described. So, it is sometimes considered a Purana.

The main topic of the Puranas is the regimes and positions of the gods. According to the ancient Sanskrit lexicographer, Amarasinha, from the fifth or sixth century A.D, the Puranas have five goals, or Panca Lakshana. These are the creation of the universe, its devastation & renovation, the origin of gods, the rules of the Manus, initiating the generations called Manvantaras, and the history of the various ethnicities of kings.

No one Purana can be defined as depicting all five of the above distinctive characteristics in detail. However, sometimes the Vishnu Purana is considered to be the most appropriate, resembling the classic description. Besides, during the initial period of the composition of Purana, the belief in particular deities was established as one of the main influences of Hinduism.

So, to some extent, the Puranas can be defined as a form of sectarian religious literature. If some Puranas demonstrate devotion to Shiva, others show devotion to Lord Vishnu. This classification has created the 18 Mahapuranas in Hinduism.

What are 18 Hindu Puranas?

There are eighteen (18) main Puranas, and also there is an equal number of secondary or Upapuranas. The categorization of Puranas is based on the standard triple (3) division of the gunas or qualities. These are purity (*sattva*), impurity or ignorance (*tamas*), and passion (*rajas*).

1. Sattva (Purity) : Thus, in the group of the first 6 Puranas, the quality of sattva is the main dominator. These are Vishnu, Bhagavata, Narada, Garuda, Padma, and Varaha Purana. In all these Puranas, Lord Vishnu emerges as the Supreme creator.

2. Ignorance or Impurity (*Tamas*) : The second group of puranas, also 6 in number, depict the qualities of ignorance or impurity (*tamas*). These are Matsya, Kurma, Linga, Shiva, Skanda, and Agni Purana. In all these Puranas, Lord Shiva emerges as the Supreme God.

3. Rajas or Blind Passion : In the third set of 6 puranas, the quality of rajas or blind passion is depicted. These are Brahma, Brahmanda, Brahmavaivarta, Markandeya, Bhavishya, and Vamana Purana.

The list of 18 Puranas sometimes expands to twenty, including the Vayu Purana and the Harivamsa. Among all these Puranas, the Vishnu Purana and the Bhagavata Purana, also known as the Bhagavatam best describe devotional literature. The Bhagavata Purana narrates the supreme work of Lord Shri Krishna.

Since each of the 18 major Puranas mentions each other, it is fair to deduce that all the Puranas were reworked at one fact. Besides, their length differs extensively. The Skanda comprises 80,000 couplets, while the Brahma and Vamana Puranas have 10,000 couplets each. Let's learn in detail about 18 Hindu Puranas.

1. Bhagavata Purana: A Lesson in Bhakti

It is one of the most sacred books for Hindus, especially the devotees of Lord Vishnu. The book tells about Lord Narayana, his avatars, and a detailed story of Lord Shri Krishna. Composed by Rishi Vyasadeva, the book comprises eighteen thousand verses, divided into 12 cantos.

The Shrimad Bhagavatam is a portrayal that largely fell light on the life and teachings of Lord Krishna, focusing on devotion and mythology. The text is famous for recognizing Sri Krishna as the ultimate truth, claiming that all Gods such as Vishnu, Shiva, Brahma, and Ganesha are all the same & are the manifestations of Sri Krishna.

2. Vishnu Purana: Devoted to Vishnu's Lotus Feet

The Vishnu Purana is the most revered among the 18 Maha Puranas. It is regarded as one of the most significant Puranas. So, it is also called Puranaratna, meaning gem of Puranas. This sacred book comprises a conversation between sage Parashara and his devotee Maitreya. Vishnu Purana is divided into six parts.

Its main topics involved the creation of the universe, narratives of the incarnations of Lord Vishnu, and his deeds as human forms. Integrating into the Puranic convention, Vishnu Purana also presents the most glorious Vedantic realities through mythical stories.

3. Brahma Purana: The First Maha Purana

One of the most revered among 18 main Puranas, the Brahma Purana is considered the first Maha Purana in every anthology. It's one of the richest compositions of Hindu texts in Sanskrit also known as Adi Purana. Brahma Purana is also famous as Saura Purana because several book chapters addressed the Sun God.

Moreover, this Hindu Purana describes cosmology to a wide extent. Mythology, Genealogy, and cosmic time cycles are also discussed in detail, covering 18 chapters of the book. Brahma Purana also includes several inspiring stories that involve the Puranic genre of Hindu literature.

4. Padma Purana: A Major Vaishnava Purana

Padma means lotus, the flower in which Lord Brahma appears. A big part of the book also praises Lord Vishnu and tells about his actions. The other significant deities described in Padma Purana are Lord Shiva and Goddess. Padma Purana, which is a Vaishnava Purana written by Sage Veda Vyasa comprises 55,000 verses, divided into 7 sections with 697 chapters.

In this rich literary text, you can read about the tale of Vamana Avatar, the 5th incarnation of Lord Vishnu. Padma Purana also includes the impressive narratives of Tuladhar & Jajali, the Nandi Dhenu, etc., which are nicely described by the legends. Another fascinating story of Padma Purana is of king Prabhanjana. He was cursed by a deer to live as a tiger for a hundred years.

The book also describes the creators of four Sampradayas to appear in the Kali-yuga. They are Sri, Brahma, Rudra, and Sanaka Rishi. It is said that these four sages will emerge in the Kali Yug to cleanse the earth by setting the four Vaishnava Sampradayas.

5. Shiva Purana: Mahadeva's Legends

The book largely tells about Lord Shiva and his wife Goddess Parvati. However, Shiva Purana also reveres other deities. Initially composed by Maharishi Ved Vyasa, Shiva Purana comprises 12 Samhitas with

1,00,000 verses. It is the topmost among all the sacred Hindu mythological texts. It is the most significant text to learn about the Supreme God Lord Shiva.

The book narrates the glory one can earn from the devotion of Lord Shiva. It also states how the kindness of Lord Shiva can free one from all sins and help reach the supreme abode. Shiva Purana is a blessed book that provides wisdom of the sacred deed of the almighty Lord Shiva. Anyone from a beginner to a wise person can read the Shiva Purana to know about the ultimate knowledge and glory of This supreme God of Hinduism.

From Shiva Purana, you can learn about the origin of the lingam, also known as Shiva-linga. It is the cosmic pillar or Stambha of fire without beginning or end, which is the cause of all realities. Shiva is depicted as arising from the lingam, the heavenly pillar of fire, demonstrating his dominance over the Gods Brahma and Vishnu.

6. Narada Purana: Story of Devarishi and Other Tales of Hinduism

The Narada Purana consists of two books of Vaishnavism composed in Sanskrit. One is a Maha Purana while the other is a Upa Purana, also known as Brhan Naradiya Purana. From this Maha Purana, we can learn about various festivals and rituals celebrated in Vaishnavism. Several sections of the book talk about the significance of 5 sacred Hindu rivers, various pilgrimages, and religious destinations, such as the Prayāga & Kashi.

Composed of more than 25,000 verses divided into 207 chapters, Narada Purana is the third longest Purana and includes several categories of topics. Narada Muni is the mind-born son of Lord Brahma, who is also his teacher. He was born from the thought of Lord Brahmā. Similarly, Vasiṣṭha was born from breathing, Bhṛgu from his touch, Dakṣa from a thumb, and Kratu from the hand of Lord Brahma.

Devarshi Narad is known as a great devotee of Lord Vishnu. He is empowered to travel across the Trilok, Earth, space, and the underground realms. Narad Muni is aware of all the secrets of the Gods, demons, and humans. Thus, he acts as the messenger between the three worlds.

7. Markandeya Purana: Stories of the Great Sage and Goddess

The Markandeya Purana is centered on Markandeya, a sage in Hindu mythology. So he is the main character in two stories narrated in the book, one connected to Lord Shiva and the other to Lord Vishnu. This Purana is also notable for describing the significance of Ma Shakti or Devi Mahatmya. It praises Goddess Shakti as the ultimate reality and creator of the universe.

Thus, it is a revered text of Shaktism related to the Hindu Goddess with a great dedication toward the feminine. As per Markandeya Purana, the manifestations of the goddess are Durga, who emerged to kill the two demons, Shumbha & Nishumbha; Dashabhuja; Singhavahini; Mahishamardini, destroyer of the demon Mahishasur; Jagaddhatri, the mother of the universe.

With 9000 verses, comprising 137 Chapters, the Markandeya Purana is a source of ancient Indian therapeutic herbs. With great healing properties linked to the Goddess, all the herbs provide myriad health benefits within spiritual and Ayurvedic contexts. One of the famous stories of the Markandeya Purana is the tale of the manifestation of immortality. Markandeya, a devoted worshiper of Lord Shiva, was destined to live only for 16 years.

On completion of his 16th year, the god of death Yama came to Markandeya, who was offering his prayer to Lord Shiva. Noticing his dedication and perseverance, Lord Shiva appeared at the place and conquered Yama. Then Lord Shiva granted Markandeya an eternal life. From that day, Markandeya became well-known as "Chiranjeevi," or the immortal person. He persisted in dedicating himself to Lord Shiva.

8. Agni Purana: Stories Narrated by the Lord of Fire

The book focuses on various Hindu beliefs such as Vaishnavism, Shaivism, Shaktism, etc. The text covers all sections impartially without relying on a particular faith. Agni Purana describes the meaning of dreams

as per Hindu mythology. In chapter 7 of the book, Lord Rama conveyed this knowledge to Laxmana and Sita, while they were exiled to the forest.

It is the legend of the Ramayana as narrated in the Agni Purana. The Sage Valmiki wrote this part of Ramayana after hearing the story from the sage Narada. Agni Purana, one of the eighteen Maha Puranas, includes definitions and details of different incarnations (avatars) of Lord Vishnu. The book is titled after Agni because originally, he recited the stories to the sage Vasishta.

Later, Vasishta conveyed it to Vyasa, who composed all the Vedas, Puranas, and many other mythological texts. According to the Anushasana Parva, Sage Bhrigu once cursed Lord Agni to 'gobble everything in his way'. Worried about being cursed, Lord Agni hid himself. This set the other gods in the dark, as no religious activities could be done without Agni.

9. Bhavishya Purana: A Discussion on the Future

It is one of the eighteen primary Sanskrit creations in the Puranic genre of Hinduism. The title Bhavishya refers to the future, which means that it is a book including future predictions. There are four parts, or Parva in the Bhavishya Purana. These are Brahma Parva, Madhyam Parva, Pratisarga Parva, and Uttara Parva.

The Madhyam Parva again is divided into three parts, while the Pratisarga has four parts. There are a total of 485 chapters covering the four main sections. Unlike the other Puranas denoting ancient history, Bhavishya Purana is a blend of the Past and the Future. This feature provides this book a distinct position among the 18 Maha Puranas.

The Sri Vaishnava sect recognizes Vishnu as the Brahman, while Krishna-centered practices define Para Brahman with Sri Krishna himself as God. As per Ramanujacharya, Brahman is a person. Indeed, he is the ultimate individual, creator, and God, who directs souls to salvation.

10. Brahma Vaivarta Purana: Where we Find Radha-Krishna

This Maha Purana comprising 18,000 verses is divided into four sections, describing Hindu deities Radha and Krishna. It narrates many stories about the life of Sri Krishna. Brahmavaivarta refers to the transition of Brahman, who merges with Sri Krishna. Here, the Brahman as Krishna creates the universe, its nature, and its evolution, where nature is demonstrated through the legend of Radha and Krishna.

Multiple versions of the Brahma Vaivarta Purana exist and are asserted to be part of manuscripts of the Brahma Kaibarta Purana. Moreover, A new version of this Maha Purana was supposedly composed in Bengal of the Indian subcontinent.

Later, it was modified in South India. The mythology and stories of Brahma Vaivarta Purana Is are largely admired by the followers of Sri Krishna. It also has a great influence on Indian art and culture as we often experience the bliss of Raslila through Hindu paintings and dance drama.

The text is also unique in honoring the feminine characteristics of God through Radha. It says that all women are embodiments of the sacred female & co-creators of the universe. So, any abuse to a woman is an abuse to Goddess Radha. Further, Goddesses Durga, Lakshmi, Saraswati, Radha, and Savitri are identical and are noted as the manifestations of Prakruti.

11. Linga Purana: Stories of the Aniconic Shiva

It is the fifth Purana describing the superiority of Lord Shiva and the origin of Ling-puja. The Linga Purana says that Lord Shiva is without shape, color, and odor. It means he is beyond touch and change. The origin of the universe is the manifest of shapeless Linga, a merger of constant rules and ever-changing nature. This Maha Purana has five parts.

These are Descriptions of the creation, incarnations of Lord Shiva, the embodiment of Lord Nandishwar, Dhruva - the supreme devotee, and Story of Upamanyu. All these sections talk about various mantras, rules of worship, the origin of various deities, and types of Yoga. You can also learn legendary stories like the Wedding of Lord Shiva, assignments of various Lordships by Lord Brahma, sacrifice of sage Dadhichi.

As per the Linga Purana, a vibrant Shivaling emerged after the Maha Pralaya. All the Vedas and various deities including Brahma and Vishnu emerged from this Linga. The present aspect of the worship of Shivling and idols appears to be a development of this Purana.

12. Varaha Purana: Vishnu's Boar Incarnation and Other Tales

This ancient Sanskrit text is one of the eighteen Maha Puranas admired in Hinduism. It belongs to the Hindu literature glorifying Lord Vishnu. However, the book also has several chapters devoted to Lord Shiva and Goddess Shakti, where she is addressed as Brahmi, Vaishnavi, and Raudri. Lord Vishnu manifested as Varaha to rescue the earth.

So, this Purana is also known as Vaishnava Purana. The book contains a thorough description of the Varaha Avatar and related teachings & legends. Sage Veda Vyas has given a precise depiction of many religious expeditions, rituals, sacrifices, offerings, etc. in this book.

He explained how to worship Lord Vishnu, Lord Shiva & Goddess Parvati, and also narrated the glory of the Aditya pilgrimages. Varaha Purana also provides a detailed narration of the seven Moksha Dayini or pilgrimages to attain salvation. These are Varanasi, Mathura, Ayodhya, Haridwar, Kanchipuram, Ujjain, and Dwarka.

13. Skanda Purana: Kartikeya's Legends

The Skanda Purana is a massive collection of ancient Hindu literary scripts with over 81,000 verses. They were found by Haraprasad Shastri and Cecil Bendall in 1898 in a library in Kathmandu, Nepal. The oldest manuscripts dated to the 4th century BCE were written on palm leaves. Some components of the Purana have also been discovered in Tamil Nadu and other parts of India.

Some parts of the Skanda Purana describe various pilgrimages and thus act as a guide for those who want to visit temples & religious sites in India. Other parts focus more on devotion and discuss religion, dharma, and absolute knowledge. A large section of the book is also dedicated to legendary stories.

Skanda Purana refers to the God of war Skanda or Kartikeya son of Goddess Durga & Shiva. The book has seven parts or khandas. The first book known as the Mahatmya, narrates the glory of Kartikeya and his role in the universe. It also tells the narrative of his birth and the different wars he battled against demons.

Numerous temples devoted to Lord Kartikeya are founded on tales and mythologies from the Skanda Purana. The Skanda Purana has been translated into several languages, including English. It is widely explored by scholars of Hinduism for spiritual studies.

14. Vamana Purana: Vishnu's Dwarf Incarnation and Other Stories of Hindu Culture

The Vamana Purana is a sacred book of Hindu mythology written in Sanskrit. One of the eighteen Maha Puranas, it is about the Vamana incarnation of Lord Vishnu. However, the current enduring manuscripts of Vamana Purana are more intensely focused on Lord Shiva. It also includes chapters revering other Hindu Gods and Goddesses.

The main stories of Vamana Purana pertain to Lord Vishnu and his Vaaman manifestation. Sage Pulastya narrated the legend of Vamana Purana while delivering explanations to the inquiry of Devarshi Narada. It also acquaints the readers with the virtues of morality and justice. This Maha Purana also includes the legend of notable disciples like Prahlad, the salvation of Gajendra (elephant), etc.

15. Kurma Purana: Narrated by Vishnu's Turtle Incarnation

The details of Kurma Purana were first described by Lord Vishnu during his incarnation of Kurma to King Indradyumna. Then Lord Vishnu again narrated the story to the deities Indra and Narad, etc at the time of the churning of the ocean. The Kurma Purana has 17,000 verses divided into two parts, the eastern and the northern parts.

This Purana also includes four Sanhitas, and it discusses the main features of Puranas, Sarg, Pratisarg, Vansh, Manvantar, and Vanshanuchrit. The main legends of Kurma Purana are about the churning of the ocean. This churning resulted in the emergence of Mahalakshmi along with the Parijat tree, Kaustubh gem, Dhanvantari Vaidya, Kamdhenu, Airavat elephant, Panchajanya Conch, Amrita Kalash, etc.

16. Matsya Purana: One of the Oldest Puranas

It is among the oldest and most well-preserved Sanskrit literature in Hinduism. The book comes under the Vaishnavism sect named after the half-human and half-fish avatar of Lord Vishnu. The Matsya Purana, like other Puranas, includes multiple sections, covering the concept of mythology, legends, cosmology, genealogy, moral teachings, etc.

Matsya Purana is considered to have been told by Lord Vishnu himself to the sage Manu, who was the ancestor of humankind according to Hindu legend. The book largely concentrates on the embodiments and acts of Lord Vishnu and covers different characteristics of the universe, creation, and the cyclic method of devastation.

17. Garuda Purana: Hindu Ideas of the Afterlife

Garuda Purana belongs to the group of the first six Puranas. After the Bhagavata Purana and Vishnu Purana, Garuda Purana is the third in the aspect of superiority and significance. This Purana was told by sage Kashyapa to Garuda, and later Sage Veda Vyasa composed it for humankind. Garuda Purana provides extreme significance to the human body and its goal of becoming the disciple of God. The second part of the book, also called Uttarakhand and Pretakalpa, contains information on funeral rituals and life after death.

18. Brahmanda Purana: A Purana of the Cosmos

This ancient Hindu literary text provides an understanding of different parts of life, spirituality, and the universe. One of the eighteen Mahapuranas, the Brahmanda Purana contains a wide array of wisdom, about mythology, cosmology, origin, geography, and more. This Purana is a collection of chronologies, mythologies, the origin of the universe, various rituals, and philosophical lessons. It provides a complete reality about the universe and its different extents.

18 पुराण

पुराण संख्या	पुराण का नाम	श्लोक संख्या
१	ब्रह्म पुराण	१०,०००
२	पद्म पुराण	५५,०००
३	विष्णु पुराण	२३,०००
४	शिव पुराण	२४,०००
५	श्रीमद्भागवत	१८,०००
६	भविष्य पुराण	१४,५००
७	नारद पुराण	२५,०००
८	वाराह पुराण	२४,०००
९	लिंग पुराण	११,०००
१०	ब्रह्म वैवर्त पुराण	१८,०००
११	कूर्म पुराण	१७,०००
१२	मत्स्य पुराण	१४,०००
१३	वामन पुराण	१०,०००
१४	स्कंद पुराण	८१,१००
१५	मार्कंडेय पुराण	९,०००
१६	गरुड़ पुराण	१९,०००
१७	ब्रह्माण्ड पुराण	१२,०००
१८	अग्नि पुराण	१५,४००

18 Puranas

18 Puranas:

Brahma Purana	10,000 Verses
Padma Purana	55,000 Verses
Vishnu Purana	23,000 Verses
Shiva Purana	24,000 Verses
Bhagavata Purana	18,000 Verses
Narada Purana	25,000 Verses
Markendya Purana	9,000 Verses
Agni Purana	15,400 Verses
Bhavishya Purana	14,500 Verses
Brahmavaivarta Purana	18,000 Verses
Linga Purana	11,000 Verses
Varaha Purana	24,000 Verses
Skanda Purana	81,100 Verses
Vaman Purana	10,000 Verses
Kurma Purana	17,000 Verses
Matsya Purana	14,000 Verses
Garuda Purana	19,000 Verses
Brahmand Purana	<u>12,000 Verses</u>

Total 18 Puranas 400,000 Verses

SANATANA DHARMA

VEDAS

1. Rig veda
2. Yajurveda
3. Samaveda
4. Atharvaveda

ITIHASA

1. Ramayana
2. Mahabharata Gita

UPANISAHAD (108)

1. Brihadaranyaka Upanishad
2. Chandogya Upanishad
3. Aitareya Upanishad
4. Taittiriya Upanishad
5. Isavasya Upanishad
6. Kena Upanishad
7. Katha Upanishad
8. Prashna Upanishad
9. Mundaka Upanishad
10. Mandukya Upanishad

PURANA

1. Brahma Purana
2. Vishnu Purana
3. Shiva Purana
4. Bhagavata Purana
5. Narada Purana
6. Markandeya Purana
7. Agni Purana
8. Bhavishya Purana
9. Bhramavaivarta Purana
10. Linga Purana
11. Varaha Purana
12. Skanda Purana
13. Vamana Purana
14. Kurma Purana
15. Matsya Purana
16. Garuda Purana
17. Brahmanda Purana
18. Vayu Purana



Indian Vedic School
language of the gods

XIV. Explain in brief about Bhagavad Gita.

The Bhagavad Gita was composed by an ancient sage named Vyasa. In most Hindu traditions, Krishna Dvaipayana Vyasa, also referred to as Vyasa or Veda-Vyasa (the one who classified the Vedas into four parts), is a central and revered figure. The Gita posits the existence of an individual self (jivatman) and the higher Godself (Krishna, Atman/Brahman) in every being; the Krishna–Arjuna dialogue has been interpreted as a metaphor for an everlasting dialogue between the two.

Overview:

The Bhagavad Gita contains 18 chapters and 700 verses, and the number of pages in a standard printed version can vary depending on the edition and format, but typically ranges from around 300 to 400 pages. The Bhagavad Gita is a poem written in the Sanskrit language with 18 chapters in total. The 700 verses are structured into several ancient Indian poetic meters, with the principal being the Anushtubh chanda.

Here's a more detailed breakdown:

- Verses: The Bhagavad Gita is a 700-verse Hindu scripture, part of the Indian epic Mahabharata.
- Chapters: It is divided into 18 chapters.
- Pages: While the number of pages can vary, a standard printed version with translation and commentary usually contains around 300 to 400 pages. Some versions might have more pages, depending on the included material.
- Content: The Bhagavad Gita is a dialogue between Prince Arjuna and Lord Krishna, offering profound teachings on various aspects of life, spirituality, and self-realization.
- Origin: The Bhagavad Gita is found in the Bhishma Parva of the epic Mahabharata.

18 LIFE-CHANGING BHAGAVAD GITA SHLOKAS (VERSES) WITH MEANING AND LESSONS:

Bhagavad Gita is the discourse between Lord Krishna and Arjun before the start of the Mahabharata or Kurukshetra War. It consists of the teaching by Lord Krishna in the form of Shlokas or verses that changed Arjuna's perspective of life. Although Gita is centuries old, its knowledge and logic are relevant today as well, thus, making it a timeless guide.

Bhagavad Gita shlokas help us find the right path and make the right choices in difficult times. They guide us to find inner peace, purpose, and true success in life.

Understanding the shlokas from Bhagavad Gita gives us deep insights into the whys and hows of daily life. By reading Bhagavad Gita regularly, you can experience some remarkable changes in your life and perspective. You will become calmer, happier, and more content.

There are ample benefits to understanding and implementing the teachings of the Bhagavad Gita in real life. It is the essence of Vedic knowledge and helps you evolve on intellectual, emotional, and spiritual levels.

In this write-up, you will find some of the most important shlokas from Bhagavad Gita with meaning. These verses or quotes can prove to be life-changing for you.

Bhagavad Gita Shlokas for Inner Peace

Here are a few Bhagavad Gita quotes with Sanskrit versions and their English translations. These shlokas are great for finding inner peace in life.

1. Shloka 2.48 (Chapter 2, Verse 48)

In Sanskrit:

योगस्थो योगिनो अपि कुर्वन्त कर्मणां सज्जन्तः समाधौ

योगस्थो योगिनो अपि कुर्वन्त कर्मणां सज्जन्तः समाधौ

yogasthah kuru karmāṇi saṅgam tyaktvā dhanañjaya

siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate

Translation (Meaning in English):

Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachments to success or failure. Such evenness of mind is called yoga.

Lessons:

In this shloka, Lord Krishna advises Arjuna to perform his duties with an evenness of mind, without getting attached to the outcome. He emphasizes the importance of detachment and encourages Arjuna to focus on the present moment and the task at hand, rather than worrying about the future or regretting the past.

By doing so, one can achieve a state of balance and equanimity, which is the ultimate goal of yoga. This shloka from Bhagavad Gita teaches us the importance of being focused and present in our actions, and not getting bogged down by the fear of failure or the desire for success.



2. Shloka 6.23 (Chapter 6, Verse 23)

In Sanskrit:

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taṃ vidyād duḥkhasaṃyogaviyogaṃ yogasaṃjñitam

sa niścayena yuktavyo yogo 'nirviṇṇacetasā

Translation (Meaning in English):

Let it be known: the severance from the union-with-pain is YOGA. This YOGA should be practised with determination and with a mind steady and undespairing.

Lessons:

From this Bhagavad Gita verse, we can learn the importance of equanimity in life and how it can lead to a peaceful mind. We can also learn that achieving a steady and focused mind is not easy and requires practice and dedication. It teaches us the need to strive for inner balance and that it can be attained through the practice of yoga and meditation.

3. Shloka 18.65 (Chapter 18, Verse 65)

In Sanskrit:

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manmanā bhava madbhakto madyājī māṃ namaskuru

māmevaiṣyasi satyaṃ te pratijāne priyo 'si me

Translation (Meaning in English):

Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

Lessons:

It is one of the most important Bhagavad Gita slokas that shows us the importance of devotion to God and the power of meditation in achieving spiritual unity with the Divine.

It teaches us that by focusing our mind on God, surrendering to Him, and practicing devotion, we can achieve the ultimate goal of realizing our true self and attaining union with God.

The shloka highlights the significance of seeking refuge in God, offering our actions to Him, and making Him the center of our lives. We can also learn that the ultimate goal of human life is to attain a higher spiritual consciousness and to merge with the Divine.

4. Shloka 4.38 (Chapter 4, Verse 38)

In Sanskrit:

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na hi jñānena sadṛśaṃ pavitrāmiha vidyate

Translation (Meaning in English):

In this world, there is nothing so purifying as knowledge. One who has attained perfection in yoga, finds it within himself in due course of time.

Lessons:

As one of the best slokas from Bhagavad Gita, it teaches us that knowledge is the most powerful tool for purifying oneself. It is through knowledge that one can overcome ignorance and attain enlightenment.

Yoga is a means to attain knowledge and self-realization. Through the practice of yoga, one can achieve a state of union with the divine and discover the true nature of the self.

It also tells us that the path to self-realization is not easy and requires time, effort, and dedication.

It is a gradual process that requires patience and perseverance. Moreover, self-realization is not something that can be attained through external means. It is a journey of self-discovery that takes place within oneself.

*5. Shloka 2.21 (Chapter 2, Verse 21)**In Sanskrit:*

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vedāvināśinaṃ nityaṃ ya enamajamavyayam

kathaṃ sa puruṣaḥ pārtha kaṃ ghātayati hanti kaṃ

Translation (Meaning in English):

O Partha, how can a person who knows that the soul is indestructible, unborn, eternal and immutable, kill anyone or cause anyone to kill?

Lessons:

The lesson from this Bhagavad Gita verse is that the true self, the soul, is eternal and indestructible. It cannot be killed, nor can it kill. It is the body that is mortal and subject to birth and death.

Therefore, we should not be attached to the physical body and should not cause harm to others or ourselves. This shloka teaches us to recognize the true nature of ourselves and others, and to act with compassion and wisdom.

6. Shloka 5.16 (Chapter 5, Verse 16)

In Sanskrit:

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jñānena tu tadajñānaṃ yeṣāṃ nāśitamātmanaḥ

teṣāmādityavajjñānaṃ prakāśayati tatparam

Translation (Meaning in English):

But to those whose ignorance is destroyed by the Knowledge of the Self, like the sun, to them Knowledge reveals the Supreme (Brahman) .

Lessons:

In the list of best Bhagavad Gita quotes, this verse teaches us that true spiritual wisdom lies in surrendering to the divine, and recognizing that the true Self or Atman resides within all beings. By surrendering all actions to the divine, one can attain a state of true yoga or union with the divine.

This state of surrender and union leads to freedom from doubts, false ego, and other limitations of the material world.

7. Shloka 2.14 (Chapter 2, Verse 14)

In Sanskrit:

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mātrā-sparśhās tu kaunteya śhītoṣhṇa-sukha-duḥkha-dāḥ

āgamāpāyino 'nityās tans-titikṣhasva bhārata

Translation (Meaning in English):

O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

Lessons:

The Bhagavad Gita shloka 2.14 teaches us the impermanence of happiness and distress in life and how they are like the changing seasons of winter and summer.

Just like how winter and summer come and go, happiness and distress also arise and disappear in due course. Therefore, we should learn to accept both happiness and distress with equanimity and not let them disturb our inner peace.

We should cultivate the ability to tolerate the ups and downs of life without being overwhelmed by them. This requires a sense of detachment and a deep understanding that everything in life is temporary and fleeting. By cultivating this attitude, we can remain peaceful and steady in the face of life's challenges.

*8. Shloka 18.78 (Chapter 18, Verse 78)**In Sanskrit:*

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yatra yogeśvaraḥ kṛṣṇo yatra pāṛtho dhanurdharaḥ

tatra śrīr vijayo bhūti dhruvā nīrti matir mama

Translation (Meaning in English):

Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

Lessons:

As one of the best Bhagavad Gita slokas, this verse teaches us that with the presence of God and the guidance of a true guru or teacher, one can achieve success, prosperity, and moral strength.

It highlights the importance of having a righteous guide or mentor to lead one towards the right path and help overcome challenges in life. Moreover, this verse emphasizes that true victory and prosperity come from righteousness and morality and that the divine presence can guide and lead one towards this path of righteousness.

*9. Shloka 2.47 (Chapter 2, Verse 47)**In Sanskrit:*

mā karmaphalaheturbhūrmā te saṅgo 'stvakarmaṇi

You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty.

This Bhagavad Gita verse teaches us that we should focus on performing our duties and actions without being attached to the results or outcomes. It emphasizes the importance of detachment and encourages us to do our best without worrying about the consequences.

This helps us to stay focused on the present moment and perform our duties with sincerity and dedication, which in turn leads to better outcomes. Additionally, this verse teaches us to avoid the trap of inaction and laziness, reminding us that we have a responsibility to fulfill our duties and obligations in life.

In Sanskrit:

asakto hyācharan karma param āpnoti pūrushah

Therefore, without being attached to the fruits of activities, one should act as a matter of duty; for by working without attachment, one attains the Supreme.

Bhagavad Gita Shloka 3.19 teaches us the importance of detachment while performing our duties. It emphasizes that one should focus on performing their duties with sincerity and dedication, rather than worrying about the results.

By doing so, we can attain a state of inner peace and calmness, and ultimately achieve the highest goal of spiritual liberation. This shloka encourages us to cultivate a detached attitude towards our actions and to perform them as a selfless service to others and to the divine.

11. Shloka 3.21 (Chapter 3, Verse 21)

In Sanskrit:

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yad yad ācharati śhreṣhṭhas tat tad evetaro janaḥ

sa yat pramāṇam kurute lokas tad anuvartate

Translation (Meaning in English):

Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.

Lessons:

It is yet another important sloka from Bhagavad Gita that teaches that people tend to follow the actions of those they consider to be great or important.

Therefore, it is important for those in positions of leadership or influence to set a positive example and act in accordance with moral and ethical principles, as their actions will be emulated by others.

12. Shloka 18.50 (Chapter 18, Verse 50)

In Sanskrit:

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siddhiṃ prāpto yathā brahma tathāpnoti nibodha me

samāsenaiiva kaunteya niṣṭhā jñānasya yā parā

Translation (Meaning in English):

O Arjuna! learn from Me in brief how reaching perfection in action, man attains Brahman, the consummation of supreme knowledge.

Lessons:

The lesson from this Bhagavad Gita shloka is that by attaining the ultimate knowledge or wisdom and remaining steadfast in it, one can achieve spiritual perfection and attain Brahman, the ultimate reality.

13. *Shloka 3.35 (Chapter 3, Verse 35)*

[illegible]

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swa-dharme nidhanam śhreyah para-dharmo bhayāvahah

The lessons from this verse are:

- It is better to perform one's own duties even if they have some shortcomings, rather than performing someone else's duties perfectly.
- Performing someone else's duties can lead to fear and uncertainty, while performing one's own duties brings fulfillment and contentment.
- Therefore, one should focus on their own dharma, their inherent duty or purpose in life, and perform it to the best of their ability.

14. *Shloka 18.46 (Chapter 18, Verse 46)*

[illegible][illegible]

svakarmanā tamabhyarcya siddhim vindati mānavah

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By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.

Lessons:

In the list of important Bhagavad Gita verses, this verse holds a high significance. It tells us that everyone has a unique path and purpose in life that they must follow. It is important to perform one's duties diligently and with devotion.

By focusing on our own actions and not comparing ourselves to others, we can attain success. Moreover, it shows us that hard work, dedication, and devotion are essential to achieving success in life.

15. Shloka 18.58 (Chapter 18, Verse 58)

In Sanskrit:

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mac-cittah sarvadurgāṇi matprasādāttariṣyasi

atha cettvamahāṅkāraṇna śroṣyasi vināṅkṣyasi

Translation (Meaning in English):

If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

Lessons:

The Shloka shows the importance of surrendering one's mind to God and seeking His grace, as it can provide protection from all difficulties and troubles. It encourages one to let go of the ego and become humble in their approach towards God. Failure to do so may lead to downfall and hinder spiritual progress.

Bhagavad Gita Verses for Devotion

16. Shloka 9.34 (Chapter 9, Verse 34)

In Sanskrit:

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manmanā bhava madbhakto madyājī māṃ namaskuru

Translation (Meaning in English):

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.

Lessons:

Shloka 9.34 of the Bhagavad Gita teaches us that by fully surrendering to God and dedicating all actions to Him, we can attain peace and freedom from the cycle of birth and death.

The verse states that one should always worship God with exclusive devotion and without any ulterior motive, and in doing so, He will protect us from all sinful reactions and grant us the highest spiritual realization.

*17. Shloka 12.8 (Chapter 12, Verse 8)**In Sanskrit:*

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mayyeva mana ādhatsva mayi buddhiṁ niveśaya

nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ

Translation (Meaning in English):

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

Lessons:

The verse 12.8 of Bhagavad Gita focuses on the importance of devoting yourself completely to the Supreme Being (God) and surrendering to His will with unwavering faith and devotion.

It teaches that by meditating on the unmanifested, one can attain the highest spiritual goal, which is beyond human comprehension and can only be experienced through a deep and profound connection with the divine.

*18. Shloka 12.10 (Chapter 12, Verse 10)**In Sanskrit:*

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abhyāse 'py asamartho 'si mat-karma-paramo bhava

mad-artham api karmāṇi kurvan siddhim avāpsyasi

Translation (Meaning in English):

If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.

Lessons:

This is one of the best shlokas from Bhagavad Gita. It is an encouragement from Lord Krishna to Arjuna, to continue practicing devotional service, even if one feels unable to fully succeed in it. The verse shows the importance of dedication and persistence in one's spiritual practice.

Krishna advises Arjuna that even if he feels incapable of fully engaging in devotional service, he should continue to strive towards it with faith and devotion. By performing all actions for the sake of the Lord, he will gradually develop the necessary skills and spiritual maturity to achieve success.

Importance of Bhagavad Gita Shlokas in Life:

Here are a few changes and benefits that you will experience even if you read one verse from Bhagavad Gita every day.

1. Find the Right Perspective

We all learn in a certain way, which varies based on our experiences. That shapes our beliefs, and we start assuming that our thoughts are right and anyone who differs from us is wrong. However, Bhagavad Gita teaches us to understand the feelings and perspectives of others, even if we don't agree with them.

Arjun felt dejected and confused when the Mahabharata war was about to begin. He wasn't able to visualise the outcome of his actions and hence, refused to fight. Lord Krishna helped him see things in the right light, and he understood what he should do.

There are several important Bhagavad Gita shlokas that help us comprehend what we must do and why, our role in different situations, and how they shape our attitude.



2. Connect with Inner Strength

Every person is empowered with inner strength, which prepares them to face even the most challenging situations.

However, our insecurities and fears prevent us from accessing that strength. When the same thing happens with Arjuna, Lord Krishna helps him overcome his illusions and fears to find his inner strength.

3. Know the Identity of Our Existence

As humans, we identify ourselves with mind, body, country, family, friends, etc. This creates our beliefs and purpose in life. However, when we connect our identity with material things, we become more anxious and scared.

Lord Krishna helps us overcome this by explaining we are eternal souls who have neither birth nor death. A soul is unborn, ever-existing, and primeval.

He is not slain when the body is slain. Reading Bhagavad Gita life lessons further, we learn the journey that a soul has to go through in a lifetime and beyond.

4. Realise Your True Potential

Many people struggle with self-doubt and have several concerns about the future. However, after reading Bhagavad Gita life changing quotes, we feel motivated to discover ourselves and our full potential.

Its verses talk about energy and soul, which changes the way we think and look at our life. We start to value ourselves more and change our perspective.

5. Understand That Change Is the Law of Nature

Change is the only constant. We have been hearing this since ever, but Bhagavad Gita explains this principle in the most effective and detailed way. Despite knowing that our feelings, body, emotions, perceptions, and everything else are in a state of flux, we are reluctant to accept any changes.

We are not comfortable with any change and oppose it. However, if you read the best shlokas of the Bhagavad Gita, you will realise that people need to adapt to situations to achieve success. They must innovate, explore, come up with new ideas and solutions, take risks, and accept changes to gain new experiences.

6. Practice Yoga and Meditation

Many who have read Bhagavad Gita shloka in Sanskrit or any other language, credit it for motivating them to practice a healthy lifestyle.

Lord Krishna emphasises the importance of yoga and meditation and explains how they help us find inner peace and joy.

Yes, we are not a part of any war today, fighting our enemies on a battlefield, but we constantly fight with our minds. If we want to control our minds and be calm mentally, yoga and meditation are the best ways.

7. Overcome Our Fears Related to the Future

We all have our fears, be they related to careers, studies, families, finances, etc. Most of us think about them day and night in the hope of finding a way to overcome them but to no avail. If you read Bhagavad Gita shlokas with meaning, you will learn to relax your mind and reduce these unnecessary fears. You will get to know about karma and objectivity and get the courage to stand for what's right.

8. Learn to Stay Calm

Our mind is always wandering, full of unwanted thoughts and unnecessary opinions. We often find it hard to find calm and sleep in peace due to overthinking. Bhagavad Gita helps us find mental balance and think in the right direction.

It's not like there is some sort of magic to make the mind clutter-free, but whenever you feel stressed or low, simply recall what Bhagavad Gita says about life.

Its teachings help us control our impulses and stay hopeful in good and bad times. Its life lessons show us the way to achieve clarity, assess our options, and channelise our energy toward profitable endeavours.

9. Learn to be Fearless

Fear is inevitable for humans. It can arise due to a lack of knowledge, inability to manage emotions or insecurities. However, reading Bhagavad Gita can help you gain wisdom and knowledge, so you can understand the unknown and overcome your deepest fears.

10. Become More Focused

Lord Krishna says that to achieve any goal; one must have absolute focus. We need to have a clear goal, otherwise our focus will be divided into many branches, and completing a task will demand more time and energy.

Bhagavad Gita verses on life can work wonders to help you stay focused and attentive in the workplace and life.

11. See a Hope for a Bright Future

There are many successful people who started reading Bhagavad Gita in English and Sanskrit from the early days of their lives and credit its texts and teachings for their achievements and accomplishments.

It encourages you to adopt healthy and good habits, focus on karma, and strive for a bright future. Moreover, when we feel stressed due to our hectic professional life, it helps us to handle everything smoothly.

12. Accept Nothing Is Permanent

Whether it's success or failure, nothing is permanent in life. This is clearly illustrated by day and night, both of which are temporary and followed by one after the another. So, when you fail in your initial attempts, don't take it to heart.

Learn from the experience and keep trying till you achieve success. The same goes for people going through hard times. They must keep persevering until they finally change the tide and turn things in their favour.

1. What is the Bhagavad Gita?

Bhagavad Gita is a 700-verse Hindu scripture, containing the eternal message of spiritual wisdom from ancient India. Bhagavad means 'God', and Gita means 'song'. Hence, Bhagavad Gita means the song of God.

2. When was the Bhagavad Gita recited?

Bhagavad Gita is part of the Mahabharata, dating to the second half of the first millennium BCE. Lord Krishna spoke Bhagavad Gita shlokas to Arjuna before the battle of Kurukshetra in 3137 BC.

According to astrological references in the Vedic scriptures, the year 3102 B.C. marks the beginning of Kali-yuga, starting 35 years after the battle 5000 years ago.

3. How many shlokas in Bhagavad Gita?

There are 700 shlokas or verses in the Bhagavad Gita, in a total of 18 chapters.

4. Why should one read Bhagavad Gita?

The world we live in is full of chaos, with confusion and suffering at their peak. In such a trying time, Bhagavad Gita's teachings are more relevant than ever. You will find answers to all your doubts and queries in its verses.

Many renowned personalities and successful people recommend reading the Bhagavad Gita and have shared

their experiences. It is a wholesome book which is above caste, race, gender, nation, or age.

The principles mentioned in it are universal and apply to all situations. They encourage people to transform their hearts and perspectives. The above-mentioned more than top 10 life lessons from Bhagavad Gita is just the tip of the iceberg. It contains the essence of life. So, start reading it today and witness positive changes soon.

5. How relevant is Bhagavad Gita in modern times?

We all want to be happy and constantly search for things that make us happiest. Whether it's a child, grown-up person, man, woman, rich, or poor, everyone is looking for happiness in their lives.

However, this search is never-ending, which makes us frustrated. Bhagavad Gita teaches us the true meaning of happiness and how to find it. Think of how we learn from a manual when we buy a new gadget and derive maximum happiness from it.

Similarly, Lord Krishna has given us the Bhagavad Gita, which guides us to make the best of human life and derive real happiness from it. In this fast-paced era when everyone is confused and misdirected, the Gita is the best source of happiness, peace, and knowledge.

6. Why is the Bhagavad Gita so powerful?

The Bhagavad Gita is a map and a guidebook. It gives us a systematic overview of the territory [of life], shows various approaches to the summit with their benefits and pitfalls, offers recommendations, tells us what to pack and what to leave behind

7. Which God wrote Bhagavad Gita?

Veda Vyasa

Answer: The Srimad Bhagwat Geeta was written by Maharishi Vedvyas Ji. In the Mahabharata, Veda Vyasa wrote the Bhagavad Gita. This is about what Sanjay overheard Arjun and Krishna saying to each other. Veda Vyasa composed the Bhagavad Gita, which is included in the Mahabharata.

8. What are the 18 names of Gita?

18 names of Gita:

1.Gita 2.Ganga 3.Gayatri 4.Sita 5.Satya 6.Saraswati 7.Brahmavidya 8.Brahmvalli 9.Trishandhya 10.Muktagehini 11.Ardhramatra 12.Chidanandi 13.Bhawagnti 14.Bhaynashini 15.Chira 16.Paraa 17.Anantaa 18.Tatvagyanmanjiri.

9. What are the 5 rules of Bhagwat Geeta?

There are five main themes illustrated in the Bhagavad-gita. They are:

- Ishvara – The Supreme Lord.
- Jiva – The Living Entity.
- Prakruti – The Material Nature.
- Kala – Time and.
- Karma – Activities.

