

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



# KALYANA-KALPATARU

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## Boon to Dhruva

अथाभिष्टुत एवं वै सत्संकल्पेन धीमता ।  
भृत्यानुरक्तो भगवान् प्रतिनन्द्येदमब्रवीत् ॥

Thus extolled by that sagacious child Dhruva, who cherished a noble purpose, the Lord, who is fond of His devotees, cheerfully received its praises and spoke.

(*Bhāgavata* IV. 9. 18)

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## How Easy is God-realization

—*Brahmalina Sri Jayadayal Goyandka*

There is boundless mercy of God and God-realized souls. It is realized only by such assumption and belief. There is no place without God. God-realized souls also do exist in the world. The drawback is ours that we do not accept their existence. They are ever attained, but due to our non-acceptance they remain unattained. We may have a philosopher's stone at home but due to not being aware of it, it remains unknown and unutilized. Mercy and love of God knows no bound. On account of not accepting them we remain deprived of them. If we accept them they are ever attained. If we ask a merciful man to show kindness upon us that means he is not kind. The kind man feels that this man is ignorant otherwise how he could be asked of being merciful on him. This is a known fact about God and God-realized souls that they are selfless friends of all.

In *Rāmāyaṇa* it is said, “O Rāma, in the world Your honour and Your devotees both are unselfishly benevolent.”

Lord Kṛṣṇa in *Gītā* says, “Knowing Me as disinterested friend of all beings a man attains eternal Peace.”

God—the embodiment of Truth, Knowledge and Bliss is always and ever obviously present at every place but even being so evident He is not attained due to our non-assumption.

That Absolute God is never non-existent. His such non-acceptance is ignorance. To dispel this ignorance is Supreme effort we have to efface this ignorance only. We have not

to realize God in any other form. God is ever attained. We have to attain the ever acquired God.

We have not to acquire unattained God. Thus God is ever attained to all. To have a firm conviction to this effect is to attain God. With such firm awareness we certainly obtain Supreme Peace and Supreme abode. If we don't obtain these that means our consciousness is lacking.

Out of millions of God-realized souls there are very few who can reveal such profound secret regarding God. To have vision of such souls is rare. Further to recognize them is also very difficult. On their knowing we obtain Supreme Bliss and Supreme Peace forever. If we do not acquire these that means our understanding has a flaw.

(From *Tattvacintāmaṇi*)



Hope is life. Hope is the source of all strength and effort. If hope is given up, one suffers agonies of death, becomes dead though living. Cling to hope till the last breath. Never, till death comes, give up the hope of realising God. If He so wills, He may shower His grace upon you at any time. Have this faith that He may perchance reveal Himself to you even at the last moment.

—Swami Virajananda

# Spiritual Greatness of the Gopīs

—*Nityalilalina Sri Hanumanprasad Poddar*

It is no use enjoying pleasure after pleasure and possessing immense wealth, nor is it any use becoming a great ascetic besmearing the body with ashes.

It is little use surrounding oneself with fires on all sides and sitting under the sun in summer, or acquiring the power of floating in water, or extending one's dominion across the seas.

You may repeat sacred formulas times without number, practise austerities and exercise control over body and mind, observe fasts for any number of days, undertake pilgrimages to a thousand sacred places; but who the devil cares for all these?

He is really an uncultured boor who loves not, nor enjoys the blessed company of the beloved child of Nanda.

You may possess a number of mansions cast in gold, the splendour of which dazzles the eyes, and which are perpetually illumined by rows of bright rubies and other precious stones.

To mention only a single fact indicative of worldly greatness, you may have a regular battalion of porters waiting at the door all the twenty-four hours to regulate the entry of visitors.

Nay, you may throw pearls to the crowd in charity after taking a plunge in the Ganges, or chant the *Vedas* twenty times or engage in meditation of the Lord.

All this is of no use, says Rasakhāna, if you have not been able to love the yellow-robed Śrī Kṛṣṇa by offering Him the heart!

It is nothing short of supererogation on the part of one like myself to attempt to write anything on the Love of the *Gopīs*. The truth about that Love may be known to a certain extent only by such lovers and devotees of the Lord to whom it may be revealed in all kindness by the Blissful Aspect of the Lord embodied as Śrī Rādhā, and by the Supreme Divine, Śrī Kṛṣṇa Himself, the transcendent ocean of Bliss and Love, the embodiment of Truth, Knowledge and Bliss. One who knows the truth about this Love cannot, again, speak or write about it, inasmuch as the sports of the Lord at Vrindavan through which that Love is revealed cannot be expressed through words. It is something beyond human conception, transcendent, supernatural. The inhabitants of Vraja of the time of Śrī Kṛṣṇa were no other than the eternal associates of the Lord, who came from beyond the region of *Māyā*, and manifested themselves on earth in order to participate in the boyish sports of the Lord under the direction and guidance of His Divine Energy, Śrī Rādhā, who embodied the Blissful Aspect of the Lord. Even the creator of the universe, Brahmā, soliciting the dust of the feet of these *Mahātmās* (great souls) manifested in Vraja, said:—

तदस्तु मे नाथ स भूरिभागो  
 भवेऽत्र वान्यत्र तु वा तिरश्चाम् ।  
 येनाहमेकोऽपि भवज्जनानां  
 भूत्वा निषेवे तव पादपल्लवम् ॥

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अहो भाग्यमहो भाग्यं नन्दगोपव्रजौकसाम् ।  
 यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥

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तद्भूरिभाग्यमिह जन्म किमप्यटव्यां  
 यद् गोकुलेऽपि कतमाङ्घ्रिरजोऽभिषेकम् ।  
 यज्जीवितं तु निखिलं भगवान्मुकुन्द-  
 स्त्वद्यापि यत्पदरजः श्रुतिमृग्यमेव ॥

(Śrīmad Bhāgavata X. 14. 30, 32, 34)

“O Lord, may I have the rare good fortune of being enlisted as a servant of Thine either in this very birth or even through birth in one of the lower species of animals, so that I may be able to serve Your sacred feet. Enviably is the lot of Nanda and the other cowherds of Vraja, who have got Thee, the Supreme Eternal, Blissful Lord, for their friend. It is a great privilege to be born in Vraja, and more particularly in Gokula, even as an insect that crawls on earth, for that may afford one an opportunity of sanctifying one’s head through the dust of the feet of any of the blessed inhabitants of Vraja.”

How great were the inhabitants of Vraja the dust of whose feet was sought by Brahmā himself! Kicking aside liberation, they have gone far beyond that state in spiritual realization. Even Brahmā admitted this when He said, “Lord, you vouchsafed salvation even to Pūtanā, the demoness, who came with the evil intention of killing You painting her breasts with deadly poison. Will you confer the same thing on these lovers of Yours? Nay, You will have to remain bound in perpetual debt to them.” The Lord Himself acknowledged this in the following memorable words addressed to the *Gopīs*.

न पारयेऽहं निरवद्यसंयुजां  
 स्वसाधुकृत्यं विबुधायुषापि वः ।  
 या माभजन् दुर्जरगेहशृङ्खलाः  
 संवृश्च्य तद्वः प्रतियातु साधुना ॥

(Śrīmad Bhāgavata X. 32. 22)

“O dear ones, you have shown your Devotion to Me by snapping off the strong ties of the family and of relations. It is not possible for Me to repay the debt of this sacred Devotion of yours even if I serve you for the whole lifetime of a celestial being. You alone can discharge Me from this obligation through your own generosity.”

Although as Lord and ruler of the universe. He keeps all beings, gods, demons, *Gandharvas* (demi-gods) and men alike perpetually bound by the fetters of *Karma*, He allows Himself to be tied to the husking-stand by the milkmaid Yaśodā. The Lord of *Māyā*, Hari, who makes the entire creation dance to the tune of His *Māyā* loses the game in favour of His playmates and as a condition of the game plays the horse and carries the cowherd boys on His back! Blessed are those men, women and children of Vraja! It happened, one day, that Devī Yaśodā was engaged in some household duties when the child Śrī Kṛṣṇa became obstinate and asked the mother to take Him in her arms. The mother turned a deaf ear to His importunities. This upset the child who began to weep and roll on the floor of the courtyard. Just at that moment appeared on the scene *Devarṣi* Nārada who had felt an impulse in his heart to witness the boyish sports of his beloved Lord. He found that the Lord of entire creation, the Abode of Supreme Bliss, was rolling on the ground and clamouring for being picked up by the mother. The celestial sage was driven into raptures at this unprecedented sight, and addressing Yaśodā, he exclaimed:—

किं ब्रूमस्त्वां यशोदे कति कति सुकृतक्षेत्रवृन्दानि पूर्वं  
गत्वा कीदृग्विधानैः कति कति सुकृतान्यर्जितानि त्वयैव ।  
नो शक्रो न स्वयम्भूर्न च मदनरिपुर्यस्य लेभे प्रसादं  
तत्पूर्णं ब्रह्म भूमौ विलुठति विलपत् क्रोडमारोढुकामम् ॥



“Your fortune, O Yaśodā, is indeed incomparable. I wonder how many sacred places you visited and what virtuous deeds you performed in your previous births! Wonder of wonders! The Lord, Creator and Sustainer of the Universe, whose grace even great gods like Indra, Brahmā and Śiva find it difficult to obtain, that Supreme *Brahma* is rolling in dust seeking to obtain a seat in your arms.”

God, the embodiment of Supreme Knowledge and Bliss, Who makes the whole creation dance like a puppet tied to the strings of His *Māyā*, Himself dances in the courtyards of the *Gopīs* enchanted by their Love. Who can adequately praise their lot or describe the greatness of their Love? Says Rasakhāna:—

सेस महेस गनेस दिनेस सुरेसहु जाहि निरंतर ध्यावैं ।  
जाहि अनादि अनंत अखंड अछेद अभेद सुबेद बतावैं ॥  
नारद से सुक ब्यास रटैं पचि हारे तऊ पुनि पार न पावैं ।  
ताहि अहीर की छोहरियाँ छछिया भर छाछ पै नाच नचावैं ॥

“Śeṣa (the serpent-god), Maheśa (Śiva), Gaṇeśa (the elephant-god), the Sun-god and Indra (the Lord of Paradise), on whom all these gods constantly meditate, Whom the *Vedas* describe as eternal, infinite, partless, indivisible, and differenceless, Whose Name and glories are incessantly sung by *Rṣis* like Nārada, Śuka and Vyāsa, but even they cannot exhaust them and themselves feel exhausted: Him the cowherd girls get to dance before them over a cup of butter-milk!”

Praising the lot of the *Gopīs*, Śrī Śukadeva, who had supreme indifference to the enjoyments of the world and had established his absolute identify with *Brahma*, said:—

नेमं विरिञ्चो न भवो न श्रीरप्यङ्गसंश्रया ।  
प्रसादं लेभिरे गोपी यत्तत्प्राप विमुक्तिदात् ॥

(Śrīmad Bhāgavata X. 9. 20)

“Neither Brahmā, nor Śiva, nor even Śrī Lakṣmī, who constantly resides in the heart of the Lord could obtain that rare and incomparable boon (of Love) from the Lord, the dispenser of salvation, which fell to the lot of these supreme lovers, the cowherd-maids of Vrindavan.”

Similarly says Śrī Uddhava, foremost among men of wisdom:—

नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः  
स्वर्योषितां नलिनगन्धरुचां कुतोऽन्याः ।  
रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठ-  
लब्धाशिषां य उद्गाद् ब्रजवल्लवीनाम् ॥

(Śrīmad Bhāgavata X. 47. 60)

“The rarest boon (of Love) that fell to the lot of the damsels of Vraja who during the *Rāsa*-dance had the rare good fortune of clasping the arms of the blessed Lord to their bosom and had all their desires fulfilled thereby, was neither obtained by Lakṣmī (the Goddess of Wealth) who resides permanently on the bosom of the Lord, nor by the celestial damsels who possessed the grace and fragrance of a full-blown lotus.”

What is then to be said of others?

The celebrated Poet-saint Sūradāsa says in one of his memorable songs:—

“The *Gopīs* of blessed memory enjoyed the childish sports of Śrī Hari to their hearts’ content as a matter of course; Lakṣmī Herself was not privileged to obtain this favour even in her dreams.

Whose true nature the *Vedas* are trying to determine though with little success, whom Śrī Śiva is constantly engaged in studying and whom Śeṣa himself is trying hard to fathom but in vain; Who eludes the gaze even of ladies belonging to the *Kinnara*, *Gandharva* and *Nāga* classes (the leading types of demi-gods), The damsels of Vraja catch hold of the selfsame Lord (now disguised as a cowherd boy) and make Him dance like an ape to the tune of their clapping. Addressing words of endearment, they smilingly gaze on His charming countenance and then clasping Him within their arms they engage in sport with Him. Forgetting all their household work, the blessed ladies follow the two brothers (Kṛṣṇa and Balarāma) wherever they go. Having heard the sweet nectar-like stories of the Uplifter of the hill (Śrī Kṛṣṇa) all other nectar appears inferior in taste; Who will covet the other trivial pleasures of the world, when even the joy of liberation appears as unpalatable as salt?"

Addressing Uddhava, whose one ambition was to be born as a creeper or a shrub or a herb in Vraja in order that the sacred dust of the feet of the *Gopīs* may fall on his head and who having accepted the discipleship of the

*Gopīs* had assimilated the lofty sentiment of the *Gopīs*, the Lord said:—

न तथा मे प्रियतम आत्मयोनिर्न शङ्करः ।

न च संकर्षणो न श्रीर्नैवात्मा च यथा भवान् ॥

(*Śrīmad Bhāgavata* XI. 14. 15)

“O Uddhava, neither Brahmā, nor Śiva, nor Saṅkarṣaṇa (Balarāma), nor again Lakṣmī, nay, not even My own soul is so dear to Me as are devotees like you.”

This may have given the reader some idea about the spiritual greatness of the *Gopīs*. How is it possible for a humble mortal like me to describe that Love which made the *Gopī* the dearest object of the Lord Himself? The eligibility for this Love is attained only after one has developed supreme indifference to the enjoyments of the world, and it is only through the grace of those exalted souls who have direct experience of the transcendent region that a devotee may expect to tread the thorny path of Love and obtain a taste of that nectar. For this, however, one is required to pursue a course of spiritual discipline. Through mere study or book-learning it is not possible to reach that height of spiritual experience. An attempt is, however, being made here to give a gist of what I have been able to gather from various sources through the grace of God. Those blessed and revered souls who are steeped in this Love will kindly excuse this guilt and impudence of mine.

# Aim of Human Life

—*Swami Ramsukhdas*

Does anyone of you want such happiness which is not complete, not lacking, not lasting? Does not anyone of you want to live always? Do you want to live for sometime or sometime not and do you want to die? Do you want such knowledge which is imperfect? We want such happiness which is lasting. We want such life which never decays. We want such knowledge which is supreme and has no flaw. This want is really for God. Except God there is no entity which is permanent, supreme and wholly perfect. We keep the desire for God-realization suppressed by trivial worldly pleasures. We sometimes feel happy and sometimes sad.

Even a dog becomes happy with paltry pleasure. Same is the case with a donkey. We should attain such happiness which is complete having no flaw. World cannot provide such happiness. Therefore worldly pleasures are not our aim, not our objective. Reflect upon it that such happiness which is everlasting constant and without any lacking is available only in God. All the worldly objects such as wealth, riches, kingdom, prosperity, fame, respect etc., we may get but we will be never satisfied with them. The desire for getting more lingers, subsists.

Only a human being has got the intelligence to understand that the aim of human life is attainment of God. No other being has such intelligence. Among beings cow is very holy but you cannot make her understand that aim of her life is God-realization.

A man riding on a camel, was going to his village. At night he reached a village enroute. Marriage ceremony was being held there. Drums and musical instruments were being played upon. By caste that man was *Brāhmaṇa*. He went to that place and came to know that now some charity is to be given to *Brāhmaṇas*. At the time of marriage ceremony some charity is to be given to *Brāhmaṇas*. Keeping the camel outside he went inside to take charity. Thieves thieved away his camel. That *Brāhmaṇa* got four annas as charity but he lost his camel worth five hundred rupees. Similarly, we get trivial sense pleasures, riches, honour, respect and some palatable food but lost the camel i. e., we deprive ourselves of God-realization. This is our plight. We are loosing great happiness in exchange for small pleasures. We feel very much happy with a bit of honour and respect. Somebody said to a saint that “We respect you.” The saint responded, “What type of honour and respect you can afford to us. It is nothing as compared to the honour and respect given to us by God. You can never give such respect and honour. You have no such capacity. All of you together can never accord such honour to saints. Only God in reality can bestow honour and respect to saints. A poor human being cannot even know the nature of true honour and respect.”

This human body is the best and supreme. Therefore its aim should be unparalleled and supreme. Hence it is concluded that human life is blessed only for God-realization.

(From *Kalyāna*)



# Bhawānī Bhāratī

—Maharshi Aurobindo

## Introduction—

Śrī Aurobindo (1872—1950), a great revolutionary turned *Yogī*, was born on August 15, 1872 in Calcutta. At the age of seven he was sent to England as his father Dr. Kṛṣṇa Ghana Ghoṣa wanted him to be educated amidst English culture. As a result of this, he mastered English, French, Greek and Latin before he could learn his own mother tongue Bengali. He cleared the prestigious I.C.S. examination but refused to join the British service as he was destined to serve his own motherland and work for her liberation from the foreign yoke.

After living in England for fourteen years, he returned to India in 1893 at the age of 21. At the invitation of Maharaja of Baroda, he joined his royal administrative service and soon endeared himself to the Maharaja. He became the Professor of English at the Government college there. Here he studied Sanskrit and mastered this ‘divine speech’ with such acumen that he could compose fine poetry in this language. The present poem *Bhawānī Bhāratī* is a good example of his poetic art.

This fine eulogy to *Bhawānī Bhāratī* was composed during his revolutionary days some time between 1904 and 1908. When he was arrested in connection with the famous Alipore Bomb case on 2nd May 1908, the poem fell into the hands of the police. Thus it went into obscurity. During his one year imprisonment in the Alipore jail he got his divine realization of “*Vāsudevaḥ sarvaṁ iti*”—all and

everything is filled with the presence of Vāsudeva Śrī Kṛṣṇa.

After his release from the jail he worked for his motherland for some time, but, thereafter, on divine inspiration, he went to Pondichery to fulfil the great task of spiritual regeneration of Bharat for which he was born.

This eulogy to *Bhawānī Bhārati* is an example of inspired poetry which fills the heart of its reader with patriotic fervour. It is an invocation to the *Ādi Śakti* in her innumerable forms including that of *Bhārata Mātā*. The poet concludes this poem with a prayer to the goddess to come and settle in the land of Bharat for the welfare of the whole world.

### Bhawānī Bhārati

सुखे निमग्नः शयने यदासं मधोश्च रथ्यासु मनश्चचार ।  
स चिन्तयामास कुलानि काव्यं दारांश्च भोगांश्च सुखं धनानि ॥ १ ॥

I lay asleep comfortably in my bed. My dreamy mind loitered through the sweet alleys of the Spring. He thought of our dear ones, poetry, women, worldly pleasures and riches.

कान्तैश्च शृङ्गारयुतैश्च हृष्टो गानैः स छन्दो ललितं बबन्ध ।  
जगौ च कान्तावदनं सहास्यं पूज्ये च मातुश्चरणे गरिष्ठे ॥ २ ॥

I composed juicy love songs in captivating metres; I admired the smiling face of my Lady Love. I also wrote eulogy to worship the holy feet of the Divine mother.

चक्रन्द भूमिः परितो मदीया खलो हि पुत्रानसुरो ममर्द ।  
स्वार्थेन नीतोऽहमनर्च पादौ दुरात्मनो भ्रातृवधेन लिप्तौ ॥ ३ ॥

Around me my motherland wept and cried as an oppressive Demon was torturing her innocent children. But swayed by my selfish motives I continued to worship the demon's bloody feet.



सुखं मृदावास्तरणे शयानं सुखानि भोगान् वसु चिन्तयन्तम् ।  
पस्पर्श भीमेन करेण वक्षः प्रत्यक्षमक्षणोश्च बभूव काली ॥ ४ ॥

As I lay happily in my soft bed thinking of sense enjoyments and counting my riches, I was caught unaware by the iron hands of Goddess Kālī. She touched my chest and appeared before my eyes.

नरास्थिमालां नृकपालकाञ्चीं वृकोदराक्षीं क्षुधितां दरिद्राम् ।  
पृष्ठे व्रणाङ्गामसुरप्रतोदैः सिंहीं नदन्तीमिव हन्तुकामाम् ॥ ५ ॥

She wore a string of human bones in her neck and a girdle of skulls round her waist. She flashed her devouring eyes like those of a wolf. She looked hungry and pauper (because of a long slavery period). Being wounded by the Demon in her back she looked ready to strike the blow. She roared like a lion. It is in this form that she appeared before me.

क्रूरैः क्षुधार्तेर्नयनैर्ज्वलद्भिर्विद्योतयन्तीं भुवनानि विश्वा ।  
हुङ्काररूपेण कटुस्वरेण विदारयन्तीं हृदयं सुराणाम् ॥ ६ ॥

I saw here igniting all the worlds by the fire of her fiercely engulfing eyes. She seemed to tear and break the hearts of gods by her thunderous roar.

आपूर्य विश्वं पशुवद्विरावैर्लेलिह्यमानाञ्च हनू कराले ।  
क्रूराञ्च नग्नां तमसीव चक्षुर्हिस्त्रस्य जन्तोर्तननीं ददर्श ॥ ७ ॥

She filled the world with her frightening sound like that of a wild beast. She locked her jaws in anger. She looked cruel and naked. Her eyes flashed in the dark like those of a fierce animal.

आलोलकेशैः शिखरान्निगृह्य करालदंष्ट्रेश्च विसार्य सिन्धून् ।  
श्वासेन दुद्राव नभो विदीर्णं न्यासेन पादस्य च भूश्चकम्पे ॥ ८ ॥

The mountains were seen to be entangled in her hair. By her dreadful grinding teeth the oceans came in commotion. The clouds were scattered in her exhalation. When she

flung her feet the earth seemed to tremor.

उत्तिष्ठ देहीति पिपासुरम्बा दध्वान रात्रौ नगरे वितारे ।  
सेयं स्तनन्ती रजनीं तमिस्रां बभौ समापूर्य मनांसि चार्या ॥ ९ ॥

The noble mother was thirsty. In the city of that starless night, she cried, "Get up O, give to me what I want. With this thundering voice she filled the dark night as well as the heart of men with light.

भीतः समुद्विग्नमनाश्च तल्पादुत्थाय पप्रच्छ तमो नमस्यम् ।  
का भासि नक्तं हृदये करालि कुर्वीय किं ब्रूहि नमोऽस्तु भीमे ॥ १० ॥

Being frightened and agitated I got up from my bed. I asked the worshipful deity, "O mother, who are you?— You who shine forth in my heart this night."

सिंहस्य सारावमुदीरयन्ती क्रूरस्य कुञ्जे भ्रमतो वधार्थम् ।  
ससर्ज वाक्यानि करालमूर्तिर्यथा समुद्रस्तनितं शिलायाम् ॥ ११ ॥

As a lion roars in the forest, roaming about in search of its prey, the awful Goddess spoke in the voice that sounded like the breaking of rocks under the tidal sea waves.

मातास्मि भोः पुत्रक भारतानां सनातनानां त्रिदशप्रियाणाम् ।  
शक्तो न यान् पुत्रविधिर्विपक्षः कालोऽपि नो नाशयितुं यमो वा ॥ १२ ॥

O Son, I am the mother of those born in the god-loved eternal Bharata race whom neither the adverse Time nor Death is capable of destroying.

ते ब्रह्मचर्येण विशुद्धवीर्या ज्ञानेन ते भीमतपोभिरार्याः ।  
सहस्रसूर्या इव भासुरास्ते समृद्धिमत्यां शुशुभुर्धरित्र्याम् ॥ १३ ॥

Those children of mine had glorified the good earth by dint of their celibacy, knowledge, penance and prowess. Those great ones shone in their brilliance like thousand suns.

शूराः प्रगल्भाश्च हि शात्रवाणां स्पर्धालवं सोढुममर्षणास्ते ।  
पूजां जनन्या रिपुभिः समाप्य रेजू रणान्ते रुधिराक्तदेहाः ॥ १४ ॥

My those daring warrior sons, unable to bear even the slightest provocation of the enemy, used to worship the Mother, by offering the enemy heads in sacrifice. And after the battle ended, they themselves alone shone in the field with their blood-tainted body.