10. What are the 4 rules of Krishna in Bhagavad Gita?

Initiated devotees within the Krishna consciousness movement vow to chant a minimum quota of the Hare Krishna mantra each day on beads. They also take vows to avoid 1) intoxication, 2) illicit sex, 3) meat eating, and 4) gambling. These are commonly known as the “four regulative principles.”

11. What are the 4 pillars of Bhagavad Gita?

These pillars are: mercy, truthfulness, austerity and cleanliness. Everyone appreciates these qualities. By following the four regulative principles, we support these pillars and free ourselves from miseries and from causing pain to others.

Bhagavad Gita, the song of the Gods is the conversation between Arjuna and Lord Krishna. Arjuna is on the verge of a great battle between the conflicting sides of the same family. Upon hearing the misgivings about the justice of killing hundreds of people, Arjuna is overwhelmed. He expresses his scruples, guilts and questions to Krishna, the charioteer. It is Krishna's reply the Gita revolves around. And if not the entire Gita, some of these Bhagavad Gita quotes are worth giving a read.

Krishna helps Arjuna overcome his feelings and do his duties as a man born in the class of warriors.

The wisdom the Bhagavad Gita imparts transcends the quantum reality, and helps man to survive in his reality. Undoubtedly, the Gita is a source of strength, inspiration, motivation and so much more to people across the world. Every word Krishna utters has a deeper meaning to life and teaches us to live a life of fulfilment.

Comprehending the entire Bhagavad Gita is a sacred task. It will require a chunk of your time and complete concentration. But, finding solace is not a mountain of a task. These timeless Bhagavad Gita quotes will help you navigate through life with a fresh perspective!

12. Bhagavad Gita Quotes On Self-Realization and Peace:

Conquering ones thoughts is the ultimate road to self-discovery. If in life you are at cross roads with self, these Bhagavad Gita quotes are sure to help you through the toughest of the storms.

13. “For one who has conquered his mind, a mind is best of friends, but for one who has failed to do so, a mind is the greatest enemy.”
14. “Happiness from the senses seems like nectar initially, but it is bitter as poison in the end.”
15. “Set thy heart upon thy work, but never on its reward.”
16. “He who is content with whatever comes, without attachment, not disappointed when he gets nothing, is wise.”
17. “Calmness, gentleness, silence, self-restraint, and purity: these are the disciplines of the mind.”
18. “As a strong wind sweeps away a boat on the water, even one of the roaming world of the senses on which the mind focuses can carry away a man's intellect.”
19. “One who sees inaction in action, and action in inaction, is intelligent among men.”
20. “When meditation is mastered, the mind is unwavering like the flame of a lamp in a windless place.”
21. “There is neither this world nor the world beyond nor happiness for the one who doubts.”
22. “A person can rise through the efforts of his own mind; or draw himself down in the same manner. Because each person is his own friend or enemy.”

On Duty, Action, & Detachment:

Often times in life, the fruit of the labour seems sweeter than the labour. It is this delusion and the want for more that gets us in troubles unknown. Caught up in the intricacies of life, we often forget to do something as a duty, and are held hostage by the rewards. These Bhagavad Gita quotes will change your perspective and help you understand the importance of duty, action and detachment.

1. "Perform your obligatory duty because action is indeed better than inaction."
2. "One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action."
3. "The wise should work without attachment, for the welfare of the society."
4. "You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions."
5. "Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform – do that, O son of Kunti, as an offering to Me."
6. "When your intellect transcends the mire of delusion, then you will attain to dispassion of what has been heard and what is yet to be heard."
7. "Actions do not cling to me because I am not attached to their results. Those who understand this and practice it live in freedom."
8. "As the ignorant perform their duties with attachment to results, the learned may similarly act, but without attachment, for the sake of leading people on the right path."
9. "Let your aim be the good of all. Then carry out your task in life with an unswerving devotion to truth, refusing to yield to selfish desires or to the errors of human nature."
10. "One who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation."

On Path To Spiritual Wisdom And Enlightenment:

He is the creator, the one who is everywhere, and in everything. Reality eludes us from Him. But a truly wise man is someone who knows the joys of surrendering, who knows everything happens for a reason, and who finds true happiness within himself. These Bhagavad Gita quotes on enlightenment and spiritual wisdom will draw you closer to the lord and help you be the best version of yourself.

1. "One who has wisdom and discernment is always calm and collected; such a person is in true knowledge."
2. "The truly wise mourn neither for the living nor for the dead."
3. "There is nothing in the world as purifying as knowledge; one who has attained purity of heart through prolonged practice of karma yoga automatically sees the light of truth in the self in course of time."

4. "When you move amidst the world of sense, free from attachment and aversion alike, there comes the peace in which all sorrows end, and you live in the wisdom of the self."
5. "A person is said to be established in self-realization and is called a yogi when he is fully satisfied by virtue of acquired knowledge and realization."
6. "He who is able to resist the force of desire and anger before he quits his body is a yogi and is happy."
7. "The disunited mind is far from wise; how can it meditate? How can it be at peace? When you know no peace, how can you know joy?"
8. "When a person responds to the joys and sorrows of others as if they were his own, he has attained the highest state of spiritual union."
9. "This divine wisdom is a direct perception of the truth, much superior to any indirect knowledge of the scriptures or hearsay."
10. "He who sees me everywhere and sees everything in me will not be lost to me, and I will not be lost to him."



On Effort, Persistence and Realization of Reality:

It is always said that consistency and efforts will lead you to a life of happiness and fulfilment. But at times, you feel lost with the efforts you put into achieving something. However, Bhagavad Gita teaches us to not expect and keep doing what we are doing. These Bhagavad Gita quotes will pump you up with the motivation to do better things and wait for better results!

1. "You have the right to work but never to the fruit of work."
2. "It is better to strive in one's own dharma than to succeed in the dharma of another."
3. "A disciplined mind brings happiness."
4. "The wise unify their consciousness and abandon attachment to the fruits of action."
5. "Sever the ignorant doubt in your heart with the sword of self-knowledge. Observe your discipline. Arise."
6. "Those who are motivated only by desire for the fruits of action are miserable, for they are constantly anxious about the results of what they do."
7. "When a person is devoted to something with complete faith, I unify his faith in that."
8. "Reshape yourself through the power of your will; never let yourself be degraded by self-will."
9. "Man is made by his belief. As he believes, so he is."
10. "The ignorant work for their own profit, the wise work for the welfare of the world."

XV. Explain in Brief about Veda – Gyan.

The book of God 's knowledge is called Veda. The Vedas are a collection of ancient Hindu texts that are considered to be among the oldest religious works in the world. The word "Veda" means "knowledge" in Sanskrit.

How were the Vedas created?

- The Vedas were originally passed down orally through generations.
- They were written down in Vedic Sanskrit between 1500 and 500 BCE.
- The Vedas were composed by Indo-European-speaking people who lived in northwest India.

What do the Vedas contain?

- The Vedas are made up of hymns, poems, prayers, and religious instruction.
- They include information about the origins of existence and how people respond to it.
- The Vedas are considered to be the foundation of Hinduism, also known as Sanatan Dharma.

How many types of Vedas ?

There are four types of Vedas.

- Rig Veda: Contains Knowledge. The oldest and most important Veda.
- Yajur Veda: Contains ritual formulas
- Sāma-veda: Contains melodies
- Atharva-veda: Contains sorcery and speculative stanzas

Veda-Gyan:

Q. What is Veda?

A- The book of God 's knowledge is called Veda.

Q. Who gave the Vedas?

A- God.

Q. When did God give the Vedas?

A- God gave the Vedas in the beginning of creation.

Q. Why did God give knowledge of the Vedas?

A- For the welfare of mankind.

Q. How many are the Vedas?

A- Four.

1 - Rigveda

2- Yajurveda

3 - Samaveda

4 - Atharva Veda

Q. Brahman of Vedas.

A. Veda Brahman

1 – Rigveda - Aitrey

2 - Yajurveda - Shatpath

3 - Samaveda - Tandy

4 - Atharvaveda – Gopath

Q. How many are the Vedas?

A- Four.

Q. How many Sub- Vedas in Vedas?

A- Four

Vedas Sub-Vedas

1- Rigveda - Ayurveda

2- Yajurveda - Dhanurveda

3 - Samaveda - Gandharvaveda

4- Atharvaveda - Arthaveda

Q. To whom did God give knowledge of Vedas?

A- Four saints.

Vedas Rishi(Saint)

- | | |
|------------------|--------|
| 1. Rigveda - | Agni |
| 2. Yajurveda - | Vayu |
| 3. Samaved – | Aditya |
| 4. Atharvaveda - | Angira |

Q. How did God give the knowledge of Vedas to the sages?

A- in a state of trance.

Q. How do the Vedas have knowledge?

A- Knowledge of all truth learning.

Q. What are the things available in Vedas?

A- In the Rigveda.

1 - Mandal - 10

2 - Ashtaq - 08

3 - Sukta - 1028

4 - Anuvak - 85

5 - Richa – 10589

In Yajurveda.

1. Chapter – 40
2. Mantra - 1975

In Samaveda.

1. Rachik- 06
2. Chapter - 06
3. Mantras - 1875

In Atharvaveda.

1- Case 20

2- Sukta- 731

3 Mantras - 5977

Q. Who has the right to read Vedas?

A- All human beings have the right to read the Vedas.

Q. Is there a law of idolatry in the Vedas?

A- Absolutely.

Q. Is there evidence of Avatarwad(Incarnation) in Vedas?

A- No

Q. Which is the largest Veda?

A- Rigveda.

Q. When did the Vedas originate?

A- Veda was born by God . That is, 196 crore 8 lakh 43 thousand years ago.

Q. How many are the supporting philosophy of Vedas and what is the name of their authors?

A-

1- Justice Darshan - Gautam Muni

2- Vaishesika Darshan - Kanad Muni

3- Yogdarshan - Patanjali Muni.

4- Mimamsa Darshan - Jaimini Muni

5- Sankhya Darshan - Kapil Muni

6- Vedant Darshan - Vyas Muni

Q. What is the subject of Shastro?

Ans : Self, Spirit, God, Nature, Origin of the universe, liberation, all forms of physical and spiritual knowledge, etc.

Q. How many are the authentic Upanishads?

A- Just eleven.

Q. Name of the Upanishads?

A-

1 - Eish (Eishawasya)

02-ken

03- Kath

04 question

05-Mundak

06-Mandu

07-Aithrey

08 - Taithiriya

09- Chandogya

10 – Brihदारanyak

11 .Swetashawatar

Q.23- Where are the topics of Upanishads taken from?

A- From Vedas.

Q. What are the Four Varna.

A-

1 - Brahmin (Priestly class)

2 - Kshatriya (Noble class)

3 - Vaishya (Commoner class)

4- Shudra (Servant class)

Q. What are the Four Yugas?

A-

1- Satya yug - 17, 28000 years are named (Satya Yuga).

2- Treta Yuga - 12, 96, 000 years are named (Treta Yuga).

3. Dwapar Yuga - 8,64000 years are named (Dvapara Yuga).

4. Kali Yuga - 4,32000 years are named (Kali Yuga).

A total of 5122 years have passed since. 4,27024 years to be spent.

Q. What are the Panch Mahayagya?

A-

1 - Brahmayagya

2 - Devayagya

3 - Pitriyagya

4 - Balivasvadevayagya

5 - Atithiyagya

Q. What are the Heaven and Hell ?

Heaven - Where there is happiness.

Hell - where there is grief.

जिस प्रकार नई कार या बाइक खरीदने पर कम्पनी की तरफ से उसे ठीक-ठाक रखने के लिए एक 'बुकलेट' मिलती है, उसी प्रकार मानव-उत्पत्ति के समय, 1,96,08,53,123 वर्ष पूर्व प्रभु ने इस जगत को ठीक-ठाक चलाने हेतु चारों वेद रूपी बुकलेट मानवजाति को प्रदान की थी। रहस्यमय ज्ञान की ओर संकेत करने वाले वेदों को भाषा की साधारण पद्धति से नहीं समझा जा सकता। वेदों को समझने के लिए दीक्षा, तप, ध्यान, जितेन्द्रियता तथा ब्राह्मण-ग्रंथों, उपनिषदों व दर्शन-शास्त्रों का विधिवत अध्ययन करना पड़ता है।

ऋग्वेद में ""ज्ञान"" है।

यजुर्वेद में ""कर्मकांड"" है।

सामवेद में ""उपासना"" है।

अथर्ववेद में ""विज्ञान"" है।

कौन सा वेद किस ऋषि से जुड़ा है -

ऋग्वेद --- अग्नि ऋषि
यजुर्वेद --- वायु ऋषि
सामवेद --- आदित्य ऋषि
अथर्ववेद --- अंगिरा ऋषि

ऋग्वेद में 10589 मन्त्र हैं।

यजुर्वेद में 1975 मन्त्र हैं।

सामवेद में 1875 मन्त्र हैं।

अथर्ववेद में 5977 मन्त्र हैं।

4 Vedas

RIG-VEDA

Rig Veda is the oldest of the 4 Vedas, containing 1028 hymns and 10,600 verses divided into 10 mandalas(books). Rig Veda mainly contains various hymns for praying to Vedic Gods such as Agni (Fire God), Indra (The lord of Heavens), Mitra, Varuna (Water God), Surya (Sun God) etc. These hymns are called Rihs. Hence the Veda is called Rik-Veda or Rigveda. Rishi who were experts in Rigveda were called Hotra or Hotri.

SAMA-VEDA

The Samaveda is the Veda of Chants, or "storehouse of knowledge of chants". The Samaveda text contains notated melodies, and these are probably the world's oldest surviving ones. Compilation laid the foundation of Indian Music. The Samaveda is shortest of all the four Vedas. In bhagavat Gita, where Lord krishna has declared "Among the Vedas I am Samaveda". Thus major theme of the Samaveda can be regarded as worship and devotion (Upasana).


ATHARVAVEDA

The Atharva Veda is a Vedic-era collection of spells, prayers, charms, and hymns. There are prayers to protect crops from lightning and drought, charms against venomous serpents, love spells, healing spells, hundreds of verses.It contains mantras on three topics - gnana (Knowledge), Karma (deeds), and Upasana (invocation).

Some of the Mantras are meant to bring success in life, while some were used to ward off evil spirits responsible for disease and sufferings.

YUJUR-VEDA

Yajur-Veda- name comes from Sanskrit word, yajus, meaning "worship" or "sacrifice". The "Yajur Veda" is divided into two parts - the white "Yajur Veda" (shukla) and the black "Yajur Veda" (krsna). The "white" Yajur Veda deals with prayers and specific instructions for devotional sacrifices. The "black" Yajur Veda deals with instructions for sacrificial rituals. The Yajurveda is also important for its presentation of philosophical doctrines. It preaches the concept of Prana and Manas as well.



Rig-Veda

Sama-Veda

Atharva-Veda

Yajur-Veda

श्री कृष्णा की आयु और लीला

	आयु	लीला
गोकुल	6 दिन	» पूतना वध
	3 माह	» संकट भंजन
	100वा दिन	» नाम करण संस्कार
	1 वर्ष	» तृणावर्त वध
	3 वर्ष 2 माह	» दामोदर लीला
वृन्दावन	3 वर्ष 3 माह	» वृन्दावन आगमन
	3 वर्ष 4 माह	» वत्सासुर वध
	4 वर्ष 4 माह	» अघासुर वध, ब्रह्मा विमोहन लीला
	5 वर्ष 2 माह	» गोचारण
	6 वर्ष 9 माह	» कालिया दमन
	7 वर्ष 2 माह	» गोवर्धन लीला
	8 वर्ष	» वरुण लोक से नन्द बाबा को लाये
	9 वर्ष से 11वर्ष	» होरी लीला, अम्बिका वन गमन, अकूर आगमन
मथुरा	11 वर्ष 1माह	» मथुरा गमन, कंश वध
	11 वर्ष 7माह	» गुरुकुल गमन (64 दिन तक रहे)
	15 से 32वर्ष	» जरासंध द्वारा प्रतिवर्ष 18 आक्रमण
द्वारका	32 वर्ष	» रुक्मणी विवाह
	33 वर्ष	» प्रद्युम्न जन्म
	45 वर्ष	» कुरुक्षेत्र मिलन
	51 वर्ष	» 18 वर्ष बाद प्रद्युम्न द्वारिका आगमन
	72 वर्ष	» राजसूय यज्ञ, शिशुपाल वध
	73 वर्ष	» द्रौपदी चीरहरण
	86 वर्ष	» अज्ञातवास से पांडवों की वापसी
	89 वर्ष	» महाभारत 18 दिन
	125वर्ष	» अंतर्ध्यान

Lord Shiva, the husband of Parvati, Sankara, who is known as Mahadev, Bholenath, Adinath etc.

1. Adi Nath Shiv - Firstly, Siva tried to propagate life on earth and hence he is also called Adi Dev. The meaning of Adi begins. As Adinath, he also has a name Adish.
2. Shiva's Astra-shastra: - Shiva's bow is Pinaka, Chakra, Bhavarendu and Sudarshan, Astra, Pashupatastra and Shastra Trishul. They were all made.
3. The serpent of Lord Shiva is Vasuki. Vasuki's elder brother's name is Sheshnag.
4. Shiva's Ardangini - Sati, the first wife of Shiva, was born as Parvati in the next birth and is said to be Uma, Urmila, Kali.
- 5.- Shiva's sons: - The six sons of Shiva are Ganesh, Kartikeya, Suresh, Jalandhar, Ayyappa and Bhuma. The story of everyone's birth is interesting.
6. - Shiva's disciple: - There are 7 disciples of Shiva who are considered as early Saptarishi. It was these sages who preached the knowledge of Shiva throughout the earth that led to the emergence of different religions and cultures. It was Siva who initiated the Guru and disciple tradition. Shiva's disciples are Jupiter, Vishalaksh, Venus, Milksh, Mahendra, Prachethas Manu, Bhar Bharadwaj, and the 8th Gourashiras Muni.
7. - The Gana of Siva: - The Gana of Shiva consists of Bhairava, Virabhadra, Manibhadra, Chandis, Nandi, Sringi, Bhargiri, Shail, Gokarn, Ghantakarna, Jai and Vijay. In addition, the vampire, the monster and the serpent-nagin, the animals are also considered to be the gana of Siva.
- 8.- Lord Shiva Panchayat:- Lord Surya, Ganapati, Devi, Rudra and Vishnu are called Shiva Panchayats.
- 9.- The dvapalas of Shiva: - Nandi, Skanda, Rati, Vrishabh, Bhargi, Ganesh, Uma-Maheshwar and Mahakal.
- 10.-Councillors of Siva:- As Jay and Vijay are Councillors of Vishnu, Bana, Ravana, Chand, Nandi, Bhargi etc are Councillors of Siva.
- 11.- The centre of all religions is Siva: - The costume of Siva is such that people of every religion can find their symbol in him. The symbol of Lord Shiva is clearly seen in the polytheists, Yazidi, Sabin, Subi, Ibrahimite religions. A tradition started from the disciples of Siva which later became divided into Saiva, Siddha, Nath, Digambar and Sufi sects.
12. A well - known international scholar of Buddhist literature:- Popular scholar Professor "Upasak" believes that Sankara was born as Buddha. Referring to the 27 Buddhas mentioned in the Pali texts, he pointed out that 3 of them are very ancient, namely, Tankar, Sankara and Meghankar.
13. Shiva, the beloved of both the God and the Asura, - Lord Shiva is worshipped along with the Devtas asura, demon, demon, Gandharva, Yaksha, etc. They also give a boon to Ravana and Ram. He gave gifts to many Asuras like Bhasmasur, Shukracharya etc. Shiva is the supreme deity of all the tribals, forest dwellers, caste, creed, religion and society.
14. Symbol of Shiva:- From the forested to all the ordinary people who can worship the symbol, Batia is considered the symbol of Siva. Apart from this, Rudraksha and Trishul are also considered symbols of Shiva. Some also consider Damaru and Ardh Chandra as symbols of Siva, although most people worship the Shivling, i.e. the light of Shiva.
15. Cave of Lord Shiva:- Shiva made a cave from his trident in a hill to escape from Bhasmasura and then hide in the cave. The cave is on the Trikuta hills, 150 km from Jammu. On the other hand, where Lord Shiva gave the nectar to Parvati, the cave is famous as 'Amarnath Cave'.

16. Shiva's footprints: - Shripad Sripad - Sri Lanka's footprints are found in Sripad located on the top of the Ratan Island mountain in Sri Lanka. These are 5 feet 7 inches long and 2 feet 6 inches wide. This place is called Siwanolipadam Some people call it Adam Peak.

Rudra Padam - The temple of Sri Sarsvendaranyaneshwar in Thiruvekadu area of Nagapattinam district of Tamil Nadu has the footprint of Shiva called Rudra Padam. In addition, Thiruvannamalai also has the footprint of Shiva at one place

Tezpur: The Rudrapad temple near the Brahmaputra river in Tezpur, Assam has a foot mark of Lord Shiva.

Jageshwar- Bhim has the footprint of Shiva in Jungle, about 4.5 km from the hill of Jageshwar Temple, 36 km from Almora, Uttarakhand. To avoid visiting the Pandavas, they had one foot here and another in Kailash.

Ranchi: Shivji has footprints on Ranchi Hill, 7 km from Ranchi railway station in Jharkhand. This place is called the 'Pahari Baba Mandir'.

17. The avatars of Shiva:- The avatars of Shiva are Virabhadra, Pippad, Nandi, Bhairav, Mahesh, Ashwathama, Sharbhavatar, Grihapati, Durvasa, Hanuman, Vrishabha, Yatinath, Krishnadarshan, Avadhoot, Bhikshuvaryya, Sureshwar, Kirat, Suntantartak, Brahmachari, Yaksha, Vaishyanath, Dwijeshwar, Hamsarup, Dvizzh, Nateshwar etc. There is a mention of Rudra in the Vedas. Rudra 11 is said to be Kapali, Pingal, Bheem, Virupaksha, Wilpurohit, Shaasta, Ajapada, Apirbadhya, Shambhu, Chand and Bhava.

18. Shiva's paradoxical family - Shivputra Kartikeya's vehicle is Mayur while Siva's throat is Vasuki Nag. By nature, Mayur and Nag are enemies. Here the Ganapati vehicle is rat, while the snake is a mouse. Parvati's vehicle is a tiger, but Shiva's vehicle is a Nandi bull. There is unity in the family despite this contradiction or ideological difference.

19. He lives on Mount Kailash in Tibet. At the bottom of the mountain is the Patal Lok. the place of Lord Vishnu. Above the asana of Shiva, across the atmosphere is heaven Lok and then Brahmaji.

20. Devotees of Lord Shiva:- Lord Rama and Krishna are also devotees of Lord Shiva, including Brahma, Vishnu and all deities. According to the Harivansha Purana, Krishna performed penance at the Kailasa hill to please Shiva. Lord Ram established a Shivalingam in Rameswaram and worshipped him.

21. Shiva Meditation: - For the worship of Shiva, meditation is done. By offering a Belpatra to the Shivling, chanting a mantra or meditation near the Shivling, the path to salvation is confirmed.

22. Shiv mantra - Two are the mantra of Shiva. First one is OM NAMAH SHIVAY and The second is Mahamritunjaya Mantra - Om Hrou Joon Sa: Om Bhoo: Bhuwa: Swa: I OM Triyambake Yazamahe Sugandhi Pushtivardhanam, I Urvarukmiv Bandhananmrityormuchiya Maa S Mritat I Swa: Bhov: Bhu: OM. Sha: Zoo Hrow OM II Hai I

23. Shiva Vrat festivals:- Shiva Vrat is observed on Monday, Pradosh and Shravan month. Shivratri and Mahashivratri are the major festivals of Lord Shiva.

24. Shiva Pracharak: - The tradition of Lord Sankara was carried forward by his disciples Jupiter, Vishalaksh (Siva), Shukra, Shahastracha, Mahendra, Prachethas Manu, Bharadwaj, Agastya Muni, Gaurashiras Muni, Nandi, Kartikeya, Bhairavnath etc. Apart from this, Veerabhadra, Manibhadra, Chandis, Nandi, Sringeri, Bhrihati, Shail, Gokarn, Ghantakarna, Bana, Ravana, Jai and Vijay also campaigned for Shaivism. In this tradition, the biggest name is Adi Guru Dattatreya. After Dattatreya, the names of Adi Shankaracharya, Matsyendranath and Guru Gobindnath are taken prominently.

25. Shiv Mahima: - Shiva drank the poison called Kalakut which occurred during Amrit Manthan. Siva had blessed many asuraas like Bhasmasura. Shiva had consumed Kamdev. Shiva had attached Ganesh and Daksha's head. After being betrayed by Brahma, Shiva cut off the fifth head of Brahma.

26. Shaiv Tradition: - Dasnami, Shakt, Sidda, Digambar, Nath, Lingayat, Tamil Shaivism, Kalmukh Shaivism, Kashmiri Shaivism, Veershaiv, Nag, Lakulish, Pashupat, Kapalik, Kaladaman and Maheshwar are all from Shiv tradition. Chandravanshi, Suryavanshi, Agnivanshi and Nagvanshi are also considered by the tradition of Shiva. The Asuras, Rakshas and Adivasis of India are Siva. Saivism is the religion of India.

27. The main names of Shiva are: - There are so many names of Shiva in which 108 names are mentioned in the Puranas but the popular names are: Mahesh, Neelkanth, Mahadeva, Mahakal, Sankara, Pashupatinath, Gangadhar, Nataraja, Trinatr, Bholenath, Adidev, Adinath, Triambak, Trilokesh, Jattashankar, Jagadish, Pralayankar, Vishwanath Vishveshwar, Har, Shivshambhu, Bhootnath and Rudra.

28. Amrit Bachan of Amarnath:- The knowledge that Lord Shiva gave to his consort Parvati for salvation has become many branches today. He is one of the basic sources of knowledge and technology. 'Vigyan Bhairav Tantra' is a compilation of 112 meditation sources told by Lord Shiva to Parvati.

29. Shiv Granth: - The entire teachings and initiation of Siva in the Science Bhairava Tantra, Shiv Purana and Shiv Samhita, including the Vedas and Upanishads. His education has expanded in many works of Tantra.

30. Shiv Ling:- As per Vayu Purana, the entire creation in which it is absorbed and re-created is called Ling. Thus, the whole energy of the world is the symbol of Ling. In fact, it is the whole creation. Point is power and Nad is Shiva. Point means energy and Nad means sound. This is the two basis of the entire universe. This is the reason why Lord Shiva is worshipped.

31. Baraha(12) Jyotirlinga: - Somnath, Mallikarjun, Mahakaleshwar, Omkareshwar, Vaidyanath, Bhimshankar, Rameshwar, Nageswara, Viswanathji, Trimbakeshwar, Kedarnath, Grishneshwar. There are many beliefs regarding the birth of Jyotirlinga. "Jyotirlinga, meaning "Extensive Celibacy" There are twelve sections of the Shivalingam. According to Shivpurana, Brahm, Maya, Jiva, mind, intellect, mind, ego, sky, air, fire, water and earth are called Jyotirlingas or jyoti Pind. Second, according to the Shiv Purana, in ancient times the light from the sky fell on the earth and light spread for a while. Many of these meteorites fell from heaven to earth. Only twelve major bodies in India were included in the Jyotirlinga.

32. Shiv's philosophy: - Those who truly see the life and philosophy of Siva are Shiv bhakts who hold true to the truth, because Shiv's philosophy says that live in reality, don't fight with their own selves, look at them as strangers and use imagination for reality. Before Einstein, Shiva had said that imagination is more important than knowledge.

33. Shiva and Shankar - Shiv's name is associated with Sankara. People say Shiva, Sankara, Bholenath. Thus, inadvertently, many people tell Shiva and Shankar two names of the same power. In fact, the two statues are of different sizes. Sankara is always shown as an ascetic. At many places, Sankara is shown looking after the Shivaling So Siva and Sankara are two different powers. However, Sankara is also considered Siva. Mahesh (Nandi) and Mahakal are believed to be the dvarapalas of Lord Shankar Rudra is a member of Shankar's Panchayat.

34. Devo ka Dev Mahadev:- There used to be competition with the deities. In such a situation, whenever there was a great crisis on the gods, they used to go to Devadhidev Mahadev. The gods, including the Daityas and the demons, challenged Siva many times, but all of them lost and bowed themselves before Siva, that is why Siva is the god of the gods. He is also a beloved god of the demons, demons and ghosts. They also give gifts to Ram and to Ravana.

35. Shiva in every time : - Lord Shiva has given Darshan to people at every time. Lord Rama was also present. During the Mahabharata period too there was Shiva and during the period of Vikramaditya there is a mention of Shiv's philosophy. According to the Bhavishya Purana, Lord Shiva also gave Darshan to King Harshvardhan.

देवताओं की आयु

चार युग

सतयुग = 17,28,000 वर्ष
 त्रेतायुग = 12,96,000 वर्ष
 द्वापरयुग = 8,64,000 वर्ष
 कलियुग = 4,32,000 वर्ष
 43,20,000 वर्ष का एक चतुर्युग होता है
 72 चतुर्युग = 1 मन्वन्तर = 14 इंद्र की आयु
 14 इंद्र की आयु = 1 सचि इंद्र की पत्नी की आयु

ब्रह्माजी

ब्रह्माजी का एक दिन 1000 चतुर्युग और रात 1000 चतुर्युग होता है, ब्रह्माजी की आयु 7 करोड़ 20 लाख चतुर्युग है

विष्णुजी

ब्रह्माजी से सात गुणा विष्णुजी की आयु है
 $7,20,00,000 \times 7 = 50,40,00,000$ चतुर्युग
 50 करोड़ 40 लाख चतुर्युग है

शिवजी

विष्णुजी से सात गुणा शिवजी की आयु है
 $50,40,00,000 \times 7 =$
 $3,52,80,00,000$ चतुर्युग
 3 अरब 52 करोड़ 80 लाख चतुर्युग

त्रिलोकिय शिवजी की 70,000 बार मृत्यु होने पर ब्रह्मा, विष्णु, शिवजी के पिता ज्योति निरंजन, क्षरब्रह्म (क्षरपुरुष), काल की मृत्यु होती है

ब्रह्म क्षर पुरुष

जब एक ब्रह्म (काल / क्षर पुरुष) की मृत्यु हो जाती है, तो वह परब्रह्म का एक युग होता है।

परब्रह्म अक्षर पुरुष

इस तरह के 1000 युग परब्रह्म (अक्षर पुरुष) का एक दिन हैं और इतनी ही एक रात की अवधि होती है।

मूल ज्ञान है अकथ कहानी, राज पाट झूठी रजधानी। आदि अंत है मूल संदेशा, पूछो नारद शुकदे शेषा ॥११३॥

XVII. Who is Father and Mother of Lord Rama and Ravana? Why is the human beings the best of all creatures?

Lord Rama's father was King Dasharatha, and his mother was Queen Kausalya. Dasharatha was the king of Kosala, with its capital at Ayodhya, and Kausalya was his eldest consort. Rama is a major deity in Hinduism. He is worshipped as the seventh and one of the most popular avatars of Vishnu. In Rama-centric Hindu traditions, he is considered the Supreme Being. Also considered as the ideal man (*maryāda puruṣottama*), Rama is the male protagonist of the Hindu epic *Ramayana*. His birth is celebrated every year on Rama Navami, which falls on the ninth day of the bright half (Shukla Paksha) of the lunar cycle of Chaitra (March–April), the first month in the Hindu calendar.

According to the *Ramayana*, Rama was born to Dasaratha and his first wife Kausalya in Ayodhya, the capital of the Kingdom of Kosala. His siblings included Lakshmana, Bharata, and Shatrughna. He married Sita. Born in a royal family, Rama's life is described in the Hindu texts as one challenged by unexpected changes, such as an exile into impoverished and difficult circumstances, and challenges of ethical questions and moral dilemmas. The most notable story involving Rama is the kidnapping of Sita by the demon-king Ravana, followed by Rama and Lakshmana's journey to rescue her.

According to the Hindu epic, *Ramayana*, Ravana was a king of the island of Lanka, in which he is the chief antagonist and is considered to be a Rakshasa (demon). In the *Ramayana*, Ravana is described as the eldest son of sage Vishrava and Kaikasi. He abducted Rama's wife, Sita, and took her to his kingdom of Lanka, where he held her in the Ashoka Vatika. Rama, with the support of vanara King Sugriva and his army of vanaras, launched a rescue operation for Sita against Ravana in Lanka. Ravana was subsequently slain, and Rama rescued his beloved wife Sita.

Ravana was well-versed in the six shastras and the four Vedas, including the Shiva Tandava Stotra. Ravana is also considered to be the most revered devotee of Shiva. Images of Ravana are often seen associated with Shiva at temples.

Why is the human beings the best of all creatures?

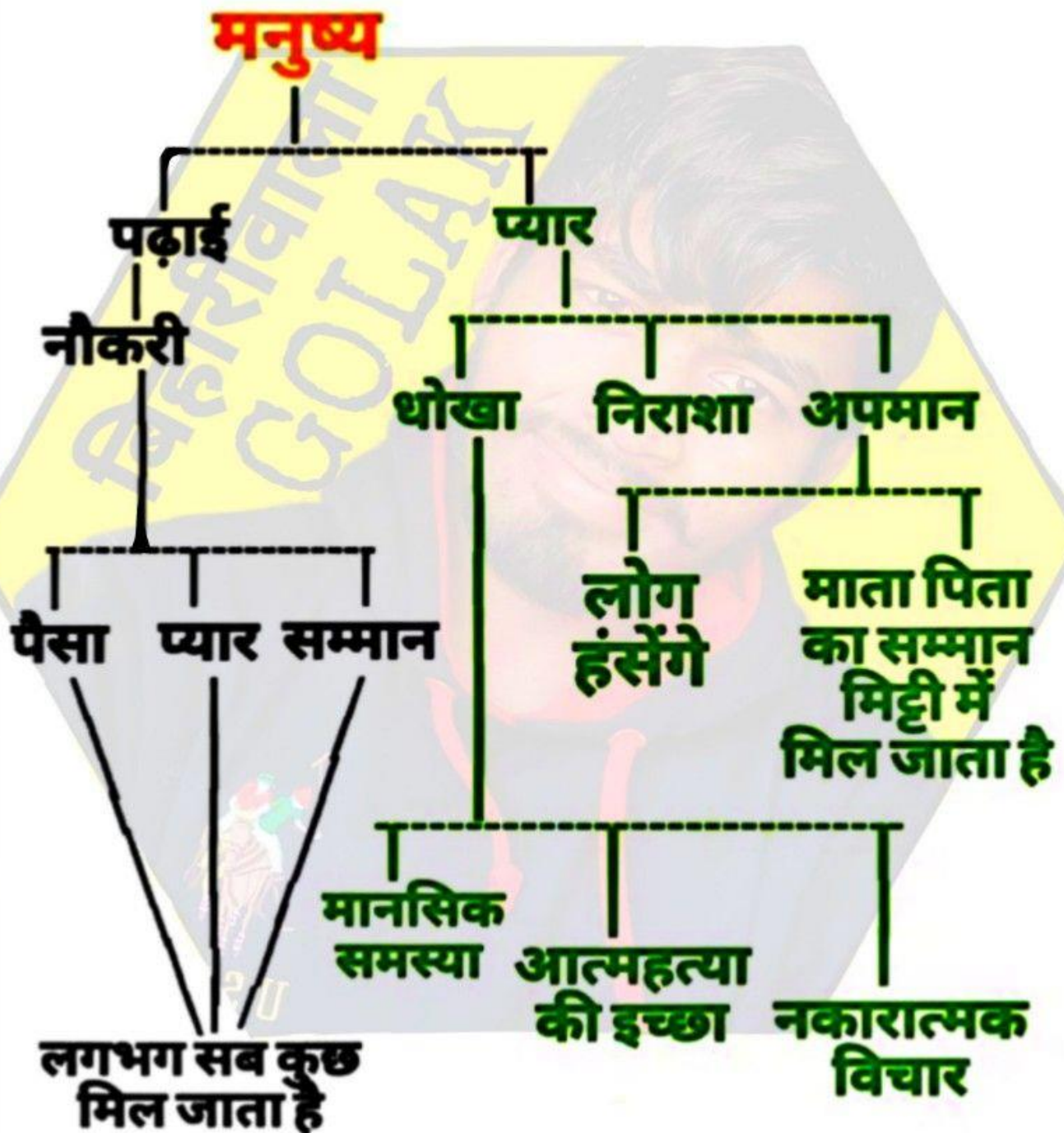
We believe that God has created human beings in the divine image. God formed them from the dust of the earth and gave them a special dignity among all the works of creation. Human beings have been made for relationship with God, to live in peace with each other, and to take care of the rest of creation.

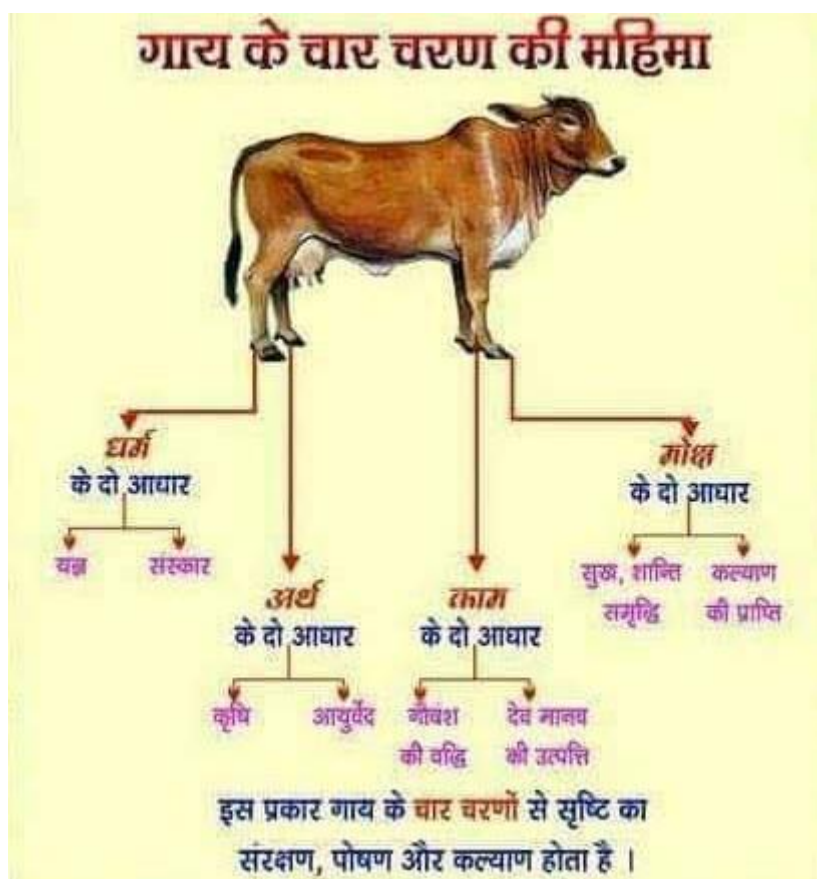
Humans are the Highest Creation of God. And it's not an Ego of Humans. Why I say that. Look around there are Great beings, Powerful, yet they have no Control of anything else. Dinosaurs, Dragons, Whales, But it all just Dominates to some extent, But Look at Humans, he can control any beings, anything in the world.

Humans have large, highly developed brains that enable advanced reasoning, problem solving, language, invention, and socialization. They are classified as animals but are unique in their intelligence, ability to question their own existence, make moral judgments, love, and use advanced technology.

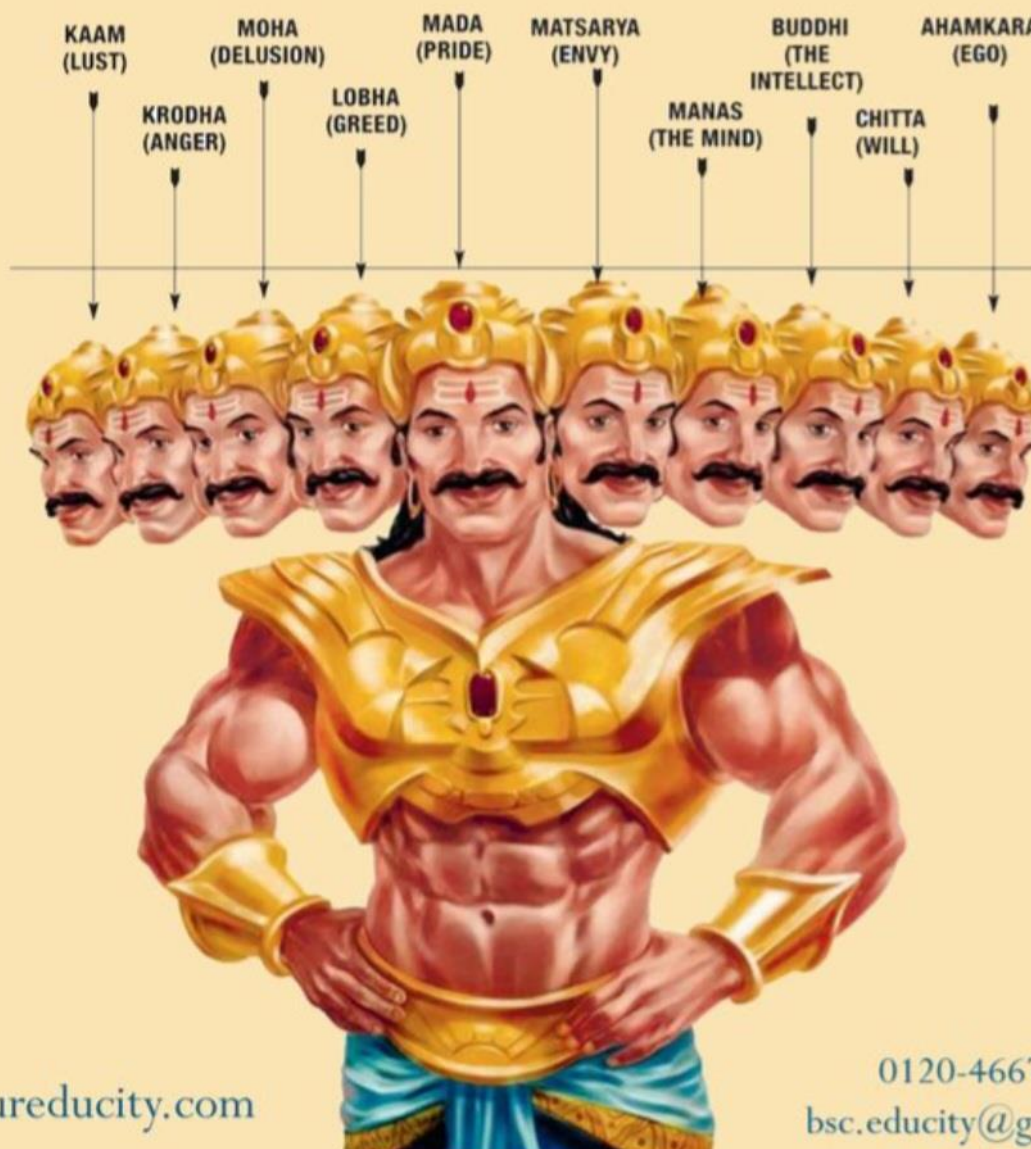
Man is a union of body and spirit purposed for heaven. Another difference is that human souls are incorruptible, which means they are immortal: death of the body is not the end for us. This potentiality to “share in God's blessed life” for all of eternity sets us apart from animals.

Humans are able to create languages, conventions, customs, and norms of behaviour, which are astonishingly (although not limitlessly) diverse. The rules governing human communication are not built into our genes; each new generation has to learn their language and culture.



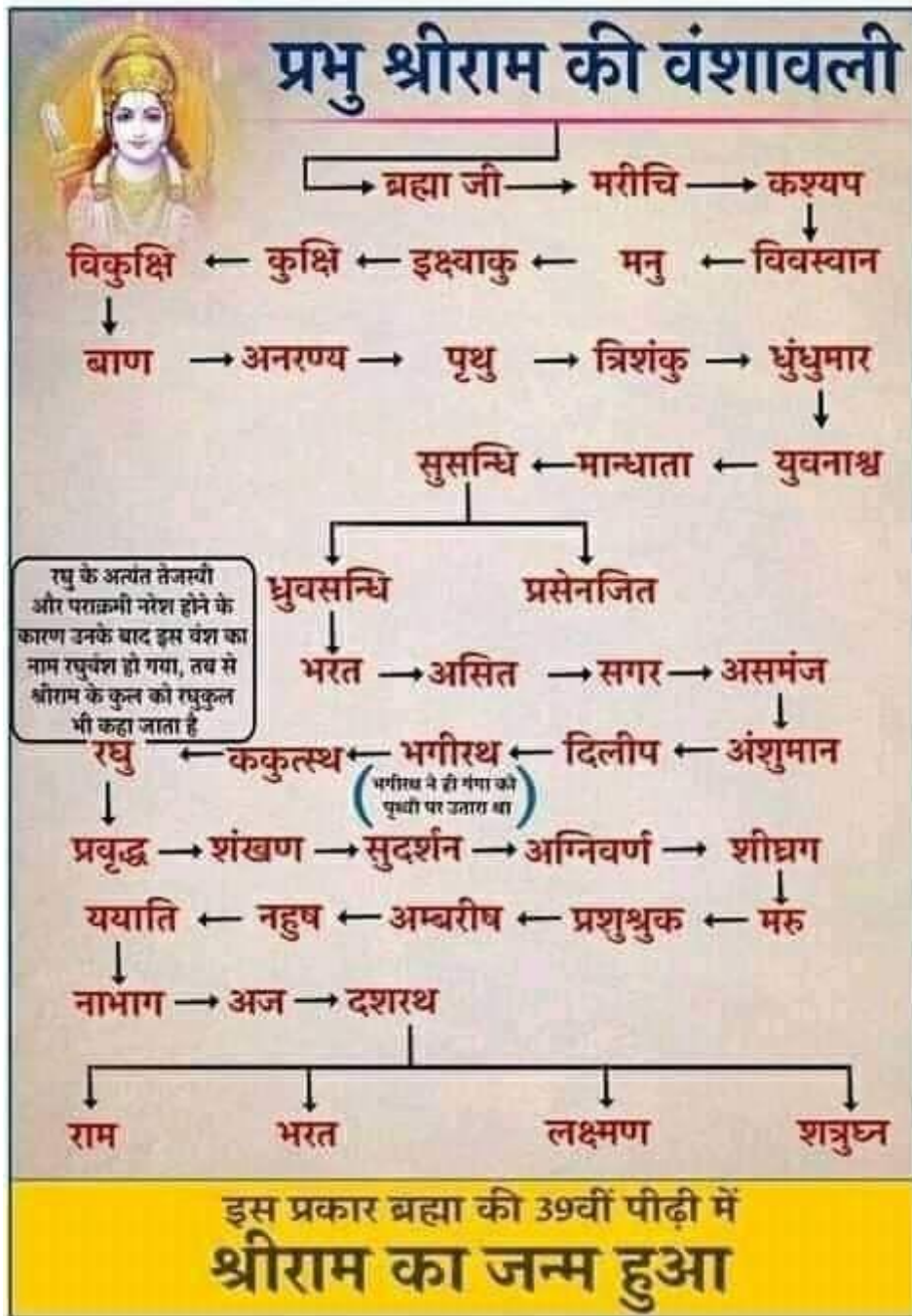


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॥ राम ॥

भक्ति जब पानी में
प्रवेश करती है,
पानी चरणामृत बन
जाता है।

॥ राम ॥

भक्ति जब संगीत में
प्रवेश करती है,
संगीत कीर्तन बन
जाता है।

॥ राम ॥

भक्ति जब घर में
प्रवेश करती है,
घर मन्दिर बन
जाता है।

॥ राम ॥

भक्ति जब कार्य में
प्रवेश करती है,
कार्य कर्म बन
जाता है।

॥ राम ॥

भक्ति जब क्रिया में
प्रवेश करती है,
क्रिया सेवा बन
जाती है।

॥ राम ॥

भक्ति जब व्यक्ति में
प्रवेश करती है,
व्यक्ति मानव बन
जाता है।

॥ राम ॥

भक्ति जब सफर में
प्रवेश करती है,
सफर तीर्थयात्रा
बन जाता है।

॥ राम ॥

भक्ति जब भूख में
प्रवेश करती है,
भूख व्रत बन जाती
है।

॥ राम ॥

भक्ति जब भोजन में
प्रवेश करती है,
भोजन प्रसाद बन
जाता है।

Saurabh

श्री रामचंद्र स्तुति

श्री राम चंद्र कृपालु भजमन हरण भाव भय दारुणम् ।
नवकंज लोचन, कंज मुख, कर कंज, पद कन्जारुणम् ॥1॥

कंदर्प अगणित अमित छवी नव नील नीरज सुन्दरम् ।
पट पीत मानहु तड़ित रुचि शुचि नौमी जनक सुतावरम् ॥2॥

भजु दीनबंधु दिनेश दानव दैत्य वंश निकंदनम् ।
रघुनंद आनंदकंद कौशलचंद दशरथ नन्दनम् ॥3॥

सिर मुकुट कुण्डल तिलक चारु उदारु अंग विभूषणं ।
आजानु भुज शर चाप धर संग्राम जित खर-धुषणं ॥4॥

इति वदति तुलसीदास शंकर-शेष-मुनि-मन-रंजनम् ।
मम् हृदय कुंज निवास कुरु कामादी खल दल गंजनम् ॥5॥

मनु जाहिं राचेऊ मिलिहि सो बरु सहज सुंदर सांवरो ।
करुना निधान सुजान सिलु सनेहु जानत रावरो ॥6॥

एही भांती गौरी असीस सुनि सिय सहित हिय हरषी अली ।
तुलसी भवानी पूजि पूनि पूनि मुदित मन मंदिर चली ॥7॥

दोहा- जानि गौरी अनुकूल सिय हिय हरषु न जाइ कहि ।
मंजुल मंगल मूल बाम अंग फरकन लगे ॥

BASIC HINDU RELIGIOUS IDEAS

XVIII. The One Existence

The concept of "the one existence" can refer to the idea of a singular reality that unifies all experiences. It can also refer to the idea that all beings and the Self are one, and that seeing this oneness can lead to happiness.

The unity of existence is one of the great themes of Vedanta and an essential pillar of its philosophy. Unity is the song of life; it is the grand theme underlying the rich variations that exist throughout the cosmos. Whatever we see, whatever we experience, is only a manifestation of this eternal oneness. The divinity at the core of our being is the same divinity that illumines the sun, the moon, and the stars. There is no place where we, infinite in nature, do not exist.

While the concept of oneness may be intellectually appealing, it is nevertheless difficult to put into practice. It's no hardship to feel oneness with great and noble beings or those we already love. It's also not too much of a stretch to experience a sense of unity with the trees, the ocean, and the sky. But most of us balk at experiencing oneness with the cockroach or the rat—let alone the obnoxious co-worker whom we barely tolerate. Yet this is precisely where we need to apply Vedanta's teachings and realize that all these manifold aspects of creation are united in and through divinity. The Self that is within me, the Atman, is the same Self that is within you—no matter whether the “you” in question is a saint, a murderer, a cat, a fly, a tree, or that irritating driver at the four-way stop.

“The Self is everywhere,” says the Isha Upanishad. “Whoever sees all beings in the Self, and the Self in all beings, hates none. For one who sees oneness everywhere, how can there be delusion or grief?”

All fear and all misery arise from our sense of separation from the great cosmic unity, the web of being that enfolds us. “There is fear from the second,” says the Brihadaranyaka Upanishad. Duality, our sense of separation from the rest of creation, is always a misperception since it implies that something exists other than God. There can be no other. “This grand preaching, the oneness of things, making us one with everything that exists, is the great lesson to learn,” said Swami Vivekananda a century ago.

The Self is the essence of this universe, the essence of all souls . . . You are one with this universe. He who says he is different from others, even by a hair's breadth, immediately becomes miserable. Happiness belongs to him who knows this oneness, who knows he is one with this universe.

Vedanta is one of the world's most ancient spiritual philosophies and one of its broadest, based on the Vedas, the sacred scriptures of India. It is the philosophical foundation of Hinduism; but while Hinduism includes aspects of Indian culture, Vedanta is universal in its application and is equally relevant to all countries, all cultures, and all religious backgrounds.

Vedanta affirms:

The oneness of existence,

The divinity of the soul, and

The harmony of all religions.

A closer look at the word “Vedanta” is revealing: “Vedanta” is a combination of two words: “Veda” which means “knowledge” and “anta” which means “the end of” or “the goal of.” In this context the goal of knowledge isn't intellectual—the limited knowledge we acquire by reading books. “Knowledge” here means the knowledge of God as well as the knowledge of our own divine nature. Vedanta, then, is the search for Self-knowledge as well as the search for God.

What do we mean when we say God? According to Vedanta, God is infinite existence, infinite consciousness, and infinite bliss. The term for this impersonal, transcendent reality is Brahman, the divine ground of being. Yet Vedanta also maintains that God can be personal as well, assuming human form in every age. Most importantly, God dwells within our own hearts as the divine Self or Atman. The Atman is never born nor will it ever die. Neither stained by our failings nor affected by the fluctuations of the body or mind, the Atman is not subject to our grief or despair or disease or ignorance. Pure, perfect, free from

limitations, the Atman, Vedanta declares, is one with Brahman. The greatest temple of God lies within the human heart.

Vedanta asserts that the goal of life is to realize and to manifest our own divinity. This divinity is our real nature, and the realization of it is our birthright. We are moving towards this goal as we grow with knowledge and life experiences. It is inevitable that we will eventually, either in this or in future lives, discover that the greatest truth of our existence is our own divine nature.

Vedanta further affirms that all religions teach the same basic truths about God, the world, and our relationship to one another. Thousands of years ago the Rig Veda declared: "Truth is one, sages call it by various names." The world's religions offer varying approaches to God, each one true and valid, each religion offering the world a unique and irreplaceable path to God-realization. The conflicting messages we find among religions are due more to doctrine and dogma than to the reality of spiritual experience. While dissimilarities exist in the external observances of the world religions, the internals bear remarkable similarities.

According to the Vedanta teachings there are four paths we can follow to achieve the goal of understanding our divine nature. These paths are known as the Four Yogas. We can choose a path based on our personality or inclination, or follow the practices of the paths in any combination.

Bhakti Yoga

Bhakti Yoga is the path of love and devotion. The devotee approaches God through a loving relationship. This path emphasizes practices such as prayer, chanting, and meditation on God as a loving presence in our lives.

Jnana Yoga

Jnana Yoga is the path of knowledge. In this path the seeker uses reason and discernment to discover the divine nature within by casting off all that is false, or unreal. This practice shows us that the Supreme Reality resides within.

Karma Yoga

Karma Yoga is the path of selfless work. Those who follow this path do work as an offering to God and expect nothing personal in return. Karma Yoga teaches us to practice detachment and equanimity in our work, and to understand that the results of any actions are beyond our control.

Raja Yoga

Raja Yoga is the path of meditation. Meditation is an important practice in all of the paths as it allows us to experience higher states of consciousness where we achieve a deeper understanding of our divine nature. Sri Ramakrishna, a modern day saint and his student Swami Vivekananda, who brought Vedanta to the western world, emphasized the use of a mantra based meditation technique and symbolic images of the divine.

An infinite eternal, changeless existence, is everything. "The one only, without the other". It includes all that ever was, is and can be. Just as a wave arises in the ocean, so a universe as a whole arises. As the wave sinks again into the ocean, the universe sinks again into the whole. Just as the ocean is water, and the wave is a form or manifestation of water, so existence is one, and the universe is a form or manifestation of existence. "All this is actually Brahman, This is the primary truth of religion. Men have given everyone many different names. In Sanatan Dharma the name is Brahma. English-speaking people use the name God to clarify the meaning, God, adding to his nature. Sometimes Hindus speak of the Absolute as Nirguna Brahman, Brahman without qualities, or Unconditioned Brahman. This is to distinguish the unmanifested

state of Brahma, Sarva, from the manifested state, in which Brahman is called Saguna Brahman, Brahman with qualities, or Conditioned Brahman as the Supreme God with his universe. These are called the two states of Brahman, the subject is very difficult, and it is enough for a person to understand that Saguna Brahman is the manifested Brahman – not "a second", but Brahman shining as the One, the Great God, the Idea. and enjoy. He is self-existent, the origin and cause of all beings. He is sometimes called Purushottama, the supreme soul, the soul. Himself as Spirit He reveals the other side of all, which is called Moolaprakriti, the root of matter. Matter, is that which takes form, and therefore can give all kinds of bodies, shapes, and lands; Everything we can touch, taste, smell, see and hear is matter, and there is much more besides that our five senses are not yet developed enough to perceive. Chemists' solids, liquids, and gases are made of matter; Everything around us, stones, trees, animals, humans, is made of matter. But there is not the whole substance of them; Inaudible, invisible, odorless, tasteless, intangible, the soul is in everyone, a part, a part of God. The inanimate part we call the body, the body is that which bears, sustains or holds the soul. Thus God is in everything, and it is He who gives life to all things. He is the Spirit, the Self, the immortal, the inner ruler, dwelling in all things, and apart from Him nothing exists. A part of matter in the body is called a soul. There are some very important differences between spirit and matter, as well as the difference that the senses, when fully developed, can perceive matter, whereas they cannot perceive spirit. , and matter takes form while spirit is formless. It is the soul that is life, and that thinks, and feels, and observes, that is the "I" in each of us. And the soul is the same in everyone and everything. But matter can neither think, nor feel, nor observe; It is dead, without consciousness. And it also has a tendency to constantly divide itself into many forms and become many. Therefore it is said that spirit and matter are opposites to each other; The soul is called the knower, that is, the one who knows, while matter is called the object of knowledge, that is, that which is known. People should strive to understand these differences, and never confuse spirit and matter; They are opposites, the first "opposite pair", out of which the universe is created. Just as the soul has three qualities, Sat Chit Anandam - existence, thought power and bliss, similarly matter also has three qualities - Tamah, Rajah, Sattvam - inertia, mobility, rhythm. Inertia gives resistance and stability to matter; Mobility keeps matter active, moving; Rhythm makes activities regular. You can say: "The stone does not move by itself." Science tells you that every particle in that stone – particles too small for you to see – is moving around rapidly and regularly, vibrating, to use the scientific term. The Shakti, or divine power of God, that begins to shape matter is called Maya, and sometimes called divine nature. Sri Krishna speaks of "My divine nature" as "My other nature, the higher, the life-principle by which the universe is sustained. One can think of the great pair of Ishvara and Mulaprakriti, as if they were standing face to face and the divine power of God shining upon Mulaprakriti and the qualities, called qualities or attributes, acting on each other , because many forms start appearing. This divine power is Maya, and therefore God is called the Lord of Maya, one must try to remember these names, and what they mean, because they cannot otherwise understand the teaching of the Bhagavad Gita, which every hindu should try to understand. It would be correct to say that the word Prakriti is usually used in place of Moolaprakriti, the prefix Mool, the root is usually omitted. I declare that which must be known, by knowing which immortality is enjoyed – • The eternal Supreme Brahman, which is neither called being nor non-existence.

“Everywhere he has hands and feet, everywhere he has eyes, head and mouth; He hears everything and yet resides in the world and covers everything.

“Possessed of all senses, without any senses, unattached, supporting everything, and free from modes, enjoying the modes.

“The outside and the inside of all beings, both immovable and movable, indistinguishable because of their subtlety, at hand and at a distance.

“Beings are not divided among themselves and yet sit distributedly. He should know the supporter of living beings; He eats and produces. He, the Light of all lights, is said to be beyond darkness; Knowledge, the object of knowledge, can be reached through knowledge, sitting in the hearts of all. It was as darkness,

unknown, without trace or homogeneous, inaccessible to reason, unknown, absolute, as if it were in sleep. “Then the Swayambhu, the Lord, is unmanifested, (but) manifesting. This – the great element and the rest – appeared with mighty power, the remover of darkness. He who is beyond the senses, subtle unmanifested, ancient, consisting of all beings, inconceivable, even if He Himself shines, can be understood. I am the soul, residing in the heart of all beings; I am also the beginning, middle and end of all beings. There are two men in this world, one perishable and one immortal; All beings are perishable, the immutable are called indestructible. The Supreme Purusha is actually the second one, who is declared to be the Supreme Soul; He who pervades all, sustains the three worlds, the indestructible God. “Since I am better than the perishable, and more excellent than the imperishable, I have been declared the Supreme Being in the world and in the Vedas. A part of my self, transformed into an immortal soul in the world of the living, draws around itself the senses, of which mind is the sixth, hidden in matter. The Supreme Lord, seated equally in all beings, the indestructible within the perishable, who thus sees. When he sees the diverse existence of beings contained in the One and expanding beyond Him, he reaches Brahman.” “Just as one sun illuminates the entire earth, so the Lord of the Fields illuminates the entire field. Earth, water, fire, air, others, mind, intellect and ego – these are the eight divisions of my nature. “This is inferior. Know my second nature. The higher, the life-element, the mighty-arm, by which the universe is sustained.

Satva, Rajas, Tamas, these are the qualities born from nature; They bind fast in the body, O mighty-armed one, the indestructible resident of the body.

XIX. The Many.

When God shines on nature! and molds it into shape, the first form that appears is the Tri-Murti, the three aspects of God, who have manifested to create the Brahmandam, literally an egg of Brahma, a universe, or ordered system of the world. The aspect of God from which He creates the world is named Brahma; Brahma is the creator.. The aspect of God in which he protects, cares and maintains the world is named Vishnu; Vishnu is the protector. That aspect of God in which He dissolves the worlds when they are destroyed and are of no further use is called Shiva or Mahadev; Shiva is the destroyer of the world. These are the first manifestations of God, His supreme form, His three aspects or faces. The One, Saguna Brahman, or the Supreme God, appears as three. Brahma, the creator, shapes matter into the seven elements, as they are called. * The first two are given different names, Egoism, the principle of dissociation, breaking matter into smaller particles called atoms, could use names. Then come the remaining five elements: sky, Air, Agni, fire, Water, Earth. This is called Bhutaadi Tattva and external creation. All of these things are partially built.

There is more of Tamoguna in these elements than Rajoguna and Sattvaguna, and hence things composed mainly of them are dull and inert; The inner life, the soul, cannot display its powers because the covering of matter is so thick and heavy. After the elements, the ten senses were created; These were at first mere ideas in the mind of Brahma, and were later incorporated into the elements They are the five centers of the senses: smell, taste, sight, touch, hearing, whose organs are the tongue, eyes, skin and ears; and the five centers of action, of which the hands, feet, and organs of speech, generation, and emission are the organs. These senses have more Rajogun and Satvagun than Tamogun, so they are very active, and the inner life, the Jiva, can show more of its powers in them. After the senses, Brahma created in his mind the deities that are associated with the senses, and also Manāh, sometimes called the sixth sense, when speaking of the first five, and the eleventh, when speaking of the ten. is taken. Because it draws within itself all the sensations gathered from the outside world by the senses and organizes and considers them. In these gods and minds, there is more Sattva Guna and Rajo Guna in comparison to Tamo Guna. One must remember that these qualities are never separate, but one quality may be more dominant than another in a particular creature. When Tama guna

predominates, the being is said to be Tamasic; When Rajoguna predominates, the being is said to be Rajasic; When Sattva Guna predominates, the creature is called Satvik. All things can be divided under three heads – Satvik, Rajasik and Tamasik. Brahma then created in his mind a group of gods who follow the laws of God, administer them and see to the proper management of all the worlds, God is the king, the one God, and the gods are his ministers, Like ministers and officials of an earthly king. Individuals should never confuse the deities with the Supreme God or Brahman. They are His superiors for the universe, just as we are His inferiors for this particular world. The gods, sometimes called Suras, see to it that each person gets only what he has earned through his karma. They give success and failure to man in worldly things according to his ability. They help humans in many ways when humans attempt to serve them, and most bad weather, disease, famine and other national troubles come about because of humans completely neglecting their duties towards the gods. The gods are a vast multitude, divided under their five rulers, Indra, Vayu, Agni, Varuna and Kubera. Indra is related to the sky; Vayu with the wind; fire with fire; Varuna with water; Kuber with the earth. Each deity has different names, as we see in the Puranas and Itihasa. For example, we might have read how Bhima fought the Yakshas, who were the servants of Kubera. Rajogun is predominant among these gods; Manu says that his "nature is action." The demons, enemies of the gods, symbolize the resistance, or inertia, of matter, and tamo-gua is prominent among them. Brahma then created in his mind minerals, plants, animals and human beings, thus completing the picture of the world in which the powers of being were to be manifested – what is now called evolution. In Sanskrit this world-evolution, or worldly-process, is called samsārah, and it is compared to a constantly turning wheel on which all living beings are bound.

Brahma thus completed his share in the great work of the universe, but to clothe in physical matter, to create active beings, forms were required, this was the work of Vishnu, the omnipresent, sustainer and protector of the world- He breathed his life into all these forms, and, as one Purana says, became the soul in all forms and gave them consciousness. The entire universe then became "full of life and consciousness." But even this was not enough, when man came on the scene. Two aspects of God had given up their lives, but the third aspect remained, the one who dissolves the forms and thereby liberates the living beings, calling them to union and bliss. The life of Mahadev must be poured out to complete the triune soul of man, so that he may become the perfect reflection of the triune God. This was done, and the human organism began its long evolution, which had already passed through, Evolved through the mineral, vegetable and animal kingdoms in the past kalpas. Very beautiful description of the evolution from plants and animals to man, until "the spirit is manifested in man" and "from the mortal he desires the immortal,".

The special manifestations of Vishnu, called incarnations, should not be forgotten. It is applied to a specific type of divine manifestations, in which the deity incarnates in some form to bring about certain results. When things are going bad in the world, and special help is needed to keep the world on the right path of development, then Vishnu comes in some appropriate form, and puts things right. His ten incarnations are considered more important than other incarnations, and are often referred to as "the ten incarnations".

The 10 avatars of Vishnu, referred to as the Dashavatara, are the divine incarnations that Vishnu has taken on to preserve dharma (justice) whenever it is in danger and to restore cosmic order. Every avatar embodies a distinct purpose and narrative that reflects various facets of Vishnu's position as the universe's preserver. The ten avatars are as follows:

5. Matsya (The Fish)

Vishnu takes the form of a fish to save humanity from a catastrophic flood, guiding the sage Manu to build a boat to preserve life.

6. Kurma (The Tortoise)

In this form, Vishnu supports Mount Mandara during the churning of the ocean, helping the gods and demons obtain the Amrita (nectar of immortality).

7. Varaha (The Boar)

Vishnu appears as a boar to rescue the Earth (Bhudevi) from the demon Hiranyaksha, who had submerged her in the cosmic ocean.

8. Narasimha (The Man-Lion)

This avatar is a fierce half-man, half-lion form taken by Vishnu to defeat the demon king Hiranyakashipu, who was granted a boon making him nearly invincible.

9. Vamana (The Dwarf)

Vishnu incarnates as a dwarf Brahmin who asks the demon king Bali for three paces of land, then expands to cover the universe in three steps, demonstrating humility and devotion.

10. Parashurama (The Warrior-Sage)

A warrior-sage who wields an axe, Parashurama is born to eliminate evil and restore righteousness on Earth.

11. Rama (The Prince)

The hero of the epic Ramayana, Rama's mission is to rescue his wife Sita from the demon king Ravana, embodying the ideals of duty and virtue.

12. Krishna (The Playful God)

Known for his teachings and divine fun, Krishna is an important character in the Mahabharata who teaches wisdom in the Bhagavad Gita.

13. Gautama Buddha (The Enlightened One)

While there is disagreement among Buddhists, some traditions regard Buddha as a manifestation of Vishnu, promoting compassion and the road to enlightenment.

14. Kalki (The Future Warrior)

Kalki is an avatar who is supposed to ride a white horse and wield a sword to vanquish evil and bring righteousness back after the current period (Kali Yuga).

These avatars illustrate Vishnu's commitment to preserving order and righteousness throughout the ages, each representing a distinct aspect of his divine mission.

There is no comparison to Krishna's impact on Hindu philosophy and culture. In the Bhagavad Gita, Krishna promotes a life of purity, selflessness, and devotion through his teachings. Krishna, one of Vishnu's incarnations, is highly esteemed in many religions because he represents the divine purpose of upholding cosmic order.

Krishna is one of the characters in the Dashavatara that demonstrates the enduring importance of divine intervention in preserving the universe's equilibrium. Millions of people are still inspired by Krishna's legacy, which embodies the eternal force of his teachings, divine playfulness, and life.

Wisdom arises from Sattva and greed arises from Rajah; Carelessness and confusion are of Tamah, and also foolishness. They rise upward who are situated in Sattva, residing in the Rajasic middle space. Tamasic people go downwards with the lowest qualities. Sattva is associated with pleasure, Rajah with action, Tamah, in reality, surrounded by knowledge, its opposite, associated with inattention. (Now) Sattva has become dominant by conquering Rajah and Tamah. When the wisdom-light streameth forth from all the gates of the body, then it may be known that Sattva is increasing. “Greed, outgoing energy, undertaking of actions, restlessness, desire—these are born of the increase of Rajah. When the light of knowledge flows from all the doors of the body, then know that Sattva is increasing. Greed, outgoing energy, action, restlessness, desire – these arise from the increase of Rajah.

“Darkness, stagnation and inattention, and even confusion – these arise from the increase of tamaha.

When dharma decays, when adharma is exalted then I Myself come forth; For the protection of the good, for the destruction of evil-doers, for firmly establishing dharma, I am born from age to age.”

XX. Re-birth.

The evolution spoken of in the previous chapter takes place by the soul passing from one body to another, the body being improved as its powers are manifested; This is called reincarnation, reincarnation or transmigration. The literal meaning of the word reincarnation is to reincarnate, to come back into a physical body. The word transfer means to move from one place to another – to enter a new body. Either word can be used equally well. Let us see what is the process described by these words.

We have seen that the living being is a part of Brahman, “A part of me, a living being,” says Sri Krishna. He is endowed with the powers of Brahma, he is Brahma. Shruti teaches, “You are the same.” But yet there is a difference in Space and Time, as the seed is different from the tree. The tree produces a seed, giving it its own nature; it drops the seed on the ground, and the seed slowly grows, putting out its hidden powers, until it becomes a tree like its parent; it *can become nothing else*, because its nature is the same as that of the parent. And so with the Jiva; like a seed he is dropped into matter by Ishvara, he slowly grows, putting out his hidden powers, until he becomes Ishvara; he *can become nothing else* because his nature is the same as that of his Parent, Ishvara. Ishvara is said to be wise and powerful, Jiva to be unwise and powerless; but the Jiva grows into wisdom and power, and that growth is what is called Evolution.

We have seen that the Jiva begins in the mineral kingdom his long pilgrimage through the physical world. At that stage he is unconscious of the outer world. His attention is called to it, its existence is forced on him, by violent shocks and blows from outside ; earthquakes, volcanoes, landslips. the rolling of the furious surf, these and many other violent agencies arouse the diva’s attention to the fact that he is not alone, that there is something outside him. If the student reads the accounts of the very early periods of the earth’s history, he will be struck by the number of big catastrophies : all these were necessary to awaken the Jivas. After a very very long time, the Jivas were sufficiently awake to be fit for softer and more flexible bodies than minerals, and they went on into plants, while others, coming out later from Ishvara, took their places in the mineral kingdom.

Reincarnation, also known as rebirth or transmigration, is the philosophical or religious concept that the non-physical essence of a living being begins a new life in a different physical form or body after biological death. In most beliefs involving reincarnation, the soul of a human being is immortal and does not disperse after the physical body has perished. Upon death, the soul merely becomes transmigrated into a newborn baby or an animal to continue its immortality. The term transmigration means the passing of a soul from one body to another after death.

The earliest layers of Vedic text incorporate the concept of life, followed by an afterlife in heaven and hell based on cumulative virtues (merit) or vices (demerit). However, the ancient Vedic rishis challenged this idea of afterlife as simplistic, because people do not live equally moral or immoral lives. Between generally virtuous lives, some are more virtuous; while evil too has degrees, and the texts assert that it would be unfair for people, with varying degrees of virtue or vices, to end up in heaven or hell, in "either or" and disproportionate manner irrespective of how virtuous or vicious their lives were. They introduced the idea of an afterlife in heaven or hell in proportion to one's merit.

Hinduism:

Hindu traditions assert that the body dies, but not the soul, which they believe to be eternal, indestructible, and blissful. Everything and all existence is believed to be connected and cyclical in many Hinduism-sects, all living beings composed of two things, the soul and the body or matter. In Hindu belief, Ātman does not change and cannot change by its innate nature. Current Karma impacts the future circumstances in this life, as well as the future forms and realms of lives. Good intent and actions lead to good future, bad intent and actions lead to bad future, impacting how one reincarnates.

There is no permanent heaven or hell in most Hinduism-sects. In the afterlife, based on one's karma, the soul is reborn as another being in heaven, hell, or a living being on earth (human, animal). Gods, too, die once their past karmic merit runs out, as do those in hell, and they return getting another chance on earth. This reincarnation continues, endlessly in cycles, until one embarks on a spiritual pursuit, realizes self-knowledge, and thereby gains *moksha*, the final release out of the reincarnation cycles. This release is believed to be a state of utter bliss, which Hindu traditions believe is either related or identical to Brahman, the unchanging reality that existed before the creation of universe, continues to exist, and shall exist after the universe ends.

The Upanishads, part of the scriptures of the Hindu traditions, primarily focus on the liberation from reincarnation. The Bhagavad Gita discusses various paths to liberation. The Upanishads, states Harold Coward, offer a "very optimistic view regarding the perfectibility of human nature", and the goal of human effort in these texts is a continuous journey to self-perfection and self-knowledge so as to end *Samsāra*—the endless cycle of rebirth and redeath. The aim of spiritual quest in the Upanishadic traditions is find the true self within and to know one's soul, a state that they assert leads to blissful state of freedom, *moksha*.

The Bhagavad Gita states:

Just as in the body childhood, adulthood and old age happen to an embodied being. So also he (the embodied being) acquires another body. The wise one is not deluded about this

As, after casting away worn out garments, a man later takes new ones. So after casting away worn out bodies, the embodied Self encounters other new ones.

When an embodied being transcends, these three qualities which are the source of the body, Released from birth, death, old age and pain, he attains immortality.

There are internal differences within Hindu traditions on reincarnation and the state of *moksha*. For example, the dualistic devotional traditions such as Madhvacharya's Dvaita Vedanta tradition of Hinduism champion a theistic premise, assert that human soul and Brahman are different, loving devotion to Brahman (god Vishnu in Madhvacharya's theology) is the means to release from *Samsara*, it is the grace of God which leads to *moksha*, and spiritual liberation is achievable only in after-life (*videhamukti*). The non-dualistic traditions such as Adi Shankara's Advaita Vedanta tradition of Hinduism champion a monistic premise, asserting that the individual human soul and Brahman are identical, only ignorance, impulsiveness and inertia leads to suffering through *Samsāra*, in reality there are no dualities, meditation and self-knowledge is the path to liberation, the realization that one's soul is identical to Brahman is *moksha*, and spiritual liberation is achievable in this life (*jivanmukti*).

Twentieth-century Indian philosopher Sri Aurobindo said that rebirth was the mechanism of evolution – plants are reborn as animals, which are reborn as humans, gaining intelligence each time. He said that this progression was irreversible, and that a human cannot be reborn as an animal.

Buddhism:

According to various Buddhist scriptures, Gautama Buddha believed in the existence of an afterlife in another world and in reincarnation,

Since there actually is another world (any world other than the present human one, i.e. different rebirth realms), one who holds the view 'there is no other world' has wrong view...

The Buddha also asserted that karma influences rebirth, and that the cycles of repeated births and deaths are endless. Before the birth of Buddha, materialistic school such as Charvaka posited that death is the end, there is no afterlife, no soul, no rebirth, no karma, and they described death to be a state where a living being is completely annihilated, dissolved. Buddha rejected this theory, adopted the alternative existing theories on rebirth, criticizing the materialistic schools that denied rebirth and karma, states Damien Keown. Such beliefs are inappropriate and dangerous, stated Buddha, because such annihilationism views encourage moral irresponsibility and material hedonism; he tied moral responsibility to rebirth.

The Buddha introduced the concept of *anattā*, which asserts that there is no permanent self (soul). Major contemporary Buddhist traditions such as Theravada, Mahayana and Vajrayana traditions accept the teachings of Buddha. These teachings assert there is rebirth, there is no permanent self and no irreducible *ātman* (soul) moving from life to another and tying these lives together, there is impermanence, that all compounded things such as living beings are aggregates dissolve at death, but every being reincarnates. The rebirth cycles continue endlessly, states Buddhism, and it is a source of *dukkha* (suffering, pain), but this reincarnation and *dukkha* cycle can be stopped through nirvana. The *anattā* doctrine of Buddhism is a contrast to Hinduism, the latter asserting that "soul exists, it is involved in rebirth, and it is through this soul that everything is connected".

Different traditions within Buddhism have offered different theories on what reincarnates and how reincarnation happens. One theory suggests that it occurs through consciousness or stream of consciousness upon death, which reincarnates into a new aggregation. This process, states this theory, is similar to the flame of a dying candle lighting up another. The consciousness in the newly born being is neither identical to nor entirely different from that in the deceased but the two form a causal continuum or stream in this Buddhist theory. Transmigration is influenced by a being's past *karma*. The root cause of rebirth, states Buddhism, is the abiding of consciousness in ignorance about the nature of reality, and when this ignorance is uprooted, rebirth ceases.

Buddhist traditions also vary in their mechanistic details on rebirth. Most Theravada Buddhists assert that rebirth is immediate while the Tibetan and most Chinese and Japanese schools hold to the notion of a *bardo* (intermediate state) that can last up to 49 days. The *bardo* rebirth concept of Tibetan Buddhism, originally developed in India but spread to Tibet and other Buddhist countries, and involves 42 peaceful deities, and 58 wrathful deities. These ideas led to maps on karma and what form of rebirth one takes after death, discussed in texts such as *The Tibetan Book of the Dead*. The major Buddhist traditions accept that the reincarnation of a being depends on the past karma and merit (demerit) accumulated, and that there are six realms of existence in which the rebirth may occur after each death.

Within Japanese Zen, reincarnation is accepted by some, but rejected by others. A distinction can be drawn between 'folk Zen', as in the Zen practiced by devotional lay people, and 'philosophical Zen'. Folk Zen generally accepts the various supernatural elements of Buddhism such as rebirth. Philosophical Zen, however, places more emphasis on the present moment.

Some schools conclude that karma continues to exist and adhere to the person until it works out its consequences. For the Sautrantika school, each act "perfumes" the individual or "plants a seed" that later germinates. Tibetan Buddhism stresses the state of mind at the time of death. To die with a peaceful mind will stimulate a virtuous seed and a fortunate rebirth; a disturbed mind will stimulate a non-virtuous seed and an unfortunate rebirth.

Christianity:

Reincarnationism or biblical reincarnation is the belief that certain people are or can be reincarnations of biblical figures, such as Jesus Christ and the Virgin Mary. Some Christians believe that certain New Testament figures are reincarnations of Old Testament figures. For example, John the Baptist is believed by some to be a reincarnation of the prophet Elijah, and a few take this further by suggesting Jesus was the reincarnation of Elijah's disciple Elisha. Other Christians believe the Second Coming of Jesus would be fulfilled by reincarnation. Sun Myung Moon, the founder of the Unification Church, considered himself to be the fulfillment of Jesus' return.

The Catholic Church does not believe in reincarnation, which it regards as being incompatible with death. Nonetheless, the leaders of certain sects in the church have taught that they are reincarnations of Mary - for example, Marie-Paule Giguère of the Army of Mary and Maria Franciszka of the former Mariavites. The Congregation for the Doctrine of the Faith excommunicated the Army of Mary for teaching heresy, including reincarnationism.

In a survey by the Pew Forum in 2009, 22% of American Christians expressed a belief in reincarnation, and in a 1981 survey 31% of regular churchgoing European Catholics expressed a belief in reincarnation.

Some Christian theologians interpret certain Biblical passages as referring to reincarnation. These passages include the questioning of Jesus as to whether he is Elijah, John the Baptist, Jeremiah, or another prophet and, less clearly (while Elijah was said not to have died, but to have been taken up to heaven), John the Baptist being asked if he is not Elijah, an Episcopalian priest and professor of philosophy, has made a case for the compatibility of Christian doctrine and reincarnation. The Catholic Church and theologians such as Norman Geisler argue that reincarnation is unorthodox and reject the reincarnationist interpretation of texts about John the Baptist and biblical texts used to defend this belief. Infact, Elijah is clearly used as a metaphor for John the Baptist in Matthew ("For all the prophets and the law prophesied until John. And if you are willing to receive it, he is Elijah who is to come.").

Islam:

Most Islamic schools of thought reject any idea of reincarnation of living beings. It teaches a linear concept of life, wherein a human being has only one life and upon death he or she is judged by God, then rewarded in heaven or punished in hell. Islam teaches final resurrection and Judgement Day, but there is no prospect for the reincarnation of a human being into a different body or being. During the early history of Islam, some of the Caliphs persecuted all reincarnation-believing people, such as Manichaeism, to the point of extinction in Mesopotamia and Persia (modern day Iraq and Iran). However, some Muslim minority sects such as those found among Sufis, and some Muslims in South Asia and Indonesia have retained their pre-Islamic Hindu and Buddhist beliefs in reincarnation. For instance, historically, South Asian Isma'ilis performed chantas yearly, one of which is for seeking forgiveness of sins committed in past lives.

Jainism:

In Jainism, the reincarnation doctrine, along with its theories of *Samsāra* and Karma, are central to its theological foundations, as evidenced by the extensive literature on it in the major sects of Jainism, and their pioneering ideas on these topics from the earliest times of the Jaina tradition. Reincarnation in contemporary Jainism traditions is the belief that the worldly life is characterized by continuous rebirths and suffering in various realms of existence.

Karma forms a central and fundamental part of Jain faith, being intricately connected to other of its philosophical concepts like transmigration, reincarnation, liberation, non-violence (*ahimsā*) and non-attachment, among others. Actions are seen to have consequences: some immediate, some delayed, even into future incarnations. So the doctrine of karma is not considered simply in relation to one life-time, but also in relation to both future incarnations and past lives. *Uttarādhyayana Sūtra* 3.3–4 states: "The *jīva* or the soul is sometimes born in the world of gods, sometimes in hell. Sometimes it acquires the body of a demon; all this happens on account of its karma. This *jīva* sometimes takes birth as a worm, as an insect or

as an ant." The text further states (32.7): "Karma is the root of birth and death. The souls bound by karma go round and round in the cycle of existence."

Actions and emotions in the current lifetime affect future incarnations depending on the nature of the particular karma. For example, a good and virtuous life indicates a latent desire to experience good and virtuous themes of life. Therefore, such a person attracts karma that ensures that their future births will allow them to experience and manifest their virtues and good feelings unhindered.¹ In this case, they may take birth in heaven or in a prosperous and virtuous human family. On the other hand, a person who has indulged in immoral deeds, or with a cruel disposition, indicates a latent desire to experience cruel themes of life. As a natural consequence, they will attract karma which will ensure that they are reincarnated in hell, or in lower life forms, to enable their soul to experience the cruel themes of life.

There is no retribution, judgment or reward involved but a natural consequences of the choices in life made either knowingly or unknowingly. Hence, whatever suffering or pleasure that a soul may be experiencing in its present life is on account of choices that it has made in the past. As a result of this doctrine, Jainism attributes supreme importance to pure thinking and moral behavior.

The Jain texts postulate four gatis, that is states-of-existence or birth-categories, within which the soul transmigrates. The four gatis are: deva (demigods), manuṣya (humans), nāraki (hell beings), and tiryāṇa (animals, plants, and microorganisms). The four gatis have four corresponding realms or habitation levels in the vertically tiered Jain universe: deva occupy the higher levels where the heavens are situated; manuṣya and tiryāṇa occupy the middle levels; and nāraki occupy the lower levels where seven hells are situated. Single-sensed souls, however, called nigoda, and element-bodied souls pervade all tiers of this universe. Nigodas are souls at the bottom end of the existential hierarchy. They are so tiny and undifferentiated, that they lack even individual bodies, living in colonies. According to Jain texts, this infinity of nigodas can also be found in plant tissues, root vegetables and animal bodies. Depending on its karma, a soul transmigrates and reincarnates within the scope of this cosmology of destinies. The four main destinies are further divided into sub-categories and still smaller sub-sub-categories. In all, Jain texts speak of a cycle of 8.4 million birth destinies in which souls find themselves again and again as they cycle within samsara.

In Jainism, God has no role to play in an individual's destiny; one's personal destiny is not seen as a consequence of any system of reward or punishment, but rather as a result of its own personal karma. A text from a volume of the ancient Jain canon, *Bhagvati sūtra* 8.9.9, links specific states of existence to specific karmas. Violent deeds, killing of creatures having five sense organs, eating fish, and so on, lead to rebirth in hell. Deception, fraud and falsehood lead to rebirth in the animal and vegetable world. Kindness, compassion and humble character result in human birth; while austerities and the making and keeping of vows lead to rebirth in heaven.

Each soul is thus responsible for its own predicament, as well as its own salvation. Accumulated karma represent a sum total of all unfulfilled desires, attachments and aspirations of a soul. It enables the soul to experience the various themes of the lives that it desires to experience. Hence a soul may transmigrate from one life form to another for countless of years, taking with it the karma that it has earned, until it finds conditions that bring about the required fruits. In certain philosophies, heavens and hells are often viewed as places for eternal salvation or eternal damnation for good and bad deeds. But according to Jainism, such places, including the earth are simply the places which allow the soul to experience its unfulfilled karma.

Judaism:

The doctrine of reincarnation has had a complex evolution within Judaism. Initially alien to Jewish tradition, it began to emerge in the 8th century, possibly influenced by Muslim mystics, gaining acceptance among Karaites and Jewish dissenters. It was first mentioned in Jewish literature by Saadia Gaon, who criticized it. However, it remained a minority belief, facing little resistance until the spread of Kabbalah in the 12th century. The "Book of Clarity" (Sefer ha-Bahir) of this period introduced concepts such as the transmigration of souls, strengthening the foundation of Kabbalah with mystical symbolism. Kabbalah also teaches that "The soul of Moses is reincarnated in every generation." This teaching found more significant ground in Kabbalistic circles in Provence and Spain.

Despite not being widely accepted in Orthodox Judaism, the doctrine of reincarnation attracted some modern Jews involved in mysticism. Hasidic Judaism and followers of Kabbalah remained firm in their belief in the transmigration of souls. Other branches of Judaism, such as Reform and Conservative, do not teach it.

The 16th century mystical renaissance in communal Safed marked an important development in Kabbalistic thought, with a significant impact on mystical circles and Jewish spirituality. It was also the time when Kabbalah was most widely disseminated. References to gilgul in former Kabbalah became systematized as part of the metaphysical purpose of creation. Isaac Luria (the Ari) brought the issue to the centre of his new mystical articulation, for the first time, and advocated identification of the reincarnations of historic Jewish figures that were compiled by Haim Vital in his Shaar HaGilgulim. Gilgul is contrasted with the other processes in Kabbalah of Ibbur ('pregnancy'), the attachment of a second soul to an individual for (or by) good means, and Dybuk ('possession'), the attachment of a spirit, demon, etc. to an individual for (or by) "bad" means.