दीनाः क एते घृणिनो दरिद्राः शान्तिं जघन्यां गणिकामिवान्धाः ।

भजन्ति भोः कापुरुषा विमूढा आलिङ्ग्य ये मोदथ मृत्युमेव ॥ १५ ॥

But who are these poor humiliated lot who like prostitutes, blind to their self-respect, find peace in their lowly ditched living? O ye cowards, don't you know that, in your delusion, you are only revelling in the embrace of death.

क्लीबाः कियन्त्येवमसून् दिनानि धरिष्यथार्ताः प्रहृता वृथैव ।

हसन्त्यमित्रा अपमानराशिं क्रीणीथ शान्त्या धनशोषणञ्च ॥ १६ ॥

O impotent people, how pitiable your condition has become! How long will you survive like this? Your enemies laugh at you. You barter peace by allowing yourselves being trampled and exploited.

म्लेच्छस्य पूतश्चरणामृतेन गर्वं द्विजोऽस्मीति करोति कोऽयम् ।

शूद्रादथानार्यतरोऽसि शूद्रो व्रतैः किमेतैर्नरकस्य पान्थे ॥ १७ ॥

Who is this Brahmin, who considers himself purified by the water with which the feet of the *Mlecchas* (foreigners) are washed. Still he boasts of his being twiceborn! O Brahmin you are even worse than a *Śūdra*. What for your penance and fasting when you are on your way to hell.

उत्तिष्ठ भो जागृहि सर्जयाग्नीन् साक्षाद्धि तेजोऽसि परस्य शौरैः ।

वक्षःस्थितेनैव सनातनेन शत्रून् हुताशेन दहन्नटस्व ॥ १८ ॥

O arise and awake! Kindle and revive your *Yajña*-fire. You are the blazing brilliance of the Almighty. With the sacred fire enshrined in your heart march forward to destroy

the enemy bases.

कः क्षत्रबन्धुर्भवनेषु गूढो मद्यैः कटाक्षैश्च विलासिनीनाम् ।  
धर्मान् यशो दुर्बलविस्मृतोऽसि युध्यस्व भो वज्रक रक्ष धर्मान् ॥ १९ ॥

Who is this name-sake *Kṣatriya*? He who instead of facing the enemy bullets in the battlefield, prefers to live in his pleasure house, enduring the darts of beautiful damsels' bewitching glances. O you weakling, you have forgotten both your glory and duty. O you self-deceiver, get up and be ready to fight and save your *Dharma* (*Kṣatriya's* duty).

अस्त्येव लोहं निशितश्च खड्गः क्रूरा शतघ्नी नदतीह मत्ता ।  
कथं निरस्त्रोऽसि मृतोऽसि शेषे रक्ष स्वजातिं परहा भवार्यः ॥ २० ॥

You have the sharp edged sword with you. Awe-inspiring killer-Mother Goddess is thundering beside you. How is it that you stand here actionless without your weapons. Be you the enemy vanquisher and fight to save your clan.

वैश्योऽसि कश्चेह विशः समृद्धयै धनं किमेतद्विपणीषु सज्जम् ।  
म्लेच्छर्द्धिरेषा कुरुषे दरिद्रां मामेव कालीं खल मातृद्रोहिन् ॥ २१ ॥

O what type of *Vaiśya* are you here? Of what use is your wealth which should have been meant for the prosperity of your own people? It is actually the property of the *Mlecchas* (the sinful ones). O You wicked and matricide, you make even me—your Mother *Kālī*—pauper like this.

म्लेच्छर्द्धिमेतां ज्वलनाय देहि रोषाग्निना किं न विभेषि काल्याः ।  
देवीं भवानीं हृदि पूजयित्वा यतस्व लक्ष्म्यै भव जन्मभूम्याः ॥ २२ ॥

Let this scorned wealth be burnt down. Are you not afraid of the fiery wrath of Mother *Kālī*? After worshipping Goddess *Bhawānī* in your heart endeavour to earn the wealth of good luck. Be the worthy son of your Motherland.

भो भो अवन्त्यो मगधाश्च बङ्गा अङ्गा कलिङ्गाः कुरुसिन्धवश्च ।

भो दाक्षिणात्याः शृणुतान्धचोला वसन्ति ये पञ्चनदेषु शूराः ॥ २३ ॥

O you people of Avanti, Magadh, Bengal, Angadesh, Kalinga, listen. O the descendants of *Kuru* race, the people of Sindh, South Indians including the Andhraites and Cholas and O the warriors of Punjab, O you, all of you listen to my call.

ये के त्रिमूर्ति भजथैकमीशं ये चैकमूर्ति यवना मदीयाः ।

माताह्वये वस्तनयान् हि सर्वान् निद्रां विमुञ्चध्वमये शृणुध्वम् ॥ २४ ॥

O you Hindus who worship the Trinity of God or O you Muslims who worship one God alone—all of you listen to your Mother's call: O my dear children, shake off your slumber and heed the clarion call.

कालस्य भेरीं शृणुताद्रिशृङ्गे रौद्रं कृतान्तं मम दूतरूपम् ।

दुर्भिक्षमेतानथ भूमिकम्पान् निबोधताधीशतमागतास्मि ॥ २५ ॥

Give ears to Time's trumpet being sounded from the mountain tops. Look at my messenger in the form of cruel Death. Find out the real cause of drought and earthquake. By such signs as these know that I, the all powerful Goddess, have come.

देहि क्रतून् देहि पिपासुरस्मि जानीहि दृष्ट्वा भज शक्तिमाद्याम् ।

शिरांसि राज्ञां महतां तनूश्च भोक्तुं नदन्ती चरतीह काली ॥ २६ ॥

Give to me the offering of blood in the *Yajña* of battle fire. I am thirsty. Having seen me recognise my true identity. Serve this first manifested Goddess of Power. I am that Goddess *Kālī* who is stalking and roaring here to consume the heads and bodies of Kings.

(To be continued)

—Translated by *Harish Chandra Srivastava*

# Gāyatrī Worship—Sandhyopāsanā

—Dr. Subhas Chandra Mahajan

Recitation of *Gāyatrī Mantra* is preceded by *Om*, followed by *Bhūr bhuvah svaḥ* known as three *Mahāvyaḥṛti* (great utterance) and *Gāyatrī* verse, the *Mantra* proper.

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।  
धियो यो नः प्रचोदयात् । (*Śukla Yajurveda* XXXVI. 3)

*Om* is the primordial sound, *Pranava*. *Bhūr bhuvah svaḥ* represent the three basic principles of Divine *Śakti* in everyone. *Bhūḥ* means matter. *Bhuvah* is *Prāṇa Śakti* or the Vibrant principle. *Svaḥ* is the *Prajñā Śakti*. These three constituent *Śakti* or forces material vibration and radiation activate the human being. *Tat saviturvareṇyam, Bhargo devasya dhīmahi* Light dispels darkness. *Bhargo devasya* signifies that the Sun is the dispeller of darkness. *Dhiyo yo naḥ pracodayāt* May the Sun illumine our intellects in the same way he sheds his effulgence. This is the prayer addressed to Sun through *Gāyatrī Mantra*.

*Gāyatrī Mantra* must be recited with proper intonation rhythm and timing, each word being pronounced clearly and distinctly without undue haste understanding its sacredness and potency. Mechanically reciting and paying no attention to the meaning or significance, when *Mantras* are uttered as rigmarole, yield no fruit. The person can reap full reward only when one recites *Mantras* with the knowledge of the meaning and inner significance. The recitation should be with heart full of love. Humility, reverence, faith and love are necessary for chanting *Gāyatrī* for drawing Divine Grace. Chanting the *Mantra* various kinds of powers will

emerge in one. Hence the *Gāyatrī Mantra* should not be treated casually. The sacredness of the *Vedas* is such that even mere uttering the *Mantras* without understanding their full meaning, or merely listening to them will have some sanctifying effect. The potency of the divine vibrations emanating from the *Mantras* is such that they confer unique blissful experience on the listeners.

### **Gāyatrī Mantra may be translated as:**

*Gāyatrī Mantra* is universal prayer calling upon the glorious power that pervades the sun and the three *Lokas* to arouse, awaken and strengthen the *Buddhi* (Intelligence), so that it may lead one through intense *Sādhanā* to success.

*Gāyatrī Mantra* has all the three elements required for adoration of divine—Praise, Meditation and Prayer. “*Om bhūr bhuvah svaḥ tat saviturvareṇyam bhargo devasya*” first nine words correspond to praise of Gāyatrī. They are divine attributes of Gāyatrī “*dhīmahi*”—pertains to meditation. “*Dhiyo yo naḥ pracodayāt*”—is the prayer to God for steady and pure intellect. The divine is first praised and meditated upon and then an appeal is made to the divine to awaken and strengthen the intellect (*Buddhi*).

*Om* is the source of the *Vedas*. *Aum ityekākṣaram brahma* (the sacred syllable *Aum* is *Brahman*). *Gāyatrī* is the elaboration and disciplined adoration of *Om* the *Praṇava* and so, it is held so venerable that initiation into Adhyatmic life is achieved by its contemplation.

### **Gāyatrī-Vedasāra and four Mahāvākyas-Vedamātā:**

The Gāyatrī is the essence of the *Ṛg*, *Yajur* and *Sāma Vedas*. It contains the essence of Vedic teachings. *Gāyatrī* is the very basis of *Vedas*. The *Gāyatrī Mantra* is considered as *Vedasāra* or the essence of the teachings of the *Vedas*. ‘*Veda*’ means knowledge, and the prayer fosters and sharpens the knowledge-yielding faculty. Each of the

four *Vedas* has a core axiom (*Mahā Vākya*) enclosed in it: *Tat twam asi, Prajñānam brahma, Ayam ātmā brahma* and *Aham brahmāsmi*. When all these are synthesized, the *Gāyatrī* emerges. As a matter of fact the four *Mahāvākyas* or core-declarations enshrined in the four *Vedas* are implied in the *Gāyatrī Mantra*. “*Gāyatrī chandasām mātā*”. *Gāyatrī* is mother of *Vedas*, *Vedamātā*. There is no *Mantra* higher than *Gāyatrī Mantra* and one must esteem mother as God (*Mātr̥ devo bhava*). As a mother inspired by her selfless feelings and pure love brings up her children, in the same way *Vedmātā Gāyatrī* provides experience of *Ātmānanda* to those devoted to *Gāyatrī*.

### **Gāyatrī, Sāvitrī and Saraswatī:**

*Gāyatrī* fosters the metalphysical, *Sāvitrī*, the physical, and *Saraswatī*, the psychical. These *Trikarāṇas* or three instruments in man have to be cleansed and sublimated so that man can realise his goal. Reciting *Gāyatrī Mantra* and meditation thereon, this great task can be achieved. “*Gāyantam trāyate iti Gāyatrī*. *Gāyatrī* is that which redeems the chanter of the *Mantra*. *Gāyatrī* is present where the *Mantra* is chanted. Because it protects the one who recites, it is called *Gāyatrī*. When one’s intelligence and intuition are developed by the recitation of the *Mantra*, activating deity is *Gāyatrī*. When *Gāyatrī* acts as the protector of life force, she is known as *Sāvitrī*. *Sāvitrī* is the presiding deity of the five *Prāṇas*. *Sāvitrī* protects those who lead a life of *Satya*. This is the inner meaning. *Saraswatī* is the presiding deity of speech (*Vāk devatā swarūpiṇī*). We have to unify our intellect, life principle and speech and these represent purity in thought, deed and word (*Trikarṇa Śuddhi*) and will grant us the grace of *Gāyatrī*, *Sāvitrī* and ‘*Saraswatī*.

### **Pañcamukhī Gāyatrī :**

*Gāyatrī* is worshipped as a five faced Goddess. *Om*



being the first face; *bhūr bhuvah svaḥ*, the second; *tat saviturvareṇyam*, the third; *bhargo devasya dhīmahi*, the fourth; *dhiyo yo naḥ pracodayāt* is the fifth. Through meditation on the *Gāyatrī*, one can become aware of the inner motivating principle of the five elements, the five vital airs in the human body and the five sheaths which encase the *Ātmā*.