In Lurianic Kabbalah, reincarnation is not retributive or fatalistic, but an expression of Divine compassion, the microcosm of the doctrine of cosmic rectification of creation. Gilgul is a heavenly agreement with the individual soul, conditional upon circumstances. Luria's radical system focused on rectification of the Divine soul, played out through Creation. The true essence of anything is the divine spark within that gives it existence. Even a stone or leaf possesses such a soul that "came into this world to receive a rectification". A human soul may occasionally be exiled into lower inanimate, vegetative or animal creations. The most basic component of the soul, the nefesh, must leave at the cessation of blood production. There are four other soul components and different nations of the world possess different forms of souls with different purposes. Each Jewish soul is reincarnated in order to fulfill each of the 613 Mosaic commandments that elevate a particular spark of holiness associated with each commandment. Once all the Sparks are redeemed to their spiritual source, the Messianic Era begins. Non-Jewish observance of the 7 Laws of Noah assists the Jewish people, though Biblical adversaries of Israel reincarnate to oppose.

Among the many rabbis who accepted reincarnation are Kabbalists like Nahmanides (the Ramban) and Rabbenu Bahya ben Asher, Levi ibn Habib (the Ralbah), Shelomoh Alkabez, Moses Cordovero, Moses Chaim Luzzatto; early Hasidic masters such as the Baal Shem Tov, Schneur Zalman of Liadi and Nachman of Breslov, as well as virtually all later Hasidic masters; contemporary Hasidic teachers such as DovBer Pinson, Moshe Weinberger and Joel Landau; and key Mitnagdic leaders, such as the Vilna Gaon and Chaim Volozhin and their school, as well as Rabbi Shalom Sharabi (known at the RaShaSH), the Ben Ish Chai of Baghdad, and the Baba Sali. Rabbis who have rejected the idea include Saadia Gaon, David Kimhi, Hasdai Crescas, Joseph Albo, Abraham ibn Daud, Leon de Modena, Solomon ben Aderet, Maimonides and Asher ben Jehiel. Among the Geonim, Hai Gaon argued in favour of gilgulim.

Sikhism:

Founded in the 15th century, Sikhism's founder Guru Nanak had a choice between the cyclical reincarnation concept of ancient Indian religions and the linear concept of Islam, he chose the cyclical concept of time. Sikhism teaches reincarnation theory similar to those in Hinduism, but with some differences from its traditional doctrines. Sikh rebirth theories about the nature of existence are similar to ideas that developed during the devotional Bhakti movement particularly within some Vaishnava traditions, which define liberation as a state of union with God attained through the grace of God.

The doctrines of Sikhism teach that the soul exists, and is passed from one body to another in endless cycles of Samsāra, until liberation from the death and rebirth cycle. Each birth begins with karma (karam), and these actions leave a karmic signature (karni) on one's soul which influences future rebirths, but it is God whose grace that liberates from the death and rebirth cycle. The way out of the reincarnation cycle, asserts Sikhism, is to live an ethical life, devote oneself to God and constantly remember God's name. The precepts of Sikhism encourage the bhakti of One Lord for mukti (liberation from the death and rebirth cycle).

Reincarnation and science:

While there has been no scientific confirmation of the physical reality of reincarnation, where the subject has been discussed, there are questions of whether and how such beliefs may be justified within the discourse of science and religion. Some champions of academic parapsychology have argued that they have scientific evidence even while their detractors have accused them of practicing a form of pseudoscience.

Skeptic Carl Sagan asked the Dalai Lama what he would do if a fundamental tenet of his religion (reincarnation) were definitively disproved by science. The Dalai Lama answered, "If science can disprove reincarnation, Tibetan Buddhism would abandon reincarnation...but it's going to be mighty hard to disprove reincarnation." Sagan considered claims of memories of past lives to be worthy of research, although he considered reincarnation to be an unlikely explanation for these.

XXI. Karma.

Karma simply means action. Taken within religious frames, it refers to the cause and effect between people's actions and consequences, usually in cycles of death and rebirth. Karma is a Sanskrit word that means "action" or "work" and refers to the consequences of a person's actions. In Hinduism, Sikhism, Buddhism, and Jainism, karma is a religious law that explains and enforces a person's life and afterlife. Karma word which means action, but it is generally used to mean a certain definite connection between what is being done now and what will happen in the future. Things do not happen by accident, by chance, in a disorderly way. They happen in regular succession; they follow each other in a regular order.

If a seed is sown in the ground, it sends up a little stem, and the stem grows leaves and flowers, and then fruit, and the fruit again contains seeds. And sowing one of these seeds will produce stems, leaves, flowers, fruits and seeds. Same type of seeds produce same type of plants. Rice produces rice plants; Barley produces barley; Wheat produces wheat; Thistle begets thistle; Cactus is born from cactus. If anyone sows thistle, he should not expect a crop of sweet grapes; He who plants thorny cactus should not expect to gather juicy apples. This is karma and man, knowing this, sows the seed of the fruit he wants to achieve. This is the first thing to remember. Now, no task is as simple as it 'seems.' If I ask a person, "Why do you come to the city?" He would say: "I wanted a pair of shoes, and I thought I could get them there;" Or: "Wanted to meet a friend and I thought he was in town;" And so on, in many ways, but always: "I wanted and/thought therefore I acted." These three are always found together. Now desire is called desire; We desire something – this is the first step; Then we think about how to achieve it – this is the second step; Then we work to get it—that's the third step. This is the regular order; There is a thought behind every action and behind every thought there is a desire. These three things – action, thought, desire – these are the three threads that are entangled in the string of karma. Our actions make people around us happy or sad; If we make them happy, we have sown happiness like a seed, And it evolves into happiness for us; If we make them unhappy, we have sown unhappiness like a seed, and it grows into unhappiness for us.

If we act cruelly, we sow cruelty like a seed, and it grows into cruelty towards ourselves. If we do kind things, we plant kindness like a seed, and it grows into kindness toward us. Whatever we sow through our actions comes back to us. This is karma.

But there is a thought of action behind it. Now thought forms what is called our character, the temperament and type of mind that we have. As we think about something too much, our brain becomes more like that thing. If we think kind, we become kind; If we think cruelly, we become cruel; If we think deceitfully, we become deceivers; If we think honestly we become honest. Thus our character is formed by our thoughts, And when we are born again we will be born with the character that our thoughts are creating now. As we act according to our nature or character – just as a kind person acts kindly, or a cruel person acts cruelly- It is easy to see that the actions of our next life will depend on the thoughts of our present life. This is karma.

But behind the thought there is a desire. Now desire- brings us the thing we desire. Just as a magnet attracts soft iron, desire attracts objects. If we desire wealth, we will have the opportunity to become rich in another life. If we desire to learn, we will have the opportunity to become scholars in another life. If we want love, we will Get the opportunity to be loved. If we desire power, we will have the opportunity to become powerful. This is karma.

One should think over it again and again until he understands it well. Only when he understands this can he move on to the more difficult problems of karma. Karma can be summarized in one sentence: As a man sows, so shall he reap.

Karma is a concept of Hinduism which describes a system in which beneficial effects are derived from past beneficial actions and harmful effects from past harmful actions, creating a system of actions and reactions throughout a soul's (jivatman's) reincarnated lives, forming a cycle of rebirth. The causality is said to apply not only to the material world but also to our thoughts, words, actions, and actions that others do under our instructions.

For example, if one performs a good deed, something good will happen to them, and the same applies if one does a bad thing. In the Puranas, it is said that the lord of karma is represented by the planet Saturn, known as Shani.

According to Vedanta thought, the most influential school of Hindu theology, the effects of karma are controlled by God (Isvara).

There are four different types of karma: prarabdha, sanchita, and kriyamana and agami. Prarabdha karma is experienced through the present body and is only a part of sanchita karma, which is the sum of one's past karma's, Kriyamana karma is the karma that is being performed in the present whereas Agami karma is the result of current decisions and actions.

Our Sanathana Dharma roots and traditions provide insight into four kinds of karma, further divided into two components of each karma.

Four Karmas:

- Sanchita Karma
- Prarabdha Karma
- Kriyamana Karma
- Agama Karma

Two sub-components:

- Dridha
- Adridha

Essentially in simple English, they can be categorized broadly as Fate and Free Will.

Intertwined Fate and Free Will:

The first 2 Karmas, namely Sanchita and Prarabdha are Fated and the next 2 karmas Kriyamana and Agama are free will. The 2 components are called Dridha and Adridha. Dridha is fixed and Adridha is non-fixed.

Fated Ones:

The Fated ones are an accumulation of all our past lives actions, for which one would experience his or her consequences in the current life and future lives. Consequences can be perceived as positive, negative and/or neutral. In simple essence, they will be experiences one has to undertake.

The Dridha aspects of Sanchita and Prarabdha Karmas will be experienced, as and when the time (Kala) arises and cannot be influenced, changed or altered.

The Free will ones are the thinking (agama Karma) and execution of actions (kriyamana Karma) that an individual can undertake freely in his or her current life, and can help influence, change or alter, the Adridha (non-fixed) aspects of the Fated ones in this current life, and can/will also accumulate karmic credits into his or her Sanchita and Prarabdha accounts, which will be experienced in the future.

Overall, The Hindu Sanathana Dharma shows that one with his or her free will, if pursuing a life of proper dharma, can alter his or her current life and also influence the future destiny of their life, as well as future lives and essentially attain nirvana, or a state of no more births, where they essentially merge with the Universe/GOD/Almighty/Infinity.

End. For more insights, please refer to the book - Robert Svoboda Light on life An Introduction to the Astrology of India.

Everything that we have ever thought, spoken, done or caused is karma, as is also that which we think, speak or do this very moment.^[2] Hindu scriptures divide karma into three kinds:

1. Sanchita is the accumulated karma. It would be impossible to experience and endure all karma in one lifetime. From this stock of Sanchita karma, a handful is taken out to serve one lifetime and this handful of actions, which have begun to bear fruit and which will be exhausted only on their fruit being enjoyed and not otherwise, is known as Prarabdha karma.
2. Prarabdha is a collection of past Sanchita karmas that are selected to be experienced through the present body.
3. Kriyamana is everything that we produce in our current life. All kriyamana karmas flow into Sanchita karma and consequently shape our future. Only in human life, we can change our future destiny. After death, we lose Kriya Shakti (ability to act) and Kriyamana (do) karma until we are born again in another human body.

Some believe that only human beings who can distinguish right from wrong can do (Kriyamana) karma. Therefore, animals and young children are considered incapable of creating new karma (and thus cannot affect their future destinies) as they are incapable of discriminating between right and wrong

Tulsidas, a Hindu saint, said: "Our destiny was shaped long before the body came into being." As long as the stock of Sanchita Karma lasts, a part of it continues to be taken out as Prarabdha Karma for being enjoyed in one lifetime, leading to the cycle of birth and death. A Jiva cannot attain moksha (liberation) from the cycle of birth and death, until the accumulated Sanchita karmas are completely exhausted.

Unkindness yields spoiled fruits, called pāpa, and good deeds bring forth sweet fruits, called punya. As one acts, so does one become: one becomes virtuous by virtuous action, and evil by evil action.

The role of Isvara (Bhagavaan):

Several different views exist in Hinduism, some extant today and some historical, regarding the role of divine beings in controlling the effects of karma or the lack thereof.

Markandeya Purana:

According to the Markandeya Purana, Shani (Saturn) is described as the son of the Sun god, Surya, and his wife Chhaya (shadow). Saturn is characterized as cold and dry due to its internal core structure made of ice. Internally, he is considered pure. The Purana also states that Shani was entrusted with the role of the Lord of Karma and Justice by the Trimurti.

In Vedanta:

In Vedanta philosophy, the creator Ishvara rules over the world through the law of karma.^[23] The various schools of Vedanta hold that karma cannot function independently on its own. Instead they think that God (Isvara) is the dispenser of the fruit (phala) of karma. This idea is defended in the Brahmasutras, a major scriptural source for Vedanta.

The Brahmasutras (3.2.38) state:

The fruits of action (phalam) come from Him (The Lord, Isvara), since this is reasonable (upapatteh).

In the Advaita system of Śaṅkara:

In the non-dualistic (Advaita) school of Vedanta, the creator God (Ishvara) is not the ultimate reality, instead the formless Brahman is the supreme truth. As such, the teaching of karma is part of Maya, or the relative and ultimately illusory reality. Nevertheless, Advaita also shares the general concepts of karma and rebirth with other Indian religions, with some differences.

In a commentary to Brahma Sutras (III, 2, 38, and 41), a Vedantic text, Adi Sankara, an Indian philosopher who consolidated the doctrine of Advaita Vedanta, a sub-school of Vedanta, argues that the original karmic actions themselves cannot bring about the proper results at some future time; neither can super sensuous, non-intelligent qualities like adṛṣṭa—an unseen force being the metaphysical link between work and its result—by themselves mediate the appropriate, justly deserved pleasure and pain. The fruits, according to him, then, must be administered through the action of a conscious agent, namely, a supreme being (Ishvara).

Shankara (8th century) comments as follows:

Karma is insentient and short-lived, and cannot therefore be expected to bestow the fruits of actions at a future time according to one's deserts. We do not see any insentient thing bestow fruits on those who worship it. Therefore it is only from the Lord, who is worshipped through actions, that their results proceed.

A human's karmic acts result in merits and demerits. Since unconscious things generally do not move except when caused by an agent (for example, the axe moves only when swung by an agent), and since the law of karma is an unintelligent and unconscious law, Sankara argues there must be a conscious God who knows the merits and demerits which persons have earned by their actions, and who functions as an instrumental cause [a "judge and police-force" working for "the law"] in helping individuals reap their appropriate fruits.

Thus, God affects the person's environment, even to its atoms, and for those souls who reincarnate, produces the appropriate rebirth body, all in order that the person might have the karmically appropriate experiences. Since a data-system (or computer) is needed to discern different "just" consequences for actions, there is suggested to be a sentient theistic administrator or supervisor for karma (Ishvara).

Dharmaśāstras:

In Hinduism, more particularly the Dharmaśāstras, Karma is a principle in which "cause and effect are as inseparably linked in the moral sphere as assumed in the physical sphere by science. A good action has its reward and a bad action leads to retribution. If the bad actions do not yield their consequences in this life, the soul begins another existence and in the new environment undergoes suffering for its past deeds". Thus it is important to understand that karma does not go away; one must either reap the benefits or suffer the consequences of his past actions. The Brihadaranyaka Upanishad states, "According as a man acts and according as he believes so will he be; a man of meritorious acts will be meritorious, a man of evil deeds sinful. He becomes pure by pure deeds and evil by evil deeds. And here they say that person consists of desires. And as is his desire so is his will; and as is his will, so is his deed; and whatever deeds he does that he will reap". The doctrine of karma dates from ancient times and besides the above author is mentioned in the Gautama dharma-sutra, Shatapatha Brahmana, Kathaaka-grey-sutra, Chandogya Upanishad, Markandeya Purana, and many others.

The shastras written about karma go into some detail about possible consequences of karma. There is often talk about coming back as a variety of different objects when it comes to reincarnation and pasts lives. In this case, it holds true, or at least insofar as the texts state. The Kathaaka-grhya-sutra states, "some human beings enter the womb in order to have an embodied existence; others go into inorganic matter (the stump of a tree and the like) according to their deeds and according to their knowledge".

More extensively discussed is the consequences of karma in relation to sin. "Karmavipaka means the ripening (or fruition) of evil actions or sins. This fruition takes three forms, as stated in the Yogasutra II. 3, i.e., jati (birth as a worm or animal), ayuh (life i.e. living for a short period such as five or ten years) and bhoga (experiencing the torments of Hell".

Free will limited by karma:

The doctrine of karma explains that while prarabdha karma shapes current life, we still have the free will to make choices in the present. These choices create agami karma (karma that affects our future). The present situation is influenced by the personal choices made through past actions, and the free will to make choices in the present shapes our future.

According to Swami Mukundananda's interpretation of Bhagavad Gita, Chapter 18, verse 63:

"This free will to choose between available alternatives has been given to the soul by God. The freedom of choice is not infinite. One cannot decide, "I choose to be the most intelligent person in the world." Our choices are limited by our past and present karmas. However, we do possess a certain amount of free will, for we are not machines in the hands of God. Sometimes people question that if God had not given us free will then we would not have done any evil. But then we would not have done anything good either. The opportunity to do good always comes with the danger of doing evil. More importantly, God wants us to love him, and love is only possible when there is a choice. A machine cannot love for it does not have any freedom of choice. God created us with free will and provided us with choices so that we may choose him and thereby exercise our love for him. Even the all-powerful God cannot force the soul to love and surrender to him; this decision has to be made by the soul itself. Here, Shree Krishna is calling Arjun's attention to his free will and asking him to choose."

Karma is not the only factor for fate, and therefore, the Hindu concept of fate is not deterministic or fatalistic. Along with an individual's actions, gods, personalized time, death, or nature can influence fate.

Mitigation of bad karma:

According to a theistic view, the effects of one's bad karma may be mitigated. Examples of how bad karma can be mitigated include the following virtue, or living virtuously; performing good deeds, such as helping others; yoga, or worshipping God to receive grace; and conducting pilgrimages to sacred places, such as or to get the grace of God. In another example, Ganesha can unweave his devotees from their karma, simplifying and purifying their lives, but this only happens after they have established a personal relationship with Him.

Upanishads:

Shvetashvatara Upanishad 7 and 12 aver that the doer of the deeds wanders about and obtains rebirth according to his deeds but postulates an omnipotent creator, i.e., Isvara and the doctrine of grace. Isvara is the great refuge of all and a person attains immortality when blessed by Isvara or at Isvara's pleasure.

A person can be free from sorrow through the grace of Isvara. Therefore, the Shvetashvatara Upanishad postulates a supreme Being whose grace to devotees provides a way of escape from the law of karma. As Adi Sankara stated in his commentary on Shvetashvatara Upanishad VI:4, "If we dedicate all our works to Ishvara, we will not be subject to the law of karma."

Relation between birth in a particular body to karma:

Theistic schools believe in cycles of creations where souls gravitate to specific bodies in accordance with karma, which as an unintelligent object depends on the will of God alone. For example, Kaushitaki Upanishad 1.2 asserts that birth in different forms of existence as a worm, insect, fish, bird, lion, boar, snake or a human, is determined by a person's deeds and knowledge.

Chandogya Upanishad 5.10.7 distinguishes between a good birth such as a birth in a spiritual family, i.e., (brahmin caste) or an evil birth, such as birth as a dog or hog.) Thus, the doctrine of karma comes to explain why different life forms manifest, into widely various levels of biological development such as characterization into different species from plants to various types of animals, and even differences between members of the same species, such as humans.

Swami Nikilananda comments: As the rivers, following their different courses, ultimately merge in the ocean and give up their names and forms, so the devotees, losing their names and forms, become one with the Supreme Reality.

XXII. Sacrifice.

The idea of "sacrifice" is very familiar in India, but a student needs to understand the principle which is the basis of all sacrifices, so that he can realize that everyone must sacrifice himself for the good of others, and All things should be sacrificed. Their purpose is to teach man that ultimately he has to sacrifice himself. The first thing to understand is that creation is sacrifice. God limits himself, confines himself to matter, in order to reveal a universe. Shruti and Smriti alike declare this truth, as in the Purusha Sukta of the Rigveda or in the allusion to the ceremonial sacrifice performed by Sri Krishna causing the birth of beings. Immersion in matter is called "death" in spiritual language, and God thus sacrificed Himself in order to bring forth His individual parts, beings who could develop all their powers in matter into an infinite variety of forms. This is the primary sacrifice and the law is based on it. This also gives us the meaning of sacrifice: it is giving up one's life for the good of others.

Sacrifice is the offering of material possessions or the lives of animals or humans to a deity as an act of propitiation or worship. Evidence of ritual animal sacrifice has been seen at least since ancient Hebrews and Greeks, and possibly existed before that. Evidence of ritual human sacrifice can also be found back to at least pre-Columbian civilizations of Mesoamerica as well as in European civilizations. Varieties of ritual non-human sacrifices are practiced by numerous religions today.

The Latin term *sacrificium* (a sacrifice) derived from Latin *sacrificus* (performing priestly functions or sacrifices), which combined the concepts *sacra* (sacred things) and *facere* (to make, to do). The Latin word *sacrificium* came to apply to the Christian eucharist in particular, sometimes named a "bloodless sacrifice" to distinguish it from blood sacrifices. In individual non-Christian ethnic religions, terms translated as "sacrifice" include the Indic *yajna*, the Greek *thusia*, the Germanic *blōtan*, the Semitic *qurban*, Slavic *žertwa*, etc.

The term usually implies "doing without something" or "giving something up" (see also self-sacrifice). But the word sacrifice also occurs in metaphorical use to describe doing good for others or taking a short-term loss in return for a greater power gain.

Animal sacrifice:

Animal sacrifice is the ritual killing of an animal as part of a religion. It is practiced by adherents of many religions as a means of appeasing a god or gods or changing the course of nature. It also served a social or economic function in those cultures where the edible portions of the animal were distributed among those attending the sacrifice for consumption. Animal sacrifice has turned up in almost all cultures, from the Hebrews to the Greeks and Romans (particularly the purifying ceremony *Lustratio*), Egyptians (for example in the cult of *Apis*) and from the Aztecs to the Yoruba. The religion of the ancient Egyptians forbade the sacrifice of animals other than sheep, bulls, calves, male calves and geese.

Animal sacrifice is still practiced today by the followers of *Santería* and other lineages of *Orisa* as a means of curing the sick and giving thanks to the *Orisa* (gods). However, in *Santería*, such animal offerings constitute an extremely small portion of what are termed *ebos*—ritual activities that include offerings, prayer and deeds. Christians from some villages in Greece also sacrifice animals to Orthodox saints in a practice known as *kourbânia*. The practice, while publicly condemned, is often tolerated.

Human sacrifice:

Human sacrifice was practiced by many ancient cultures. People would be ritually killed in a manner that was supposed to please or appease a god or spirit.

Some occasions for human sacrifice found in multiple cultures on multiple continents include:

- Human sacrifice to accompany the dedication of a new temple or bridge.
- Sacrifice of people upon the death of a king, high priest or great leader; the sacrificed were supposed to serve or accompany the deceased leader in the next life.
- Human sacrifice in times of natural disaster. Droughts, earthquakes, volcanic eruptions, etc. were seen as a sign of anger or displeasure by deities, and sacrifices were supposed to lessen the divine ire.

There is evidence to suggest Pre-Hellenic Minoan cultures practiced human sacrifice. Corpses were found at a number of sites in the citadel of Knossos in Crete. The north house at Knossos contained the bones of children who appeared to have been butchered. The myth of Theseus and the Minotaur (set in the labyrinth at Knossos) suggests human sacrifice. In the myth, Athens sent seven young men and seven young women to Crete as human sacrifices to the Minotaur. This ties up with the archaeological evidence that most sacrifices were of young adults or children.

The Phoenicians of Carthage were reputed to practise child sacrifice, and though the scale of sacrifices may have been exaggerated by ancient authors for political or religious reasons, there is archaeological evidence of large numbers of children's skeletons buried in association with sacrificial animals. Plutarch (ca. 46–120 AD) mentions the practice, as do Tertullian, Orosius, Diodorus Siculus and Philo. They describe children being roasted to death while still conscious on a heated bronze idol.

Human sacrifice was practiced by various Pre-Columbian civilizations of Mesoamerica. The Aztec in particular are known for the practice of human sacrifice. Current estimates of Aztec sacrifice are between a couple of thousand and twenty thousand per year. Some of these sacrifices were to help the sun rise, some to help the rains come, and some to dedicate the expansions of the great Templo Mayor, located in the heart of Tenochtitlán (the capital of the Aztec Empire). There are also accounts of captured conquistadores being sacrificed during the wars of the Spanish invasion of Mexico.

In Scandinavia, the old Scandinavian religion contained human sacrifice, as both the Norse sagas and German historians relate. See, e.g. Temple at Uppsala and Blót.

In the Aeneid by Virgil, the character Sinon claims (falsely) that he was going to be a human sacrifice to Poseidon to calm the seas.

Human sacrifice is no longer officially condoned in any country, and any cases which may take place are regarded as murder.

By religion:-

Hinduism:

The modern practice of Hindu animal sacrifice is mostly associated with Shaktism, and in currents of folk Hinduism strongly rooted in local popular or tribal traditions. Animal sacrifices were part of the ancient Vedic religion in India, and are mentioned in scriptures such as the Yajurveda. For instance, these scriptures mention the use of mantras for goat sacrifices as a means of abolishing human sacrifice and replacing it with animal sacrifice. Even if animal sacrifice was common historically in Hinduism, contemporary Hindus believe that both animals and humans have souls and may not be offered as sacrifices. This concept is called ahimsa, the Hindu law of non-injury and no harm. Some Puranas forbid animal sacrifice.

Islam:

An animal sacrifice in Arabic is called *dabiha* (ذَبِيْحَة) or *Qurban* (قُرْبَان). The term may have roots from the Jewish term *Korban*; in some places like Bangladesh, India or Pakistan, *qurbani* is always used for Islamic animal sacrifice. In the Islamic context, an animal sacrifice referred to as *dabiha* (ذَبِيْحَة) meaning "sacrifice as a ritual" is offered only in Eid ul-Adha. The sacrificial animal may be a sheep, a goat, a camel, or a cow. The animal must be healthy and conscious." Therefore to the Lord turn in Prayer and Sacrifice."

(Quran 108:2) Qurban is an Islamic prescription for the affluent to share their good fortune with the needy in the community.

On the occasion of Eid ul Adha (Festival of Sacrifice), affluent Muslims all over the world perform the Sunnah of Prophet Ibrahim (Abraham) by sacrificing a cow or sheep. The meat is then divided into three equal parts. One part is retained by the person who performs the sacrifice. The second is given to his relatives. The third part is distributed to the poor.

The Quran states that the sacrifice has nothing to do with the blood and gore (Quran 22:37: "It is not their meat nor their blood that reaches God. It is your piety that reaches Him..."). Rather, it is done to help the poor and in remembrance of Abraham's willingness to sacrifice his son Ismael at God's command.

The Urdu and Persian word "Qurbani" comes from the Arabic word 'Qurban'. It suggests that associate act performed to hunt distance to Almighty God and to hunt His sensible pleasure. Originally, the word 'Qurban' enclosed all acts of charity as a result of the aim of charity is nothing however to hunt Allah's pleasure. But, in precise non-secular nomenclature, the word was later confined to the sacrifice of associate animal slaughtered for the sake of Allah.

A similar symbology, which is a reflection of Abraham and Ismael's dilemma, is the stoning of the Jamaraat which takes place during the pilgrimage.

Judaism:

Ritual sacrifice was practiced in Ancient Israel, with the opening chapters of the book Leviticus detailing parts of an overview referring to the exact methods of bringing sacrifices. Although sacrifices could include bloodless offerings (grain and wine), the most important were animal sacrifices. Blood sacrifices were divided into burnt offerings (Hebrew:) in which the whole unmaimed animal was burnt, guilt offerings (in which part was burnt and part left for the priest) and peace offerings (in which similarly only part of the undamaged animal was burnt and the rest eaten in ritually pure conditions).

After the destruction of the Second Temple, ritual sacrifice ceased except among the Samaritans. Maimonides, a medieval Jewish rationalist, argued that God always held sacrifice inferior to prayer and philosophical meditation. However, God understood that the Israelites were used to the animal sacrifices that the surrounding pagan tribes used as the primary way to commune with their gods. As such, in Maimonides' view, it was only natural that Israelites would believe that sacrifice was a necessary part of the relationship between God and man. Maimonides concludes that God's decision to allow sacrifices was a concession to human psychological limitations. It would have been too much to have expected the Israelites to leap from pagan worship to prayer and meditation in one step. In the *Guide for the Perplexed*, he writes:

"But the custom which was in those days general among men, and the general mode of worship in which the Israelites were brought up consisted in sacrificing animals... It was in accordance with the wisdom and plan of God...that God did not command us to give up and to discontinue all these manners of service. For to obey such a commandment would have been contrary to the nature of man, who generally cleaves to that to which he is used; it would in those days have made the same impression as a prophet would make at present [the 12th Century] if he called us to the service of God and told us in His name, that we should not pray to God nor fast, nor seek His help in time of trouble; that we should serve Him in thought, and not by any action."

In contrast, many others such as Nachmanides (in his Torah commentary on Leviticus 1:9) disagreed, contending that sacrifices are an ideal in Judaism, completely central.

The teachings of the Torah and Tanakh reveal the Israelites's familiarity with human sacrifices, as exemplified by the near-sacrifice of Isaac by his father Abraham (Genesis 22:1–24) and some believe, the actual sacrifice of Jephthah's daughter (Judges 11:31–40), while many believe that Jephthah's daughter was committed for life in service equivalent to a nunnery of the day, as indicated by her lament over her "weep for my virginity" and never having known a man (v37). The king of Moab gives his firstborn son and heir as a whole burnt offering, albeit to the pagan god Chemosh.^[27] In the book of Micah, one asks, 'Shall I give my firstborn for my sin, the fruit of my body for the sin of my soul?' (Micah 6:7), and receives a response, 'It hath been told thee, O man, what is good, and what the LORD doth require of thee: only to do justly, and to

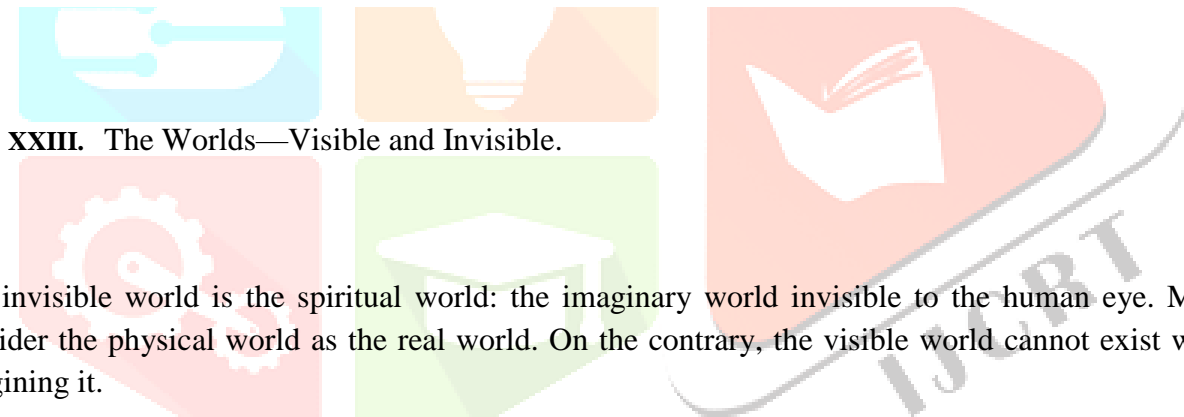
love mercy, and to walk humbly with thy God.' (Micah 6:8) Abhorrence of the practice of child sacrifice is emphasized by Jeremiah. See Jeremiah 7:30–32.

Chinese folk religion:

Members of Chinese folk religions often use pork, chicken, duck, fish, squid, or shrimp in sacrificial offerings. For those who believe the high deities to be vegetarian, some altars are two-tiered: The high one offers vegetarian food, and the low one holds animal sacrifices for the high deities' soldiers. Some ceremonies of supernatural spirits and ghosts, like the Ghost Festival, use whole goats or pigs. There are competitions of raising the heaviest pig for sacrifice in Taiwan and Teochew.

Christianity:

In Nicene Christianity, God became incarnate as Jesus, sacrificing his son to accomplish the reconciliation of God and humanity, which had separated itself from God through sin (see the concept of original sin). According to a view that has featured prominently in Western theology since early in the 2nd millennium, God's justice required an atonement for sin from humanity if human beings were to be restored to their place in creation and saved from damnation. However, God knew limited human beings could not make sufficient atonement, for humanity's offense to God was infinite, so God created a covenant with Abraham, which he fulfilled when he sent his only Son to become the sacrifice for the broken covenant. According to this theology, Christ's sacrifice replaced the insufficient animal sacrifice of the Old Covenant; Christ the "Lamb of God" replaced the lambs' sacrifice of the ancient *Korban Todah* (the Rite of Thanksgiving), chief of which is the Passover in the Mosaic law.



XXIII. The Worlds—Visible and Invisible.

The invisible world is the spiritual world: the imaginary world invisible to the human eye. Most people consider the physical world as the real world. On the contrary, the visible world cannot exist without first imagining it.

We all know a world, the world around us, which we can see, hear, touch, taste and smell. Science tells us about many parts of this world that our senses are not keen enough to understand, things too small for our eyes to see, Too subtle to affect any of our senses. These parts of our world, which we cannot see but which science tells us about, are still physical, although invisible to us; They are part of our world. Physical matter includes solids, liquids, gases, and ethers, all of which are made up of the same types of atoms. But we have heard about other worlds, which are invisible and not part of this world, the worlds where people go when they leave this earth after death. We read about Triloka, the three worlds, and everyone should know something about them, because in these three worlds the living being is bound to the cycle of birth and death, and it is here that his evolution takes place. These three worlds are created at the beginning of a vast period of time called a day of Brahma and are destroyed at its end. Four other great lokas, or samsara, complete the universe, but they last as long as Brahma lives. We don't need to deal with them here. There are also some subdivisions within the great worlds, which have been given the name of the world, such as, Pretalok and Pitralok in Bhuvvarlok, and Indralok and Suryalok in Swargalok. The three great worlds to which we are concerned, the Triloki, are: Bhurloka, the material world, or earth; Bhurloka, the world of "becoming" – the mediator between earth and heaven. Of these three, Bhurloka is partly visible and partly invisible to us; The earthly world and the heavenly world are invisible. The three great worlds to which we are concerned, the Triloki, are: Bhurloka, the material world, or earth; Bhurloka, the world of "becoming" – the mediator between earth and heaven. Of these three, Bhurloka is partly visible and partly invisible to us;

The earthly world and the heavenly world are invisible. In Bhurloka the earth element is the basis of all forms: it exists in seven modifications – solid, Liquid, gaseous, radiant, etheric, superetheric and atomic. These latter four are called "ethers". Seven similar modifications exist in Bhuvarloka, but the base is Apas Tattva. There are seven similar modifications in heaven also, but the base is the fire element. The living being has three coverings corresponding to these worlds – Annamayakosha, Pranamayakosha, Manomayakosh. The annamayakosha, or food sheath – so called because it is made up of the food we eat – corresponds to the visible part of the earth and is made up of solids, liquids and gases. Pranamayakosha or prana-kosha, corresponds to the invisible part of our earth and is made up of the sky. Prana is life-energy, and includes all the forces which science calls magnetic and electrical, but much more; more than these. Prana is life-energy, and includes all the forces which science calls magnetic and electrical, but much more; Even more than these. Both these cells are connected to Bhurloka. Manomayakosh, the mind-box, has two parts; The denser part, in which desires reside, is connected to the earth; The astral part, which includes emotions and thoughts, is connected to the heavenly world. Other names are used for these cells according to the object for which the classification is made, but the student need not be confused by these, for as he progresses he will find that his increased knowledge of them will be quite useful. Makes one wise. We will only look at three names that are commonly used.

The gross body, or solid body, is similar to the alimentary canal, which is made up of solids, liquids, and gases. The subtle body, includes the pranamayakosha and the manomayakosh; Apart from these, another fund is also included in it, Apart from these, it includes another kosha, Vijnanamayakosh, the knowledge-kosha, which connects the living being to Maharloka, a world beyond the Triloka where his pilgrimage takes place, Which does not get destroyed even if it becomes unliveable near the day of Brahma. This part of the subtle body, the store of knowledge, is relatively permanent, and continues through the series of births and deaths.

The gross body includes the organs of action, the hands, the legs, and the organs of speech, production and excretion, often called the karmendriyas, but the true karmendriyas, the centers that direct and control the organs, are in the subtle body. Thus joy, or sorrow, or any intense emotion, affects the centers and through them the organs; Hands flutter, feet tap, speech gets interrupted due to irritability, etc. – The centers of sense organs are also in the subtle body, while their organs – eyes, ears, tongue, nose and skin – are in the gross body. Now let us see what happens at the time of death. First of all, the subtle body is separated from the gross body, the organism pulls it away through the pranamayakosha. This makes the physical body a mass of "inanimate" matter; That is, of the substance from which the life which held it together is withdrawn; There is a lot of life left in the body's cells, and they begin to separate from each other, but the ruling life is gone. The organism lives in its own microscopic body. Very quickly he takes off his pranamayakosha, and then the upper part of the manomayakosh as his outermost garment. Then he is called a ghost, and he is a resident of the ghost world. If he has been a very good man on earth, he dreams of happiness even in this situation, But if he is a bad man, he suffers as a ghost, longing for worldly pleasures, which he is no longer able to attain. After more or less time – according to the strength of these cravings and the length of time required for their exhaustion – The densest part of the mental sheath gets destroyed and it goes to the ancestral world in the form of an ancestor. After spending sufficient time to purify the manomayakosh of all elements unfit for heaven, the soul in the purified manomayakosh passes to heaven, And he enjoys the fruits kept there with him. When it ends, the time comes for his return to earth, and the pure manomayakosh dissolves, and the organism remains in the vijnanamayakosh. He rapidly devotes his power to creating new vehicles, and creates a new manomayakoshka for his coming life in the lower world. The gods create a pranamayakosha and an annamayakosha for him according to his karma, and he is again born in Bhurloka. These are the recurring stages of the soul's pilgrimage: life in the visible world, death, life in the invisible world, rebirth. This is repeated again and again, again and again. At last, when the living being becomes tired of these three worlds, and longs for higher, subtler experiences and a more extended life, he turns away from all these worlds, and finds happiness in meditation,

in worship, in merciful help to the weak; He no longer uses his vehicles to obtain pleasure for himself, but only to serve others, and, thus used, they can no longer imprison him. He resides in the higher world, guides his lower vehicles as his instruments in the lower world, and becomes a co-worker with God, either keeping his vehicles for service or throwing them away and enters Brahman.

"Now in reality there are three worlds - the world of humans, the world of ancestors, the world of living beings."

"The death of those who are born is certain, and the birth of the dead is certain, therefore you should not mourn over the inevitable."

"Existence is unmanifested in its origin, expressed in its intermediate state, unmanifested in its merger: what room then is there for mourning?"

"Those who know the day of Brahma, the duration of a thousand yugas, and the night of a thousand yugas, in the end, they know the day and the night."

"At the advent of the day emerge from the unmanifested all the manifest streams: at the advent of night they merge, even into that which is called the unmanifested."

Learners of the three Vedas, drinkers of Soma, purified from sin, worshiping Me with sacrifices, pray to Me for the path to heaven; They enjoy the divine festivals of the Gods in heaven, following the sacred words of Lord Indra.

"After enjoying the vast heaven-world, their purity gone, they returned to this world of death. Following the virtues enunciated by the three Vedas, desirous of desires, they pass here and there on this path."

"At the end of many births a man full of knowledge comes to me: 'Vasudeva is everything.' He, the Mahatma says, is very difficult to find."

GENERAL HINDU RELIGIOUS CUSTOMS AND RITES

XXIV. The Samaskaras.

Samskaras are thought of as mental impressions, recollections, or physiological imprints. In Indian culture, it is believed that every action or intent creates a samskara in a person's mind. These samskaras then live in a person and manifest as tendencies, karmic impulses, or dispositions throughout their life.

Samskara, any of the personal sacraments traditionally observed at every stage of a Hindu's life, from the moment of conception to the final scattering of funeral ashes. The observance of the *samskaras* is based on custom fully as much as on texts such as the *Grihya-sutras*, the epics, or the Puranas and differs considerably according to region, caste, or family. The rites are usually performed by the father, in the home, and are more carefully observed in the case of male children. The most generally accepted list of 16 traditional *samskaras* begins with the prenatal ceremonies of *garbhadhana* (for conception), *pumsavana* (to favour a male birth), and *simantonnayana* ("hair-parting," to ensure safe delivery). The rites of childhood begin before the severing of the umbilical cord, with the ceremony of *jatakarma* (birth), followed at a later date by *namakarana* (name-giving), *nishkrama* (the child's first view of the Sun), *annaprashana* (first feeding of solid food), *chudakarana* (first tonsure of the boy's head), and *karnavedha* (piercing of the ears for the wearing of ornaments). The educational *samskaras* can commence as early as the fifth year with the *vidyarambha* (the learning of the alphabet). The *upanayana* ("initiation") confers the sacred thread on male children of the three upper social classes; the *vedarambha* signals the beginning of the student's study of the Vedas (sacred scriptures); the *keshanta*, or *godana* (first shaving of the beard), marks the approach of

manhood; and the *samavartana* (returning home from the house of the guru) or *snana* ("bathing") marks the completion of his student life. The sacrament of marriage, the next stage in a man's life, is known as *vivaha*; this is often said to be the only *samskara* that is performed for a woman. The final *samskara* to be performed for a man is the *antyeshti*, the funeral rite. In modern times the full *samskaras* are not generally performed, despite the efforts of the Arya Samaj, a late 19th-century reform movement that tried to revive their popularity. At present the ceremonies most commonly observed are those of initiation, marriage, and death.

Samskaras are sacraments or rites of passage in Hinduism that mark significant life events:

Birth: The birth celebration, or Jatakarma, welcomes the baby into the world

Naming: The child is given a name, usually that of a deity, during the Namakarana ceremony

First outing: The child's first outing is called the Nishkramana

Initiation: The Upanayana ceremony involves adorning a Brahmin boy with a sacred thread

First shaving: The Keshanta or Godana ceremony marks the approach of manhood with the first shaving of the beard

Marriage: The Vivaha ceremony is the sacrament of marriage, which is considered the most important Samskara

Funeral: The Antyeshti is the final Samskara for a man and is the funeral rite

Samskaras are a way to sanctify the body, which is considered the temple of God. They are also a way to mold an individual's personality so they can become an enlightened being and an ideal member of society.

Samskaras can also refer to mental impressions, recollections, or physiological imprints. In Indian culture, every action or intent is believed to create a Samskara in a person's mind. These Samskaras then manifest as tendencies, karmic impulses, or dispositions throughout a person's life.

Every religion prescribes a number of ceremonies or rituals to be performed by its followers. Generally, rituals are used to: (1) help overcome existence and purify its covering; (2) to bring to his aid superior intelligences such as gods and sages;

(3) To improve the environment around him and to make it easier for him to steady and concentrate his mind.

Physical objects, gestures, postures and sounds are used for this purpose, all carefully arranged to achieve the targeted result.

The objects used are chosen for their good magnetism, and in many cases – such as special flowers offered to a particular deity – because they share the magnetism of the object of meditation or worship, and thus that object. and make a connection between the object. Worshipper. . Thus a rosary, a garland of Tulsi beads, is used in the worship of Shri Krishna; A Rudraksha in the worship of Mahadev.

Gestures and postures, for the most part, affect the pranas – subdivisions of the life-breath that circulate in the body; Some prevent the magnetism of the body from passing into the surrounding atmosphere, and force its currents to move in a wave suitable for calm and quiet thought.

Sounds are used for all the three purposes mentioned above. They give rise to vibrations, and since these vibrations are regular and even, they also make the vibrations of the Seikshamasira – which is very sensitive and easily affected – regular and even. When these vibrations of the subtle body are regulated, the organism

gets great help in stability of thought and devotion. Appropriate types of sounds attract the attention of Rishis and Devas towards the person uttering them and they help him. Furthermore, appropriate sounds drive away adverse intelligence and bad magnetic influences, and thus improve the surroundings of the speaker. The sounds used in this way are called mantras. Mantra is a sequence of sounds, there is a certain sequence, the sounds are arranged in a certain order; If the sounds are changed the vibrations will change and the results will also change. That is why no mantra can be translated. The translated mantra is like a sentence in which all The letters of the words are jumbled up, so no meaning comes out.