### **Gāyatrī—The Second Birth—**

Man has four births. His first birth takes place from his mother's womb. After one receives the *Gāyatrī* initiation, he is born again. He becomes a *Dwija*, the twice born. By observing the *Brahmacārī* stage, one qualifies for the study of the *Vedas*. When one begins to study the *Vedas*, one is known as "Vipra". This is a third birth, as it were. At this stage, by study and understanding of the *Vedas* and living up to their precepts, one gets the opportunity to understand *Brahman*. Once the *Brahman* principle is understood, one merges in *Brahmam*. "*Brahmavid brahmaiva Bhavati*". This is his fourth birth. It is only when there is awareness of *Brahmam*, can one claim to be a real Brahmin. It is not birth alone, but realisation of *Brahmam* which confers real Brahminhood (*Brāhmaṇatva*) on a person by chanting of the *Gāyatrī Mantra*.

### **Gāyatrī is third Eye, Upanayanam—**

*Yajñopavītam* is an indication of a pure and sacred life and the investiture ceremony is called *Upanayanam*. Our two physical eyes cannot reveal the magnificence and the majesty of the spiritual realm. *Gāyatrī* is verily the Third eye, eye of wisdom, the Inner Vision. Securing this inner eye tremendous breathtaking mysteries are revealed within seeker's consciousness and the seeker can experience the divine beauties of *Brahman*. *Upanayanam* is a *Samskāra*

that makes a boy fit for pursuing highest wisdom.

### **Gāyatrī—Triakāla and Cirakāla Mantra:**

*Gāyatrī*, usually has to be recited at dawn, noon and dusk, three times a day. In the morning at sunrise, at noon and at sunset. These are called *Sandhyā Kālam*. *Prātaḥ Sandhyā*, where night meets early morning is sunrise, dawn. *Madhyāhna Sandhyā* where morning meets day is noon. *Sāyamkāla Sandhyā* where day meets night is sunset, dusk. Time like man, has three qualities *Satva*, *Rajas* and *Tamas*. The day is divided in three parts. The four hours each between 4 a.m. to 8 a.m. in the morning and between 4 p.m. and 8 p.m. is the evening have the *Sattva* quality. The eight hours of the day from 8 a.m. to 4 p.m. employed by all beings, including animals and birds in the discharge of their day to day duties are regarded as *Rājasika*. The eight hours between 8 p.m. and 4 a.m. which are mainly used for sleep are *Tāmasika*. Here sleep is equated with *Tāmasika* quality. When the four *Sattvika* hours of the morning (4 a.m. to 8 a.m.) are used for engaging oneself in good actions like worship, virtuous deeds, keeping good company, one is sure to raise himself from human to divine level. It is during the *Sattvika* period (from 4 a.m. to 8 p.m.), *Gāyatrī Mantra* should be recited for spiritual progress.

Thus *Gāyatrī* is not only *Triakāla Mantra* but also *Cirakāla Mantra* and chanted both orally and mentally in silence.

### **Glory of Gāyatrī and Gāyatrī Chanting Benefits—**

*Gāyatrī Sarvadevatā Swarūpiṇī* and *Sarvamantra swarūpiṇī—Gāyatrī Mantra* contains the essence of all the *Mantras*. *Gāyatrī*, the embodiment of all Gods and Goddesses and all *Mantras* is enough to protect the person who chants it. *Sarva Roga Nivāriṇī Gāyatrī—Gāyatrī* is the reliever

of all diseases. *Sarva Dukha Kleśa Parivārinī Gāyatrī* — *Gāyatrī* wards off all sorrows and miseries (*Kleśa*). *Sarva Vāñchā Phalaśrī Gāyatrī*—*Gāyatrī* is fulfiller of all desires. *Gāyatrī* is the bestower of all that is beneficial. Prayer to *Gāyatrī* confers the material and spiritual needs of man. *Gāyatrī* chanting purifies the mind and grants divine direction in life. Chanting *Gāyatrī* is an essential requisite for the young because it ensures a bright and auspicious future for them. The young students are the citizens and leaders of tomorrow. Hence, they should develop pure and noble thoughts. The parents also should foster such a development. *Gāyatrī* is the mother of the *Vedas* and is destroyer of sins. The *Japa* of *Gāyatrī* brings the same fruits as the recitation of all the four *Vedas* together with the *Aṅgas*. One may or may not chant any other *Mantra*; but by chanting the *Gāyatrī Mantra*, the benefits are there for one to realise. *Gāyatrī* redeems the chanter of the *Mantra*. By continuously chanting *Gāyatrī Mantra*, we will reach a state of fulfilment. Students and youngsters after given this *Mantra* will become sharper in intellect, more zealous, more enthusiastic and will become highly qualified and will become model citizens ensuring a safe future of their country. Westerners have investigated the vibrations produced by this *Mantra*; they have found that when it is recited with the correct accent as laid down in the *Vedas*, the atmosphere around becomes visibly illumined. So, *Brahmaprakāśa*; the effulgence of *Brahma*, will descend on us and illumine our intellect and light our path when this *Mantra* is chanted.

**Conclusion:** It is a matter of proven experience that *Gāyatrī* dispels the darkness of ignorance. The rays of *Gāyatrī Mantra* illumine the mind and intelligence and promote knowledge, wisdom and discrimination. The delusion

of *Mānavaśakti* (human-power) arising out of the mind can be overcome only by the attainment of Divine Power (*Daivaśakti*). One prayer that promotes the acquisition of Divine Power is the repetition of the *Gāyatrī Mantra*. We should realize the redemptive power of the *Gāyatrī Mantra*.



In the beginning one should follow the path of work and that of spiritual practices. Both are necessary. The one has to be done along with the other in harmonious combination. Have the firm conviction that the aim of both is the realisation of God. If in action that ideal is not kept steadily before the mind's eye, all manner of distractions and mental disturbances make their appearance, and one loses oneself in the mazes of work. Proper balance must be studiously observed. It is the same in regard to any other ideal of life. For that reason, one should be always awake and alert, should always discriminate between the real and the unreal, and cultivate the habit of prayer. If this is done, there will come a time, by the grace of God, when no difference will be felt between work and spiritual practice; everything done will then be transformed into spiritual practice. But it is necessary for a devout worker to go now and then on pilgrimages, and to carry on spiritual practices and austerities intensively for some time, say, a year or so, in a secluded place, filled with the spirit of entire renunciation and dependence on God. This makes the body and mind refreshed, vigorous and cheerful, brings self-confidence and reliance on God, and builds up strength and an all-round character.

—Swami Virajananda

# Health and Spirituality

—Prof. Sudesh Gogia

Health is unpredictable! You can't buy it at any price. But you can achieve it if you could take care of your body which is possible only if you understand its needs, the right nutrition and proper exercises.

## **Body Basics—**

In Engineering terms, the human body is perhaps the most sublimely designed machine form and functionality merge seamlessly to produce the complex and complicated system known as the body. A whole range of systems are interlocked into place skeleton, muscular, nervous, lymphatic, cardiovascular, endocrinal, digestive and the reproductive. They all function in co-ordination so precisely as to put any most complex machine to shame!

## **You are what you eat—**

Food is the fuel of life. It's the primary and in real terms the only source of all that our body requires to function; vitamins, minerals, nutrition and energy. A healthy balanced diet is vital for a healthy body. But modern lifestyles have brought a sea change in what we eat and the way we eat! A change in food patterns and a mismatch between the food pattern and the lifestyle being lived is the biggest culprit in the deterioration of your health. The urban world is a sedentary space. We no longer have the time or the space to burn our calories.

## **The solution is a simple one—**

Watch what you eat. Understand the value and nutrients integral to each food source—lentils in the form of sprouts

are near miraculous stores of energy. Opt for whole grains to refined one. Use cooking oils that're naturally fat and cholesterol-free such as olive oil. Known that the food that you eat could even affect your emotional mood and intelligence level. An awareness of the pranic qualities of food may be useful in health and spiritual terms. And finally, sitting down for a healthy family meal may not only keep you off the junk food but also create a special family bond. And remember the basic equation what you eat should not be more than what you burn as body fuel.

### **Fighting Fit—**

Along with our lifestyles our options for remaining fit have also changed. Some are our everyday basic variety. Where possible, opt for the stairs rather the elevators. If it's short distance and there's a proper walking path, use two feet instead of four wheels! Your health and the environment both will benefit. In body terms research has shown that even as little as 30 minutes of daily proper exercises in the vicinity of greenery under the sky will have a positive impact on your health. As an added bonus, exercise releases endorphins or feel good hormones into your blood stream. So you tend to feel happier and more positive if you exercise regularly. That means a lessening of stress, you are lowering your chance of stress and minimizing your lifestyle related diseases. Pick the right exercise '*Prāṇāyāma* that work for you! You may go for Brisk Walk amidst trees, plants and greenery. A regular 30 minute Brisk walking not only keeps your heart and brain healthy yet diabetes and obesity too are contained. It has also been revealed in a study on 290 patients at AIIMS, New Delhi that men's alcohol and women's high BP are responsible for the stroke. 30% more women are prone to anger than men! Anger is the root cause for

women suffering from high B.P. and stroke! You may opt for ancient technique such as *Yoga*. Avoid A. C. corridors for exercises. Breath-in deep fresh air, breath-out removing all the toxins of your body. It rejuvenates your body and mind, charges you, energises your cells and retards aging!

### **Laughter the Best Medicine—**

Laughter is an internal jogging of your vital organs. It's considered unfailing remedy for hypertension, manic depressive psychosis, headache, B.P., sleep disorder, heart diseases and cancer. A vigorous healthy laughter reduces cholesterol, increased immunity secretions of insulin is optimum. A hearty laugh improves memory, efficiency escalates and the secretions of endorphin is at the highest level.

The laughing exercise makes a person joyful apart from rejuvenating the whole body, improves drastically the digestive system and strengthens the lungs and the heart. It's powerful antidote to stress pain. Laughter chases the toxins out of your body system, necessary to make you feel greatly refreshed physically, mentally and emotionally!

Everyone likes a cheerful person! He's like the bright sunshine for others. John Masefield has correctly said: "Laugh and be merry!"

### **Meditation and Spirituality—**

Meditation is nothing but it introduces you to yourself. Be an enlightened soul and view life as Lord Kṛṣṇa is singing through you. Follow the doctrines of *Śrīmad Bhagavadgītā*.

Be spiritual, spirituality brings magnanimity in life.  
Health is spirituality and spirituality is health!

## Viṣṇu, the Supreme

—*Tridandi Swami Sri B. V. Paramahansa*

Often I have thought it odd  
That man ask, "Is there God?"  
Have they never breathed a prayer  
And rejoiced to feel Him there?  
Have they questioned what man knows  
How to shape a full-blown rose?  
Have they never heard the refrain  
Of a robin in the rain?

How each morning all a new  
He be jewels earth with dew.  
How He paints the sun at rest  
On the canvas of the west!  
Who has taught the tender art  
Of a mother's loving heart.  
Who but God could fashion guile  
Like a tiny baby's smile?

Is there not a God to send  
The warm hand clasp of a friend?  
Not only in the temple grand  
May we feel His Loving Hand;  
Not alone at time of prayer  
God is present everywhere.  
To open the soul each place  
Holds some glimpses of His Face,  
Mysterious of mind and heart  
Show Divine Creative Art.  
The need of man is eyes to see  
The presence of Divinity.



# Śakti Worship in Buddhism

—K. V. B. Sastry

At the beginning let me tell that Buddhism is not a religion. It is not a system of faith and worship. According to Buddha every human being is directly responsible for his/her purification or defilement. In Buddhism there are no prayers. There are meditations intended for purification of the mind. Buddhism contains moral code. People of all ages can adopt. It lays its stress on the noble eightfold path. 1. Right Understanding 2. Right Thoughts 3. Right Speech 4. Right Action 5. Right Livelihood 6. Right Endeavour 7. Right Mindfulness and 8. Right Concentration. Therefore, it is said that Buddhism is a philosophy based on the teachings of Buddha.

Buddhism took its birth in India during 6th Century BC. In Buddhism there is no distinction of caste and creed.

Buddha was very strict in regard to rules of morality. This resulted in division as *Hīnayāna* and *Mahāyāna*. Those who followed *Hīnayāna* firmly followed Buddha, exalted nature subject to human limitations of life and death. People who followed *Mahāyāna* looked upon Buddha as great person.

Mahayanists worshipped *Bodhisattvas* and read *Mahāyāna Sūtras*. With the passage of time Mahayanic worship turned into *Tāntrika* system. *Tāntrika* Buddhism grew within the *Mahāyāna* system. For attaining Buddhahood within a short time was discovered by *Tantra Siddhas*. This method is known as “*Guhyasamāja Tantra*”. In this another element was introduced. This new element was considered a

manifestation of divine energy.