One more thing is worth remembering regarding the mantra; If the person chanting the mantra is not trying to live a good life, then the vibrations of the mantra will only harm him, not benefit him. For, when they work on his subtle body, they bring upon him the opposing force of evil desires and evil thoughts, and shake him very violently and can even wound and tear him, because his evil resolutions make him a It vibrates in one way and the vibration of the mantra forces it into the other. If their resolutions are good they work with the mantra and create no conflict: no matter how weak they are, they neither help nor hinder.

Mantras do not need to be spoken aloud, and their silent repetition is, in fact, more powerful than audible recitation. They affect microscopic types of substances more than dense substances.

There are certain important ceremonies in the life of a Hindu which mark the major stages of his life: In the old days these were innumerable, of which ten were prominent, but of these ten only a few are practiced now. Seven of the Samskaras relate to infant life and early childhood. Of these seven, the sixth, Annaprasanam, the feeding of the first solid food, is universally observed; And seventh, chudakaranam – tonsure, and with it ear piercing – is almost universally performed. Next comes the important eighth rite, Upanayana, in which the boy is taken to a guru who gives him the sacred thread, and teaches him Gayatri, an initiation that makes him dvija, twice born.

Upanayana is the beginning of the student stage of life, during which celibacy, complete celibacy, is practiced, and the duty of the boy is to study diligently. This stage is closed by the formal homecoming, Samavartanam, after which he is ready to enter the second stage of life, the Thai of Grihastha, Grihastha; The tenth rite of passage symbolizes marriage, marriage, his entry into manhood and its responsibilities. These entire rules have fallen into disuse in modern India, although the Upanayana and marriage rituals are retained as ceremonies. Marriage is disproportionately imposed in the midst of student life, and the duties of manhood and boyhood are mixed up to the injury of both. The ancient rules should be revived soon.

"A sound, well pronounced, becomes like a cow of abundance in the heaven-world."

A mantra defective in swara (inflection) or varna (letter or colour) is pronounced incorrectly and the correct meaning is not conveyed. He kills the performer himself (word) as 'Indra-enemy' for the mistake of lightning-word swara (as was intended, instead of killing Indra, the enemy of Vritra, Vritra, the performer of yagya and enemy of Indra Killed).

"Along with the sacred Vedic rites the rites of the body, namely Nisheksha and the rest of the dvijas, should be performed, which are purified here and hereafter."

"Just as the outline of a painting is gradually illuminated with many colours, so it is with Brahmanical classical rites."

गरुड़ पुराण के अनुसार

मृत्यु के कितने दिन बाद.. नया जन्म मिलता है ?

1. गरुड़ पुराण के अनुसार, मृत्यु के तुरंत बाद आत्मा को नया शरीर नहीं मिलता है।
2. मृत्यु के बाद आत्मा के कर्मों का मूल्यांकन किया जाता है और फिर नए जन्म का समय निर्धारित किया जाता है।
3. जिन लोगो ने अपने जीवनकाल में अच्छा कर्म किया होता है, दूसरों का भलाई किया होता है, उन्हें जल्दी दूसरा जन्म मिल जाता है।
4. आत्मा को उसके कर्मों के अनुसार दूसरा शरीर मिलने में 3 दिन, 11 दिन, 13 दिन या सालभर का समय लग सकता है।

MUSLIM CASTES		
Muslim General	Muslim OBC	Muslim Dalit
Pathan	Ansari	Bhatiyara
Rizvi	Behang	Fakir
Sheikh	Chikwa	Shah
Siddiqui	Dhuniva	Dafali
Khan	Danzi	Nat
Mirza	Guniya	Halalkhor
Kayasth	Mansoori	Lalbegi
Sayyad	Idrisi	Badhai
Bharsaiya	Nai	Banjara
Bharso	Manihar	Dhobi
	Darvesh	Ranki
	Badai	Rangrez
	Kuraishi	Jogi
		Mochi
		Mukeri
		Bakho
		Bhisti

XXV. Shraddha.

Śraddhā is a Sanskrit term often glossed in English as faith. The term figures importantly in the literature, teachings, and discourse of Hinduism, Jainism, and Buddhism. It describes śraddhā as "the soul's belief in the Divine's existence, wisdom, power, love, and grace". Without diacritical marks, it is usually written as shraddha.

Faith plays a crucial role within Hinduism, underpinning all assumptions, beliefs, and inferences. Within Hinduism, having faith means one maintains trust in god, scriptures, dharma, and the path of liberation (moksha). The Brihadaranyaka Upanishad (3.9.21) states that "the resting ground of faith is the heart", emphasising that to have faith is to follow one's heart and intuition.

Within Hinduism, a key understanding of faith is maintaining trust in the scriptures. Hindus believe that it is not possible to understand or experience god directly with human senses, and so god's presence is inferred through descriptions in the scriptures.

An example of this can be seen in Bruhadaranyak Upanishad 3.8.9:

O Gargi, the sun and moon are held in their positions; under the mighty rule of this Immutable; O Gargi, heaven and earth maintain their positions; under the mighty rule of this immutable.

Śraddhā can be associated with faith, trust, confidence, and loyalty. The teacher Ammachi describes it as the "constant alertness arising from Love", and when choosing a single word to translate it into English, has used "awareness". Other writers have also described the concept with emphasis on the intersection of faith and mindfulness, and it has been translated in this vein with words such as "diligence".

One of the key pillars which supports faith in Hinduism is bhakti. Bhakti means intense and devotional love towards god, and together with faith, supports the path towards moksha, the ultimate goal of life within the Hindu belief system.

Śraddhā in the Bhagavad Gita:

In Bhagavad Gita, the term śraddhā is mentioned 17 times across eight chapters, emphasizing its significance. In verse 3.31, Krishna tells Arjuna that those who faithfully adhere to his teachings, have śraddhā (faith or trust) in him and are not jealous, attain liberation from the bondage of karma. This contrasts śraddhā with asuya (envy or jealousy), indicating that when one has śraddhā, they do not find fault with or envy others. This suggests that spiritual practitioners should cultivate śraddhā and avoid jealousy, ultimately bridging the gap between self and others.

Verse 4.39 emphasizes śraddhā as crucial for acquiring jnana (knowledge). In verses 6.39-6.47, Krishna underscores the interconnectedness of śraddhā, jnana, and abhyasa (diligent effort) in the journey toward self-realization. Krishna assures Arjuna that with śraddhā and sincere effort, one will attain spiritual success despite setbacks. Verse 9.22 signifies the role of śraddhā in bhakti yoga, stressing unwavering faith and single-minded focus on the divine. In verse 9.23, Krishna emphasizes his acceptance of various forms of worship offered with genuine faith and devotion:

Those who are devoted to other gods and worship them with faith actually worship me alone, Kaunteya, but not in the manner that is properly ordained.

—Bhagavad Gita, Verse 9.23

Shraddha is the name of the rituals performed to assist the living being in this world by giving up its visible body after death. The living being who has given up his visible body is called a preta, and the part of the Shraddha performed to help him in this state is called preta-kriya. The visible body, the annamayakosha, is carried to the burning ground so that it dissolves into its components as quickly as possible; On the third day the ashes are gathered together, and thrown into running water, preferably a holy stream. When the annamayakosha is destroyed, the pranamayakosha rapidly disintegrates, and this dispersal is accelerated by certain mantras used in cremation. Burning is the best way to destroy a dead body, and this destruction is important to both the departed soul and those left behind; As long as it remains undisintegrated, the Pranamayakosh remains hanging around it, as a result of the magnetic attraction between them, and the living being is thus attached to the earth, which is bad for him; On the other hand, a body that decays slowly in the ground, as in burial. Sends out poisonous gases, and it's bad for the people left behind. The Shraddha performed after the burning helps to rearrange the contents of the manomayakosh, partly by the magnetic effect of the objects used and partly by the vibrations set up by the mantras. After a certain time, the Sapindikaran ceremony is performed, which helps the soul to move from the pretaloka to the pitraloka, and is then enrolled among the pitras, or ancestors living in the astral regions of the Bhuvārloka. Seven generations, one in Bhūrloka and six in Bhuvārloka, can influence each other. When the soul goes to heaven, it has no need of the help given by faith.

"Giving donations to worthy Brahmins at the appropriate time, place and with faith for the welfare of the ancestors is called Shraddha."

"The ancestors should perform Shraddha daily with maize and water, even roots, fruits and water, which gives them satisfaction."

"Out of the five elements a (subtle but) firm body is born (after death) for sinful souls, so that they may suffer punishment therein."

"After suffering the punishments inflicted by Yama, that body (body) again merges into the elements."

"If (the living being) has done much dharma and little adharma, he goes to heaven and enjoys happiness there by living in the same elements (composed of another body)."

"After the cremation is complete (the creature) becomes a ghost."

"The living being remains on the path (i.e., the ghostly world) for a year, 0 the best of birds; Then he goes to the ancestral world (and resides with the ancestors)."

"The offering of sixteen Shraddhas helps him to live in bliss with his ancestors. Therefore, should the son ever perform the sacrament of sanctification for his father."

XXVI. Shaucham.

Shaucham literally means purity, cleanliness, and clearness. It refers to purity of mind, speech and body. Shaucha is one of the niyamas of Yoga. It is discussed in many ancient Indian texts such as the Mahabharata and Patanjali's Yoga Sutras. It is a virtue in Hinduism and Jainism. In Hinduism purity is a part of worship and an important quality for salvation. Purity is a mind pure and free of evil thoughts and behaviors.

Shaucha includes outer purity of body as well as inner purity of mind. It is synonymous with shuddhi states that shaucha in yoga is on many levels, and deepens as an understanding and evolution of self increases.

In yogic practice, shaucha is considered essential for health, happiness, and general well-being. External purity is achieved through daily ablutions, while internal purity is cultivated through physical exercises, including asana (postures) and pranayama (breathing techniques). Along with daily ablutions to cleanse one's body, shaucha suggests clean surroundings, along with fresh and clean food to purify the body. Lack of shaucha might be the result, for example, of letting toxins build up in the body.

Shaucha includes purity of speech and mind. Anger, hate, prejudice, greed, lust, pride, fear, and negative thoughts are sources of impurity of mind. Impurities of the intellect can be cleansed through the process of self-examination, or knowledge of self (Adhyatma-Vidya). The mind is purified through mindfulness and meditation on one's intent, feelings, actions, and its causes.

Teachers of the Vedanta path of yoga prepare to have holy thoughts and to perform holy actions. Students and the young help teachers prepare for worship, building self-control and selflessness.

Bhagavad Gita describes purity at three levels in Book 17, verses 14–16, namely body, speech and thoughts. Purity of body comes from cleanliness of body as well as from what one eats and drinks. Purity of speech comes from being truthful and through use of words that are not injurious, hurtful, or distressing to others or self. Purity of thoughts comes from reflection, peace of mind, silence, calmness, gentleness, and purity of being.

Purity of mind, speech, and body has been one of the important virtues in Indian philosophy.

Shaucham means to be clean, spotless, pure.

The ancient Hindu shastras prescribe five forms of purity: in mind, action, character, speech and the physical body.

A pure mind is one that is free of malice or hatred. Pramukh Swami Maharaj's mind and heart are pure.

To perform good deeds without expectations reflects purity of action. Pramukh Swami Maharaj (Swamishri) has been performing good deeds for nearly 90 years without expecting anything in return, except the blessings of God.

Whatever the circumstances, to live by God's moral laws is the mark of a pure character. Swamishri has resolutely followed the moral code given by Bhagwan Swaminarayan.

Purity of speech is to speak that which is truthful, pleasant and beneficial. Pramukh Swami Maharaj's words have comforted, guided and inspired millions worldwide.

Hygiene and cleanliness are the hallmarks of physical purity. Swamishri always stresses the importance of a hygienic and healthy lifestyle.

Adi Shankaracharya has grouped these five forms of purity into two main categories: internal and external. External purity pertains to one's body and the surrounding environment. Internal purity is that of one's mind and soul.

Throughout his life Swamishri has worked tirelessly to promote such internal and external purity among all: purity of body, mind, actions and thoughts; and purity in the individual, family, home, mandir, community, nation and the world at large. Swamishri states, *"To become pure within, one must first begin with outer purity."* Swamishri's life is full of incidents which illustrate this belief.

This is an incident from the 1960s. Thousands of devotees had gathered in the small town of Sarangpur to celebrate the Jal Jhilani Ekadashi festival. After the festival was over, the devotees left for their homes and the volunteers were taking rest in the afternoon. Swamishri, too, decided to rest.

After a while, Dharmajivan Swami, who was sleeping near Swamishri in the assembly hall, noticed that he had gone somewhere. So, he got up and started looking for him. His search led him to the common toilets at the rear of the mandir campus.

To his surprise, Swamishri was cleaning the overflowing toilets. He was carrying a bucket full of excreta and taking it to the dumpsite, pausing momentarily between rounds to sweep the toilets.

Dharmajivan Swami quickly ran to Swamishri and tried to forcibly take the bucket and broom from him. Swamishri simply remarked, "Don't make a noise. You will wake up the other sadhus who are resting. Now, two is better than one. If you want me to finish this sooner, get me some water so that I can clean the toilets."

The President of the BAPS Swaminarayan Sanstha happily performed the most menial and repulsive of services. After the Kalash Jayanti Celebrations in Gadhada in May 1961, Swamishri joined volunteers in cleaning the dining areas. In 1971, on the morning of his birthday celebration, he had been just as eager in picking up the used datan sticks outside a bathroom in Dharmaj.

Once, as Swamishri was passing through the mandir corridor in Bochasan, he stopped to look at the condition of a bathroom. As he peeked in, there was a strong stench indicating that the bathroom hadn't been cleaned for some time. Swamishri walked in, locked it from the inside and started scrubbing away. The sadhus and devotees assumed that Swamishri was using the urinal. It was only after he came outside that they realized that he had single-handedly cleaned the whole bathroom. The incidents show that he has an inclination for cleanliness and hygiene, and to clean up whenever an opportunity arises.

Swamishri was staying at a devotee's new house in Anand. The house had just been constructed and still had paint and cement stains on the tiles in the bathroom. Swamishri went in for a shower and decided to clean the tiles himself. Narayancharan Swami stopped him and said, "We are only here for a

day and a half. Why bother with all that extra effort?"

Yet Swamishri was adamant, "We should leave the place in better condition than we had found it. The devotee was kind enough to let us stay at his place. He might not have had the time to clean up. We should help him. It is our seva."

Swamishri often says, "Our home and mandir should be clean, so that God would like to stay there. How can you expect God to stay where there is filth? Keeping the mandir clean inspires everyone to keep their homes clean. If everyone kept their homes and neighbourhoods clean, it would make the whole country a cleaner place."

Swamishri's insistence on cleanliness and hygiene has inspired many devotees to adopt and promote a similar lifestyle.

Dr Rajiv Vyas lives in Cherry Hill, NJ. A practising physician, Dr Vyas has a staff of over 38 physicians and 800 healthcare employees under him. Yet, he begins his day by visiting the BAPS Shri Swaminarayan Mandir in Cherry Hill. After darshan, he goes to the public toilets in the mandir and cleans them each morning before going to work.

In Surat, a group of affluent youths clean the general toilets every Sunday.

Dr Rohit Patel, Dr Dipak Patel, Anup Morzariya and other youths have been washing dishes and cooking utensils on Saturdays in London mandir for over 22 years.

These youths and devotees have pleased Swamishri with their efforts to clean and tidy their homes, mandirs and surroundings. Swamishri has blessed them, many times saying, "*Since you work so hard to clean and purify the outside, God will purify your hearts and souls.*" Swamishri's efforts to promote cleanliness have helped create a spiritually pure and physically tidy environment in all BAPS mandirs around the globe. To this day, he makes it a point to check the bathrooms and other facilities at even the smaller mandirs as well as the mega-mandirs like Swaminarayan Akshardham in Gandhinagar and New Delhi. He inspects every nook and corner of the mandir, in particular, the kitchens, dairy room, storage area, public conveniences and the garbhagruha, for dirt or clutter. At the students' hostel in Vidyanagar, Swamishri occasionally makes impromptu checks on the students' rooms. Frantically, the students try to clean them, but Swamishri's sharp and trained eyes quickly analyze their efforts. He sweetly reprimands those that are not clean and praises those that are.

During his stay at Sarangpur in October 1997, Swamishri was inspecting the mandir grounds. He entered one of the bathrooms and immediately called the head organizers of the housekeeping department to bless them, "This is very clean. It should be like this all the time and everywhere. Very good."

Even during large festivals, when the arrangements for the thousands of people who attend ultimately rest on Swamishri's shoulders, he undertakes unannounced inspections of the festival grounds to ensure that the proper level of cleanliness and hygiene is constantly maintained. He specially insists that the kitchen and dining areas be kept spotlessly clean. Kothari and bhandari sadhus and volunteers are first to hear from Swamishri about keeping the mandirs and kitchens under their charge clean.

Swamishri was visiting New York in 2004, where he met Subhodhbhai Amin. Swamishri was speaking to him and his Jewish partner about their dairy business and the conversation veered round to matters of cleanliness. Swamishri said, "Whenever you make any yogurt, paneer or even when you process milk, make sure that hygiene is a priority. Ensure that all the utensils and machinery are scrubbed before you start producing any dairy products. You are from Vahelal and a descendent of Vakhatba. You come from a family that is very particular about its purity; it only makes sense for you to do this."

Swamishri's devotion to Bhagwan Swaminarayan is reflected through his insistence on cleanliness in Thakorji's thal, ornaments and the shrine itself. He even stresses the importance of personal hygiene to the cooks that prepare Thakorji's thal. Swamishri has visited over 250,000 homes and each padhramani echoes the same message, "You do not need a large home, but a home that is tidy and clean. Things that

belong in the kitchen should never be left in the living room and vice versa. It is important for us to practise these ideals so that our children learn them. Cleanliness and spirituality are the keys to a happy home.” These experiences highlight Swamishri’s insistence on external purity. The following incidents highlight Swamishri’s internal purity and life free of deceit and prejudice. He tirelessly inspires even those who come only into fleeting contact with him to attain internal purity of the mind and soul.

Swamishri insists that community leaders, politicians and other public figures be pure in character and reputation. Speaking to a local town representative he said, “You have to lead by example. It is your duty to make this town a better place to live in. You can only do it by living a spotless life so that it makes an impact on the society.”

Once, in Atladra, Swamishri walked by a few youths who were cleaning the filters of an old air-conditioning unit. He stopped and said to them, “The filters of this AC unit became filled with dirt so it had to be removed for cleaning. Similarly, when life becomes spoilt by bad habits it is degraded. So you have to inspect your character for impurities and cleanse it.”

Swamishri has transformed the lives of thousands of people around the world and they provide testimony of his contributions in purifying society.

A tribal devotee from the village of Uber described his first darshan of Swamishri, which changed his life, “I first had your darshan in Atladra. I didn’t think it was ever going to happen, but it did. It was like a miracle. With your blessings, my entire family has stopped eating meat, smoking and drinking. We have been able to bring our tempers under control. It has been eight months now and I can say that we feel 100 percent purified! My adulterous behaviour has also gone. I feel privileged to have received your blessings.”

On 18 July 1996, a youth came to meet Swamishri in Dallas, Texas. In 1994, he had promised Swamishri that he would quit drinking and eating meat. He bowed at Swamishri’s feet and described his success, “Swami, though it seemed impossible, your blessings made my wife’s dream a reality. I have given up eating meat and all other addictions. In fact, I don’t even get angry any more. I never thought it would be possible, but you made it happen.”

These are just a few of the countless transformations people have had as a result of their association with Swamishri. Only one who is clean, pure and spotless can transform the lives of others. Thousands of individuals have developed inner purity through Swamishri’s blessings and many more are in the process of achieving it.

Shoucham or Shaucha consists of the rules laid down for maintaining physical purity and thus ensuring physical health and strength. Disease is a sign that some law of nature has been disregarded, and the sages – knowing that the laws of nature are the laws of God, expressions of His existence, and that the living being is a part of God wrapped in matter - Treated observance of the laws of nature as a religious duty.

The visible body, with its invisible double Pranamayakosha, being made of material substances, it is necessary to use material means to make them pure and keep them pure, and to do this we need to understand them. The visible body, the alimentary canal, is made up of the food we eat, the liquids we drink, the air we breathe, and the constant precipitation of microscopic particles, too small for us to see, which constantly fall upon us. People and things around us. This last statement may sound a little strange, but it is true. Our bodies are not made of dead matter, because there is no such thing as dead matter. Matter is made up of tiny living things called atoms, and other tiny living things that are collections of atoms. A particle of dust is a collection of innumerable tiny living beings, and there are grades upon grades of these microscopic organisms, until what we call microorganisms can be seen with the help of a microscope.

Now these microbes and other tiny organisms are floating in the air, and our bodies and everything else is made of them. Stones, plants, animals, humans and everything built around us, houses, furniture, clothes are

constantly releasing clouds of these particles. Everything that is close and, moreover, everything that we touch, gives us some of its particles and we give it some of ours. If we want to be healthy, we must take only pure particles into our body and expel impure particles, the purpose of the rules of defecation is to show us how to do this.

The food we eat should be pure. Now all things are becoming more alive, or approaching death; Are being created, or are being destroyed. Pure Food is becoming more alive, it has life that is manifesting: its next natural stage is one of "higher integration", that is of greater complexity. Fresh leaves and fruits, grains and roots, full of life unfolding; We take that life into our bodies, and it builds them. These things become impure when they become stale, because then life ceases to exist, and they are on the path to death. All creatures are more or less impure, because the life that resided in them has been driven out of them, and they are ready to decay; Its next natural stage is that of "decomposition", that is, breaking down into simpler forms. The body formed by it is more susceptible to disease than the body formed by vegetable products, wounds heal less quickly and fever is higher. Of liquids, pure water is essential to health, and such herbal preparations as tea, coffee, and cocoa, if taken in moderation, are harmless and often useful. Milk is the purest food and ink at the same time. Every form of drink which contains alcohol is impure and most harmful to the body. This is fermented wine, that is, wine in which putrefaction has begun, and it damages the tissues of the body, and is a specific poison to the brain. It is particularly harmful in hot climates, causing premature decay and early death. Similarly, those drinks which are mixed with foolish drugs like Indian hemp – a popular but health destroying hemp are also impure.

Pure air is as essential for health as pure food and drink. As we breathe in, we release a gas. which is called carbon dioxide, which is numbing, and if we shut ourselves up in a confined space, all the air in it becomes filled with it, and becomes unfit for breathing. Moreover the breath carries with it waste particles from the internal parts of the body, and unless fresh air carries them away, they again enter our lungs and the lungs of others, and are poisonous in their effect.

Not only should we construct our bodies with clean materials, but we should also keep the body surfaces clean by frequently washing and bathing. The entire body should be bathed at least once daily and scrubbed thoroughly while bathing, so that all the loose particles are washed away and the skin remains clean and fresh. Any part of the body that gets dirty, feet, hands etc. One should wash and never skip washing before and after meals. Eating with unwashed hands runs the risk of the food becoming contaminated with dust and other harmful particles, and washing hands after meals is clearly mandatory. The clothes next to the body should also be washed daily. The Hindu, always accustomed to look upon the external world as a symbol of the internal, has joined with his external bathing the idea of internal purification. As he washes the outer body, he repeats mantras to purify the inner body, and thus integrates his dharma into the most ordinary events of daily life.

Students will now see why the sage was so particular about cleanliness. A person with a dirty body or dirty clothes fills the air around him with impure particles and poisons the people around him. We should remain clean not only for ourselves but also for the people around us. Dirty persons, dirty clothes, dirty houses, are centers of poison, public dangers.

The purity of the pranamayakosha depends on the magnetic currents present in it. It is immediately affected by the magnetic properties of surrounding objects, and so we have to be careful on this point too.

Thus some plant products and plants, though harmless to the annamayakosha, are very harmful to the pranamayakosha, such as onion and garlic. Their magnetism is worse than that of flesh. This kosha is most seriously affected by the emissions of narcotic substances and also by the pranamayakoshas of others – more importantly, it is affected by its own manomayakosha and through it by the pranamayakoshas of others. Hence the dangers of bad company. Now the purity of the manomayakosh depends on the purity of the thoughts and desires of its owner, and it is here that the most fertile source of impurity lies in the

annamaya and pranamayakosha. If thoughts and desires are impure then both these physical bodies cannot be pure and healthy. A man may follow the rules of defecation to the last point of strictness, but if he is proud, sentimental, harsh, vain, suspicious, he is putting impurity into these cells faster than any rules can wash it out. In the eyes of sages and living beings, such a person is always impure.

"He should defecate away from his home, water used to wash his feet, food scraps and bathing water away."

"After being purified by drinking water, he will perform daily puja at both twilights." Gather your mind and chant as per the rules at a holy place."

"After washing, Dwijas should always eat with a collected mind; After eating, he should rinse his mouth thoroughly and sprinkle water on his senses."

"Wisdom, penance, fire, food, earth, mind, water, paste, air, sanskar, sun and time are the ones that purify the body."

"The body is purified by water, the mind by truth, the soul by knowledge and penance, the mind by intelligence."

"Surely there is no purifier in this world like wisdom."

"If even the most sinful worships Me with a single heart, he should also be considered righteous, because he has taken the right decision."

"Soon he becomes dutiful and attains eternal peace. O Kaunteya, know that my devotee never perishes."

XXVII. The Five Daily Sacrifices.

The Five daily sacrifices, as outlined in Purana and Kavya, involve essential rituals performed five times a day by householders. These acts of devotion aid in absolving past sins, maintain spiritual discipline, and involve offerings to deities, ancestors, and guests. They are integral to a householder's spiritual practice and reflect the obligations of regular worship. Overall, these rituals highlight the significance of consistent devotion and the importance of fulfilling spiritual responsibilities in one's daily life.

Furthermore, It is doing what is righteous. It is spiritual conduct that honors God. When you do any righteous thing — reproving or restoring a brother, loving or helping someone, studying the Word of God, sitting under the preaching of the precious truth — it is a spiritual sacrifice in the name of that glorifies God.

The five daily sacrifices in Hinduism are:

- Food offerings to the gods: A portion of food from one's meal is offered to the gods
- Bali: A cursory offering to "all beings"
- Tarpanna: A libation of water mixed with sesame is offered to the spirits of the deceased
- Hospitality: A hospitable reception of guests
- Recitation of the Vedas: The Vedas are recited

These five offerings are a way to speak about one's religious obligations in general, and some traditions have specific rituals for performing them.

Abstract:-

According to our scriptures, we are not totally at the mercy of gods. Brahma, the creator created a level playing field for both humans and gods by making them interdependent. The gods need you as much as you

need them. If you ignore them you will harm yourself and harm them and harm the world. It means that when you ignore them you incur negative karma in three ways and greatly reduce your chances of a good life in the next birth. Besides it will take your straight into the hands of the Asuras (demons) and make you a slave to them. Evil grows in us and in the world when we neglect the gods who reside in us.

The Bhagavadgita speaks about obligatory duties. Obligatory duties are those duties that you cannot avoid because they are meant for your welfare and that of the world. Of the obligatory duties, the five daily sacrifices (maha-yajnas) prescribed for the householders are important. They are mentioned in the Taittiriya Aranyaka (2.10.1) in the following Sanskrit sloka.

“Panca vā ete mahāyajnāssatati pratāyante satati santiîhante devayajnaî pitāyajno bhutayajno manusyayajno brahmayajna iti.”

Its meaning is, "five indeed are the great sacrifices, to be performed daily until the end for peace in this world, namely sacrifice to gods, sacrifice to ancestors, sacrifice to beings, sacrifice to humans and sacrifice to Brahman."

The order in which the sacrifices are mentioned in this sloka is also very important, because it is based on the importance and relevance of the sacrifices to their recipients. Each sacrifice has three major components, the sacrificer, the sacrificed (offering) and the recipient of the sacrifice. The sacrificer is usually the person who performs the sacrifice. The offering is usually a mixture of prayers, invocations, and different kinds of foods, liquids and other ritual material. Each sacrifice helps both the sacrificer and the recipient of the sacrifice, in addition to the mediators, namely the priests, who perform them on behalf of the sacrificer and are entitled to receive fees and gifts. Thus sacrifice is not a mere superstitious ritual. It is a joint venture between humans and gods, in which the outcome is shared by several beneficiaries.

In the five daily sacrifices, the sacrifice to the gods comes first because gods depend upon the sacrifices entirely. They cannot make food for themselves and their nourishment comes only through the offerings we make during the sacrifices. If we do not perform sacrifices, they starve and become weak. The gods are mighty and powerful. They can manifest your desires and dreams, but they cannot make food for themselves. Brahma created them like that because he wanted them to depend upon humans for their food and help them in return. He also ensured that humans depend upon gods by making them incapable of achieving certain desires in their lives for which they have to seek the help of gods. By this arrangement, he bound gods to humans and humans to gods and made them interdependent.

Thus, in the five daily sacrifices, the sacrifice to gods comes first in the order of importance. Because of this only, rituals, sacrifices, and domestic and temple worship occupy a central place in Hinduism. The gods are responsible for the order and regularity of the world. They exist in us also, as our organs, and protect us from evil thoughts and desires. When they are strong, they help us to cultivate purity (sattva), practice virtue and remain bound to our duties and spiritual aims.

If we do not nourish gods, they become weak in our bodies and fail to protect us against our own evil tendencies. Then we begin to pursue evil desires and put our organs to misuse. The battle between gods and demons, or between good and evil, happens at various levels both in the macrocosm or God and the microcosm or our own bodies. We must be aware of this. If a majority of people fail to nourish gods, Asuras gain control of our minds and bodies and create chaos everywhere.

Therefore, daily sacrifice to gods is very important for our own good and the good of the world. There is a saying in the Upanishads, "Dharmo raksita rakshatah." It means that if you uphold your duty (dharma), your duty will protect you. This is very true as far as the five daily sacrifices are concerned, especially deva-yajna, the sacrifice to gods. Now, you do not have to make these offerings only ritually. You can also make them spiritually through internal sacrifices as meditation, prayers and mental offerings.

Manusmruti is considered to be the first ethical law book of the world for the human society, scribed during the immediate post-Vedic age. The compendium has prescribed to perform five sacrifices (Pancha Yajnya) as a part of routine activity in daily life of a house-holder. These five sacrifices elaborate one's socio-ecological responsibilities are such as: (1) Rrushi Yajnya - (sacrifices for the source of knowledge - teachers), (2) Pitru Yajnya (responsibility for the parents, ancestors and self genetic system), (3) Deva Yajnya (protection for the environmental powers as Gods), (4) Bhoota Yajnya (care for the protection of biodiversity) and (5) Nrru Yajnya (Positive interaction with fellow human beings of the society). Men should be committed to show obligation to the above environmental constituents as their ethical and ecological responsibilities. The analysis of the scientific basis behind the religious events of Pancha Yajnya, proves its aim to raise eco-consciousness amongst the human environment. These five sacrifices amounts to be as the highest ethno-ecological philosophy of the world, originated in the Vedic age and still practised today in the Indian social scenario being modified in different turns and tunes. In course of time the philosophy of Pancha Yajnya slowly entered into the daily rituals like Tarpana (ceremonial offering of water to all concerned) and Bisswadeva Puja (offering of food) of a householder to reiterate his ecological responsibility. Further, with the growth of Tantra philosophy (Spread to save), Pancha Yajnya took a turn of worshiping iconic representatives, popularly known as Pancha Devataa (Five God powers). Amongst them, Ganesh is comparable with the community activity or Nrru Yajnya; obligation offered to Sun God (Soorya) is a token of respect and remembrance to forefathers represents Pitru Yajnya; Vishnu, the fostering power of bio-diversity, represents Bhoota Yajnya; Ssiva is comparable with the ancient sages and seers, a source of knowledge, universal teacher equalised with Rrushi Yajnya and Durgaa, an integration of all Godly powers, represents the Deva Yajnya. Geetaa has elaborated the spectrum of sacrifices in its 4th chapter Jnyaana Karma Sanyaasa Yoga (The yoga of action and renunciation). The integration of the Vedic age Pancha Yajnya philosophy in Geetaa says that: one should work with selfless motive for sacrifice (Nrru Yajnya) following the foot prints of his ancestors (Pitru Yajnya), those who had achieved perfection through sacrifice. The skill of the selfless work is to be learned from Vedas (Source of Knowledge - Rrushi Yajnya) and to be implemented in practical life as well to foster the nature (ecological powers - Gods - Deva Yajnya); in return rain is bestowed (by Gods) as gift that produces food for sustenance of life and proliferate the bio-diversity. Man, identified as one amongst the biosphere, should have a moral responsibility for the protection of all living beings (Bhoota Yajnya). In the present scenario the theme of Pancha Yajnya has turned to a community activity and celebration instead of an individual commitment. It is systematically celebrated through festivals of the rainy season in India as a welcome episode to rain and expression of gratitude to the environment, exhibiting through festive functions. Since the origin of the philosophy of Pancha Yajnya, in course of thousands of years may have undergone metamorphosis, yet its basic concept remains unaltered and unmutilated, readily acceptable for the present society, amenable worldwide, to raise up eco-consciousness in the human environment.

We have seen that Yagya is a law of sacrifice and the glory of man lies in working voluntarily. Now we have to see how Sanatana Dharma trained its followers for this purpose. For the time being, we can abandon the countless sacrifices of various kinds described in the sacred books, and concern ourselves only with the "great sacrifices" offered every day. These are:

1. The Sacrifice to Rishi or Vedas.
2. The Sacrifice to Devas,
3. The Sacrifice to Pitris.
4. The Sacrifice to Men.
5. The Sacrifice to Bhutas.

Each of these has an external form and internal meaning, and the latter leads the sacrificer to a full life of sacrifice. Let's try to understand both.

External renunciation is the study and teaching of the sages or the Vedas. Man must daily study some sacred book and thus gradually acquire that knowledge without which he cannot correctly understand himself, his position and his duties. And he should always be ready to share this knowledge with those more ignorant than himself: hence Manu, while describing this sacrifice, calls it teaching. A boy should make this sacrifice by reading and carefully pondering over a few verses from the Bhagavad-gita, Anu Gita, Hansa Gita or other sacred works every day. Carefulness and closeness of thought are more important than the quantity read. The inner meaning is that all study must be a sacrifice, learning so that we can teach.

The external sacrifice to the Gods is Home, a recognition of what we owe for the merciful ministry and preservation of this active Intelligence at work in Nature, and the repayment of it by giving a part of our property for His service.

Inner meaning is the realization of our relationship with the super-physical world and the interdependence of the world. We must learn to live in harmony with nature, with all living things.

The external sacrifice to the ancestors is to offer tarpan or water to the older generations of our family, our ancestors. The inner meaning is a recognition of the great debt that we owe to the past, to the generations who occupied the Earth before us, and who toiled and laboured that they might hand it on, improved, and enriched, to us, their posterity. No man is truly human who does not recognise what he owes to the past, his debt to the ancestors.

The external sacrifice for man is hospitality: a true Aryan should every day feed a person poorer than himself. The inner meaning is the duty to serve and help humanity, to feed. To give clothes to the hungry, to the naked, to give shelter to the homeless, to console the suffering. Those who are rich are the managers of the poor. The external sacrifice to the ghosts, to the creatures, is, before commencing the meal, to cast a little food on the ground for the invisible lower part around us, and to place the remains of the food in a place suitable for wanderers. Men and animals. The inner meaning is the duty of care for those who are below us in the human and lower kingdoms, the recognition of our debt for their services to us, and the exercise of kindness and consideration towards them.

Thus the five great daily sacrifices teach man his relations with those around him, his superiors, his equals and those beneath him. They establish harmonious relationships on which the happiness and prosperity of families and nations depend. They turn the wheel of life according to the will of God. And thus helps in the development of the world. They teach each individual that he is not a separate unit, but a part of a vast whole, a cell in a vast body: and his happiness and progress, Therefore, they can only be secure if they support general happiness, and contribute to general progress.

“Education is Brahma-yajna, Tarpan is Pitru-yajna, Homa (offering in fire) is Dev-yajna, Bali (food) is Bhoota-yajna, hospitality is human-yajna.”

“Man should always remain engaged in the study of Vedas and life rituals; By engaging in the rituals of the gods he supports the movable and immovable kingdoms.”

“Sages, ancestors, gods, ghosts and guests expect (help) from householders; So whoever knows should give it to them. “According to the rules, he should worship the sages through the study of Vedas, the gods through Homa, the ancestors through Shraddha, humans through food and ghosts through sacrifices.”

XXVIII. Worship

However, the performance of the five daily sacrifices by man, as an interdependent part of the universe, does not fully satisfy the longings of a truly religious person. He desires to come into conscious relationship with God, the Lord of the universe, with the great life of which he is a part. This need of man finds its satisfaction in worship. When Vyasa, the master of the ultimate truth of Para-Brahma and continued working for the welfare of all beings, even after writing the Mahabharata and the Brahma Sutras for the instruction of mortals, he did not find peace of mind, Narada advised him to sing praises of God; And this he did in Vishnu-Bhagavatam, winning there with a peace he had not had before.

Worship is the expression of love for the Supreme, reverence for Him, aspiration to reach Him in conscious participation, a longing to unite with Him, to feel the unity of the individual self with the Supreme Self. It can take the form of praise of His perfection, prayer rooted in a sense of imperfection, appeal to His love, recognition of His power, meditation on His nature, intense longing for His unveiling – and many others. Up to the nature and stage of development of the worshipper. But whether in the farmer or the philosopher, it is the expression of longing for Brahman; The expression varies with emotional and intellectual development, but the basic longing is the same.

Everything, unconditional, is never an object of worship. Worship requires qualities on which the mind can be fixed and the emotions can be aroused. Saguna Brahman, God, is the object of worship, to whom all prayers and praises reach, to whom all contemplation is directed. He can be worshiped as Shiva or Vishnu, as Mahadev or Narayana, as Durga or Lakshmi, as Ganesha. In the form of Indra, Agni, Saraswati, or Avatar – Rama, or Krishna, or Buddha; But in whatever name and form, God is worshipped.

This explains a matter that often confuses boys. Why sometimes Shiva, sometimes Vishnu is called the supreme being, why one Purana exalts one and another exalts the other. These are all forms, and God is one. The worshiper is worshiping God, and thinking about God, under the form most dear to him. He is not worshiping the form, but worshiping God in the form, just as a wife loves her husband – not by the clothes he wears, even though they may be dear to the wearer. The worshiper worships the love, beauty, power of God, as manifested in some of His divine forms. We understand little because we are small, but we understand parts of the same Lord in our worship.

This is why the fights between different religions and different sects of the same religion are so foolish and so ignorant. All are worshiping the same God, and the differences are only due to the difference in names, due to the difference in the worshippers, not in the object of worship.

Puja is a simple form of worship. A photograph or image is used, mantras are recited, flowers are offered, water is poured, and in these outer forms the inner love finds expression, and then extends beyond the forms to the object thus served goes. The form chosen to represent the object is sometimes that of the family god or goddess, and sometimes that of the presiding deity, chosen for him by the worshiper himself or his guru. Upasana is a term that includes many forms of worship including meditation and daily Sandhya, which should be performed by all followers of Sanatana Dharma. There are two forms of Sandhya, Vedic and Tantric, And the boy should perform the evening according to the customs and traditions of his caste and family. He learns it from a qualified instructor and then he should practice it daily. Meditation, in its definite stages, belongs to manhood rather than to boyhood.

“Even the highest and most sacred knowledge, even complete selflessness in actions, cannot shine if not inspired by devotion to the indestructible. How then will actions (bringing peace) be that (aim at fruit) and not pure, or even those that are done without desire, if they are not offered to God?”

Those who worship the imperishable, the inexpressible, the unmanifested, who work for the welfare of all beings, they all come to me.

“But the difficulty is greater for those whose minds are focused on the unmanifested; for the path of the unmanifested is difficult for those incarnate.

"On the other hand, those who dedicate all actions to Me and intend on Me, worship Me with whole hearted meditation with yoga.

“O Partha, I quickly raise those people above the ocean of death and existence, their minds become fixed in Me.”

“O Arjuna, the Lord resides in the hearts of all beings, and operates them by His mysterious power as if set upon a machine.

"O Bharata, take refuge in Him with all your heart; by His mercy you will find supreme peace and eternal resting place."

“As men come to Me, so do I accept them, for the path which men follow from all sides is Mine.

"Any devotee who wishes to worship any such form with faith, I truly grant that person unwavering faith."

XXIX. The Four Ashramas.

Nations have the same characteristics as individuals, and in the old days the Hindu Rashtra was characterized by order and balance. Sanatana Dharma stamped these characteristics on people, and thus shaped a very dignified type of individual, who was equally developed and balanced. These are the characteristics of a true follower of Sanatana Dharma, so much so that Shri Krishna said: "Balance is called Yoga."

The comprehensive view of life adopted in the Vedas is the origin of these characteristics. All things exist for the Spirit and by His will. They exist only to give him the experiences he wants to go through. He wishes to manifest his powers in the lower world, and to become the self-conscious ruler of the outer regions of dense matter, as he has always been the inner ruler, immortal. He is not in a hurry, being eternal, and knows best to take each experience in order and thus unfold symmetrically and harmoniously. This order is imposed by God, the Supreme Self, on the lower kingdoms of our world; Seed, root, stem, leaves, flower, fruit, follow one another in due order, and each has its place and its beauty in its season, Similarly he also applies the stages of human life – infancy, childhood, youth, maturity, old age; Man can neither escape nor change this sequence; But the soul manifested in man is obscured by matter which he has not yet mastered, The psyche, dominated by lust, pushes irregularly in different directions, holding things on one plane to another, and thus hindering its proper development in each. The child will be young, he will be a young man; The old man holds back the joys of youth; In this way one's peace is snatched away from life and thus its utility is also reduced to half.

To counter this misplaced eagerness and lack of balanced order, the great sages marked out definite stages in the life of an individual from birth to death in the Jyeshtha family of the Aryan race, and the definite stages of the soul's life in its long evolution through innumerable births and deaths. These stages in each case are four: The life between one birth and one death is called Ashrama, resting place, abode: Going through countless births and deaths in life, they are called varna, color or caste.

Here we are concerned with ashrams. As stated, these stages are four: Brahmacharya, the stage of 'studentship; Garhasthya, the stage of household life; Vanaprastha, stage of forest residence, i.e., solitude, Sannyasa, the stage of complete renunciation, i.e. tapasya, in none of these stages should a man understand the special duties of the other three; The student should not be a householder, a recluse or a monk; A householder should not be celibate or recluse, or an ascetic; The recluse should never again seek the happiness of home; Nor should the ascetic remain for long after the quiet attachments of the recluse. Each stage has its own duties and its own pleasures.

In order to counteract this mistaken eagerness and lack of balanced order, the great Rishis marked out for the eldest-born family of the Aryan race the definite stages in the life of the individual from birth to death, and the definite stages in the life of the Jivatma in his long evolution through myriads of births and deaths. In each case these stages are four : in the life between one birth and one death they are called Ashramas, resting-places, dwellings : in the life passing through countless births and deaths they are called Varnas, colours, or castes. Discharging and enjoying each in its own phase, they lead to the systematic manifestation of the soul; When ashrams are neglected, its development is delayed. Now in modern days the ashrams cannot be maintained as per the description of the ancient rules, the circumstances have changed a lot; But even if we have a clear idea of the fundamental duties of each, we will be able to shape life in an orderly manner of development.

The life of the student begins with the Upanayana Sanskar, his second birth, and from that time the boy must strive for certain qualities. He should be firm and simple in his habits; These qualities make his body strong and healthy, He achieves these by waking up early, taking bath, eating simple food in moderation, taking plenty of exercise, and not allowing himself to live luxuriously and lazily. Compare a boy who lives this way with a boy who lies in bed for long hours, who eats more sweets and rich dishes, who exercises less and spends most of his time lying on soft pillows. The one is desirous of becoming an alert, strong,

vigorous, vigorous, active and strong healthy man, the other is heavy, flabby, fat, lazy or too thin and weak, and will soon be diseased and afflicted.

The student should also strive for the qualities of industry, obedience, humility and serviceability; Youth is a time of preparation for life, and diligent study in the acquisition of knowledge is absolutely essential to useful manhood, Obedience is using the experience of his siders to guide his conduct, and save him from many troubles in early life, and only he who knows how to obey is fit to rule hereafter; humility elevates him quickly, Since everyone is ready to share what they have with the oppressed; And serviceability within the narrow confines of family and school creates the nature that will serve humanity.

The student should be pure in thought and action, celibate in mind and body. He must guard his thoughts, because 'a boy who does not think impure will not act impure.' He should not think about sex, nor daydream. Only a person pure in thought and body can enter a happy household life. The very name of the student is Brahmachari, which now means almost exclusively 'celibate'. Early age, weakness, disease, family decay', spring from student marriage, against the ancient rule.

The domestic stage is entered at the time of marriage, when the young have completed their school and college careers, and are ready to take up the duties and responsibilities of domestic life. It is the most important of all the Ashrams, because it supports all the other Ashrams. The welfare of the family and the nation equally depend on the householder, and their happiness and prosperity are in his hands. A good husband, a good father, a good master, a good citizen, is the greatest man of all. Home is the school of selflessness, compassion, tenderness, restraint, purity, helpfulness, prudence, industry, right judgment, charity. The same qualities that make one a good householder when shown to his family at home and state, make one a sage and a saint when shown to all. The decline of the ideal of the householder has made modern life disgusting and the modern evil of student marriage has led to half-hearted entry into it and confusion about the duties of a student. The entry into it has been deprived of its ancient solemnity and dignity. By plucking raw fruit and eating it, the eater is deprived of its sweetness.

Some well-born but thoughtless Brahmin youth prematurely left their homes and went to the forests to live a life of asceticism. Indra took pity on them and took the form of a golden bird and taught them: Follow household life. It is the field for development of 11 virtues. It is sacred. Repayment of debts to ancestors through worship of gods, study, rearing of family And to help new life as we have been nurtured and helped – these are the most difficult penances. Take on the heavy burden of household duties! Those who run away from their work fall into sin. Eating leftover food after helping the needy is eating the true remains of sacrifice. When a householder sees that his sons are capable of shouldering the full burden of his duties, When the signs of age appear, and his children's children are around him, the time has come for him and his wife to give up the headship of the household, and to retire from active life and worldly labour. A quiet and somewhat secluded life, given to students to make self-sacrifices for the well-being of others and to mentor the young, is what the Third Ashram should be like in our modern days.

Finally in old age a person may enter the fourth ashram, that of the ascetic, spending his last days in meditation and worship, until he voluntarily enters the life beyond death, so that he may live a good life. One can reap the fruits of a worldly life well spent and then return for further development.

“The student, the householder, the forest dweller and the sannyasi – these, the four different orders, arise from the householder.”

"Having studied the Vedas, or two Vedas, or even one Veda in the prescribed manner, let him enter the householder's order without violating celibacy."

“When a householder sees wrinkles (on his skin), whiteness (in his hair) and growth (in his hair) and the growth of his offspring, he should go to the forest.”

“After spending the third part of his life in the forest, he should give up all attachments and spend the fourth part of his life wandering (as an ascetic).”

“A Dwija person who seeks salvation without studying the Vedas, without producing children and without performing yagya, leads to degradation.”

“Overeating is against health, longevity, (the attainment of heaven and merit), and is disapproved of by the world; Therefore it should be avoided.”

“Not guided or dictated by his teacher, let the student always be engaged in study, and not engaged in doing evil to his master.”

“The student should abstain from alcohol, meat, perfumes, rosary beads, tasty and savory dishes, women, etc.”

"From lust, anger and greed, from dancing, singing and playing musical instruments, from playing dice, from gossiping, from slander and from untruth."

“The student should always sleep alone, and should not waste his seed; Whoever destroys his seed because of desire breaks his vow.”

“Just as all living beings survive with the shelter of air, so other orders are supported by the homeowner.”

“Of all these (ashrams), the declaration of the Veda-shastra for the householders is supreme, it actually supports the other three.

“Just as all streams and rivers flow to rest in the ocean, so all ashramas flow to rest in the householder.”

"He who acts according to duty without regard to the fruit of his action is a Sanyasi, he is a Yogi, and not one who is without fire and without sanskara."

XXX. The Four Castes

In the long pilgrimage of the soul through the cycles of my births, there are four clearly marked stages, called the old varnas or colors, and recognized as distinct social classes or castes in the social politics laid down by Manu.

These states are universal, all living beings pass through them; The specialty of Sanatan Dharma is that it has made these the framework of its social politics. In the early days, did external castes coalesce with the Charans. In each stage the souls were born in bodies belonging to that stage, and hence the entire society was content and progressive. But in these latter days, as Arjuna actually saw in his distress at Kurukshetra, varnaskara, caste-confusion, has come upon Aryavarta and its entire peninsula. In each stage the souls are joining the bodies of other stages, and so, as certainly as materiality and progress arose from the harmony of the old days, so disorder and stagnation arise from the disharmony of the present. How a better state of things can be brought about is a question for men to discuss and solve, not for inexperienced boys. Here we need to understand the meaning of caste.

We have said there are four stages.

The first is that which includes the infancy, childhood and youth of the soul; He is manifesting youthful qualities by developing obedience, servility, patience; He has some responsibilities; His duties can be summarized in the word. Where there is no caste confusion, such young souls are born only in the lower social strata; They are laborers, artisans, servants, all kinds of manual workers. In the social politics of Sanatan Dharma, such souls were born in the Shudra caste. In these days of caste-confusion, such young souls, whether born in the Shudra caste in India, or in the related class elsewhere, are happy, contented and useful; But where, as is often the case nowadays, they are born into higher castes or classes, they cause great harm to their surroundings because of their inability to perform higher duties and shoulder higher responsibilities, hence difficulties also arise. . When old souls take birth in lower bodies, And they are irritable, dissatisfied and rebellious with their environment. Of course a very advanced soul remains content in any body, but the mediocre soul quite naturally and inevitably fights against the unfavorable surroundings, And their restlessness is used by God to help them grow and bring about necessary change.

The second stage involves the first part of the soul's manhood, when he becomes capable of acquiring wealth, enjoying and using it, organizing and directing labor, taking on greater responsibilities, and managing well-accumulated wealth. Is suitable. It includes the commercial class, big businessmen and organizers of industry, capitalists, bankers, managers of large industrial establishments. In the social politics of Sanatan Dharma, such souls were born in the Vaishya caste, and they were gradually trained to look upon the common good and the general prosperity as the goal rather than merely personal praise.

The third stage forms the second part of the soul's manhood, when his responsibilities and powers broaden to include the nation, and he is empowered to make laws, rule, work selflessly for the state, and exercise its power. Is called for. To regulate, not self-promote. It includes kings, judges, legislators, warriors, all those who rule the state and maintain order. In the social politics of Sanatana Dharma, such mature souls were born in the Kshatriya caste, and bore the burden of fighting for kingship and national defense.

The fourth stage is that of the soul's sober age, when worldly things lose their attraction, and he becomes the counsellor, friend and helper of all his youth. This includes priests, counselors, teachers of all kinds – writers, scientists, poets, philosophers. In the social politics of Sanatana Dharma, such souls were born in the caste of Brahmins, who were advanced and selfless, who gave much and needed very little. Caste confusion in India has affected this caste the most, Because the fall of the higher is always worse than that of the lower. The Shudra soul in the Brahmin body is the biggest threat to Sanatan Dharma.

Most of the evils have grown from men of each caste paying attention to the actions of other castes, and each man thinking more of the rights conferred by his caste than of the duties imposed upon him. Brahmins and Kshatriyas have strongly claimed their privileges, and have shrunk under the heavy burden of their caste. Naturally this attitude has provoked opposition, and mutual service and goodwill have been replaced by hostility. Therefore, caste has become a source of social bitterness rather than a structure that keeps everyone in a happy order.

The least that every boy can do to bring about a happy condition is to diligently practice the virtues of his caste and to avoid pride, arrogance and greed for privileges. The Shudra should be notable for his industry, loyalty and servility; A Vaishya should be notable for his hard work, prudence and charity; Kshatriyas should be notable for their courage, generosity and zeal; The Brahmin should be notable for his patience, piety, teaching of truth and self-sacrifice. And it may be that, if the castes thus follow their separate religions, caste confusion may gradually disappear.

“ The Brahmana was His mouth ; the Rajanya was made His two arms ; His two thighs the Vaishya ; the Shudra was born from His two feet.”

“He, Tejaswi, for the protection of this entire creation, assigned different duties to the people born from his mouth, arms, thighs and feet.

“Teaching and studying the Vedas, performing yagyas and guiding others in attaining yagyas, charity and charity, all these he entrusted to the Brahmins.”

“Protection of the people, gifts, sacrifices and study of the Vedas, detachment among the objects of the senses, these he prescribed to the Kshatriyas.”

“The Vaishyas were entrusted with the protection of cattle, gifts, sacrifices and study of the Vedas, commerce, banking and agriculture.”

"The Lord commanded one duty only for the Shudras, to render selfless service to these other castes."

"What is said about the marks indicative (of conduct) of a person's caste, if those marks are found in another, he should be designated by the caste of his marks (and not by his birth)".

"Neither birth, nor culture, nor study of the Vedas, nor lineage are the reasons for being a Dwija; conduct itself is actually the reason."

"Truth, charity, forgiveness, virtue, humility, penance and mercy, where these are seen, O king of serpents, he is called a Brahmin."

"If these traits are present in a Shudra and not in a Dwija, then the Shudra is not a Shudra, nor is a Brahmin a Brahmin."

"Where this conduct is shown, O Serpent, he is called a Brahmin; when it is not so, O Serpent, he is to be considered a Shudra."

“The Vedas do not help one who does not have the righteous path, even if he has studied them together with all the limbs. At the supreme moment of death the verses abandon him, just as full-grown birds abandon their nests.”

"For those Brahmins who are devoid of the path of Dharma, the Vedas, even in their entirety, and with all the parts and all the 'sacrifices, can give no more happiness than a beautiful wife seeing a blind husband."

EATHICAL TEACHINGS

XXXI. Ethical Science, what it is?

Science is a systematic collection of knowledge and facts related to each other. Science is not created by the collection of facts; The facts must be systematically arranged in their relations to each other, and the principles underlying these relations must be known, before the collection can be called a science. Ethical means that which relates to conduct, the way rational beings should behave towards each other as well as other beings. Therefore, when we talk about moral science, we do not mean a list of virtues and vices, But we mean a definite and systematically arranged series of facts of conduct in their proper relations to each other, and the principles underlying these relations.

Another word for morality is morality, right conduct, and to know what is right we have to understand something about man and his environment.

The purpose of ethics is to ensure the welfare of all beings, and this is done through the science of conduct by showing people how to live in harmony with each other and with their surroundings. God is love, and

desires the happiness of His universe, gradually bringing about universal happiness. This does not mean that a right thing is always pleasant, and a wrong thing is always unpleasant some of the time; But it does mean that conduct that leads to lasting happiness, the joy of union with God, and ultimately to salvation, is good. "Just as the wheels of a cart follow the ox, sorrow follows sin." And similarly happiness also follows righteousness. The fruit of wrongdoing may seem sweet to eat, but it is poison and later causes bitter pain and sometimes long-lasting illness. The boy who does wrong because it gives him a little pleasure is like the ignorant child who plucks sweet, brightly colored poisonous berries and eats them, which makes him groan in pain in the evening. It is the duty of the teacher of morality to mark every sin as "poison".

"The sign of dharma is aachar (good conduct). Achara is a symbol of good. Ethics is greater than all knowledge. Religion is born from conduct and religion enhances life. Man attains life through conduct. Through good conduct he achieves fame in this world and the next world.

"Ethics is the highest Dharma declared by Shruti and Smriti. Therefore, those who know the Dwija soul should always remain engaged in it diligently.

"Thus seeing the path from conduct to dharma, the sages adopted conduct as the root of all asceticism.

"Religion was proclaimed for the welfare of all beings. It is only religion that brings such welfare. This is certain.

"Because it supports and holds together it is called religion. People followed religion through religion. The only religion is the one who practices it. This is certain.

"Religion was declared to render beings harmless. That which ensures the protection of living beings is religion. This is certain.

"He who is the friend of all beings; Only he who seeks the welfare of all through action, thought and speech knows religion.

"One who wishes to transcend this profound darkness should not be too attached to anything, for (such attachment) is the greatest disappointment of dharma (religion, etc.), artha (wealth), kama (happiness) and moksha (liberation).

"Even of these (four), salvation is really the ultimate goal, because the other three are always haunted by the fear of death, the end.

The wise man, O best of speakers, who knows the proper time, serving Dharma, Artha and Karma, all three equally, divides his time between you both (on the Pravritti Marga, the path of going out).

"But, O King, all beings desire happiness, and moksha (Nivritti Marga, the path of return) is the best for them."

XXXII. The Foundation of Ethics as given by Religion.

We have already seen that the first proclamation of religion is "The Self is one." There are actually many souls in appearance, but they are all parts or reflections of one and the same. Their separateness is temporary, their unity is eternal. Many vessels can be immersed in a tank, but the water that fills each is the same water. There are many titles immersed in the ocean of existence, but the life that fills each one is only one life. This primary truth of religion is the basis of morality.

Then, we must recognize the unity of ourselves in our moral science. But this is not enough, because in unity there is neither "I" nor "you", and we have seen that our science is concerned with the relationship between "I" and "you". Therefore we must also recognize the "diversity of self"; This means that matter has many degrees, And each separate title contains a part or reflection of the one soul. There are innumerable bodies, innumerable minds, and these bodies and minds come into relation with each other. Unless each

separate mind and body works with the other mind and body, there can never be true relationship on the principle that they are essentially one, that what helps all is the only thing that really helps all, and what hurts one really hurts all. By hurting others we are actually hurting ourselves. If a hand cuts the leg of one's own body, blood will flow from the leg and not from the hand; But now the arm will become weak, because blood circulates throughout the body and there is only one supply for all the body parts. It's the same with men; And if one man injures another, the injurer suffers as much pain as the injured, only the pain takes longer to be felt.

This, then, is the foundation of right conduct, as observed by reason. Boys first have to take moral precepts based on the great sages and saints, as revealed in the scriptures, because they have neither the power nor the time to contemplate them on their own. But they, in their manhood, can verify these teachings given in Sanatana Dharma, by applying their logic to them.

There is only one soul present in all beings; Each soul is a part or reflection of one soul. Let this principle sink deeply into every heart, and let everyone remember that he who hurts another hurts himself. Sri Krishna says: "O Gudakesha, I am the soul, seated in the heart of all beings; I am also the beginning, middle and end of beings.

"One God is hidden in all beings. He is omnipresent. He is the conscience of all beings. He supervises all the work. He is the resting place of all living beings. He is the witness, the consciousness, above limitations and qualities."

"This one universal inner self of all beings becomes for each form a separate individual self.

"He who sees all beings in himself and himself in all beings, does not turn away (from anyone, by disliking)."

"In whose consciousness, full of perfect knowledge, all beings have become themselves – thus, seeing the unity, there is no other. No confusion, no sorrow."

"The soul, coordinated by yoga, sees itself situated in all beings, in all beings, in itself; He looks the same everywhere."

XXXIII. Right and Wrong.

These two words, right and wrong, are in everyone's mouth, but not everyone can tell us what they mean by right and wrong. Let us try to understand.

We have seen that we are concerned exclusively with the three worlds, the Triloki, and we know that the Triloki are created by Brahma, preserved by Vishnu, and dissolved by Shiva. Let us think of a new Triloki. This is to move forward; Many forms appear, grow and develop; They become more and more different; They involve different individuals; They develop from the experiences they encounter; They take everything they have and develop their bodies and minds; Can come from outside and work it inside yourself. This is called Pravritti Marga, the path of forward progress, on which the soul is developing itself as a separate individual, taking in everything it has from outside, and creating a stronger intelligence, a powerful "I". . When this is accomplished, the soul must learn that it itself is a part or reflection of a much larger 'I', God. And that all his powers can bring happiness only if used as a part of that great "I". Then he begins to see the unity under diversity, and moves away from his little separate self to realize the One Self; He tries to give in to all those who are weaker than him, To share with himself in other bodies and minds what he has accumulated in his own body and mind. This is called Nivritti Marga, the path of return, on which the soul seeks to realize itself as one with all by sharing all that it has with the needy.

These two paths constitute what is called evolution, and on this path of evolution the will of God, in the form of Vishnu, is guiding His universe. It is right to act with this desire; It is wrong to work against it.

Now the whole world is at that point where the path of trend turns into the path of retirement. Most people are still on the Pravritti Marg, but their way forward, their higher development, is on the Nivritti Marg. Therefore, right conduct involves desires, thoughts, and actions that help oneself and others walk on the path of nivritti, the path that leads to union. Our goal should be to reduce separation, increase unity; All that teaches the lesson of separation, And leads to unity is right; Anything that increases separation and takes away from unity is wrong. But for animals, wild and backward, undeveloped souls, whose individuality is still very weak, separation is still the goal, And what is right or wrong for more advanced people is not yet right or wrong for them. What I mean to say is that morality is relative. It has to do with our position in evolution, the path we are on.

Bhishma said to Yudhishtira, "Morality is subtle." "I teach you not merely from the letters of the Veda, but from the Veda interpreted by knowledge and experience. No one can make their way around the world with one-sided morality. The text of Scripture must be applied with careful judgment, otherwise it will fail fatally. The Ushans had said in ancient times that the scriptures, if they cannot stand the test of logic, are not scriptures. The presence of doubtful knowledge is no better than its absence. Morality that is based on words leads to error regardless of the particular circumstances. In times of prolonged famine, Sage Vishwamitra took the forbidden meat from a Chandala, and forced the gods to take their traditional share from the same meat offered in sacrifice, and thus justified his act. It behooves a sannyasi to forgive; This does not always suit the king. The king can pardon the injuries inflicted upon him. If he wants the welfare of himself and his country, he should not overlook the slightest injustice done to his most despised subjects.

The sin which involves killing someone who should not be killed, This is equivalent to the sin of not killing a person who deserves to be killed. The king should always make all his subjects perform their respective duties firmly, and even seriously. If he doesn't do this, will they roam free like wolves, killing the weak and eating each other. It has been sung since ancient times: She is the only wife who speaks happily. He is the only son who keeps his father happy. He is the only friend who can be safely trusted. In fact, it is the motherland in which livelihood is earned. He is the only king who rules strictly without oppression, in whose realm the righteous have no fear, who takes care of the poor and punishes the wicked.

The Ashramas and Varnas were given to show people what kind of virtues they should aim for, what sacrifices they should make in a particular place and time, and thus justify their action. Forgiveness suits a monk but does not always suit a king. The king can pardon the injuries inflicted upon him. If he wants the welfare of himself and his country, he should not overlook the slightest injustice done to his most despised subjects. The sin associated with killing someone who should not be killed is equivalent to the sin of not killing someone who deserves to be killed. The king should always make all his subjects perform their respective duties firmly, and even seriously.

The Ashramas and Varnas were given to people to show them what kind of qualities they should aim for, in the particular place and time in which they find themselves, and thus help in their systematic development. Since all humans have neither the power nor the time to discover God's will, the Scriptures are given to tell us about that will, and so to help us distinguish between right and wrong. are given. But there are also some general rules laid down in the sacred books by Vyasa and others, which may be used in cases in which the details are not clear or specific, and therefore the particular rules given in the scriptures are not handy or necessary to apply. These are:

"To give happiness to others is righteousness; Giving pain is a sin."

"Let no man do anything to another which he would not have others do to him, knowing that it is painful for him. And whatever he wants for himself, he should also want for others."

"No one should do anything that hurts others, nor should anyone do anything that they feel ashamed of doing."

"He should not do to others what is not good for him."

There are two types of karma described in the Vedas, pravritti and nivritti, which lead to bliss or that (happiness) beyond which there is nothing.

"Karma, done here or hereafter under personal desire (for benefit), is pravritti karma; Without such desire, work done under the guidance of perfect knowledge (of right and duty) is nivriti."

"By performing Nivritti Karma, a man evolves into the status of gods; by performing Nivritti Karma, he goes beyond the Pancha bhutas."

"In Krita-yuga there are different religions; Different in Treta and Dwapar; In Kaliyuga, the religions of humans will again be different – they will change according to the change of the cycle."

"From Whom the living beings have originated, Whom pervades all this, by worshiping Him through one's actions, man attains perfection."

"One's own dharma, even if it lacks virtue, is better than another's dharma well performed. One who does the work determined by his nature does not commit sin."

"God resides in the heart of all beings, O Arjuna, by His Maya He is moving all the living beings, as if He were riding on a wheel."

"Flee to Him for shelter with all your being,
O Bharata; By His grace you will attain ultimate peace and eternal abode."

"The entire Veda is the source of religion; Also the memory and character of those who know the Vedas; Good conduct and also self-satisfaction."

XXXIV. The Standard of Ethics.

We have seen that the general standard by which functions should be judged at the present stage of evolution is association, although many organisms have not yet reached this stage. For the majority we can test each action by asking: Does it promote union? Does it promote alienation? If the answer to the first question is "yes", the action is correct; If the answer to the second question is "yes", the action is wrong. That's why it was said in Chapter I that morality shows people "how to live in harmony with each other and with their surroundings." To live in harmony is to promote union.

Similarly, when Shri Krishna talks about divine and demonic qualities, we find that he calls those that promote union as divine, and those that promote separation as demonic. "Fearlessness, purity of life, perseverance in knowledge, Giving alms, self-control and renunciation and study of scriptures, austerity and simplicity, harmlessness, truthfulness, absence of anger, renunciation, peace, absence of evil, kindness to living beings, non-greed, gentleness, modesty, Lack of playfulness, zeal, forgiveness, patience, purity, jealousy and pride." Such qualities draw human beings together, and are based on the knowledge that all is one self. On the other hand, see how the qualities he characterizes as demonic separate man, promoting division, "Hypocrisy, arrogance and conceit, anger and harshness and even stupidity." And their demonic description. Reveals a person who is full of ego, pride and selfishness.

Then let the young student firmly grasp this distinction between right and wrong, and apply it to the guidance of his conduct. In subsequent study he will add much to his views on right and wrong, learn many details, and have to solve many complexities, But this principle, this standard, will remain unchanged, because it is based on evolution, and is in harmony with the will of God.

"Of all these things, knowledge of 'self' is supreme. It is most important among the sciences, because it gives immortality."

." Let him see both the real and the unreal in the soul with a collected mind. Thus, seeing everything within himself, he does not turn his mind towards unrighteousness.

“All gods are themselves; Everything is situated in the soul only. He who thus sees himself in all beings realizes the equality of all and attains the supreme state of Brahman.

XXXV. Virtues and their Foundation.

We have already seen that mutual sacrifice, another name for mutual service, is given by Sanatana dharma, and it is easy to see that it is right, because it promotes union. Thus the five daily yagyas promote union between the sacrificer and the sages, gods, ancestors, men and animals. Another way in which Sanatana Dharma teaches us to do right is by making us understand the three debts that we owe; The debt of the sages is repaid, chiefly in the Brahmacharya Ashrama, by study and by service to the teacher; debt to ancestors, Ancestors, mainly in the Garhasthya Ashrama, were repaid by raising a family and by charity: debts to the gods, mainly in the Vanaprastha Ashrama, were repaid by sacrifice and meditation.

A debt is something that we owe: we have received and we must repay. This payment of the debt which is due is called the discharge of the duty which we owe to others, which we ought to do. The discharge of a duty is called a virtue ; the non-discharge of a duty is called a vice. A virtuous man recognises his duties, his obligations, and fulfils them, a vicious man does not recognise nor fulfill them.

The virtues are also called by Bhishma "the form of truth", because truth is that which is real, in fact, as Bhishma says, "is the eternal Brahman." "Truth is the divine nature, and we see it in the reflection of Brahman in what we call external nature. All laws of nature are expressions of truth, and operate with perfect precision and variability. Now the greatest truth, as stated earlier, is the unity of the Self amidst the diversity of non-selves. All other truths and laws are like that because they are reflections, copies of this great unity in diversity. And this great truth that takes form. The moral science is that each of us should feel for others as we feel for ourselves, One must feel equal or at least similar to others; And, feeling so, we must always tell the truth, because to lie to another is to treat him with distrust, to regard him as different from or even to oppose himself, to make him To stop sharing common knowledge with, Which should be the same for all when all are one. The establishment of this separation by untruth, knowingly or unknowingly, gives rise to infinite losses and evils. This description of the nature of virtue as truth again matches the current standard of ethics, Because truth promotes union, while untruth increases separation.

Truthfulness has always been a major characteristic of great characters depicted in Hindu literature. "My lips never lied," is a favorite phrase of the heroes. Shri Krishna promised not to take weapons to Kurukshetra, And when he picked up his whip and ran towards Bhishma to help Arjun, Arjun refused his help because of his promise. Similarly, Yudhishtira too, although almost disappointed with the victory, did not seek their help because of the same promise. On the other hand, we read that when Yudhishtira forgot his truthfulness for a moment because of his extreme need, and lied to destroy Drona, his war-chariot lost the power that lifted it from the earth and He fell on the ground. When the Pandavas were still in the forest, and Shri Krishna suggested that Yudhishtira might send an army against the Kauravas, thereby breaking the spirit of their promise that they would remain in exile for thirteen years, Yudhishtira replied: "Son of Pandu did not deviate from the path of truth." One should keep the promise even in case of loss. When Prahlad snatched away the sovereignty of the three worlds from Indra, Indra disguised himself as a Brahmin and served him as his disciple. Eventually Prahlad was so pleased with her that he offered her whatever she asked for. Indra asked Prahlad for his "shila", character, conduct, behaviour, and Prahlad gave it to him, although he feared that it would mean his own destruction – as indeed it did – because he had given his word.

And who can forget Bhishma's brilliant reply, when his stepmother Satyawati prayed him to take over the throne and marry her, against his promise 'I will not rule over the three worlds, the kingdom of heaven or anything that can be even greater. 'I will give up, but I will never give up the truth' I give up. The earth may abandon its smell, the water may abandon its moisture, the light may abandon its power to show form, the air may abandon its sensitivity to touch, the sun may abandon its glory, the fire may abandon its warmth. Can abandon. The moon with its cool rays, the space with its ability to produce sound, the slayer of Vritra with its power, the God of Justice with its impartiality, but I do not sacrifice the truth.

Karna, the man of fire, the man of glory, the man of uprightness with his head bowed, the ancient story says, was born with a natural armor that no weapon could penetrate. The gods always tried to ensure that the Pandavas' side prevailed. They were extremely worried that in the predetermined battle between Karna and Arjuna, Karna might fail because of that strong armour. Karna had a rule that he would sit facing the east and study the Vedas every day until the sun reached its zenith, and he had vowed that during that period of his Veda-study everyday, Whatever the Brahmin asked from him, he would definitely give it to him; And one day, Indra, the king of the gods, could not think of any other way, so he took the form of an old Brahmin and appeared before Karna and said that he had to ask for a boon. And Karna said that he would definitely give it, if it was in his possession. Then Indra said: "Give me this armor which you naturally wear on your body." Karna replied: I now know that you are no artless Brahmin, but the King of the Devas himself, who is the son of the Pandavas. They are wearing disguises to help. But the letter of the word I have given should also be respected. You may take what you ask for, though in fulfilling your wish I know that I am giving my life, and what is more important than life to me, is my only chance of victory over my rival soldier Arjuna in the battle. And Karna broke that living armor into pieces with his hand and sword, and gave it all to Indra, thereby giving him a long life and a far greater fame than by defeating Arjuna.

The gods sought help from King Dasharatha of the solar dynasty for help against the demons. One should fight against him as a Kshatriya. His youngest wife, Kaikeyi, drove his war-chariot, and when the king became unconscious due to his wounds, She skillfully carried him on the chariot to a safe place and saved his life. The king, grateful for that act, promised him two boons, which he kept for future need. Much later, when the king was in old age and wanted to install his eldest son, Rama, As the heir apparent, he claimed boons, and fearfully claimed them: Rama, the eldest son and most beloved of the aged king, the best among men, should roam the forests as a forest dweller, and the crown should be placed on his head. Of Bharat, son of Kaikeyi. Dasharatha knew very well that giving a boon was tantamount to death for him, yet he died after giving the boon. It is better that he dies, rather than breaking the king's word and killing the truth.

The demon king Bali had conquered heaven and become the undisputed ruler of the three worlds. On his orders a great sacrifice, the rites of the sacred Ashvamedha, was spread. Vamana, Vishnu disguised as a dwarf, came to the yagya and asked as a boon as much land as he could cover in three steps. Bali's guru Shukra refused to give him his gift, because Vamana was Vishnu. Bali replied: "Prahlaad's grandson will never tell a lie." I will give this Brahmin boy what I promised, even if he is an enemy of Vishnu and me. And when Vamana covered Triloki with two steps and demanded the third step, Bali offered his head, accepting the loss of his entire kingdom. And for this Vishnu blessed him, declaring: "His wealth is gone, his position is lost, he himself is defeated by the enemies and in chains, Abandoned by his friends, despised and cursed by his own guru, Bali did not abandon the truth. It is said in the Puranas that for such acts True, with the blessings of Vishnu, Bali "will be the next Indra, when the present deity, whose proper name is Purandara, steps down (Because Indra is a title of great rank of the ruler of the divine kingdom, not a personal name). Since Truth is Brahman, those who seek Brahman must be truthful. Therefore, above and beyond all else, a boy should strive for truth.

"As soon as a Brahmin is born, he is born indebted to three debts; Gods through yajna, ancestors through children, sages through study.

"After getting rid of the three debts, he should turn his mind towards salvation. One who desires salvation falls down without renouncing it.

"By studying the Vedas duly, by begetting progeny duly, by making sacrifices to the best power, he should turn to salvation."

"You will get the greatest benefits by nurturing each other.

"O Partha, he who does not follow the wheel thus revolving on the earth, is sinful by life and rejoices in vices, his life is in vain."

Truth is always the (one) religion of good people. Truth is Sanatan Dharma. Bow only to the truth. Truth is the final path. Truth is religion, truth is penance. Truth is the eternal Brahman. Truth is the supreme sacrifice, because everything is based and supported by truth.

“Truth is the name of that which is indestructible, immutable, eternal. This is achieved through yoga-sadhana which does not oppose any religion.”

“Truthfulness, equanimity (impartiality) self-control, absence of jealous emulation, forgiveness, humility, patience, absence of jealousy, charity, thoughtfulness, selfless benevolence, self-possession, and constant and merciful harmlessness – these are the thirteen forms of truth. ”

“On the one hand the four Vedas, with all their angas and pangs (which are much more than mere truths, on the other hand) are well studied.”

“Men trust themselves less than the truth. So everyone wants to ensure true friendship.”

“True and good work should be done only according to Sanatan Dharma. True people do not fail, nor are they cast down; Contact with truth never fails? The truthful person has no fear of the truth. Guide the Sun truly with the power of truth; Sustain the earth with the power of true self-sacrifice. They are true guides to the past and future. O King, the true people never have to suffer among the true people.”

"Anger, lust, despair, confusion, doubt, wrong activity, greed, jealousy, envy, irritable anxiety, hatred or malice, contempt and fear - these thirteen (demerits and forms of untruth) O King, are powerful enemies of the living beings. "

“The gods do not know any being in the universe better than him, about whom the omniscient Sakshi has no doubt when speaking.”

“Your work is only due to the action, not its result; Therefore, the result of your actions should not be your aim, nor should you be attached to non-actions.

“Only Supreme Brahma is right and true.”

XXXVI. Bliss and Emotions.

We have seen that God is thought, power, and joy, and man as his child also has these characteristics. When the soul is wrapped in dense matter, that aspect of its nature which is bliss always moves outwards in search of satisfaction, trying to realize itself by uniting itself with the outer world. Impulses going outward are called desires, and when they connect the soul to something that gives it pleasure, So that he desires to be united again with such an object, the resulting feeling is called love, or liking. When, on the contrary, They associate the soul with an object that causes it pain, so that it wants to avoid associating with such an object again, the resulting emotion is called aversion or dislike. The first creates attraction between the soul and the object; The second creates repulsion.

The soul contemplates these likes and dislikes, and gradually trains itself to direct its emotions correctly; Thus the emotions guided by reason develop into virtues according to the will of God, and thus the culture of emotions constitutes the moral development of man. As he develops the feeling called love, he connects himself with a wider range of beings, family, community, nation, race, loves them as himself, and this love becomes an ever-increasing expression of the joyous aspect of his nature. goes. , who finds satisfaction in union.

We have seen that evolution is now leading us toward union, or, in other words, God's will directing the individual selves toward union with each other and with itself. There is joy in this union; Therefore right and happy are inseparable. Sanatan Dharma repeatedly takes us to this same conclusion.

“Brahman is bliss” Therefore the soul, being of the nature of Brahman, is also bliss, and suffering arises only when it goes against evolution, against the great will, in a word, goes wrong.

“All this is Brahman – Sachchidananda; Sachchidananda is all this.”

“The self-born pierced the senses outward; Therefore (the soul) looks outward, not towards the inner soul.”

“When (the soul) enjoys happiness, then it engages in action; He never engages in action without attaining pleasure; Only when he gets pleasure does he engage in work.”

“That which is infinite is happiness (true happiness): there is no happiness in the infinite.” This is infinite happiness.”

Where (the self) does not see the other, does not hear the other, does not know the other (from the self) he is infinite. Where (the self) sees, hears, knows (beyond the self), that is limited. That which is infinite is immortal; That which is limited is mortal.”

“Bliss and consciousness, an infinite ocean of bliss, beyond which there is no greater happiness – such is bliss.”

“Consciousness of pleasure is consciousness of the thing desired; Consciousness of pain is consciousness of something unwanted.”

“All beings rejoice in joy; Everyone shrinks in pain.”

"From the confusion of opposite pairs, O Bharata, arising from attraction and repulsion, O destroyer of enemies, all beings move about in this world, completely confused."

"Desire, aversion, pleasure, pain, compounds (jivas), intelligence, perseverance, these, briefly described, constitute the field and its changes."

“This is kama (desire) and this is krodha (anger), which arise from rajas.

“Attachment and hatred towards sense objects reside in the senses; no one should come under the dominance of these two, they are obstacles in the path.”

“But the disciplined soul, moving among the objects of sense with senses free from attraction and repulsion, mastering itself, leads to peace.

“He who abandons the rules of the scriptures and follows the impulses of desire, attains neither perfection, nor happiness, nor the highest goal.”

“He who controls all, the conscience of all beings, who creates many forms of one form – those who see that One in themselves, only those rulers of intelligence attain eternal happiness, you and no one else.

XXXVII. Self-regarding Virtues.

We have seen that the soul is concerned with its surroundings, and Niti is concerned with harmonizing its relations with others. But we must not forget that he is most closely connected with his own koshas, or bodies, and not with those parts of himself which he has most closely identified with himself, And unless he is in harmonious relations with these, he cannot expect to have harmonious relations with bodies which are very distant from him. When he's young, these bodies take over him, and as he grows up, they get him into all kinds of trouble. He begins to try to master them, and he has to have many hard struggles with them before he develops the great virtue called self-control – the control of the lower self by the higher soul, the

control of the body by the soul. The qualities that relate to these bodies, which are considered to be themselves rather than relationships between different souls, are called self-esteem in modern classification. But everyone can see that a person who has these qualities will promote harmonious relations with others much more than a person who does not have these qualities.

Manu, the great lawgiver, lays great stress on the necessity of this self-control, and gives some most valuable advice regarding it. He says that there are three forces behind action, and each of these must be mastered. "Karma is born from mind, speech and body.

The mind – the manomayakosh, which includes the emotions – has to be conquered. This is the most difficult task of all. Because the mind runs after the objects of desire, is influenced and controlled by the longing to obtain objects that promise to give pleasure. Emotions always yearn for satisfaction, and the mind wants to satisfy them by becoming their slave. The soul must free the mind from this slavery, and subordinate it to its service, making it master of the senses and senses: as Manu says: "In conquering this (mind) two sets of five are conquered." The "two sets of five" are the ten senses, i.e. the five jyanendriyas and the five karmendriyas.

Then, the student should aim to rule his mind, letting it call him back if it runs toward bad things; Let him focus only on the good things. This is the first, most difficult, most essential part of self-control.

Controlling speech is the next step, we should think before speaking. A speech spoken in haste gets us into endless troubles. Arjuna was often very hasty in his speech, and hence got himself into many difficulties, such as when he swore to hastily kill himself if he did not kill Jayadratha. Slaying his son, before sunset, required the intervention of Shri Krishna, who covered the sun just in time to induce Jayadratha to come out of his shelter. Then in his quarrel with Yudhishtira, provoked by Yudhishtira's taunting speech, and on other occasions. No, he died on the great journey due to failure to follow a hastily taken vow: "Arjuna had said that he would incinerate all our enemies in a single day. He was proud of his bravery, but he did not do what he boasted about. That is why he has fallen down." He who has conquered his tongue is close to self-mastery.

Third, the physical body must be controlled, and for its satisfaction we must not be allowed to rush into sin: Sri Krishna says: "Worship of deities, dvijas, gurus and wise men, chastity, simplicity, chastity and harmlessness. , is called penance of the body." Youth is the time for conquering the body, for then it can be most easily tamed, and set in the right way. Because the body is a creature of habit and although at first, It will resist the will of the soul with great energy, a little persistence gives way to it, and then it walks on the new path as contentedly and readily as it did on the old path.

Among the sources of evil and suffering that we should try to get rid of by this self-control is selfish desire, for many sufferings arise from the insatiable desire of material wealth and material pleasures, and the absence of these desires produces peace. Is. And not from their continued satisfaction. This is how Manki found out. For the greedy for money, Manki searched for it for a long time, but was always disappointed. With the last vestiges of his wealth he bought a pair of calves to train for ploughing. But destiny decided that the rope with which both of them were tied got entangled in a camel passing by, due to which both of them died. This last accident opened Manaki's heart, allowing desires to run wild from there and Manaki began to sing: "One who wants happiness must give up desires. Shuka rightly said that of these two – one who attains all his desires and one who gives up all desires – the latter, who gives up everything, is certainly far superior to the former, because one also can never reach the end. All wishes. Oh my soul, you who have been a slave to greed for a long time, taste once again the joy of freedom and peace. I have slept for a long time, but I will sleep no more; I have to get up. Oh Abhilasha, you will never betray me again. Whatever object you set my heart on, you forced me to pursue it without hesitation, never stopping to ask whether it was easy or impossible to achieve. You are devoid of intelligence. You are a fool. You are always dissatisfied, burning like fire, always yearning for more offerings. Like speed, it is impossible to fill you.

You have only one desire to drown me in sorrow. On this day we separate. From this day onwards, O Abhilasha, I no longer live with you. I guess no one cares about you or your train anymore. I abandon you with all the feelings of my heart. I, who was previously troubled with despair, have now attained mental peace. With the heart completely satisfied, the senses at ease, I will henceforth live on whatever comes to me, and will labor no more for the satisfaction of your desires, O my enemy. By renouncing you and all your teachings, I immediately attain peace and self-control, forgiveness, compassion and liberation. In this way Manki lost a little and gained everything.

Also listen to the story of King Yayati, who, driven mad with wild desire, stripped his own son of his beautiful and glorious youth in an attempt to fill his ever-growing thirst of unsatisfied desire. This is how the story goes.

King Yayati, son of King Nahusha of the Chandra dynasty, was excessively fond of sensual pleasures and fell into sin, due to which he incurred the wrath of his father-in-law, the great sage Shukra, who was a priest. Titan-Kings. Because of that anger, King Yayati suddenly became withered and staggering, suffering from old age. Amidst the glorious peak of his manhood. He pleased the sage and Shukra took pity on him and ordered that he could exchange for a thousand years. Her age and weakness outweigh the health and youth of any of her sons, who should willingly consent to the exchange. Yayati asked his five sons one by one; The fifth and youngest Puru, out of love and reverence for his father, gave him his youth and took from him a thousand years of age. For that long period King Yayati diligently pursued the pleasures of the senses, attempting to eliminate the luxuries of the world of matter. But sometimes he found that his craving increased, even when his senses had become dull due to satisfaction. It was futile that his craving for the sensual world should end with satisfaction. As one talked about running behind the wheel, the other talked about him, the chase was endless. At last, as the thousand years drew near to completion, a great renunciation arose in his mind, and he saw that desire ends not with satisfaction but with disappointment. He called Puru to himself, happily took back his old age, and gave him the kingdom as well as his youth, and went into the forests chanting the verse which contained the essence of his entire life-experience :

“Desire is not quenched by the enjoyment of things, it increases manifold, like fire by the offering of butter.

Let us pause for a moment on the word “harmlessness” in the above quotation from the words of Shri Krishna, “Bhishma taught that harmlessness is the highest dharma.” We should not harm anything. Our life should be a source of help, not harm. Body control includes avoiding hurting others. As Brihaspati said: “He who follows the dharma of universal compassion attains the highest welfare. No one should ever do anything to another that he considers harmful to himself. In short this is the law of righteousness.

People often harm others more thoughtlessly, and thus create a lot of troubles. When Yudhishtira and Duryodhana and their brothers were boys and all lived and studied together, Bhima, who was the most powerful of them all, Often engaged in practical jokes and vulgar jousting, and exercised his great power with childish thoughtlessness over young and weak boys. When many of them climbed a tree to pluck fruits, He would take the trunk between his hands and shake the tree until the little boys would fall off like ripe fruits. Bhima thought that this was great joy and laughed; But some boys were hurt, hurt in the body, and what was worse, hurt in the mind. Then, while they were bathing and swimming in the river flowing beneath the walls of Hastinapura, Bhima swam down to the other boys, and seizing several of them, dived into the water and held them until They did not come out. almost drowned, while his own large lung capacity helped him efficiently against similar distress. This made him happy, but made other people sad. What was the result? The smoldering fire of hatred and dislike, which later turned into a blazing fire of hatred, consumed both the Kauravas and the Pandavas alike. Bhima's childlike thoughtlessness was one of the main reasons for the great war. It is true that unless there be inflammable substances a spark will not ignite the fuel; Unless the tissues are contaminated, the microorganism will not develop disease; Yet it is our duty to avoid such destructive sparks, Such a death-causing micro-organism, as long and as carefully as we

can. When the thoughtless use of power hurts the weak who cannot fight back, the anger that arises but does not come out turns into hatred and malice. But in reality it is much less culpable than the reckless plundering of the weak by the powerful. To the superficial eye of a person who in his own secret mind is equally inclined to oppression, such actions may seem innocent or even glorious. But in the eyes of the true knight they will always be seen in their true character of meanness and tyranny. And he who carefully studies the great history knows well that neither were all the Pandavas worthy of praise nor were all the Kauravas guilty.

Righteousness arises from the triple control of mind, speech and body, right character expressing itself in right conduct. The man who has thus established himself in the right relationship with the things nearest to him, his emotions, mind and body, And while he has thus partly acquired the virtues classified as "self-respecting" or "egoistic" in Western moral books, he is able to practice more effectively those virtues classified in them as "altruistic". Capable, which arise in relation to other living beings.