In *Vajrayāna* for obtaining emancipation ‘*Śakti*’ was introduced. For the initiation of disciples with *Prajñā* or *Śakti* a process known as “*Prajñābhiṣeka*” has been introduced. Extreme development of *Tāntrika* phase was reached with *Kālacakra*. It is a coarse *Tāntrika* development of the ‘Adibuddha’ with the puerile mysticism of the *Mantrayāna*. This *Mantrayāna* attempts to elucidate creation and the secret powers of nature by the union of terrible “Kali”

To get more information about *Śakti* in Buddhism one has to seek the help of followers of *Tāntrika* system in Buddhism. This is found in Tibet. Here one thing is to be remembered that whoever follows the Noble Eightfold Path will be blessed with the tremendous power of *Śakti* because of purity it gives to its follower. Thus *Śakti* can be found in Buddhism.



If you wash well the body of an elephant and let him at large, he is sure to get himself dirtied in no time; but if after washing him, you tie him down to his own room, he will remain clean. So if by the good influences of holy men you once become pure in spirit and then allow yourself to mix freely with worldly men, you are sure to lose that purity soon; but if you keep your mind fixed on God, you will never more get soiled in spirit.

—*Teachings of Sri Ramakrishna*

## Real Renunciation

—*Sri Paramahansa Yogananda*

Renunciation is not an end; it is the means to an end. The real renunciant is he who lives for God first, regardless of his outer mode of existence. To love God and conduct your life to please Him—that is what matters. When you will do that, you will know the Lord. Every noble thought in your mind brings you closer to Him. Those thoughts are like a river leading to the ocean of Spirit.

Devotion is the one offering that tempts God. He is not moved by all the rich gifts and promises that are made to Him. But into the garden of a life redolent with sweet devotion God is tempted to come. When the fragrance of your devotion oozes forth unceasingly from the rose of your heart, the mighty Deity must come to you.

No matter how our thoughts run away from the Lord or how forlorn we feel, still the footsteps of our devotion lead us to the haven of Spirit. No matter how far we have strayed away, through devotion we can still reach Him, our lives need not be spent in vain.

Although you have regular duties, they are no excuse for saying you cannot seek God. While others sleep, you concentrate on Him. You will find you are a hundred times more happy and rested. Do this night after night, without thinking of time. When you are meditating, just remind yourself, “I am with Him, and that is all that matters.”

When you plant a seed in the ground, you must not take it out every day to see if it is germinating, you will

only hamper, its growth. So with the seeds of your spiritual efforts. Once they are planted, leave them there, and tend them carefully.

I hope you will make a greater spiritual effort from tonight on. Don't lose sight of Him. The world will go on without you. You are not as important as you think. Countless men have been thrown into the dustbin of the centuries. Do not let your life pass uselessly. If in your heart you love God, you are greater than the most materially accomplished man. When you please God, you come closest to pleasing everybody. So learn to love Him. Don't feel that you have to mix with people all the time. When you do mix, do everything you can to help others; but when you are alone, be alone with God. When you attain Him, all things else will be added unto you.

It is not what you hear that redeems you, but what you do with what you hear. Many hear what they should do, but few act upon it. Don't paralyse your determination. When you know a thing is right, why shouldn't you go after it? Why should not you cry for the Lord until the skies are shaken with your prayers? Surrender to Him completely, And never doubt Him.

Dive deep in the ocean of meditation. If you don't find the pearls of His presence, don't blame the ocean, blame your diving. Dive again and again until you find Him. "Seek, and ye shall find, knock, and it shall be opened unto you." Remember, it is the naughty baby who gets the mother's attention. The easily pacified infant is soon satisfied with toys. But the naughty baby wants the mother only, and goes on crying until she comes. Cry until the Divine Mother comes!

God is so real to His devotees! Every word they have said about Him is true, but His play is shrouded in mystery.

Your seeking must be continuous. You cannot summon God by a little cry; it must be unceasing, and not quelled by toys of money, fame, and human love. When your desire is only for Him, He will come. Then your lessons in the world are finished. You are filled evermore with the joy of the Infinite. “He who works for Me alone, who makes Me his goal, who lovingly surrenders himself to Me, who is nonattached (to My delusive cosmic-dream worlds), who bears ill will toward none (beholding Me in all)—he enters My being.”



Think and meditate that you are the omnipresent *Ātman*. “I am neither the body, nor the mind, nor the *Buddhi* (determining faculty), neither the gross nor the subtle body,”—by this process of elimination, immerse your mind in the transcendent knowledge which is your real nature. Kill the mind by thus plunging it repeatedly in this. Then only you will realise the Essence of Intelligence, or be established in your real nature. Knower and known, meditator and object meditated upon, will then become one, and the cessation of all phenomenal superimpositions will follow.....There is no relative or conditioned knowledge in this state. When the *Ātman* is the only knower, by what means can you possibly know it? The *Ātman* is knowledge, the *Ātman* is Intelligence, the *Ātman* is *Saccidānanda*.

—*Teachings of Swami Vivekananda*

# Bondage

—R. Subrahmanian

Due to ignorance man identifies the Self with the not-Self. Through this, he considers the perishable body as the real. He identifies himself with it, nourishes it, sustains it with the help of sense-objects. In a drunken mood, you understand Your Self to be your shadow and ere long terrible sufferings start coming towards you such as lying down other road, sometimes on the filthy way side gutter. Or a mad man, because of some psychological changes in him, forgets himself and starts doing wrongly in the world around him. Or in the T.V. serial we identify with the hero or villain and sustain happiness or agony at their lot.

When one is overcome with ignorance, one mistakes a thing just antithetical to it. In the absence of discrimination the snake is mistaken for a rope. This foolishness is the result of *Tamas*, the non-apprehension of Reality. The more we identify with the body, the more are our life's difficulties. So considering the un-*Ātman* to be the Self is a bondage. Also holding on to an unreal thing becomes the essence of all bondage. Bondage is nothing other than the identification with the unreal, the perishable and the mutable. In each of us, it is the ego in us that supplies our sense of limitation, the bondage of life.

‘अनात्मन अहं इति बन्धः।’

The veiling power is of the nature of *Tamas*, ignorance. It covers the Self whose glories are infinite which is indivisible, eternal and one without a second, just as Rāhu

covers the Sun during eclipse. When a man's own Self, the purest splendour of divine light and wisdom is hidden by ignorance from direct experience, he comes to falsely identify with his body which is the not-Self. Then the merciless persecution of *Rajas* binds him down with the fetters of desire, anger, greed, passion, delusion and jealousy. All these sufferings arise because of *Tamas* as veiling agency and *Rajas* as creating agitations in the mind. An individual who has perverted intellect and consumed by ignorance behaves in a drifting way, now rising and now sinking just like a drunkard. In the discrimination of *Ātman* and un-*Ātman*, Śaṅkara emphasises how the nature of *Ātman* gets veiled from our cognition and how *Rajas* and *Tamas* qualities condemn an individual.

As the formation of clouds generated by the Sun's rays, comes to veil the very same Sun and appear clearly manifest in the sky, so too the ego arisen from the Self covers the Reality of the Self and expresses itself in full manifestation. Just as on a cloudy day, when the sun is hidden by the dense clouds, cold blasts and shivering persecute the man, so too when *Ātman* is screened off by ignorance the dreadful projecting power persecutes the foolish man to countless sorrows.

Man's bondage has sprung from his two powers of veiling and agitation and he continues to be confused and beguiled by these *Āvaraṇa*, *Vikṣepa Śaktis* and naturally considers himself to be his body, gross, subtle and causal. Thus confused he moves about satisfying his physical, emotional and intellectual aspirations. Each man acts in his own peculiar delusion. Thus he moves like a mad man from one place to another, from one time to another and from one life to another.

Ignorance is the seed for the tree of *Samsāra*. Body

identification is the sprout, desires are tender leaves, work is its water, the body is its trunk, the *Prāṇas* are its branches, the sense-organs are its twigs, the sense-objects are its flowers, different varieties of sorrows born out of actions, are the fruits and the individual *Jīva* is the bird perched up on it. This is how Śrī Śaṅkara Bhagavadpāda elaborates the idea of bondage in his *Viveka Cūḍāmaṇi*. In the beginning there were only two buds, desires and attachments. All these came from the seed of ignorance.

This bondage caused by the not-Self springs of ignorance and is self-caused. It is described as without beginning and having an end. It subjects one to endless miseries of birth, disease, senility and death. Non-apprehension of Reality alone causes the mis-apprehension that ‘I am the body.’ How did this misunderstanding of the un-*Ātman* to be *Ātman*. When did the supreme Absolute become relative? Ignorance is said to be self-created. It is the nature of the cave to have darkness. Darkness in the cave is caused by the cave. If the cave were not there, there would be no darkness. So too when the Self is not known, there is darkness in the bosom. As long as the concept of time prevails there will be the experience of *Samsāra*. The moment time is transcended *Samsāra* also should end. The cause of all sorrows of *Samsāra* is ignorance and identification with the not-Self. If all the sorrows are to be removed, the cause for them has to be removed—Ignorance. Ignorance can be removed only by the experience of the Infinite Reality.





## Read and Digest

Anything that retards or checks your supreme happiness or Divine cheerfulness is sin.

\* \* \*

Overloading the stomach, the use of improper food, is the root of all sin.

\* \* \*

Know that the 'I am' is unchangeable, that is all bliss, all happiness. Forget, that not; feel that and be free.

\* \* \*

All properties, all possessions are bondage.

\* \* \*

Every house can be made a paradise if instead of this property rating spirit there is the spirit of giving not receiving.

\* \* \*

Demand nothing, expect nothing, then everything will come to you. You will be filled with Heaven.

\* \* \*

Desire is a disease, it keeps you in a state of suspense.

\* \* \*

Do not represent your happiness in receiving, but in giving; giving always brings happiness.

\* \* \*

Have no attachment, but at the same time have no hatred or jealousy.

# Sītā—the Incarnate Śakti

—Dr. Mukunda Pati Tripathi 'Ratnamaliya'

जयति जनकतनया पादपद्मं मनोज्ञं ।  
हरिहरविधिवन्द्यं सेवकानां सुसेव्यम् ॥

(*Agastya Samhita Jānakī Stavarāja*)

निमेषोन्मेषसृष्टिस्थितिसंहारतिरोधानानुग्रहादिसर्वशक्ति-  
सामर्थ्यात्साक्षाच्छक्तिरिति गीयते ।

(*Sītopaniṣad*)

सीता साक्षाज्जगद्धेतुश्चिच्छक्तिर्जगदात्मिका ॥

(*Ādhyātma Rāmāyaṇa* VI. 4. 40)

सकल कुशलदात्रीं भुक्तिमुक्तिप्रदात्रीं  
त्रिभुवनजनयित्रीं दुष्टधीनाशयित्रीम् ।  
जनकधरणिपुत्रीं दर्पिदर्पापहर्त्रीं  
हरिहरविधिकर्त्रीं नौमि सद्भक्तभर्त्रीम् ॥  
\* \* \*

सती विधात्री-इन्दिरा भाग्य भरहिं निज भाल ।  
जिनकी चितवन अमिय लहि लालहु होत निहाल ॥

—*Kāṣṭhājihva Swāmī Deva*

Ovations to the glittering lotus feet of Jānakī, the daughter of King Janaka, which are adorable to Brahmā, Viṣṇu and Lord Maheśa and worth serving by Her devotees...

She is called 'Sākṣāt Śakti' because of Her supreme capacity for procreating, protecting and annihilating, causing the slightest commotion in any sensible and insensate objects and showering Her favour to the entire cosmos....

Sītājī is the root cause of the universe. She is the 'Cit Śakti' permeating the entire universe... She is the bestower

of all sort of welfare, the bestower of worldly bliss and salvation, She is the dispeller of all malign inclinations, She is the progenitor of all the three ‘*Bhuvanas*’. She is the subduer of the haughtiness of haughty creatures. It is She, who creates Lord Viṣṇu, Brahmā and Maheśa. She is the total caretaker of Her ‘*Samarpita Bhaktas*’ (dependent devotees)...