Now we have to study the merits and demerits that arise in human-human relationships. These are best classified under three headings:

Those virtues and vices which arise in enthusiasm for superiors.

Those virtues and vices which arise in relation to equals.

The merits and demerits which arise in relation to the following.

In this way we will be able to get a clear and simple classification of those virtues which make the relationships around us harmonious and by seeing them clearly we can try to achieve them. And we will also clearly see the evils that create disharmony and can try to avoid them. All virtues have their root in pure love, and their fruit is happiness; The root of all evil is in personal hatred, and their fruit is suffering.

“Karma, which brings good or bad results, arises in the mind, or in speech, or in the body. And according to the karma of human beings there are three types of paths, high or low or medium.

“It (the living being) gives good or bad results, receives mental results from the mind, verbal results from speech and also physical results from the body.

“Punishment of speech, punishment of mind and punishment of action – the one who has imposed these punishments (of governance) on his intellect, he is the trident.

“By keeping these sticks (of control over his mind) in relation to all beings, and by conquering lust and anger, (the living being) attains perfection.

“Worship of gods, dvijas, teachers and wise men, purity, simplicity, restraint and detachment – are called penances of the body.

“The practice of speaking without hatred, truthful and beneficial and studying the scriptures is called tapasya of speech.”

“Mental happiness, balance, silence, restraint, purity of nature – this is called tapasya of the mind.”

“Desires are not quenched by indulgence of desires; Rather, it grows again like fire from a butter offering.”

“Undoubtedly, O mighty-armed one, restraining the mind is difficult and unsettling. But oh son of Kunti, this can be prevented by constant practice and renunciation.

“As often as the mind wavers and becomes unstable, it must be controlled and brought under the control of the soul.”

“If you too are not of constant practice, then you are hostile towards my service. By working for me you will attain success.”

“He who is eternal to all eternal, He who is the life of all life, He who is the one who inspires many with desires – those wise people who see Him seated within them, only they find lasting peace Yes, not anyone else.”

“Relatives are their natural enemies – this is the thought of those whose minds have been blinded by the greed for money. For him whose wealth is intelligence, the world, which is full of his elders, equals and younger, is (like) the world of parents, friends and children.”

“He who seeks to conquer his ministers without conquering himself, or who seeks to conquer his enemies without conquering his ministers, helplessly fails.

"But he who first conquers his enemy, and then conquers his ministers and enemies, (his work) is not in vain."

“Not one (but many) branches of religion have been declared by the wise, each based on its own knowledge. But Dum (self-control) is the basis of them all.

“The elders, certainly the seers, have declared that the Lama leads to the highest; Especially for a Brahmin, Dama (complete) is Sanatan Dharma.

“The man who does not have self-control suffers everywhere; And he faced many problems, all of them due to his own faults.

“For all four ashrams, Dama is the highest vow. I will tell you his characteristics, whose characteristics are Dama source: "Forgiveness, self-possession, harmlessness, equanimity, truthfulness, straightforwardness, Self-control is victory over the senses, skill, humility, modesty, peace, absence of contempt, absence of excitement, sweet speech, harmlessness and absence of jealousy towards all these.

"Inviolability, speaking the truth, refraining from theft, control over the senses - this is the essence of the dharma which Manu has declared for all four castes."

“Truthfulness, absence of theft, absence of anger, modesty, purity, intelligence, self-possession, self-control, restraint of the senses, learning – this is the entire religion declared.”

XXXVIII. Virtues and Vices in relation to Superiors.

Selfless love leads us to make sacrifices for others and to restrain ourselves for the common good; Therefore, such love is the root of virtues, of those qualities that promote union. Similarly, we also hate others, Therefore hatred is the root of those evils, of those qualities which promote separation. Furthermore, when we sacrifice for a loved one, we feel joy in doing so, and thus we learn that the deepest happiness, the real joy, is in giving, which is the joy of the soul, not that in taking, Which is the joy of the bodies.

Let us see how love moves a person to act in relation to his superiors whom he looks up to. A person's superiors are: God, Lord, parents, teachers and elders.

Love for God is manifested in the form of reverence, devotion, worship and submission to His will. We see that all lovers of God display these qualities. See how Bhishma respects and worships Shri Krishna, the incarnation of Vishnu: At Yudhishtira's Rajasuya Yagya, Bhishma offered him the first Arghya and declared that "He who does not accept the worship of Lord Krishna, the oldest in the universe, deserves neither soft words nor consideration. Those who will not worship Krishna, who has eyes like lotus petals, should be considered dead even while walking.

And so also, when Bhishma was dying, he was "thinking of Krishna in mind, word and deed" and his only thought was to receive His blessings, he preached the Great Sermon with the recitation of the "Thousand Names of Vasudeva". Ended. And in his last words, while bidding farewell to everyone, he asked for permission from Shri Krishna to depart.

In Parahlad, son of the demon king Hiranyakashipu, we have one of the most famous examples of bhakti. Despite what all his teachers told him, he continued to pray and praise Hari. In vain his father threatened him and tried to kill him, The wild elephant which should have crushed him failed to wound him, the rocks which should have crushed him fell lightly on his chest, the sword which should have hit his head was blunted by his neck, which The poison that should have caused death proved to be as harmless as the water in his veins, And finally Narasimha, the incarnation, came out of the granite pillar, and saved Hari's servant from the tyrant who wanted to kill.

Dhruva, leaving his father's palace to escape the cruelty of his stepmother, shows such intensity of devotion and so much courage and perseverance in worship that Hari appears before him, and places him on the throne, in the form of Dhruva-Tara. But give it. Triloki, where he lives and rules.

Perhaps, nothing in the entire human character of Kamachandra is more marked than his unwavering devotion to the divine will. During the storm that followed his sudden exclusion from the throne, he repeatedly calms those around him by reminding them that everything that happens is according to the law of good, and that he himself is completely immune from the storm. Are unshakable, knowing the reality amidst all the changes unrealities.

On the other hand, we constantly read about the overthrow of those who do not honor God. Powerful rulers like Ravana, the king in Lanka, fell because they considered themselves rivals of God, and set themselves against his loving will towards Jarasandha across the world, The king of Magadha, who refused to free the kings captured by him, despite the orders of Shri Krishna, was killed by Bhima. Shishupala fell before the Lord's wheel, which he rejected, Duryodhana perished along with his friends and followers. Constantly rejecting the advice of Shri Krishna, The list can extend to several pages. Through all this shines the warning that those who hate God must perish.

Loyalty to the head of the state is equally stressed in the scriptures, not only by direct order but also by example. When Yudhishtira was king in Indraprastha, and his four brothers set out for war, he brought all his wealth at his feet; They fought for their king, not for themselves. So when Yudhishtira was exiled after the gambling match, and the people left their allegiance to Dhritarashtra to follow him, the loyal prince ordered them to return to Hastinapura and follow their rightful ruler, because only in this way They could remain safe General prosperity.

This loyalty was generated among the people by the loyalty to duty imposed on the king and the emphasis on the high ideal of kingship. Utthya of Angira dynasty while giving instructions to King Mandhata, son of Yuvnashwa, said:- "A king becomes king so that he can maintain righteousness, not so that he can behave capriciously." The king is the protector of the world, O Mandhata! If he acts righteously, he receives the respect of the real God on earth. But if he commits unrighteous acts, he falls into hell. All creatures depend on righteousness; And religion, in turn, depends on the king. That king is the true king who protects religion. If he fails to punish unrighteousness, the gods leave his palaces, and he becomes a cause of infamy among mortals."

Patriotism, love of one's country and public spirit, caring for the nation more than oneself, are qualities so close to loyalty that they should never be separated from it. "King and country" are the objects of true loyalty. No man should live without love of country and readiness to sacrifice himself for his fatherland, for national greatness cannot exist without patriotism and public spirit, and national greatness means, in the

long run , Family and Personal Prosperity: The whole and the part cannot be separated. Public sentiment makes a man feel the successes and sufferings of his country as if they were his own – as they really are. This motivates him to strive to protect the weak from injustice, to oppose wrong, to support the law, to stand up for justice, Refusing to make unfair profits at the expense of the community or defraud it by snatching its dues from itself. The heroes of ancient India are consistently described as "intent on the welfare of others", with Sri Krishna telling Arjuna to protect the masses for the "maintenance of mankind". A person who only thinks about himself and his family is short-sighted, and is actually undermining his own and his future happiness.

The most complete obedience is to parents, and is one of the most frequently repeated commandments of Sanatana Dharma. See the great example of how Ramchandra obeys his father's orders. When Dasharatha is instigated to send Ram to exile And Kaikeyi tells the son that his father is afraid to tell his wish: "Speak, oh honored lady, of the king's wish," is his prompt reply, "and I will fulfill it. There is no service Greater than serving the Father, greater than fulfilling His promises." And to all arguments, advice and resistance he gives a firm answer: "I do not have the power to disobey my father. I will obey my father's orders. And afterwards, when his father died, and Bharata, the most reluctant king, took his crown into trust, at Bharata's passionate prayers that he should succeed to the throne, It was that his father had sent him to the forest, and placed Bharata on the throne; Each must do his own work, according to the Father's word "What my Father has commanded must not be false."

Again we read in the Mahabharata the story of the knower of Brahma, hidden in the impure body of a fowler, who went to his parents, the Brahmin Kaushik, to learn the knowledge at his feet. The fowler took the Brahmin to the beautiful room in which he had kept his old parents. Saying that his own happy state of knowledge and peace was due to his filial piety; Bowing at their feet he introduced his guest and then said to him: "These are my parents, the ideals whom I worship; Whatever is done by the gods, I do with them. To me they are like the three sacred fires described by scholars and brahmins, they appear to me as good as the sacrifices or the four Vedas. The two parents, the sacred fire, the soul and the Guru, these five, the good Brahmins, deserve the highest reverence. He then told Kausika that she had done wrong in leaving her parents in the concern of learning the Veda, and that she should return to them and console them: "Return to your father and mother, and in your honor Be ready, parents, for I do not know whether there is any greater virtue than this."

Who does not know how Bhishma, by renouncing the throne and marriage to get that bride for his father, obtained the boon that death could not touch him unless he himself allowed it? King Shantanu of Chandra dynasty wanted to marry the beautiful Satyawati. But fought against himself for his son Bhishma. A stepmother could not be kind to her beloved son, she thought. The worry arising from the conflict appeared on King Shantanu's face and Bhishma interrogated the ministers and learned the reason. He went to Satyawati's father and prayed that she be married to the king. The father said: "The king is old; You will soon rule in his place. I want to marry my daughter to you. " But Bhishma replied: " Don't say such a thing. When my father wanted to marry her, she was already my mother; Give him to the king." Then Satyawati's father said: "But I will do so only if his son succeeds the king in sovereignty." Bhishma immediately said: "I promise to give up my birthright. I will put my younger brother on the throne." But Satyawati's father again said: "We know that your word once given will not be broken. But who will stop your sons from disputing the rights of their uncle?" Then Bhishma said: "I promise never to marry; Therefore, I will not have any son who can dispute his uncle's rights. Now will you let my father fulfill his wish." And because of his terrible vows the gods called out in a disembodied voice: "He has been known for a long time by the name of Devavrata; He will now be known as Bhishma – the terrible one – certainly terrible to himself but dearest and dearest to all true Hindu hearts.

When King Shantanu also heard that the vows had been made and could no longer be helped, he took Satyawati as his wife; But in the fullness of his father's love, Bhishma gave him the gift of death willingly. Men who thus conquer their passions, and can fully preserve their manhood, can triumph as long as they wish, even against the power of death.

On the other hand, it was Duryodhana's stubbornness and disobedience to his parents that led to the war and the destruction of his home. His father repeatedly requested him to accede to the just demands of the Pandavas and grant them a share in their ancestral property. But Duryodhana disregarded his prayers and stuck to his ways. Even when his mother Gandhari pleaded with him in the open field to obey his father and honor his duty, he still treated her harshly and disrespectfully, and thus laid the burden of failure on his

head. The punishment came. No son can succeed who grieves his father or mother by disobedience or disrespect.

In Sanatana Dharma the teacher is associated with the father and mother as the third great object of reverence and service, and we see this quality also in the ancient heroes who should serve as examples for all Hindu boys. How deep is the love, how much is the unwavering devotion that the Pandavas displayed towards Bhishma, towards Drona, even when they were obliged to fight against them, even when they accepted them as their own before the war started in Kurukshetra. Saw him bowing at the feet of the Guru. See, and when Dhrishtadyumna caught hold of Drona's white hair, Hear Arjuna's distressed cry: "Raise the Guru!" Don't kill him! He must not be killed! And when the crime was accomplished his heart-rending sob: "I am drowned in shame in hell."

In Sanatan Dharma the only valid reason for disobedience to the Guru is considered to be falsity in a prior promise or clear duty. Bhishma gives a wonderful example of this in his career. After the death of his father Shantanu, Bhishma, as per his vow, Placed his younger brother Chitrangad on the throne, and when Chitrangad was killed in the battle, he placed his other brother Vichitravirya on the throne of Hastinapur. While searching for suitable wives for Vichitravirya, Bhishma heard that three daughters of the king of Kashi were about to organize a swayamvara. And was eligible in every way for marriage with her brother. He went to Kashi and snatched away the candidates gathered from among them by the power of his sole power in the war. When he brought them to Hastinapur, the younger two, Ambika and Ambalika, willingly agreed to marry Vichitravirya. But the eldest Amba said that she wanted to marry Shalva, the king of another country, because she had chosen Shalva as her husband long ago. Bhishma sent her to King Shalva with full respect, but he sent her back saying that she had won the battle from him and he could not take it back as a gift. Then Amba said to Bhishma: "If Shalva will not marry me, because you have won me over him in battle, then you yourself will have to marry me." Bhishma was deeply distressed by this, but could not agree because of his vow of lifelong celibacy. Then Amba became very angry and went to Bhishma's guru Parashurama; And Parashurama took his side and ordered Bhishma to marry Amba. But he refused, saying that obeying one's vow was a higher duty than wrongly obeying one's teacher. And finally a fierce battle took place between Parashurama and Bhishma. The same fight continued for several days and both suffered many injuries; And more than once he fainted from fatigue and loss of blood and the shock of a severe wound but was revived again, They resumed the fight, until on the twenty-eighth day, old Parashurama accepted that he could do no more; And Bhishma won his objective. Yet, despite not wanting to, he had caused much grief to Amba, Karma decreed that she should prove to be the instrument of his death.

Respect for elders completely closes the list of qualities that should be developed when we come into relationship with our superiors, and it was one of the marked features of the ancient Hindu character. Wisdom, which is the fruit of long experience, is a precious treasure with the elders, And they pursue it willingly for the benefit of teachable, polite, respectable youth. In the hustle and bustle of modern life, it is natural for this respect for elders to be trampled underfoot and it is even more necessary to be careful in developing it.

"There is no other path so auspicious for the yogis to attain Brahman as devotion to God, who is the soul of all.

"With his mind filled with knowledge, detachment and devotion, he sees nature losing its power and man becoming untainted.

"Where good people gather, stories are heard that give knowledge of My power, like nectar to the ears and heart. Hearing them, he turns swiftly to the path of salvation with faith, joy and devotion.

"By virtue of his devotion to Me, having dispassion from sensual sights and sounds, he always contemplates the (mysteries) of My creation, and thus, controlling his mind, essays the straight path of yoga and attains union with Is.

"By serving the modes of nature, giving up his knowledge blossoming with the help of renunciation and his yoga (attainment of unity) and his devotion devoted to Me, he realizes Me as Pratyagatma (innermost self).

“By their nature, say some sages, others arose from time (the universe came); In reality, the Brahma Chakra rotates in this world due to the glory of God.

“In God He is the supreme and great God, among the gods He is the supreme divinity, among the gods He is the Lord, He is the greatest, the God, the worshipable ruler of all the worlds, (Him) we know.

“He needs no equipment, nor has he anything to do, nor has anyone been found who is equal to or superior to him; Their highest energy is self-reliant and versatile, intelligence, power and activity.

“There is no one in the world as its master, nor its ruler, nor its cause; He is the cause, the ruler of the rulers of the senses, He has no source, no sovereign.

“A ruler of many inanimate ones.” He makes the seed multiply; Therefore the wise who experience Him within themselves, there is eternal happiness for themselves and for others.

“The Eternal among the Infinite, the Intelligence among the intellects, the One among the many, who fulfills the desires of all – knowing that Cause, attained by Samkhya and Yoga, (man) becomes free from all bondage.

“God created the king for the protection of the whole world when the kingless people were scattered in fear.

“(He created the king) from the immortal fragments of Indra, Vayu, Yama, Surya, Agni, Varuna, Moon and the Lord of Wealth.

“For them the Lord created His son Dharma, the protector of all beings, in the form of a danda (scepter, or rod of power) equipped with Brahma-teja.

“Only punishment rules all subjects, only punishment protects; Punishment wakes up when others sleep, wise people know punishment as religion.

“They declare as king the bearer of the danda, who speaks the truth, acts after deliberation, is intelligent, and is versed in dharma, kama and artha.

“If the king behaves righteously, he increases in all three, but if he is given over to the lustful, the unjust and the mean, he himself is killed by punishment.

“Punishment is a great fire, difficult to bear for those who have not attained enlightenment, it kills the king who has strayed from Dharma along with his family.”

“That great souled king filled this world with religion and everyone became happy; That is why he is called a king.”

“The king is the refuge of his subjects, they honor him, trusting in him, they righteously conquer this world and the next.

“The king also attains justifiable fame and an everlasting place in heaven by ruling the earth with restraint, truth and a kind heart, and by making many sacrifices.”

“Ten Upadhyayas are greater than Acharyas and a hundred Acharyas are greater than fathers; But in the right to be respected, the mother is greater than a thousand fathers.”

“One should not insult the teacher, father, mother and elder brother, especially by a Brahmin, even if one has been seriously offended (by them).

“Service to these three is said to be the best penance.

“For they have been declared the three worlds, the three orders, the three Vedas, the three sacred fires.”

"All duties are fulfilled by him who respects these three; But for the one who does not respect them, all rituals remain fruitless.

The person who regularly salutes and respects the elderly, his age, knowledge, fame and strength increase.

XXXIX. Virtues and Vices in relation to Equals.

After this, we have to consider our relations with the equal people around us and know which qualities should be developed and which evils should be avoided in order to make our home and external relations harmonious and happy. Let's think about the house first, because they are of primary importance; Pure and happy homes, in which family virtues are practiced, form the foundation of prosperous states, successful nations. We have looked at the relationships that should be found between parents and children, and now we must study the relationships that should be found between husbands and wives, brothers and sisters.

Hindu books are full of stories of the love that binds husband and wife together, or conjugal love. Manu says, "Husband and wife are equal;" they are one, not two; Love makes both one—love protective, Protective, sheltering, gentle, supportive of the husband; Loving, sweet, devoted, towards his wife. "May mutual loyalty last till death." Ramchandra and Sita are an ideal husband and wife; They celebrate all the joys of life together, And bear all the sorrows of life together; They seek counsel together in all troubles, and share all difficulties together. We first see them in pure bliss, the prince and princess, happy because the day is long; When Ramachandra's coronation approaches, we see them fasting and praying together, When the blow of the sentence of exile comes, Sita at first accepts it carelessly, caring only for her husband's presence, and she goes away with him, she "whose heart is entirely yours, to no one else." I don't know, I always stick to you. If I die, I will be left by you. As long as she was with her husband, the thorns touched her skin like soft linen, the dust like sandalwood-powder, the grass as a blanket, the roots and leaves served as pleasant food. "O Rama, your presence is heaven, your absence is hell." Only when he pleads with her to stay behind does his heart fail. And when he calls her to come to him she gladly throws all her costly garments and priceless ornaments upon her attendants, without so much as a sigh she takes away everything that women love, only for the sake of this happiness. Taking care that deportation cannot separate husband and wife.

It is said that she was happy as a girl and played in the forest fields without caring about the lost royal splendor as she stayed with Rama day and night. But despite being so shy, she is still wise, and we hear her advising her husband with deeply thoughtful words, When they were wandering on the outskirts of Dandak forest. How her husband's love breaks out in wild outbursts of lamentation, in the long pursuit, when she is taken away by the mighty demon Ravana. While searching for "Sita" he cries out in his pain, "Are you hiding, are you playing?" Oh come! Such a game is my death." Lamenting and searching, "Sita faces every temptation to be unfaithful, every terror and cruel threat." "Being devoted to one husband, I will never sin against him. You cannot tempt me with money and property. Just as the sun's rays are his own, similarly I am Raghav's only one. And listen to the story of Savitri, who wrested her husband from the clutches of Yama, the king of death. King Ashwapati of Madra country worshiped the gods for a long time and got a daughter. They called her Savitri. She was as beautiful as a golden statue, and as sweet as a jasmine flower, and people worshiped her like a goddess, Come to them for their good works. When she grew up, her father told her: "You choose a suitable husband for yourself. And she set out in search with the royal retinue. When she returned after several months had passed, Sage Narada was living with his father; And in his presence he announced his choice. "King Dyumatsena of the Salva country, old and blind and driven from his country by enemies, lives in a forest. "King Dyumatsena of the Salva country, old and blind and driven from his country by his enemies, lives in a forest and leads the life of a hermit. I have chosen his son Satya for my spouse." Then Narad said: "Oh king! Innocent Savitri has done a very bad thing." "Is he not suitable for Savitri?" The king asked Narad. "Is he weak in mind or body, in forgiveness or in courage?" Narada said: "He does not want all this. Satyavan himself is as strong and brilliant as the Sun, as generous as Rantidev, as powerful as Shibi, as bright as Yayati and as beautiful as the Moon. But all this wealth of virtues must vanish from the earth within a year. Their life span is very short." With a sinking heart Savitri listened to the sage's words, yet said: "But once a man may say that I give in charity. And I have said it once: 'I offer myself to Satyavan, I do not choose again.

Narada said: "Because your daughter does not waver, O king! I give the marriage my blessing;" and went away. The messengers hurried to Dyumatsena, and sent word to Ashvapati: "I myself once desired an alliance with you, but I could not understand how to ask for it in my fallen state. Now that blessed Savitri herself is coming to me, I know for sure that Lakshmi herself is coming back to our ancient home. So the marriage was completed. Happily, Savitri set out from her palace towards the sage's hut. She eagerly attended to the small needs of her aged in-laws, took pleasure in performing the smallest of household duties and enslaved her husband's heart with her gentle behavior and loving words. But amidst all this, the fire of secret pain ignited by Narada's words continued to burn in his soul; And she kept counting the days of the appointed year. At last only four days were left for Satyavan's death. Then he resolved to seek the help of the gods through fasting and prayer. And she kept fasting for three days and did not drink even a drop of water. On the morning of that fateful day she woke up early, performed the morning rituals and touched the feet of her elders. That day all the ascetics living in that forest blessed her saying that she would never have to face the pain of widowhood, And when the time came for Satyavan to put an ax on his shoulder and go to work in the forest as usual, she strengthened her heart and followed him. He asked with surprise why; But she said she wanted to go with him that day; And so they went on, seeing the beauty of the mountains, the water, the forest, and the birds and animals. Then Satyavan began his daily labour, filling his purse with fruits and cutting dry branches for fuel. But suddenly he became unconscious and started having severe headache and he told this to Savitri and lay down. Then Savitri kept his head in her lap and with a sad heart I don't know what I was waiting for. Suddenly he saw a majestic and awe-inspiring figure, clad in black but shining, red attire, standing near him, and looking at Satyavan with steady but shining eyes. She gently placed her husband's head on the ground, stood up and bowed. And the form said: "The days of Satyavan are ended: I am Yama, the lord of death; And because he is so virtuous, I have come to take him away myself, instead of sending my messengers as usual. And he took out the subtle body of Satyavan from his fleshy body and proceeded towards the south with it. And Savitri also followed behind. Then Yama said: O Savitri, stop! Go back and perform the last rites of your master. You have fulfilled your duty, and follow your husband as far as possible." Savitri replied, "Wherever my husband goes, I also go." This is an eternal rule for husband and wife. If I have loved my Lord exclusively, if I have served my elders with devotion, if there is any power in penance, then by your grace unruly my path, Yama! And with the innocence of a little child he repeated the lessons of religion which his loving elders and his own tender soul had taught him.

"By faithful service, by following the domestic path, I have gained knowledge and acquired religious merit. Do not close these paths, O Death, deprive me of my gathered fruits."

"You are wise and intelligent, O Savitri, and your words are sweet. Protect your husband's life, I will give you a boon."

"Their father lives in darkness, merciful King; By your grace, may his eyes see that day once again."

"Most beautiful daughters of the earth, I grant you the boon you desire. And now come back, O weary feet born on earth, that you may not have to walk the dark path of death."

"Wherever he, my husband, goes, I still have to follow him. Oh King O Death, righteous company is fruitful, and living with a man like you is sweet. Such impartiality cannot prove futile." Yama said, "Then take the second boon as a reward, O peerless lady, but do not ask for the soul of your husband," said Yama. The king of the mortal world, his kingdom has been given to my husband's father, his kingdom has been taken away from him by evil people." Yama said, "He will regain his throne and rule over it." And go back now, fair lady, and go no further. But with sweet words and sweet praises, Savitri still follows the god of death, And received two other boons from him, one hundred sons for his father and one hundred sons for himself. When the fourth boon was granted, Savitri praised the virtuous life and high discharge of duty, until Yama, charmed by her eloquence and intelligence, granted her another boon, And Savitri immediately took the life of her husband, because Yama had given her a hundred sons, and it would have been a violation of righteousness if their father had been anyone other than her husband. Thus a faithful wife won her husband back from death, and brought prosperity, wealth and long days to his family, even the king of death, Yama is weaker than the faithful love of a pure wife. Nor can any Hindu boy forget the story of Nala's wife Damayanti. Nala, son of Virasena and king of the Nishadhas, loved Damayanti, daughter of King Bhima of Vidarbha and Damayanti loved Nala, although they had not met each other, but each had only heard the other praised for being incomparable on earth. Now the princess's swayamvara was announced, and King

Nala went there, and Damayanti chose him as her husband, although the gods, Indra, Agni, Varuna and Yama, were among the claimants for her; and Nala and Damayanti lived together lovingly for eleven years, and two children were born to them. In the twelfth year Pushkar came, and challenged King Nala to play dice, and Nala played, and lost again and again, so much so that ultimately he lost his kingdom and all his wealth to Pushkar, Even his clothes, and only a cloth that covered half his body, went into exile. Then Damayanti, his wife – when she saw how the game was going, she sent her children into the care of their father – went after them, wearing the same clothes, and on the outskirts of the city they went hungry and thirsty. To complete his misery, Nala lost his cloth while trying to catch some birds for food, and being disheartened and desperate, he wished to save Damayanti from the pangs of hunger, and repeatedly brought her back to her former home. But Damayanti clung to him, crying, sobbing that she would not leave him, that she would soothe him when he got tired, for there is no medicine for every sorrow like a loving and faithful wife. At present she was tired and sleeping on the bare ground, And Nala reasoned with herself that it would be kinder to leave him, that he might seek his relatives, than to keep him wandering in misery with him. Thinking thus, he, with the sword lying nearby, cut the clothes she was wearing in half, leaving the other half around her; And wrapped the other half around himself, He went crazy with grief and ran away from her. The dejected Damayanti woke up to find herself alone, and her grief was bitter, more for Nala's loneliness than for her own loss. She anxiously searched for her husband, but did not find him – in his place she found a huge snake, which had wrapped her in its coils. How she escaped, and what new troubles she encountered in her last refuge as a companion to the princess of Chedis, is told in detail in the Nalopakhyaana. Meanwhile, Nala saved a snake surrounded by fire and due to the snake's magic, his appearance changed and he became unrecognizable. And he continued wandering until he reached the city of King Rituparna, whose charioteer he became. Thus the husband and wife separated, they loved each other very much and loved each other very well. Now King Bhima sent Brahmins to search for his daughter and Nala and the name of one of them was Sudev. He recognized the sad queen sitting in the palace of the king of Chedis, and narrated her pitiful story to the queen-mother, who proved to be his mother's sister. Damayanti then went to her father's house, despite hearty offers of hospitality, and King Bhima again sent messengers to seek Nala. He was charged with delivering a message to be spoken loudly in every gathering of the people, which, in indirect signs which only Nala understood, implored him to return to his beloved, grieving wife. They searched for a long time, and found a man who, after listening to the screaming message, was sad about those wives. Said sadly of the wives who were abandoned by their husbands, and were called Bahukas, who were the charioteers of King Rituparna of Ayodhya. Returning to Damayanti Paruda, the messenger reported what had been said, and her quick female intelligence devised a way to bring Nala to her side. “Go to King Rituparna,” he said, “and tell him that Damayanti will hold another swayamvara the next day after your arrival in Ayodhya.” Because she knew that no one except Nala could drive from Ayodhya to her father's palace in such a short distance. It happened as he had planned, Rituparna asked Bahuka to take him swiftly to the city of Vidarbha, and Bahuka, sad at heart, chose fast horses and drove them, as only he could, And from there it reached Vidarbha city. Evening, and there, with Damyant's gentle movements, He was informed that it was actually Nala, as he suspected, because he cried when he saw his children, and that she cooked food the way only Nala could; Then he ordered them to bring Bahuka into his presence, and the husband and the true wife recognized each other, And for a long time thereafter they lived in marital bliss, their kingdom recovered, and their children surrounding them.

Moreover, a wife who truly loves and serves her husband attains more inner development and wisdom than she can achieve by long and painful penances, for this we call the Brahmin's wife Read in the story who had angered Kaushika. Now Brahmin Kaushik performed great penance. One day he was sitting in meditation under a tree, when a stork sitting on a branch disfigured his body. He opened his eyes and looked angrily at the crane, and, such was the mental strength stored in Kausika by his tenacity, Like the crane died due to lightning. Kaushika was saddened by the death of the heron, and was also happy with the pride of Parikshit Shakti. He went to the neighboring town to beg for his daily food as usual, and asked food from the first good housewife he came across. While she was bringing some food for him, her husband came in, tired from his daily work, covered in dust, asked Kaushika to wait for a while, she started taking care of her husband. Some time passed and Kaushika's impatience increased. When at last she returned to him with the food she needed, he looked at her with eyes more angry than those of a crane, and asked her how she had neglected the Brahmin for so long. He replied softly: “My duty towards my husband is more important than yours. Stop your anger and learn forgiveness, Brahmin! Don't look at me with anger; Which will injure you.

"I am not a stork!" Kaushika was astonished and questioned him and he replied: "I have not done any penance to gather mental powers; Served her husband single-mindedly. If you wish to know more about the virtues of our ordinary household duties, go far away to the fowler of Mithila" Kaushika went to Mithila with a humble heart, and stood at the edge of the large crowd of customers surrounding the fowler's shop. The fowler saw Kaushika, went to her, and paying obeisance to the brahmin said: "I know why the faithful housewife sent you to me. And I will clear up your doubts and show you why I can do it." Then the fowler took Kaushika to his home and showed her her old parents, As we have already seen.

How brothers should show brotherly love, we read this throughout the story of Ramayana, and it is said that Lakshmana was like the life of Rama, that is why he was so loving and close the bond, neither did he separate Neither slept nor played different games; We see him following Ramchandra into the forest, And when Ram sleeps, remain awake and awake; We see him taking part in the search for Sita, always wise in counsel and loving in sympathy; And when Lakshman was lying unconscious in front of Lanka after being wounded by an arrow, then listen to Ram's pitiful cry: What do I have to do with life and what do I have to do with war, Now Laxman is lying injured in the battlefield? Why are you abandoning me and wandering in other worlds? Without you, life and victory, or rather, Sita herself, are worthless.

The entire story of Mahabharata shows how brotherly love and union leads to prosperity and fame; Because we never found the Pandavas having conflicting interests, or living separate lives. Yudhishtira represents the family, and all the efforts of the younger one are directed towards its enrichment and prosperity. They fight for Him, and all the wealth they acquire is for Him; For him Arjuna seeks and wins the divine weapons by intense penance, fierce struggle and long and weary wanderings. And Yudhishtir also considers their happiness and sorrow as his own and nurtures them equally.

They fight for him, and whatever wealth they earn is for him; For that Arjuna seeks and conquers the divine weapons by intense penance, fierce struggle and long and weary wanderings. And Yudhishtir also considers their happiness and sorrow as his own and nurtures them equally.

Yudhishtira has reached heaven, and looks everywhere to find his brothers and his wife. "I want to go where my brothers have gone," he cries out again and again, and can get nowhere among the bright gods and victorious kings. He sees the faces of those he loves so much. "O heroes" he finally cries out, "what is your heaven for me apart from them?" That is heaven where my brothers are. This is not heaven for me. ' Then, the gods ordered a heavenly messenger to carry the king forward, and he was taken to the country where his loved ones now lived, And turning their backs on heaven, they walked out, following a path that always led to deeper darkness. The air became even darker, the road even more dark and shady. As they moved forward, foul things or nauseating smells and hideous shapes gathered around them, And the ground beneath their feet was slippery with blood, and the pieces of the bodies of those killed were scattered about. Sharp thorns and stinging leaves hindered it, and burning sand, and iron stones white-hot. Amazed, the king asked his divine guide, Who told him that he was asked to take him there, but he was tired, so he could return. Slowly, doubtfully, Yudhishtira turned, convinced that his brother could not live in such a dirty and bad area; But as soon as he became sad, crying voices began to be heard from everywhere, and pitiful prayers began to be offered that he might find some relief. "Who are you ?" the astonished king asked, and sobbing voices came from everywhere. "I am Karna." "I am Arjun." "I am Nakul." "I am Sahadev." "I am Draupadi." And similarly with other people who are most beloved on earth. "Go back, go back: to heaven," shouted the king, angry at his brother's mistakes. "Go back to the people who sent you here as guides. Not my place with them, but right here, right here, where my loved ones live. Go back to the barren joys of heaven, there it is better to suffer pain with them than to enjoy lonely bliss." And as she said, the fragrance of heaven spread all around, and everything was fragrant air and flashing lights and a multitude of gods, for love is stronger than hell, and fidelity stronger than pain.

And as she said, the fragrance of heaven spread all around, and everything was fragrant air and flashing lights and a multitude of gods, for love is stronger than hell, and fidelity stronger than pain.

Among the virtues to be shown outside the family, hospitality ranks first, and how much importance it has can be seen in the story of the half-golden mongoose who attended the great sacrifice of King Yudhishtira, where all the arches and The sacrificial pegs and vessels were of gold, And all the people took the gems and money as per their wish, and no one forbade them. Yet the mongoose shouted that the sacrifice of money collected there was of less value than the barley powder given by a poor Brahmin to his guest. And so he told the story. There was a Brahmin who observed the Ancha Vrata, and lived on grains of corn collected by himself daily, from which he and his wife, son and daughter-in-law, had a frugal meal once a day. And a terrible famine ravaged the land, and there was very little grain left in the barns. And he and his family grew thinner and thinner until they were reduced to living skeletons. One day it happened that he had collected a little barley, and after grinding it his wife divided it into four parts, so that each got a little food and they sat down to eat happily. But no sooner had he touched the little heap of grain than a guest stood at the door, and rising quickly, the Brahmin brought him in, and gave him water and a seat, and then placed his meager portion of food before him. . The guest ate, but was still hungry, and the wife brought her portion and gave it to her husband so that he could present it to the guest. "Are you trembling with weakness, mother of my son," he said: "You put down food and eat, lest the incense of my house be spoiled." But she started imposing food on him, so that the tradition of hospitality is not broken. And with a sigh he took it and gave it. Yet the guest was eager for more, and the son brought a very small portion, and the Brahmin, because of his son's hunger and the emaciation of his young body, set the third portion before the guest. but alas! still the guest was hungry For each little portion was nothing to the hungry man, and the young wife's portion was now extended to the trembling hands of the host, but he drew them back with pain in his heart. "not yours." "My son's father's father," she said with sweet humility in voice and gestures. "Don't stop me from sharing my good deeds. Like God is a guest. Then, feed him this food of mine, which is like your own flesh. Crying, he took it and then with a slight smile placed it in front of his guest, who took it and ate it. Then, as the guest rose, a bright light flashed, and he stood in the middle, Radiant and brilliant; Because the guest was actually a god, a master of religion, a virtuous person, strong and pure. And the mongoose rolled in the grains that he had left uneaten, and by the magic of that sacrifice half his body was transformed into gold, so precious is the gracious quality of hospitality, so precious is its power to transform.

An evil fowler, black in skin like his deeds of daily killing of innocent innocent animals, and red in eyes like his burning malice towards his victims, was once caught by a terrible storm in the middle of the forest. In an instant the open fields turned into lakes and the roads into flowing streams. The highlands where he tried to find his way were attacked by bears, lions and other fierce animals of the forest. Even though he was shivering with cold and fear, he did not desist from his cruel habits. Spying a poor pigeon lying on the ground, Beaten by the torrent of rain and shivering from the cold, he picked him up and brutally put him in his cage. Wandering about, he soon reached a magnificent tree standing in the middle of the forest, and it provided generous shade and shelter to innumerable people of the winged tribe. It appears that the Creator has placed it there for the welfare of all beings, just as a good man has placed it for the welfare of the world. The fowler took shelter under the spreading branches of the tree. Gradually the clouds dispersed and the stars started shining. But the fowler was far from his home and decided to spend the night under the tree. As he lay under the tree, he heard the lying dove moaning: "Alas! You haven't returned yet, dear wife! What could have happened to you? If that dear wife of mine, With her bright pink eyes, and soft wings, if she doesn't come back to my nest, my life will no longer be worth living. The truth is that house is not home, wife is home. He eats. She takes a bath when I take a bath; When I am happy she is happy, and when I am sad she is sad. Still, if I get angry, she always talks sweetly. Life is empty without such a life partner. Without it the palace is an empty forest. Such a person is a reliable companion and dear associate in all pursuits of virtue, profit and pleasure. A wife is her master's richest asset. She is his unfailing ally in all the worries of life. It is the best medicine for all diseases of the mind. There is no friend like a wife, there is no better shelter than her.

Hearing the lamentation of her husband, the pigeon caged by the cruel fowler said to herself: "My husband thinks so of me, my happiness is limitless even in the midst of this suffering. She is not a wife with whom her master is not satisfied. But we should also think about this poor fowler, who got caught in a terrible storm and was left away from home. He is now our guest, who has taken shelter under our residence. And she started crying loudly while explaining the plight of the fowler to her husband. The pigeon also addressed the fowler with immediate sympathy, forgetting his sorrows: "Welcome to my house as an honored guest, and tell me what to do. The fowler said: "I am stiff with cold; If you can warm me." The bird collected a pile of dead and fallen leaves, Picked one up in its beak, flew away and soon returned from some neighboring village with a small ember on it. In a moment the fowler found himself warmed by the grateful

fire, and the bird asked him to serve her again. This time the fowler asked for food. The bird thought: "I have no reserves to feed him, and the vet cannot leave a hungry guest without food." As he thought deeply, a new light dawned in his mind and he said to his guest: "I will satisfy you!" I have heard in former days from the great sages, And the gods and ancestors also said that there is great virtue in welcoming a guest. O friend ! Will you take pity on me and accept my humble service!" With this he flew three times around the fire and then entered the flames and offered his body for food to his guest.

At that terrible act of extreme hospitality, an unknown terror of the sin of his own past life came upon the mind of the shepherd, which broke his evil nature to its deepest roots, and shattered it to pieces. "You are my supreme teacher, high-souled bird! You show me my duty! From this day I atone for my sins, deprive this sin-filled body of rosy comfort, evaporate it with all its crimes by daily fasting and penance, like the bright rays of the summer sun to a small and dirty Makes the pond dry. Learning from this example, from now on I will practice righteousness alone. He threw away his stick, net, net and iron cage and freed the widowed companion of the dead bird. The dove thus freed circled around her husband's funeral pyre and cried, "The gifts a woman receives from her father, her mother or her son are limited. But the gifts the husband gives her are limitless, he gives her his all and even himself! After so many years of happiness with you, I can't stand being alone!" And he also threw himself into the fire. The fowler, with his newborn vision, saw both of them ascending towards heaven in glorious forms; And after this his resolve became more firm, he took up his abode in the forest and lived a blameless life from there. Until the forest fire caused by the rubbing of dry branches together in a summer storm consumed his body, just as penance had consumed his sins.

Readiness to forgive mistakes is indeed a sign of a great nature. It is said about Ramachandra that hundreds of injuries left no mark on his memory, while one benefit. And listen how Vidur forgot the insult and forgave him. The merciful Dhritarashtra, seeing Duryodhana's bad conduct, sought the help of Vidur, And Vidura advised his brother wisely but firmly, and prayed him to impose on Duryodhana his duty of peace with his Pandava cousins, and to obtain pardon for his supporters from the wronged and exiled princes. Dhritarashtra became very angry at this, and accusing his righteous brother of partiality, and finally of dishonest betrayal, he hurled grave insults at him and went away from his brother in anger. Then Vidur, sorrowful, sought out the Pandavas and told them how they had been sent away with angry words, and admonished them with wisdom. Urging urbanity and gentle ways. And after Vidura had gone away, King Dhritarashtra repented of his harshness and injustice, and sent after him to entreat him to return, and said: "Go, O Sanjaya, and see whether my brother is alive or No, which I have driven away in angry madness." He has never wronged me, nor committed any mistake, whereas I have done grave injustice to him. Find him and bring him here, wise Sanjay." So Sanjaya went away wondering if the calm and strong Vidur would forgive his weak brother's changing moods, and become the pillar of his throne again. And going into the forest, he found Vidur, who was highly respected by the princes and everyone, and coming to him, prayed him to return. Then without hesitating even a moment Vidur got up and took leave from his nephew and went to his elder brother. Who apologized for the mistake. Vidur said softly: "O King, I have forgiven. You deserve the highest respect, my great, great one. I have come with great eagerness to see your face. And if I appear to be in favor of Pandu's sons, This is because the human heart yearns for those who are distressed, more out of emotion than reason. O king, your sons are as dear to me as they are, but their sorrow melts my heart. Thus the younger brother spoke softly and kindly, and forgot that the insult he had received was insignificant.

Urbanity is a very characteristic feature of old Hindu life. We see the utmost politeness in language and behaviour, as we read how the great men of epic poems, good and bad, behaved towards guests, friends and enemies. Ramchandra is gentle in speech, And start your speech with a kind smile. Lakshmi, the goddess of prosperity, while talking about demons endowed with sweet speech, friendliness and forgiveness, declares that she lives with them because of their qualities. When they gave way to anger, harshness and inappropriate behavior, she left them, including the goddesses who accompanied her – Hope, Faith, Wisdom, Contentment, Victory, Progress and Forgiveness. That's why Narad is said to be sweet-spoken, big-hearted and simple. Free from anger and greed, and hence looked upon with respect and love everywhere. Again, Bhishma teaches that we should neither insult others by sight, word or thought nor speak ill of anyone, that we should never hurt anyone, nor be unfriendly to anyone, That we should pass by indifferently insulting speeches, and, even when someone wants to anger us, we should speak agreeably, and when condemned, we should not condemn in return, so again Nārada uttered Padma Nama. Described a Naga who was following the threefold path of karma, knowledge and devotion, and described him as always

being hospitable, practicing forgiveness, and abstaining from causing injury. He was truthful in his words and free from malice, eloquent and wanted the welfare of all. A Brahmin went to meet him. And to learn from him, but found him absent on reaching his home. His wife received the stranger hospitably, and after exchanging polite speeches with him, she left him and waited patiently on the river bank for her husband's return. While waiting there, he did not eat, and the relatives of the absent Naga came to him with great distress of mind. Insisted that they are obliged to show him hospitality. "The entire community, young and old, is suffering, because your fasting means that we are carelessly not fulfilling the duties of hospitality." The Brahmin replied softly that out of his kind wish he had fed him, But he could not eat anything until the Naga chief returned. Now he came and while talking to his wife he explained the duties of a householder; His dharma is to do good to everyone, whoever comes as a guest should be treated with hospitality, A householder should be gentle, free from anger and ego, generous and truthful. Thus in ancient times the duty of a citizen towards the people around him was taught.