Goddess Umā, the Consort of Lord Śiva, Goddess Lakṣmī, the consort of Lord Viṣṇu and Goddess Saraswatī, the Consort of Lord Brahmā feel highly elated to have a favourable glance of Her. Lord Rāma, too, feels overjoyed. Better to say, it is Sītā from whom all the *Śaktis* emanate. They are Her ‘*Vibhūtis*’. They do adore Her. She is the ‘*Parātpara Ādiśakti*’—

आदिसक्ति		छबिनिधि		जगमूला ।
×		×		×
उमा	रमा	ब्रह्मादि		बन्दिता ।
जगदम्बा				संततमनिन्दिता ॥
×		×		×
आदिसक्ति	जेहिं	जग		उपजाया ।
सोड	अवतरिहि	मोरि	यह	माया ॥
जासु	अंस	उपजहिं	गुन	खानी ।
अगनित	लच्छि	उमा		ब्रह्मानी ॥

(*Rāmacaritamānasa* VII. 23.8; I. 151.4, 147.3)

She is the ‘*Yogamāyā*’ and ‘*Mahāmāyā*’. The entire Indian spiritual literature rings with Her praise. The chief among such glorious *Granthas* are—the *Vālmīki Rāmāyaṇa*, the *Adhyātma Rāmāyaṇa*, the *Adbhuta Rāmāyaṇa*, the *Bhuṣuṇḍi Rāmāyaṇa*, the *Campū Rāmāyaṇa*, *Mahābhārata*, the *Rāmāyaṇa Mañjarī*, the *Rāmacaritamānasa*. The *Kamba Rāmāyaṇa*, the *Kṛttivāsa Rāmāyaṇa*, the *Vīlankā Rāmāyaṇa*, *Vaidehīśa Vilāsa*, *Bhāvārtha Rāmāyaṇa*, *Vālmīki Saṁhitā*, *Agastya Saṁhitā*, *Sadāśiva Saṁhitā*, *Rāma Tāpinyupanisat*,

*Jānakī Caritāmṛtam, Sītā Caritam, Uttara Rāmacaritam.*  
All these glorious *Granthas* are full of the praise of Her. She is 'Pranava', She is the mother of the *Vedas*. She is 'Icchā Śakti', 'Kriyā Śakti', *Jñāna Śakti*. She is everything.

'तस्या विलसितं सर्वं जगदेतच्चराचरम्' Some of the salient features of Her personality are being mentioned underneath:

1. सृष्टिस्थितिसंहारकारिणीरूप (Sītā's creative, protective and annihilating form)—

'एषा सीता महामाया सृष्टिस्थित्यन्तकारिणी।'

× × ×

'एषा सा जानकी लक्ष्मीर्योगमायेति विश्वता।'

(*Ādhyātma Rāmāyaṇa Yuddhkāṇḍa* 4.4 )

This *Sītā* is *Mahāmāyā*. This is the root cause of creation, protection and destruction.

उद्भवस्थितिसंहारकारिणीं क्लेशहारिणीम्।

सर्वश्रेयस्करिणीं सीतां नतोऽहं रामवल्लभाम्॥

(*Mānasa* I. 5)

I pay obeisance to *Sītā*, Who is the potent force for creating, sustaining and destroying; Who is the bestower of all sort of well being, Who is the sweet heart of Lord *Śrī Rāma*.

श्रीरामसान्निध्यं वशाज्जगदाधरकारिणीम्।

उत्पत्तिं स्थितिं संहारकारिणीं सर्वदेहिनाम्॥

(*Rāmottaratāpinyupaniṣad* 3)

*Sītā* provides pleasure to the entire universe enjoying the proximity of Lord *Rāma*. मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्।— (*Gītā*) She is all bliss. She is the creating, protecting and annihilating supreme force.

2. उमारमाब्रह्माणिवन्दिता (Adored by the main deities)—

'त्वमीश्वरी देवि चराचरस्य त्वं नः पतीनां पतिरप्रमेया'

(*Indravacana, Bhuṣuṇḍi Rāmāyaṇa*. 20. 24)

O *Devi!* Thou art the ruler of the '*Cara* and *Acara*'

(mobile and immobile both) creations. Thou art the Lord of lords like us.

ब्रह्मा गृणाति त्वच्छक्तिं देवी वाचं त्वदासये  
विष्णुर्ध्यायति त्वामेव सुषुम्णां परमेश्वरीम् ।  
सीतामुपास्ते व्योमान्तरीश्वरो विन्दुरूपिणीं ।  
सदाशिवो नादमयीं स्वातीतामुन्मनीं शिवाम् ॥

(*Śāradā Tilaka*, Part II. page 629)

‘O Goddess! Brahmā, Viṣṇu, Śiva, Īśwara, Sadāśiva all adore Thee. They meditate upon Thee in the form of *Vāṇī*, *Suṣumnā*, *Nāda*, *Vindu* and *Unmanā*. According to the *Śākta* philosophy there are ‘*Panch Mahāpretas*— Brahmā, Viṣṇu, Īśwara, Sadāśiva and Śiva.

3. प्रणव एवं महाविद्यारूपिणी (Embodiment of *Praṇava* and *Mahāvidyā*)—

इयं देवी जनकजा महाविद्या महामते ।  
यस्याः सङ्कल्पमात्रेण मुक्ता यास्यन्ति सद्गतिम् ॥

(*Padma Purāṇa*, page 153)

O great seer! This daughter of Janaka is *Mahāvidyā*. A man attains all good fortune and salvation by Her sheer determination.

परा त्वं च पश्यन्तिका मध्यमा त्वं वैखरी सृष्टिरनन्तरूपा ।  
त्वं वर्णरूपा पदवाक्यार्थरूपा त्वं तद्वृत्तिः स्फोटरूपा ॥

(*Bhūṣuṇḍi Rāmāyaṇa*)

It is Thou who art ‘*Dhvani*’, ‘*Pada*, *Vākya*, ‘*Mahāvākya* and the entire ‘*Śabdamayī Sr̥ṣṭi*’ (sound, word, sentence, compound and complex structure and the entire literature).

विभीषणम्हणे—जगन्माते प्रणवरूपिणि सद्गुणसरिते ।  
अनादिसिद्धे अपरिमिते आदिमाये इन्दरे ॥

Vibhīṣaṇa said, “ O Mother of the whole world! Thou art ‘*Praṇavarūpiṇī*’ and the very fountain-head of noble

qualities. Thou art 'Indirā', the limitless and primordial one.

(*Śrī Rāma Vijaya (Marāṭhī Kāvya)* Uttara 34 page 1034)

According to '*Jñāna Saṁkālīnī Tantra*'. Sītā means the *Praṇava*. 'Akāra' stands for '*Satvaguṇātmikā Vaiṣṇavī Śakti*', 'Ukāra' for '*Rajoguṇātmikā Brāhmī Śakti*' and 'Makāra' for '*Tamoguṇātmikā Tāmasī Śakti*'. *Praṇava* and Sītā are semantically identical.

4. मूल प्रकृतिरूपा (Embodiment of *Mūlaprakṛti*)—

मूलप्रकृतिरूपत्वात्सा सीता प्रकृतिः स्मृता ।

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सीता भगवती ज्ञेया मूलप्रकृतिसंज्ञिता ॥

(*Sītopaniṣad Śloka* 1-2)

ब्रह्मब्रह्माण्डसम्भूता सर्वकारणकारणम् ।

यस्या विलसितं सर्वं जगदेतच्चराचरम् ॥

(*Adbhuta Rāmāyaṇa Śloka* 15-16)

Sītā is the cause of all causes. The entire universe is pervaded and animated by Her.

सर्वशक्तिमयी सीता सर्वशक्तिविधायिनी ।

सर्वागम कलापूर्णा गन्धर्वागमपारगा ॥

She is endowed with all powers. She inheres and proginates all forces. She is well-versed in all *Āgamas*, arts and musical skills.

(*Śiva Saṁhitā—Sītā Tattva-Prakāśa* page 3)

जासु अंस उपजर्हि गुनखानी । अगनित लच्छि उमा ब्रह्माणी ॥

(*Mānasa* I. 147.3)

Thousands of Lakṣmīs, Umās and Brahmāṇīs get birth from Her *Samkalpa* and attain their lords.

यस्या कटाक्षस्पृशिमत्रेण लक्ष्मीनारायणस्याङ्गा संवभूव । ब्रह्माणी च ब्रह्मण उमा शिवस्य तां त्वामाश्रयामः सर्वं सौभाग्यलक्ष्मीम् ।

(*Bhuśuṇḍī Rāmāyaṇa P. A.* 4. 25)

5. आह्लादिनी शक्ति (Blissful Form)—

गिरा अरथ जल बीचि सम, कहिअत भिन्न न भिन्न

(*Rāmacaritamānasa* I. 18)

सीता रामं विना नैव नैव रामो सीता विना ।  
श्रीसीतारामयोरेष सम्बन्धो शाश्वतो मतः ॥

(*Jānakīvilāsa* page 206)

यथा रामस्तथैवेयं तथा रामो यथा ह्यसौ ।  
उभयोर्नैव भेदोऽस्ति विदुषां तत्त्वदर्शिनः ॥

As Śrī Rāma is, so is Śrī Sītā. As Śrī Sītā is so is Śrī Rāma. There is no difference between the two in the eyes of the learned and wise persons.

6. दुष्टसंहर्त्रीरूप (Sītā—the crushing deity for the wicked)—  
कालराति निसिचर कुल केरी । तेहि सीता पर प्रीति घनेरी ॥

(*Mānasa* V. 39.8)

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यां सीतेत्यभिजानासि येयं तिष्ठति ते गृहे ।  
कालरात्रीति तां विद्धि सर्वलोकविनाशिनीम् ॥

(*Adhyātma Rāmyaṇa*. V. 52. 34)

Know Her as the *Kālarātri*, whom you consider as Sītā, who is living in your own habitat. She is bound to destroy Laṅkā.

त्वमसि कालरूपा त्वमसि श्रीः त्वं माता पिता जगतस्त्वं हि तेषु ।  
लीलावतारैर्जयसि क्रीडसि त्वं नानारूपैः ॥

‘O *Devi*! You are embodied *Kāla*. You are Śrī. You are ambrosia, You are the mother and the father of the universe. You undertake various forms in the guise of *Līlā*. (*Bh. R.* 20.16)

She is the destroyer of ‘*Mūlakāsura*’ and lac headed *Rāvaṇa*, too.

(*Ānanda Rāmāyaṇa*, *Sāra-kāṇḍa* 3. 59-60, *Vilankā Rāmāyaṇa* page 396)—

7. कैवल्य एवं ज्ञानानन्द रूपा (Personified blissful knowledge and salvation)—

वामाङ्गे जानकी देवी किशोरी कनकोज्ज्वला ।

कैवल्यरूपिणी नित्या नित्यानन्दैकविग्रहा ॥

सेयं सीता भगवती ज्ञानानन्दस्वरूपिणी ।  
योगिनां रमणे रामे रमते रामवल्लभा ॥

Kiśorījī shining like gold adorns the left side of Śrī Rāma, Who is embodied salvation, Who is eternal bliss, Who is the sweet heart of Śrī Rāma and Who is personified blissful knowledge.

8. विश्वरूपा महालक्ष्मी (Mahālakṣmī presiding the world)—

Śrī Sītājī is the embodiment of all the *Devas*, *Vedas*, *Lokas*, the sustaining force of all the created beings. Endowed with all the *Dharmas* (droits), all the glories, She is the inner spirit of all the objects, men and semigods, gods. She is Mahālakṣmī pervading the universe, residing in the bodies of all. In this way a detailed description of the glorious form of Sītā is available in plethora, in the Indian literature. The various ‘*Stutis*’ and name-statements display Her intrinsic traits and worth. There are ‘*Aṣṭanāma*’ ‘*Śatanāma*’ and ‘*Sahasranāma*’, ‘*Aṣṭottara Sahasranāma Stotras*’ of Her. Her eulogy (स्तुति) by Brahmā in ‘*Ānanda Rāmāyaṇa*’, *Rājyakāṇḍa* VI.26 34, Eulogy by Rāma in ‘*Adbhuta Rāmāyaṇa Sarga* 26, Eulogies by Agni, Yama, Kubera, Nirṛiti, Vāyu in the *Bhuśuṇḍi Rāmāyaṇa*, west part *Adhyāya* (17—26), *Stuti* by ‘Marutātmaja’ in *Skanda Purāṇa*—ब्रा.से.म. अध्याय (46. 50—57 and *Stutis* by Brahmā, Lakṣmī Nārāyaṇa, Saraswatī, Nārada, Sanatkumāra in *Jānakī Caritāmṛtam*, are detailed statements of Her supreme importance. In the eyes of learned scholars Sītā the *Ādiśakti* is not only worshipped by Umā, Ramā and Brahmāṇī but it is She who creates them. According to *Atharva Veda*—

विधात्री श्री गौरीणां सैव कर्त्री रामानन्दस्वरूपिणी ।

सैव जनकस्य योगफलमिव भाति ।

She is the very fruit of King Janaka’s *Yoga-Sādhanā*. She is *Nityā*, *Nirañjanā*, *Śuddhā*, *Rāmābhinnā*, *Ādyāśakti* (everpresent, devoid of *Vikāras*, crystalised purity, never separable from Śrī Rāma the *Mūla Śakti*. She is the very



essence of *Paramātmā* assuming the gestures of '*Cit Śakti*', *Jīva Śakti*, *Māyā Śakti*, *Sandhinī Śakti*, *Samvit Śakti*, *Āhlādinī Śakti*, *Ichhā*, *Kriyā* and *Jñāna Śakti*. She is the '*Sākṣāt Śakti*'. She is all-in-all.

Let us surrender to Her lotus feet in the spirit of *Agastya Saṁhitā's Śloka*—

वन्दे	विदेहतनया	पदपुण्डरीकं
कैशोरसौरभसमाहृत		योगिचित्तम् ।
हन्तुं	त्रितापमनिशं	मुनिहंससेव्यं
सन्मानसालि	परिपीत	परागपुञ्जम् ।
*	*	*

जनकसुता	जग	जननि	जानकी ।	
अतिसय	प्रिय	करुनानिधान	की ॥	
ताके	जुग	पद	कमल	मनावउँ ।
जासु	कृपाँ	निरमल	मति	पावउँ ॥

(*Mānasa* I. 17. 4)

□ □

Spiritual striving does not need to be exhibited nor proclaimed. It is lived, and it is lived every moment without break. It is simple. It is becoming dead to the life of desires and alive only in love for the supreme One.

To become dead to desires is truly to live. For desire is verily death to the spiritual man. If desire lives, Spirit languishes. To live in the Spirit is to die to all desires. To become devoid of desire does not contradict the fulfilment of life's duties.

You act to perform the duty, without the urge of desire as the motive. One acts through a higher consciousness, that of playing one's part while working for the release even through such activity. Shorn of desire, action no longer binds.

—*Swami Chidananda*

# Bhakti Vicāra Sādhanā

—P. R. Akhileswaran

I pray, may I read scriptures daily  
And live up to ideals stated therein  
May I listen to advice of the Great  
May I impart whatever I know to others.

May I develop humility in mind.  
May I attend *Satsaṅga* and listen to Thy Glories.  
May I travel on the road of justice alone.  
May I get inspiration to be good and to do good.

May my actions not hurt anyone's feelings.  
May I introspect and detect mistakes to negate.  
May I live happily with honest sweat and sincere toil.  
A King's post is nothing in front of a devotee.

May I not insult or condemn others.  
May I not be jealous of other's wealth.  
May I not speak untrue through my thoughts and deeds  
May I also not react to other's insults.

May I get convinced that my body  
Is not the meaning of 'I', me or myself.  
May I develop detachment for the body  
And be immersed in remembrance of God.

## What is Karmayoga?

—Rama Devi

There is a science of action, a science that teaches the secret of yogic way of functioning in the world, the technique of doing action in the spiritual perspective. This is called the *Yoga* of Action '*Karmayoga*'.

It is the practical experience of every one that *Karma* is the cause of misery and bondage; but there is a technique whereby one can act without getting bound, without getting involved in the duality of pleasure and pain. This technique is *Karmayoga*.

In itself, action neither binds, not liberates. It is the attitude with which the action is performed, that becomes the cause of bondage as well as of freedom for the individual soul. Action is the pulsating energy of the Divine. In every one, everywhere, it is divine power that inspires, initiates and executes all action. The *Jīva*, the individual soul, with his vision deluded, imagines himself to be the doer and the enjoyer. Herein is the seed of bondage, the cause of continuation of *Samsāra*.

No one can remain without action. Existence means activity. Action is inherent in the *Guṇas* of *Prakṛti*. Every one is therefore driven to activity by the operating power of *Guṇas*. The Self, the *Ātman*, the divine ground of personality, is untouched by the *Guṇas*. But so long as ego-delusion persists in one's consciousness, one is affected by one's own actions.

Action produces bondage. Action is also a purifying discipline, a means to liberation. This appears paradoxical.

The difference in effect, is because of the difference in the attitudes. In the former case, action flows from ego-centre. It is propelled by egoistic motivation, self-centred interests. In the latter case, action flows from the pure *Bhāva* of instrumentality. Ego-centred action create impressions, bring reward to the doer in the form of pleasure and pain, for enjoyment; but the consecrated action, because of the absence of doership behind them, do not leave any impression in the *Citta*. They help manifestation of pure joy, which is the very nature of the Self.



Heavenly Father, teach us to spend for other's necessity as naturally as for our own. Since we shudder at even the thought of destitution for ourselves, may we sympathetically help those who in actuality know the pangs of want.

It is impossible for any man to live for even a minute without any action; for man is physically a part of Nature, and Nature is ever active. He is therefore compelled to act. So sitting quiet and thinking that one has attained to that unperturbed state of the spirit, will be rank hypocrisy. For, such a person's mind will be very busy thinking of the objects to which he is attached. So the way of spiritual development for him lies not in abstinence from action but only in action performed without attachments and under proper regulation of the senses.

## Positive Thinking—A Must in Spiritual Seeker's Life

—Dr. V. V. Rampal

With reference to the Vedantic view that *Brahma* is real and *Jagat* is *Mithyā* (the world is unreal), we sometimes erroneously tend to develop an attitude of pessimistic negation of life or even hatred towards material things. This creates a psychology of negativism towards everything worldly, which impacts on the positive way of thinking adversely. Sometimes, this goes to another extreme when instead of being interested equally in all things we tend to develop hatred towards material aspect of life, thereby developing an attitude of hatred towards material things that are vital to life. This distorts our view towards life and negativity sets in our way of living.

Spiritualists tell us that this is a wrong way of interpreting *Vedānta*. What is to be understood is that material is not reality and that the supreme reality of life is spiritual and not material. Our body is a temple of God and if we destroy the temple how and where will we worship God? What is needed is to avoid giving undue importance to the body in preference to the living spirit within us.

Our tendency to negate life and other material aspects of life must be tempered with a positive thinking that encourages us to develop positive qualities. No doubt, we must shed negative thoughts that create a depressive feeling of unwantedness and replace them with positive thoughts of optimism and success in life. Hatred must be replaced

by love, kindness and compassion towards all, an attitude of indifference and unconcern towards others must be replaced by tolerance, forgiveness and generosity. Anger and jealousy must be replaced by acceptance and fellow feeling. Tendency to hoard and greed must be sublimated to a sense of concern for others. Lies, untruths and half-truths must be replaced by total truthfulness.

Without developing positive qualities, any effort towards spiritualization will prove futile. Mere negation of world is not *Vairāgya*. A dispassionate view of nature and the role of worldly objects in life is necessary to develop a healthy attitude in life. Intense desires, too much selfishness and tendency to acquire wealth at any cost are dangerous trends that must be curbed. Instead, a balanced view must be developed towards environment and one's existence must be viewed in relation to everything else in the world.

Developing positive values in life is as much important as *Vairāgya* and detachment when we desire to lead a life of happiness and joy in nature. *Jagat* is *Mithyā* only as far as the true nature of supreme reality is not appreciated. The living world is a truth of everyday working life. It is a *Vyavahārika Satya*. It cannot be simply washed away. We have to become spiritual by living in this body and in this world and then reach the truth of existence through our spiritual activities. We have to follow the spiritual practices for cleaning the mind, purifying thoughts, developing a healthy and positive attitude towards life and continue meditation and *Sādhanā* to fulfil the aim of life. Mere negation of life will not do. It can even be dangerous to one's mental health if proper positivism is not developed as part of the practices for spiritual growth.

# Śrī Lakṣmaṇa

—Dr. Bhagwandas

In *Kṛṣṇāvatāra*, Vasudeva, Saṅkarṣaṇa, Pradumna and Aniruddha are ‘Cakravyūha’. Saṅkarṣaṇa is Balarāma (incarnation of Śeṣanāga). Likewise, Śrī Lakṣmaṇajī is one of the ‘Cakravyūha in *Rāmāvatāra* besides Śrī Bharatajī. Śrī Lakṣmaṇa is *Śeṣāvatāra*.

Śrī Lakṣmaṇa served Śrī Rāma throughout his life and only brother to accompany him during fourteen years of exile in forests. Tulasīdāsa describes him as the follower of Śrī Rāma right from his early childhood. His first outlet from Ayodhya along with Śrī Rāma is when Śrī Rāma is escorted by saint Viśwāmitra to defend *Yajña* from *Rākṣasa*. Rāma and Lakṣmaṇa both had gone to *Dhanuṣa Yajña* along with Viśwāmitrajī where Rāma got married to Jānakījī after breaking the bow. Lakṣmaṇa would not tolerate any result endowed on Śrī Rāma, for example two instances are worth seeing in their journey to Janakpur. When King Janaka in a big lecture out of frustrations says, “It seems, there is no hero on earth who could even dislodge this *Śiva Dhanuṣa* by an inch on earth, and second when Śrī Paraśurāma started threatening all the kings including Śrī Janaka on breaking of *Dhanuṣa*. Please see *Rāmacaritamānasa* in this regard. When Śrī Rāma was to go to *Vanavāsa*, on exile for fourteen years at the instance of Kaikeyī, his stepmother, Lakṣmaṇa got angry with both his mother and father. Look at the greatness of his mother, Sumitrā who at the time of wishing his son goodbye for *Vanavāsa*, tells him, “During my absence in forest, dear Lakṣmaṇa your father and mother are Śrī Rāma

and Sītā Devī and your earnest duty is to serve them with full sincerity as your parents. Śrī Lakṣmaṇa while serving Rāma, Sītā in jungle did not care for his hunger and thirst. He will bring fruits, all household articles for them during this period. Lakṣmaṇa kept his life full of celibacy and purity during this period, as a result thereof. He could kill Indrajit (Meghanāda) who could be killed only by Lakṣmaṇa and because he was *Brahmacārī* for a period of more than twelve years while he in *Vanavāsa*. By the way, Meghanāda could be killed only by such a person only due to *Varadāna* (Blessings) of Lord Brahmā.

Look at, high character of this Lakṣmaṇa when great Rāvaṇa stole away Mā Jānakī after betraying her and she was taken away on chariot by Rāvaṇa, seeing monkeys at mountain Kiṣkindhā ( including Sugrīva, Hanumān etc.). She dropped her ornaments(some of them) from the chariot and later on, Sugrīva while meeting Śrī Rāma gave these ornaments to Śrī Rāma. Śrī Rāma asked Lakṣmaṇa, “Please identify, whether these ornaments belong to her but to anybody’s surprise Lakṣmaṇa tells his elder brother— I can identify only ornaments of feet of Sītā, i.e., and not others. See, he has never seen any part of her body except her feet since he was prostrating before her everyday. Look at the following *Śloka*—

नाहं जानामि केयूरे नाहं जानामि कुण्डले ।  
नूपुरे त्वभिजानामि नित्यं पादाभिवन्दनात् ॥

(*Vālmīki Rāmāyaṇa* IV. 6. 22-23)

Look at the bravery of this younger brother of Śrī Rāma—“When Rāma requests the ocean to give the way for soldiers to go to Laṅkā.” Lakṣmaṇa tells his brother, “Not to bow down before a inert like ocean, we shall conquer and then walk over.”



## Thoughts on Yoga

—Upendrachandra Dutt

*Yoga* in the wider sense of the term means 'union' between *Jivātmā* (individual soul) and *Paramātmā* (Universal Soul). It may be brought about through knowledge, devotion, selfless action or psychic control.

In its restricted sense *Yoga* means psychic control or a kind of psycho-physico-biological process by which mind is silenced and freed from sensations and reflections. As one's reflection can be seen on the surface of a lake undisturbed by wind and waves, in the same manner the undisturbed image of Self is reflected in a silent mind.