"Women should be respected and adorned by their fathers, brothers, husbands and brothers-in-law, who desire well-being.

"Where women are respected, the gods are pleased; But where they are not respected, no sacred ritual is fruitful.

"Where female relatives live in misery, the family is soon completely destroyed; But a family in which they are not unhappy is never prosperous.

"Houses where female relatives curse after not receiving due respect, those houses are completely destroyed, as if destroyed by magic."

"These are the limits of man: his wife, he and his children; Brahmins thus declare that Husband and wife are said to be one and the same."

"Mutual loyalty lasts till death; This can be considered a summary of the supreme law for husband and wife.

"Let the man and the woman, who are joined together in marriage, make every effort not to separate and violate their mutual fidelity."

"Grass, room, water and fourth, a kind word; There is never any shortage of these in good homes.

"The guest sent by the Sun in the evening should not be expelled by the owner of the house; Whether he comes at a convenient or inconvenient time, he should not be left without entertainment in the house.

"Let him (the master of the house) not eat any food which he does not give to his guest; Hospitality to guests brings wealth, fame, long life and heavenly bliss.

"Let him speak the truth, let him speak the sweet, let him neither tell the unpleasant truth, nor tell the unpleasant lie; it is ancient Law."

"He whose speech and mind are pure and always carefully guarded, attains all the fruits attainable through Vedanta.

"Even if he is distressed, he should not quickly cut down anyone else (with his words); Nor pay attention to hostile acts towards others; He should never have uttered such deadly words.

"He should avoid disbelief, condemnation of the Vedas and contempt of the gods, hatred, stubbornness, arrogance, anger and harshness."

"No one should speak cruel words, or injure the life of another; No one should try to subdue his enemy by unfair means. He should not speak such inauspicious words related to the evil worlds.

"The man who always hurts the lives of others, is harsh and sharp in speech, always pierces others with the thorns of evil words, that man is most deprived of (Lakshmi's) fortune, and is always tied in his mouth. Keeps, an evil demon.

"They are arrows indeed, these evil words that come out of the mouth; One who is injured by them is in pain day and night, because they injure the soul. An intelligent person does not impose such restrictions on others.

"There is no wealth like these in the three worlds – kindness, friendship towards all beings, charity and sweet words.

"Therefore speak softly and never harshly; Respect the worthy; Give, but don't ask."

"A man who has given up anger can commit any sin, he can even kill his elders, or insult with harsh words those worthy of his respect.

"He can send himself to the afterlife. Seeing these great vices in anger, wise people have conquered it.

"O Brahmin (Indra asks his guru Brihaspati), is there one thing, if a man will practice well, will he become a standard for all beings, and attain wide fame.

"Gentleness is the only thing, O Śakra, which if a man constantly practices, will become a standard for all beings and will gain wide fame.

"This one thing brings happiness to the whole world; By practicing this towards all living beings, man always becomes loved by all.

"The one who suppresses the anger rising within him with knowledge, the scholar who knows the truth is a truly brilliant one."

XL. Virtues and Vices in relation to Inferiors.

As we move through the world, we encounter many people who are much younger than us, people from the next or later generations, even people who are less educated, or who are poor, or who are socially They are below us in level. With people who are inferior to themselves at some particular point or in general, we enter into relationships, and we need to know what virtues we should develop, what vices we should avoid, if our relations with them are to be cordial.

The first and most obvious of these relationships is with our little ones, and the best examples of the essential qualities are seen in the relationships parents have with their children. Tenderness, compassion, gentleness, kindness, how strongly these qualities shine in loving parents, and how happy they make the home. Father and mother love their children, suffer in their sufferings, rejoice in their joys, sympathize with them in everything.

This fact is beautifully brought out in an ancient story, the story of Surabhi's grief when her children suffer. In olden days, Surabhi, the divine mother of cows and bulls, once stood before the king of the gods shedding tears. Indra curiously asked her: "O mother of cows, why do you cry?" Has any calamity befallen you?" Surbhi replied: "No evil has happened to this body of mine; But I am mourning for my child. Look, O king of the worlds, That cruel husband beats my weak son who labors on the plough, and falls again and again because of his weakness. The stronger of the pair carries his burden easily, but the weaker one carries it with difficulty. I mourn for them with a heavy heart and tearful eyes." Indra asked in surprise: "But every day thousands of your offspring are treated like this" and Surabhi replied: "And for each of those thousands who suffers like this, I weep, O King, and I weep more for him I am the one who is weaker than others."

Then Indra realized the love in the mother's heart for her child in pain, and he caused rain to fall on the fields of the earth, and consoled both man and beast alike.

Dasharatha's love for his ideal son Ramachandra is depicted with great tenderness, showing both his joy at his glorious qualities and his sorrow at his exile. Listen to his words as he addresses his princes and chieftains, When he proposes to make his son his successor, to place him on the throne. Every sentence breathes her love and pride. And when Kaikeyi boasts of her boons, and demands to send Rama to the forest, see Dasharatha falling at her feet, declaring that even if the world could live without the sun, He could not live without Rama: "I lay my head at your feet." have mercy on me. Have pity on me, I have grown old and am on the verge of dying." And this was so true, that when Sri Rama finally separated himself from his father, the father went home broken-hearted, and died of grief for his exiled son. And remember the pitiful scene between Ramchandra and his mother Kaushalya when he informs her of his exile. He will not go, she cries in her agony, without him she will faint and die. Or, if he is determined to go in loving obedience to his father's command, should Sita also step into the forest? , "Just like a cow follows her calf, my dear, wherever you go, I too will follow you." And see Kunti's distress when her five great sons, the Pandavas, go into exile after losing everything in a shameful gambling match. Kunti – the bravest of women and mothers, who when the time of war came, Shri Krishna tells Kunti's sons that the time has now come for which a Kshatriya woman must give birth to a son, and even give up life for the sake of honour – this is Kunti lamenting, heartbroken, And she could hardly tear herself away from him, the son, could hardly refuse to follow them.

Or else, consider Arjuna's pain at the death of his brave son Abhimanyu; As he returns to the camp from the battlefield, he feels that unknown clouds have surrounded him and he turns to Sri Krishna for help, for clarification. He eagerly questions his brothers, who are afraid to answer him, and with a sad heart he feels the pain of his son's death; And surely the young man must have thought, as his enemies closed in around him, "My father will save me from this fierce storm," but his father did not come to his help, and he fell, riddled with hundreds of wounds. Done. Not being present to protect his child – this was the thought that drove Arjuna mad, for the heroic soul always wants to protect the weak; Even more so when the hero is a father, and the weak one a beloved son. This duty of protecting the weak is incarnated in a righteous king and only the fulfillment of this duty arouses loyalty among his subjects.

Bhishma says, "Protecting his subjects is the pinnacle of a king's duties." "The king should always listen to his subjects in the same way as a mother listens to the child in her womb, because the mother listens to those things. Doesn't care about those who are most dear to her, only wants the well-being of her child, anyway, Of course, kings must behave." This duty of protection is so severe that King Sagar exiled his own eldest son, Asamanjas, because that prince, in reckless cruelty, had drowned the children of his subjects in the river.

There are many stories of how good kings protected the weak who trusted in their protection, and this sense of duty embraced lower animals as well as man. During the last journey of King Yudhishtira of Hastinapur, a dog kept following him during his tiring journey, And having crossed the vast desert with him, the only survivor except the king in that long journey, Indra came down from heaven to bring the kings to heaven, and to make him mount the car and go swiftly up with him. Said. The king bends, and gently touches the head of his faithful dog follower: "This dog, past and present owner, is very devoted to me. He should also go. My heart is full of compassion for this poor child on earth." Indra replied, "No dog can walk on the plains of heaven." "Immortality and a kingdom like mine, oh King, far-reaching fortune, high success and all the joys of heaven have you achieved today. Give up that dog which is hindering your rise. There is nothing cruel in this act He is tied to the earth and lives on the earth. "O you among thousands. O virtuous soul, O Aryan, no one can do any work worthy of an Aryan. I do not care about the happiness that is derived from the sacrifice of a person devoted to me. Indra said sternly, "There is no place for dogs after all in heaven." Leave the dog, and come over. Time passes quickly. It is a sin, an immeasurable sin, to abandon one's devotee, this is what wise people say. Sacrificing the Black Week is as sinful as killing a Brahmin. O Indra, mighty one, I will not abandon this dog to win happiness. India orders or requests in vain; The king remains motionless. Nor could sophistry confuse his clear vision: he had abandoned his brothers and wife, why not his dog? Indra says. "It is well known that there is neither friendship nor quarrel with the dead. When my brother and Krishna fell and died, I had no power to bring them back to life, So I abandoned them. As long as he was alive, I did not abandon him. This remains. Terrorizing a person seeking protection, murdering a woman, stealing a Brahmin's belongings, hurting a friend, each of these crimes, I believe, is

equivalent to the sin of abandoning so devoted a man." And then the dog disappeared and the god of religion, Dharma, stood in divine glory, where he had bowed to the dog, and with him and Indra, praised by the gods, praised by the sages, the righteous king ascended to heaven. Taken into the world.

Listen to another story from ancient times.

King Shibi, son of Ushinar, sat in his great hall, in the midst of his assembled court. Suddenly, a pigeon came flying in the air and landed in the king's wide lap, panting, unconscious from fatigue and fear. As the king caressed and smoothed her matted feathers with surprising tenderness, restoring her breath and life with his caress, an angry falcon also entered the hall, and stopped suddenly in front of the king. Reviving the terror, the dove shouted in a human voice: "You are the owner of this land in which I live. I also have the right to your safety. I have come to you to seek refuge from my enemy." But the falcon also said in a human voice: "O King, I also live under your dominion, and this is my food appointed by nature. If you deny it to me, Then surely you will snatch my rights from me. The king thought for a while and said: "Both of you are right!" O pigeon, you have the right to save your innocent life from harm; And oh hawk, may I not deprive you of your rightful meal! But this is how I will solve this mystery of religion. You take other food from me, O hawk, until your stomach is full! But the eagle said: "The pigeon will be with me only, not with anyone else; Or if it is someone else, then the flesh of one's own body, O king, of the weight of this pigeon." The angry ministers would have immediately killed the falcon that had endangered the precious life of their beloved master, and would have lashed out against the little thing. But King Shibi said: "I sit here as a sovereign, not for the small or the great, but as the living embodiment of dharma, as an example for my people. If I fail in the small, I will fail in the big also; And my people will fail miserably in following me. Bring a pair of scales. Suffering from great grief, unable to disobey, groaning and baring his teeth, the minister brought the scales. With one gentle hand the king placed the pigeon in one, and with the other strong hand he cut a piece of flesh from its organ. But the pigeon was very heavy. And the king cut another piece and the pigeon was still very heavy. And the surprised king cut another piece of flesh from his body. But the pigeon kept getting heavier. At last the king threw his entire weight into the scales. And behold, the hawk and the dove disappeared, and in their place stood Indra and Agni, and they shouted loudly: "Truly you are a king, and know well the first duty of a sovereign is "protection"! We You got more than what I heard. Your body is no longer damaged, may you live in the hearts of your people for a long time.

It is true that these stories are told about kings, because they are considered protectors of the weak; But boys can also provide a small amount of protection to those weaker than them. These stories are told so that we can take examples from them and adopt the qualities described by them in our lives.

The great kind of compassion – from which his compassion turned into a proverb, "As merciful as Rantidev" – was again a king. Once he and his dependents fasted for eight and forty days and on the morning of the forty-ninth day they had some ghee, milk, barley and water. As he sat down to this frugal meal, a Brahmin came as a guest and fed him. When the Brahmin was gone, he divided what was left into equal parts, giving it to everyone, and reserving one part for himself. But as soon as he was ready to eat, a Shudra came, and he happily gave him a share of that small meal. And when the Shudra had gone, just before he could break his fast, a man came with a pack of dogs, and the rest of the food, except a drink of water, was given to them by Rantideva. These too departed, and Rantideva raised the welcome drink to his parched lips. "Give me water, some water," came a moaning voice from nearby; And Rantidev turned and saw a pitiful figure, an outcast, lying on the ground, looking with pitiful eyes full of longing at the water in his hand. Bending over him, his gentle eyes shining with sweet compassion, Rantideva gently lifted the outcast's head, and poured cool, pure water on his panting, dust-stained lips. "Drink it brother!" He said, doubling the value of the gift with his gentle politeness. And as soon as the outcast drank the water, the loving heart of Rantideva began to pray to Hari: "I do not ask for eight siddhis," he said thus; "I do not ask for nirvana. I only wish to pervade all beings, to bear their sufferings, so that they may live without suffering. By saving the life of this unhappy man with this water, my hunger, thirst, weariness, distress and dizziness have all been destroyed." And this prayer has always remained the best expression of compassion.

The danger associated with showing tenderness and protection toward those weaker than us is the vice of pride. This arises from the ego, which gives a sense of separation of "I" and "you" and thinking more about the fact that "I am helping this weak one." One is temporarily locked out of his/her separateness rather than sharing what is actually a common outlet. Focusing the mind on one's own usefulness and power to do good awakens pride and quickly destroys the good work done. Whoever possesses a different body cannot escape

the power of this subtlest and most dangerous enemy, known as Ahamkara. Even the most elevated persons fall under its influence at unknowing moments and inevitably suffer the consequences, for the law of karma is inflexible, and is the same for the high and the low. Hence in the Smriti there are many warnings against arrogance and pride, which are the great and subtle enemies of the wise and the strong. Listen to some of these.

The ancient sage Narayana performed severe penance for many ages on the peak of the Himalayan Mountains known as Badri. To test his freedom from the attractions of sense objects, Indra sent thousands of heavenly nymphs to play in his Tapovan, the grove of his penances, and divert his attention from his penances. He did as instructed. Rishi Narayan saw the purpose of his coming with his bright eyes and smiled confidently. With his yogic power he created thousands of identical figures and sent them to offer hospitality to Indra's hosts. The latter felt embarrassed and prayed to the sage to forgive his evil intention. He was pleased and did the same, and also gave him a further boon. And the boon she asked for was that he should become her husband and protector. He was very confused, but despite saying that he would give, he could not say 'no'. He felt sad and repented: "Undoubtedly, it is because of my ego that this great crisis has arisen. The first cause of despair of all religions is ego." Then he said to the maids: "It is against my vow to enter household life in this birth. In the second birth, in the form of Krishna, which I will have to take up for other tasks also, I will keep my promise, and take up the dreadful burden of this huge family, by marrying all of you from among the high families, into which you will also be born.

King Vishwamitra of Garhi, belonging to a line of Kshatriya kings founded by Kush, descended directly from Brahma, returned to his kingdom with his armies after a great tour of conquest, passing through the Tapovan of sage Vashishtha. Vishwamitra left his army at some distance and went to the sage's ashram with reverence to pay obeisance. Vashishtha welcomed him with full respect and kindness. As soon as Vishwamitra started leaving fearing that his armies might create unrest in that peaceful place, Vashishtha along with his entire army extended hospitality to the king. Vishwamitra repeatedly refused, unwilling to burden the ascetic's meager resources; But Vashishtha insisted again and again that by the power of his penance and with the help of his wonderful cow Nandini, He could easily provide everything that his royal guest might need with all his retainers. In this way ego arose in him. Thus, after being put to extreme pressure, Vishwamitra agreed and saw the miracles of the cow. Then greed arose in his mind and he said: What should a Brahmin do for such a cow? This is a right fit only for kings," and he asked for the cow from Vashishtha. Then Vashishtha became sad, but said: "If the cow is ready to leave me, then take her." But the faithful cow will not do this; And when Vishwamitra's men tried to drag him away by force, he pleaded with his master in pitiful words not to abandon her. Then Vashishtha paved the way for anger, the natural next step was subtle ego and arrogance, and a great war broke out between the Brahmins and the Kshatriyas, which changed the entire history of the land. Gaya called upon many non-Aryan tribes, the Sakas and Pahlavas, the Yavanas and the Berbers, to his aid, And they were destroyed by Vishwamitra; But ultimately the Brahmin power of Vashishtha defeated the Kshatriya power of Vishwamitra: and, in renunciation, he abandoned his kingdom and practiced the harshest asceticism for ages, resolved to attain Brahmin power, And after a long period of self-sacrifice he succeeded in doing so, and peace was made between him and Vashishtha, and Vashishtha recognized him as a Brahmarishi.

To be the king of the gods is to hold a position that can easily fill the heart with pride, and for this reason Indra fell from his high estate several times. Once, surrounded by his gods, he sat on the thrones of the three worlds, and when Brihaspati, the teacher of all the gods, appeared before him, Indra remained seated on his seat and did not get up to welcome the great guru. Then Brihaspati turned and went on his way, leaving the gods, who were successfully attacked by the Asuras, and drove them and their king from heaven. This led to many other problems, and Indra's killing of a Brahmin twice, from which he had to perform great penance to become pure. Now, when Indra was performing this long penance, in order that heaven should not suffer the evils of anarchy, the gods chose Nahusha, king of the lunar dynasty of the kings of the earth, to occupy the high position of ruler of heaven. No one else was found suitable for this. But, as Nahusha ruled, and ruled with more power than Indra, pride increased day by day in his heart and behind the thoughts of pride, thoughts of sin began to come to his mind. And he said to the gods: "I bear the burden of Indra, I should also have his authority. Let Indra's wife Shachi appear before me."

Then the gods spoke to each other in their distress, and thought that Nahusha was no longer fit to rule in heaven, and they were also sure that the time of Indra's return was at hand. But who was powerful enough to stand before Nahusha? The power he had acquired through past good deeds could be defeated only if he

provoked the anger of a great sage by some serious crime. And so he spoke to Shachi, and told Nahusha that Shachi would see him if he would come to his house on the shoulders of the sages. Nahusha ordered a cart to be borne by the sages. And by the order of the king, sage Agastya and others were asked to carry the palanquin. And he slowly agreed. But, as the procession moved forward, Nahusha, in his eagerness and extreme pride, touched Agastya's head with his foot and angrily ordered them to move faster. Then Agastya saw that Nahusha's time had come, and he cursed him, and Nahusha fell from heaven to this earth in the body of a huge serpent, and for many ages suffered the sufferings of the high soul confined to a lowly body, Until he was freed by the wise words of his descendant Yudhishtira, the king who had no enemies.

Now Virochana's son Bali lived in high prosperity for a long time, because Goddess Sri Lakshmi resided with him as a reward for his good deeds. But pride in his righteousness, and the happiness it brought him, took root in his heart, and he began to think highly of himself and of others. And instead of wishing them well as before, they did evil to them. Then the goddess became unhappy with Bali and decided to leave him and go to heaven with his enemy Devraj Indra. And Bali in vain lamented his foolishness, when he turned to the goddess, who had long blessed him, living with his rival. "And this," Utthya said to King Mandhata, "is the result of malice and ego. O Mandhata, you should be alert, so that the goddess of prosperity does not get angry and abandon you. The scriptures declare that due to unrighteousness the goddess of prosperity gave birth to a son named Garva. O king, this arrogance has ruined many of the Suras and Asuras. Due to that many royal sages have also faced destruction. So do you wake up? O king. The one who succeeds in conquering it becomes a king. On the other hand, he who himself suffers the pain of being conquered by it becomes a slave."

Sometimes a lower person by his intelligent action can save his superior from falling into sin due to anger and ego. In long ago days a son saved his father in this way. Chirakarin was the son of Gautama of the Angiras dynasty, and as his name suggests - Chirakara means to act slowly - He thought long ago that he would work, and was very cautious and prudent. Now Gautama saw his wife sinning, and being very angry he said to his son: "Kill this woman!" And went away. Then Chirkarin thought for a long time how he should act, compelled on the one hand by the duty to obey his father and on the other by the duty to honor the holy person of the mother who gave birth to him. "The greatest virtue is to obey father's orders. Mother's safety is a clear duty. Then how can I avoid sin? I am the son of both my father and mother. Whatever the son has, the father gives it all. All the gods are satisfied with his satisfaction. His happy words bring blessings to the son. But mother? She is the giver of the body, the protector of the child. When a son loses his mother, the world becomes empty for him. As if he has no shelter, no shelter, no protection; There is no one as dear as him." Confused by the conflicting claims, Chirkarin thought thus. He then thought: "There are names of the husband (Bhartri, Pati) as the supporter and protector of the wife. How can he be a husband if he stops providing support and protection? And my mother is the object of the highest reverence for me." Now Gautama's mind, calmed by meditation, became overwhelmed with the thought of the sin he had committed by ordering his son to murder his wife, and he went home crying, blaming his own carelessness for his wife's crime, and hoping that his son had not disobeyed him. "Save me," he cried, thinking of his son, "save me and my mother and the penance I have done, and yourself also from grave sins." So it came to pass that Chirkarin, by his patience and careful consideration, fulfilled his father's genuine wish, even if not his hasty order, and thus saved his father from a grave sin inspired by pride and anger.

"The created beings should be instructed for their welfare without inflicting pain, and sweet and gentle speech should be used by one who wishes to fulfill the sacred law."

"By protecting those who live as Aryans and removing the thorns, the king, who intends only to protect his subjects, reaches heaven."

"The king is created as the protector of the castes and orders, all of whom perform their various duties according to their position."

"Just as the weeder pulls up the weeds and protects the corn, so may the king protect his kingdom and destroy his enemies."

"He should feed newly married women, young maidens, sick and pregnant women before his guests without any discrimination."

"A path should be made for the one riding in a cart, for the person above ninety years of age, for the sick person, for the one carrying a burden, for the woman, the bachelor, the king and the groom."

"Compassion is a mark of the great merit of the saints; Compassion always secures the blessings of good people."

XLI. The Re-action of Virtues and Vices on each other.

We have now considered several virtues and vices separately and seen in several illustrations how virtues lead to happiness and vices lead to unhappiness. We have ultimately to see how one virtue helps to produce virtue in another, and a vice a bad one, so that we may learn how to help others to purity of thought and action, and thereby promote their happiness. . By showing love to others, we awaken love in them; By showing hatred we arouse hatred. We are capable of feeling what others feel. A person who is angry makes people around him angry, and thus fights arise and become more and more bitter. The word angry brings an angry response, and that brings an even more angry response, and so on. On the other hand, gentle words bring gentle words in response, kindness awakens kindness, and good deeds produce good deeds in others. When this is understood, we can use the right emotions to counter the wrong emotions in others, rather than allowing ourselves to be swept up in the wrong emotions when they are shown to us. If a man speaks to us angrily, and we feel like answering angrily, we should check ourselves and answer very gently, and this gentle answer will calm him down, and make him feel less angry. This is what it means to repay good for evil, and only by acting in this way can we restore harmony when it has been disturbed, and preserve it for the happiness of all.

When Draupadi urged King Yudhishtira to attack the Kauravas, because the Kauravas had so cruelly betrayed and ruined her, the wise king told her that returning evil for evil would only lead to continued suffering. "The wise man, who does not let his anger flare up even when persecuted, crosses his oppressor with indifference and rejoices in the next world. For this reason it is said that a wise man, whether strong or weak, should always forgive his oppressor, even if he is in trouble. If there were not some people equal to the earth in forgiveness among humans, there would be no peace among humans, but conflict arising from anger would continue. If the injured should retaliate for his injury, if the man punished by his superior should in turn punish his superior, the result will be the destruction of every living being, and sin will prevail. If a person says bad things to another and returns those words; If the injured person returns his injuries: If the punished person punishes in return; Then the fathers will kill the sons, and the sons will kill the fathers; Then husbands will kill wives and wives will kill husbands; then, O Krishna, how can one be born in a world thus filled with anger? You should know that living beings are born in peace."

Listen to how King Dashrath politely dispelled his wife's anger. Ramachandra's mother Kaushalya, distressed at the separation of her unique son, exiled from her beloved arms for many years, spoke for the first time in angry words to Dasharatha: "O king, you have killed your sinless son with your own hands. Well, you have stepped onto the ancient path that your ancestors had painstakingly maintained. Husband is the first refuge of a woman; The son is second; relative third; There is no fourth. You have forsaken me; Ram went away; I can't leave you here and go to him. You have destroyed me in every way, and have also destroyed the kingdom and the people." The king heard the harsh words, and bowed under the great burden of sorrow.

His mind became completely disturbed and he became unconscious. When he regained consciousness he saw that Kaushalya was still with him. At that moment he remembered his past sin, which had resulted in this suffering. Burning with the double sorrow of that sin and the separation from Ram, he folded his hands

and bowed his head, trembling, saying - Oh Kaushalya, please forgive me. I fold my hands in front of you. You have always been soft hearted towards others also. Bear with your husband, whether he is good or bad. I am already very broken with my grief. Don't speak harsh words to me even in your pain." He heard those pitiful words of the poor king and tears of compassion started flowing from his eyes like new water of springs. His anger disappeared and was replaced by deep humility, repentance and fear of sin for those harsh words. She caught hold of the king's hands and placed them on her head, and said in great excitement: Forgive me, forgive me, O King, I beg you with my head at your feet. It is my job to apologize to you, not yours to apologize to me, because such a big sin will befall me. That woman, who forces her husband to please her, is not respected by the wise either in this world or in the next world. I know the Dharma, and I know that you are my husband, and so you must keep your word and follow the truth. My son's grief pushed me into a vulnerable moment to say those wrong words. Grief destroys all perseverance; Sorrow destroys all intelligence, there is no enemy like sorrow. When I think of my beloved son it overflows my heart, like rivers in the rain. In this way, Kausalya's bitterness was removed by Dashrath's sweet humility and patience. If he had responded bitterly to her bitter words, the quarrel would have escalated and their common grief would have driven them apart from each other. But he replaced his pride with humility, his condemnation with humility, his anger with gentleness, and awakened humility and gentleness in him.

So again, by displaying that trust, Ramchandra himself has awakened the faith in Bharat in Lakshman's angry heart. Rama, to keep his father's word intact, set out from Ayodhya, accompanied by his wife and brother, while in the forests, he heard distant murmurs of an advancing army, and asked Lakshman to climb the tree and see. Lakshman saw that Bharat himself was coming to the forest with a huge crowd. The anger of the exile immediately created suspicion towards Bharata in his mind and he quickly came to Rama and angrily asked him to prepare for war, as Bharata was coming to kill him and hence ensure his sovereignty. But Ram's heart was filled with love for Bharat, not anger. And softly he said: "Don't distrust him." I will say to him: 'Give this whole kingdom to Lakshmana,' and he will say only one word, 'Yes.' "Lakshman's anger disappeared and was replaced by shame. And Bharat came and requested Ram to return to Ayodhya. But Ram will not break his father's word in letter or spirit. And Bharata took up Rama's walking sandals and placed them on the throne as symbols of the rightful sovereign, and ruled Ayodhya in his name and as its ruler for the fourteen years of Rama's wanderings.

Again and again during the dark days of his exile, his wife and brothers, losing heart and patience, reproached Yudhishtira for being faithful to his agreement with the Kauravas and bearing patiently with the wrong. Again and again that noble heart, hurt and tortured by the reproaches of its loved ones, brought them back to the path of truth and honor by its gentleness. Thus, Bhima, giving way to fierce anger, scolded his elder brother severely for his "little ability to keep to a promise" which he had made to the suitors who had overtaken him, of the kingdom and wealth. Loss was laid at their door, condemning them for weakness. , with abandoning the virtues of his order, with making myself ridiculous. But Yudhishtira, mustering all his patience and remaining silent for a few moments, replied softly that undoubtedly all the words of Bhima were true: I cannot blame you for torturing me thus, for piercing me with your arrow words; Because because of my foolishness this calamity has befallen all of you. I should have controlled my mind, and not allowed it to be influenced by ego and pride. O Bhima, I cannot reproach you for these words of yours. I have given my promise, and who can break his promise? It is easier to endure death than to gain kingdom by lying. Then what is the use of talking to me so harshly? It breaks my heart to see the suffering I have caused. But I cannot break my word, O my brother, wait for the return of good days, as the sower waits for the harvest. O Bhima, know that my promise should not be false. Virtue is better than life itself or the bliss of heaven. Kingdom, son, fame, wealth, all these do not reach one sixteenth part of truth. Thus the prince patiently endured his brother's angry taunts, and he was always ready to meet harsh reproaches with gentle humility, and to win by love a yield which his proud brothers had never yielded to anger. I would not have given.

Just as tender sympathy arouses love, similarly thoughtless ridicule arouses hatred and hatred in turn gives rise to many evils. Yudhishtira's fame spread far and wide and everyone started praising the glory of his Rajasuya Yagya. Now this praise given to his hated rival filled Duryodhana's heart with jealousy, and this evil feeling became more bitter and active because of the disregard for his feelings by Bhima and others. For one day when Yudhishtira was sitting on his golden throne, surrounded by his brothers, many courtiers and kings, Duryodhana and his brothers entered the assembly hall; And as soon as he came, he was deceived by the art of illusion, The demon, who had created Yudhishtira's place with skill and craft, and taking the crystal lake as water, he lifted up his clothes to save them from getting wet, and subsequently fell into the water which was like solid ground. seemed to. Bhima then laughed loudly and rudely, and the others followed his bad example, although Yudhishtira condemned his lack of manners. And Duryodhana went away with black eyebrows on his face, feeling ashamed, with anger in his heart and returned to Hastinapur, swearing to avenge an insult; And this was one of the many reasons that ultimately led to the gambling match and the exile, and the terrible battle of Kurukshetra, and the slaughter of Duryodhana and his and Yudhishtira's relatives.

Evil returns with evil but gives rise to new evil, prolonging the chain of suffering. Bhrigu had a son, Jamadagni, who became famous for his great penance and austere life, and in his family was born Rama, who later came to be known as Rama of the axe or also called as Parsuram. Now Rama, though a Brahmin by birth, was a Kshatriya at heart, and his character, as his grandfather Bhrigu had predicted, was "suited for military command"; And in Jamadagni too, there was a seed of that fiery nature hidden, which all his penances failed to burn completely. And this brought severe trials and tribulations upon this great race. For Jamadagni, angry at heart because of his hasty doubting the chastity of his wife, asked his sons to kill her one by one: but no one did so! Raise your hands on the sacred personality of Mother, save Ram, the youngest, who hit him on the head with an axe. Granted a boon by his father, he asked for his mother to be revived, and then went on a pilgrimage to atone for the crime of matricide. But in this way the evil arising from Jamadagni's anger could not be ended. While his sons were absent, Jamadagni's wife Renuka was left alone, having to host Kritavirya's son Arjuna; And he, intoxicated with the pride of a warrior, considering his welcome unworthy of his greatness, took away by force the calf of the cow whose milk provided butter for the daily sacrifice. When Rama returned, Jamadagni told him what had happened, and his complaint about demeaning the cow to her child further increased the anger generated by the text; And so, losing self-control in his passion, he rushed and killed Arjuna, and after a fierce fight cut off thousands of his arms. This act, in turn, aroused fierce anger among Arjuna's relatives, and, to respond to evil with evil, they rushed to Jamadagni's hermitage, where he sat absorbed in meditation, and as he sat unarmed, Then they killed them with arrows. Immersed in contemplation. Nor was the story of the slaughter yet completed, for forgiveness—the only thing that could cut the chain of evil—was not in the heart of the ram of the axe; And he mourned for his father, and burnt his body ritually, near that pyre a vow was made to kill the Kshatriya race – thus the evil grew, and grew to greater proportions. Then, taking up his axe, he attacked and killed Arjuna's relatives, and then made war with all the Kshatriyas, and almost destroyed that warrior caste.

Even when we are treated unjustly and unkindly, it is best to maintain sweetness and friendliness in behavior, and thus whoever treats us so, whether he is superior, equal or inferior, Win her over by showing sweetness and friendliness in return. Once Durvasa came to meet Duryodhana and he proved to be a very difficult guest to please. In vain Duryodhana and his brothers treated him with utmost respect, waiting for him day and night. Sometimes Durvasa would say: "O king, I am hungry; Give me something to eat quickly." And sometimes he would go out for a bath, and Duryodhana would prepare food for his return, and on his return Durvasa would say: "I will not eat anything today, for I am not hungry." He would come suddenly and say: "Feed me quickly." And other times, waking up in the middle of the night, he would call for food, and when it was brought, he would pounce on it and refuse to touch it. Thus Durvasa tormented Duryodhana for some time, but when he saw that Duryodhana never showed anger or impatience,

Then he became merciful to him and said: "I have the power to grant you a boon." You choose what you want. Since I am pleased with you, you can receive from me everything that is not contrary to religion or morality.

Sometimes, indeed, a man is so hard-hearted that no kindness can melt him, and then he goes on obstinately, until, at last, he is destroyed. Duryodhana can be a vivid example of this. After robbing his cousins of their kingdom and wealth and driving them into exile, Duryodhana decided to feast on their poverty and hardships in the forest, advised by the clever Shakuni, who told him that seeing the suffering Will increase your happiness. of his rivals,

He took his brothers, friends and royal ladies with him, so that the Pandavas would be embarrassed. His cruel plot failed, resulting in the king of the Gandharvas and his hosts attacking and capturing him, whom he had insulted in his arrogance. Some fugitives ran to King Yudhishtira and prayed for his help; The gentle king, scolding Bhima for his harsh words of refusal, asked his brothers to take up arms and save their relatives, remembering that, by capturing Duryodhana and the women of his household, the honor of the family would be at stake. There was a stain. With a prayer for help in words like 'O, make haste to help me', who is there who is not so determined to help even his enemy, seeing him seeking shelter with folded hands. The blessing, sovereignty and birth of a son, are sources of great joy. But oh sons of Pandu, the freedom from the trouble of the enemy is equal to that of these three taken together. So said the exalted king, and his brothers obeyed him. The war continued for some time, and then Arjuna and the king of the Gandharvas, who were friends, stopped the conflict, and Arjun asked the reason for attacking Duryodhana. The divine king revealed that he knew Duryodhana's evil purpose in going to the forest, and that he was taking him to Indra for punishment. Arjuna prayed to his friend to free the captives, finally after hearing the whole story the Gandharva king promised to do so if Yudhishtira wished. The Pandava prince silently listened to the description of Duryodhana's vile and cruel outburst and thanked and praised the Gandharvas. He freed Duryodhana and his companions. When the Gandharvas were gone, Yudhishtira said lovingly to his cousin: "O son, never again do you do anything so rash, for rashness never leads to happiness, O Bharata." O son of the Kuru dynasty, you are blessed along with all your brothers. You return to your capital as you wish, and do not be sad or disappointed." Thus the innocent king dealt well with his enemy, the worldly author of his misery; But Duryodhana became even more filled with sorrow and anger while leaving; The same kindness became a new crime, and he returned dejectedly to Hastinapura, only to hate even more the people who had repaid his evil with kind help.

Fortunately such obstinacy in angry sentiments is comparatively rare, for as the sun softens butter, so the warmth of kind sentiment softens the angry mood. Even when the anger shown to us generates a feeling of anger within us, we may try to suppress it, and refuse to express it in word, look or gesture. Such repression gradually kills the emotion, and at least we have succeeded in not adding fuel to the flame to increase its burning. After some practice of this type, we will find that the anger of the other no longer produces a feeling of anger in us, and we will be able to use our full strength in sending a compassionate feeling to meet the harsh feeling of the other.

Now it is easy for us to understand why bad company should be avoided; If we are with people who are unkind, impure, or have other evil thoughts, or who are doing wrong things – impure, intemperate, greedy actions – then their feelings will work on us, and cause us to think and act the same way. Will inspire the way.

Any evil that may be latent within us will begin a more active life under such influences, and will become stronger and more difficult to fight against. For these reasons a boy who wishes to lead a pure and industrious life at school, preparing himself for a great and useful manhood, should avoid bad company as much as possible. And if at any time he is forced into it, so that he cannot escape, he should keep his mind pure and engaged in high thoughts, and thus try to influence those around him, and Instead of allowing

yourself to influence them for good. influenced by them to evil. This is how we can turn our knowledge to good use, putting it into practice in our lives, because only in this way can we make our knowledge useful, and help bring more happiness to the world by living a great life.

“Let him not be angry again at the one who is angry; When he is being addressed harshly, let him speak softly.”

"Cross the Passes Hard to Pass" Through Forgiveness Beyond Anger; Truth beyond untruth.

“He who is not angry with the angry is the healer of both. he saves himself too

Like everyone else, in great danger.”

“Forgiveness is the truth, forgiveness is (the source and support) of the past and the future. Forgiveness is penance, forgiveness is purity; This world exists through forgiveness.

“If someone pierces an intelligent person deeply with harsh words, the intelligent person should take refuge in patience. The man who provoked. Anger only smiles gently, without yielding to anger, it takes away all its qualities from the instigator.

“I say nothing when spoken harshly; Even when I am attacked, I always forgive. This is the best—the elders called it forgiveness, truth, candor.

“If addressed harshly, do not answer him harshly. The anger of the angry attacker consumes himself, and takes away all his abilities.

“He who is addressed harshly, answers neither harshly nor lightly, controls himself and does not respond to blows, nor wishes ill to the attacker.

“Being abused, insulted, from your superiors, from your peers (all injuries) should be forgiven; Then he will attain perfection.

“He is indeed a wise and good man who overcomes his anger, and forgives even when he is insulted, oppressed and angered by someone powerful.”

“Pass all those places which are difficult to pass; See all the good things; May everyone be happy; Let all people rejoice everywhere.”

“Om! Tell the truth. Do the right thing. Only truth prevails, not untruth.”

XLII. References.

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2. ^ Jump up to:^{a b} *Lester R. Kurtz (2007), Gods in the global village: the world's religions in sociological perspective, Pine Forge Press, 2007, p. 49, ISBN 978-1-4129-2715-4, ... Hinduism — or Sanatana Dharma, as some believers prefer to call it — is askewed now in religious tradition and the remenants of the Truth of it is what is being talked about here. It now encompass layers of complex deposits from many different cultures over the centuries. Its remarkable diversity and doctrinal tolerance ...*
3. ^ *Rajarajan, R. K. K. (January 2020). Drāvidian/Tamil Concept of Religion is sanātanadharmā a Religion?. Into the Nuances of Culture. Essays on Culture Studies.*

4. [^] *"The concept of Sanatan Dharma: its roots and the historical context of its use". The Indian Express. 4 September 2023. Retrieved 25 August 2024.*
5. [^] Jump up to:^{a b} so Harvey, Andrew (2001). *Teachings of the Hindu Mystics*. Boulder: Shambhala. pp. xiii. ISBN 1-57062-449-6.). See also René Guénon, *Introduction to the Study of the Hindu Doctrines* (1921 ed.), Sophia Perennis, ISBN 0-900588-74-8, part III, chapter 5 "The Law of Manu", p. 146. On the meaning of the word "Dharma", see also René Guénon, *Studies in Hinduism*, Sophia Perennis, ISBN 0-900588-69-3, chapter 5, p. 45
6. [^] its Sanskrit meaning has the sense of "law", or more literally "that which supports; what is firmly established", from an original meaning of "wooden post used as support".
7. [^] Bryant, Edwin; Ekstrand, Maria (23 June 2004). *The Hare Krishna Movement: The Postcharismatic Fate of a Religious Transplant*. Columbia University Press. p. 445. ISBN 978-0-231-50843-8.
8. [^] Jump up to:^{a b} *"Sanatana Dharma". The Heart of Hinduism. Retrieved 17 April 2020. Dharma is often translated as "duty," "religion" or "religious duty" and yet its meaning is more profound, defying concise English translation. The word itself comes from the Sanskrit root "dhri," which means "to sustain." Another related meaning is "that which is integral to something." For example, the dharma of sugar is to be sweet and the dharma of fire to be hot. Therefore, a person's dharma consists of duties that sustain them, according to their innate characteristics. Such characteristics are both material and spiritual, generating two corresponding types of dharma:*

(a) Sanatana-dharma – duties which take into account the person's spiritual (constitutional) identity as atman and are thus the same for everyone.

(b) Varnashrama-dharma – duties performed according to one's material (conditional) nature and specific to the individual at that particular time (see Varnashrama Dharma).

According to the notion of sanatana-dharma, the eternal and intrinsic inclination of the living entity (atman) is to perform seva (service). Sanatana-dharma, being transcendental, refers to universal and axiomatic laws that are beyond our temporary belief systems. ...

9. [^] Manusmriti (4-138), ... "Satyam bruyatpriyam bruyanna bruyatsatyamapriyam. Priyam cha nanrtam bruyadesa dharmah sanatanah." (Translation: "Speak the truth, speak the truth that is pleasant. Do not speak the truth to manipulate. Do not speak falsely to please or flatter someone. This is the quality of the eternal dharma") ...
10. [^] Swami Prabhupada, Bhaktivedanda, *"Srimad-Bhagavatam (Bhagavata Purana) (8.14.4)"*, Bhaktivedanda Vedabase, ... "catur-yugānte kālena grastāṁ chruti-gaṇān yathā □ tapasā ṛṣayo 'paśyan yato dharmah sanātanah" (Translation: "At the end of every four yugas, the great saintly persons, upon seeing that the eternal [sanātanah] occupational duties [dharmah] of mankind have been misused, reestablish the principles of religion.") Other shlokas are 3.16.18 (sanātano dharmo); 7.11.2 (dharmam sanātanam); 7.11.5 (sanātanam dharmam); 8.8.39, 8.14.4, 10.4.39 (dharmah sanātanah).
11. [^] Authority, Anxiety, and Canon By Laurie L. Patton, P. 103.
12. [^] The Concise Oxford Dictionary of World Religions. Ed. John Bowker. Oxford University Press, 2000
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14. [^] Dansk etnografisk forening (1995), *Folk, Volumes 36-37, Dansk etnografisk forening, 1995, ... The Arya Samaj and their activities can be understood as representing a cultural revivalist movement ... the orthodox Hindus, the Sanatanis, who supported and protected Sanatana Dharm (eternal religion) ...*
15. [^] Anupama Arya (2001), *Religion and politics in India: a study of the role of Arya Samaj*, K.K. Publications, 2001, ... the Samaj is opposed to idol worship which is practised in the traditional Sanatana Dharma of Hindu ... difference between the Arya Samaj and those movements was that the former was a revivalist and a fundamentalist movement ...
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Dharma Sabha [society for the eternal dharma], which was an organization dedicated to preserving what it considered the true Hindu tradition against the onslaught of reform and revival groups ...

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19. ^ Philip Lutgendorf (1991), *The life of a text: performing the Rāmcaritmānas of Tulsidas*, University of California Press, 1991, ISBN 978-0-520-06690-8, ... Perhaps the most significant impact of the Arya Samaj, the most reformist ... came from the organizational model it presented, which increasingly came to be emulated by orthodox groups ... the Sanatan Dharm Rakshini Sabha ... formed in Calcutta in 1873 ...
20. ^ Tika Ram Sharma, D. M. Gupta (1987), *Essays on Rabindranath Tagore*, Vimal Prakashan, 1987, ... The aftermath of the bitter and violent attack of Aryasamaj on idol-worship and an equally enthusiastic rebuttal by Sanatanis in the first three decades of this century presented as alarming a scene as a clash between Hindu and Muslim ...
21. ^ Agehananda Bharati (Swami) (1972), *The Asians in East Africa: Jayhind and Uhuru* Professional-technical series, Nelson-Hall Co., 1972, ISBN 978-0-911012-49-1, ... If we regard the Arya Samaj as a Protestant movement—and it is that on all counts—and the sanatanis as the traditionalists, the Hindu "Catholics," so to speak ..