*Yoga* is a practical method. Like every other system that deals with practice, it does not indulge in philosophical discussions. Patañjali, the distinguished author of the *Yoga-Sūtras*, does not evolve a new system of philosophy, but takes for granted the *Sāṅkhya* system of thought. Kapila, the writer of *Sāṅkhya-Pravacana-Sūtras*, did not think it necessary to make the mention of a Personal God (*Īśwara*) in order to explain the mystery of creation. *Puruṣa* (spirit) and *Prakṛti* (matter) are ultimate realities. The entire creation is a transformation (*Pariṇāma*) of *Prakṛti* under the influence of *Puruṣa*. Some scholars accuse *Sāṅkhya* of atheism simply because the author Kapila does not introduce the theory of Special Creation as current in popular theology. The saint who pins his doctrine in *Puruṣa*, who is the source of inspiration and action to *Prakṛti* and who in the light of theology may be easily conceived as *Parama Puruṣa*, should not have been

misunderstood. Late *Mahāmahopādhyāya* Prof. Annādacaraṇa Tarkacūḍāmaṇi, a great Sanskrit scholar and *Yogī*, has ably shown in his Sanskrit commentary on the *Sāṅkhya-Pravacana Sūtras* how fictitious and fallacious these accusations are. Patañjali has only incidentally referred to *Īśwara* in his *Yoga-Sūtras*, where meditation on God has been prescribed as one of the methods of concentration that finally leads to *Samādhi*.

From this consideration it does not follow that a *Yogī* must be a devotee having faith in a Personal God. A *Yogī* may believe in a Personal God like the members of some sects among *Tāntrikas*, Christians and Muslims. He may have faith in *Brahma* without attributes, as in the case of some *Vedāntīs* and *Sūfīs*, or his ideas may correspond to none of them as is evident in the Buddhists. Various dualistic and non-dualistic sects have adopted *Yoga* in various forms. In the daily life of an average Hindu, Vedic and Tantric cultures have been inseparably mixed up. In his worship or meditation a Hindu practises *Yoga* in some form or other. Secret societies of *Yogīs* are found all over India. In actual practice they differ from one another; but the object is almost identical—full concentration and absolute psychic control leading to prolongation, purification and perfection of life.

There are various kinds of *Yoga*, such as *Rājayoga*, *Rājādhirājayoga*, *Pañcāṅgayoga*, *Ṣaḍāṅgayoga*, *Aṣṭāṅgayoga*, *Hāṭhayoga*, *Layayoga*, *Netiyoga*, *Dhautiyoga*, *Dantiyoga*, *Neoliyoga*, *Gajakaraṇīyoga*, *Bastiyoga*, *Laulikīyayoga*, *Kapālabhātiyoga* *Suratiyoga*, etc.

By constant use a machine is worn out. Human body is a very delicate and complicated machine. It is wasted through constant breathing or respiration. In order to keep the body free from disease and prolong life a *Yogī* stops

breathing by acquiring control over the respiratory system. It consists in regulating breath by a process called *Prāṇāyāma*. *Pūraka* (inspiration), *Kumbhaka* (restraint of breath) and *Recaka* (expiration) constitute the process. By regular practice breath can be easily stopped or suspended for a long time inside the body without having recourse to inspiration or expiration. It is called *Kumbhaka*. This restraint of breath can prolong life, for it means much less use and abuse of organs. An expert in *Prāṇāyāma* cannot only conquer disease and infirmity, he can also divert his mind from worldly enjoyment to things eternal.

Our physical system has got numerous *Nāḍīs* (nerve-canals). They are often blocked due to dirt and impurities. Unless these passages are cleared air cannot get into them. Hence arises the necessity of *Prāṇāyāma*, that purifies the *Nāḍīs* and suspends breath inside.

*Prāṇāyāma* is not the whole of *Yoga*, it is one of its many limbs (*Aṅga*). *Aṣṭāṅgayoga* has got eight limbs: *Yama*, *Niyama*, *Āsana*; *Prāṇāyāma*, *Pratyāhāra*, *Dhyāna*, *Dhāraṇā* and *Samādhi*. Along with *Āsanas* (posture) that are as many as animals, *Tāntrikas* make use of *Mudrā* (position of limbs), e.g., *Khecarī Mudrā*, *Viparītakaraṇī Mudrā* and so on. Some *Yogīs* practise these methods and attain so much power that they can do whatever they like. They can know everything and do everything in this world. They can assume new bodies at will and conquer death. But *Yoga* triumphs only when the *Yogī* can suspend the vital air at the highest nerve-centre called *Brahmarandhra* and put his tongue at the root of his palate (*Tālu*).

It is thought that a thousand petalled lotus named *Sahasrāra* is lodged at the head. It always secretes nectar. The *Sūrya Nāḍī* (the solar canal) at the navel drinks it, so man becomes subject to death. If by some means a *Yogī*

can make the *Candra Nāḍī* (the lunar canal), lying at the root of the palate, receive that nectar, he will conquer death. There are methods and they involve *Āsana*, *Mudrā* and *Kumbhaka*.

*Yoga* is a method of strict self-discipline. It imposes restrictions on diet, sleep, company, behaviour, speech and thought. It should be practised under the careful supervision of an expert *Yogī*.

*Yoga* as a spiritual science has some basic principles. Unlike other positive sciences it recognizes for its background the living body, and not the universe. *Deha-Tattva* or truths inside the body are the objects of a *Yogī's* investigation. He begins with the body which is his laboratory and ends with the body which is the Ultimate Reality. This concept reminds one of the significant words of a well-known leader of Sahajia sect, who exclaimed, "Listen to me, O brother-man, of all truths the most supreme is Man; there is nothing beyond." The whole universe is inside the body—the macrocosm in the microcosm; the sun, the moon, the gods, the holy places, even the rivers are there. One need not go beyond. "As fire is inside wood, scent is in flower, so God, who is free from good and evil, is inside the body. *Idā* is the Ganges, *Piṅgalā* is the Jamunā and *Suṣumṇā* as the Saraswatī lies between the two. One who can bathe at the confluence becomes free from sins. The moon is at the root of palate (*Tālu*), the sun is at the root of navel (*Nābhi*), in front of the sun is the seat of air and in front of the moon is mind. It is mind that commits sin. When it is self-absorbed, it becomes free."

There is a network of 72,000 *Nāḍis* in the body. Of these *Nāḍis* ten are principal. *Idā*, *Piṅgalā* and *Suṣumṇā* go upwards; *Gāndhārī*, *Hastijihvā* and *Prasara* move about everywhere; *Alambuṣā* and *Jasa* are on the right side, while

*Kuhū* and *Śaṅkhinī* are on the left. An expert *Yogī* knows all the *Nāḍīs* and their uses.

If the entire universe is inside the body, then where and how to find out truth?

All the orthodox systems of Indian philosophy recognize two ultimate principles; *Cit* and *Acit*, *Ātmā* and *Anātmā* or *Puruṣa* and *Prakṛti* (spirit and matter). In Tantric literature they are known as *Śiva* and *Śakti*. The *Suṣumṇā* canal begins at the rectal centre (*Guhya*) at the bottom, rises upwards through the spinal cord and reaches the topmost centre in the brain. *Śakti* or the principle of energy lies in the lower region of *Suṣumṇā* and *Śiva*, the principle of consciousness, sits above. Between these two principles (*Tattvas*) lives *Kāla* (Time), that causes old age and death. *Yoga* is the process by which this element of time is eliminated by bringing about the union of *Śiva* and *Śakti*. As a result of proper self-discipline and practice, *Śakti* or *Kuṇḍalinī* moves upwards through the *Suṣumṇā* canal, crosses many *Cakras* or lotuses (nerve-centres) till she meets *Śiva*.

*Śiva* and *Śakti* just like the sun and its rays or fire and heat are but two aspects of one and the same Reality. Their concepts and functions are no doubt different; but in fact they are One, inseparably and ultimately One. The *Yogī*, who has experienced this union rising above impurities and ignorance, has become perfect. The *Jīva* has become *Śiva*. This is how a *Yogī* realizes the real synthesis of Dualism and Monism, which a philosopher has tried in vain to establish through mere reasoning, wrangling and useless discussion.

The *Cakras* through which *Śakti* passes are generally known as *Mūlādhāra*, *Swādhīsthāna*, *Maṇipūra*, *Anāhata*, *Viśuddha*, *Ājñā* and *Sahasrāra*. The first three are near and

below the navel, *Anāhata* and *Viśuddha* are at the heart and throat (*Kanṭha*) respectively, *Ājñā* is between the eyebrows and *Sahasrāra*, a thousand petalled lotus, blooms at the head. *Ājñā* is the seat of Pure Knowledge (Śiva), below ranges the rule of Divine Energy (Śakti). As soon as Śakti meets Śiva they become one at *Sahasrāra* resulting in never-ending Bliss. This is what I consider to be the practical interpretation of *Saccidānanda Brahma*. The Tantric principle of Śiva-Śakti is the same as the *Vaiṣṇava* principle of Rādhā-Kṛṣṇa or Sītā-Rāma. As the *Vaiṣṇavas* follow the path of Devotion (*Bhakti*) and not psychic control, their method and concepts are different. The episodes of separation and union of Rādhā-Kṛṣṇa and Sītā-Rāma symbolize the divine play of spiritual energy and pure consciousness on the stage of life.

In the course of bringing about this union a stage is reached when the divine energy leaves the region of mind behind. Then the aspirant knows his true nature. Self-Knowledge (*Ātmajñāna*) stops rebirth and miseries of life. It is freedom from pain, but not perfection. Perfection is vouchsafed by union, the most exalted state of divine grace.

Life is a mystery. It has different stages. At one stage we call it *Jīva*, ignorant and helpless; at the other we call it Śiva, omniscient and omnipotent. When personality is dissolved, the stage is unspeakable. It is the Absolute (*Brahma*). The Western thinkers have yet to learn this mystery. This doctrine alone can assess the value of man and establish real democracy.



## A Marvel of Tulasī

One Muslim gentleman came to Śrī Ṭhākura Sahib Laḍānā (Jaipur). He had a sort of necklace of Tulasī around his neck. Ṭhākura Sahib enquired of the gentleman, “How you being a Muslim are wearing a necklace of Tulasī”? He responded that he himself has seen a marvellous event in this respect. Since that day I always wear the garland of Tulasī. What miracle I had seen, I relate to you.

“Once I was going to some other village on foot. On the way there was a forest. In that forest I saw two huge persons under a tree. I got afraid. Seeing me afraid they consoled me not to get afraid as they are not going to harm you any way. They told me that they are emissaries of Yamarāja. In a short while one man will come with a bullock-cart. The string which goes round the neck of a bullock to fasten the yoke will get broken. We being the regent of the Death in the form of bullock, will kill him. Then we will take that man to *Yamaloka* by killing him.

Hearing this I too waited. After some while a cartman came there with a bullock cart. That *Joṭi* ( a string fastening the yoke) broken down there. The cartman got down to repair it. That very time a bullock thrust into his stomach his horn with force so that he immediately fell into a cluster of shrubs and breathed his last.

Then both of the emissaries of Yamarāja being disappointed told me that, “We are going empty handed we could not take him away”. Emissaries of God who were unseen to you have taken him away. I enquired of these emissaries of Yamarāja that what was the cause for your disappointment.

They replied that there were plants of Tulasī in the cluster of shrubs. The body of the cartman happened to touch the plant of Tulasī. Therefore we could not take away him to *Yamaloka*.

This way I personally saw this marvel of Tulasī. Since then I wear this garland of Tulasī.

(Source: From *Kalyāṇa*)



You must keep the mind fixed on one object, like an unbroken stream of oil. The ordinary man's mind is scattered on different objects, and at the time of meditation, too, the mind is at first apt to wander. But let any desire whatever arise in the mind, you must sit calmly and watch what sort of ideas are coming. By continuing to watch in that way, the mind becomes calm, and there are no thought-waves in it. These waves represent the thought-activity of the mind. Those things that you have previously thought too deeply, have transformed themselves into a subconscious current, and therefore these come up in the mind in meditation. The rise of these waves, or thoughts, during meditation is an evidence that your mind is tending towards concentration. Sometimes the mind is concentrated on a set of ideas—this is called meditation with *Vikalpa* or oscillation. But when the mind becomes almost free from all activities, it melts in the inner Self, which is the essence of infinite Knowledge, One and Itself Its own support.

—*Teachings of Swami Vivekananda*