

On the Path of Gradual Development

(kramavikasher pathe)

First Part

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This book is open to the entire humanity. Its publication and distribution is always praiseworthy as long as it is not distorted in any manner.

Om hangsah shat shrimad gurabe namah

Sri Guru Puja

My father, one day you handed me a diary to write down things. After a year, you wanted to know what I wrote there. On that, there were balances of the hermitage. Finding that, you became a bit concerned and expressed, “Have I handed you the diary to write down the balances?” I was silent and thought, “What else shall I write, what else is out there?” Nearby, there was a pen as well as an inkpot on the top of table. You got up from the seat with the diary of the New Year in your hand (it was probably 3rd or 4th day of January) and with your hand took me to the table holding my neck affectionately with your hand. You dipped in the pen in the inkpot yourself and handed the pen over to me. Then, opening the page of the diary of that date, you asked me, “Write something”. On the top of the page, I wrote, “*Om hangsah shat shrimad gurabe namah.*” You were still holding my neck with your hand. I told you, “You may go, my father. I’ll write.” Leaving my neck, you went back to your seat. It was possibly thirteen years ago. It was my perpetual habit to write in secret, to contemplate in secret and do anything good in secret. I never let you see my diary. When I was writing the book, you were still drawing breath. But I didn’t show you that. Before the first part of *kramabikasher pathe* left the press, you had left your body. Today, when I’m performing *puja* of my *Guru*, the only thought, which is coming to me again and again is, “You may go, my father. I’ll write.”

There are no flowers of the leaves of *bela* (A particular kinds of leaves used in Hindu rituals) in the ingredients of my *puja*. The only thing there is whatever appeared inside me at the path of my *sadhana* over time. This is nothing unfamiliar in *bharat* – the land hallowed by the *tapasya* of the *rishis*, the land of the birth of *Buddha*. It is the possession of any and every human being. Even then, as you compelled me to write, please offer your benediction that any and every *sadhaka* be encouraged to shed hypocrisy and move forward towards the development of *antara* (the inner world). And let *karmayoga* be the natural outlet of their *antara* (the inner being). Further, let the *sadhakas* and the Land of India, the land of desire-free *karma*, hold their head high with due dignity, once again. Let the mankind too set the goal of their life towards the glory of the humanity, abandoning the infatuation (*moha*) of beastliness.

With my veneration at your feet,
Satyananda

Makara sangkranti.
Bangabda 1341, kalairgatabda 5035.

Dedication

Three parts of my life appear before my sight like the course of the holy Ganges – the upper part of the Ganges, the middle part and the part of synthesis (with the sea). One part of my life is absolutely serene, quiet, fast, and dispassionate. When my age was thirteen, then my esteemed *Guru* appeared in my dream. After a lot of turn of events, I met him first at the age of sixteen. Then, he used to live in an ancient, quiet and dilapidated hermitage in *Chunar*. I was overwhelmed by finding the great man from my dream, that sacred place and that very hermitage. The emotional stage of my struggle of life came to an end in that very moment. I started moving slowly adjusting with the reality. After about two years, I met him again. He was in the *Ananda Math* in the hills of *Chunar*, far from the localities. My venerated *Guru* was known as *Swami Sachchhidananda Saraswati*. He was a reputed *sadhaka*, *yogi* and scholarly man of great stature. He was the one hundred and forty first *Guru* of *kaliyuga* from the tradition of hallowed (*siddha*) *Ananda Math*. In this tradition, the first *Guru* was *Gaurhapadacharyya*. In the traditions, he is also known as Old *Brahmananda Deva*. I acquired the all the steps of the *sadhana* of *Ananda Math* gradually, as I stayed with my *Guru* for ten years. My life there was not a smooth one. I was spending my days with tough duties of *karma* (work), excessive hard toil, service towards people, maintenance of cows and offering my service to my *Guru*. I had to procure the time to perform *sadhana* after the evening and before the dawn. With due toughness and care, the *Guru* was annealing me by both shattering things in me as well as infusing things within me. After ten years, I left the hermitage and entered in a tougher life of *tapasya*. In this time, I started writing this book obliged by the repeated requests and efforts from the ends of great scholar *Gopinatha kabiraja* and *Swami Atmanandaji*, a learned sage with a family.

Since while I was with my *Guru*, I used to have the vision of a pervasive and inspiring shining soothing glow (*jyoti*). I was not prepared to put into action that inspiration. The *Guru* exerted much effort so that I would start writing. But, later it was found that his will was fulfilled. I started writing books. The next chapter of my life did not terminate here. That course of *tapasya* is still active. The last consequence of the goal of my life is the ocean like that of the Ganges. That also exists in an identical manner. Possibly the middle age of my life began already. This part of my life is enshrouded with mystery. It is moving through many happenings due to the exchange of unfinished relations concerning previous many a birth. This middle part of my life is also full of collision and counter-collision. But I don't have any fascination or aversion in it. The first and last part of my life subsists unchallenged due to the blessings of my *Guru*. I do not attach any importance to this part of life, when I took the course of action through writing books and otherwise. Also, I do not bear any fascination or aversion towards coming into the contact with many people. If the sacred land of India is benefited through my *karma*, the benefactor is my dearest venerated *Guru*. And the people helping the cause are *Gopinatha kabiraja*, *Swami Atmanandaji* and those great persons, who have chosen development and *Shaktibad* as their goals of lives.

A Few Words to the Readers

We'll introduce briefly about the different stages of human-beings and those of the actions (*karma*) for the benefit of the readers. If you apply the knowledge, we explained in the book, in analyzing the character of your friends etc., then you'll realize, what we've discussed in this book about the human-beings, their character and particularities of their activity (*karma*) in five different stages, namely *Ganesh*, *Surya*, *Vishnu*, *Shiva*, and *Shakti*, are true to the minute details. The knowledge of the researcher about any science cannot advance much; unless he/she applies that in his/her field-work. Readers should remember that science is not any work of literature, or any kind of doctrine, even any kind of faith. Thus, anybody, who applies science in his /her field-work more, will have a better exposition of it.

The first place of application of the psychological science is your own character. First, you should attempt to see which character is more similar to your own character. Afterwards, you should see whose character fits the particularities of character of which stage in everybody around – father, mother, brothers, sisters, relatives, friends, teachers, leaders, *guru*, disciples, students etc. After some effort for a few days (5-7 days), you'll see that the characters of different people match up with the traits of different stages. This will sharpen your own intellect (*buddhi*) and the power of judgment. If you've a higher goal, then your character too will move towards betterment. Those, who ponder over the nation and the society, should attempt to understand the articles and the lectures of the journalists and the leaders using this science. Soon, they'll be able to understand the depth of the knowledge and experience of different people about the political and social affairs. If you can learn to judge by assigning different persons in different stages, you'll surely be able to perceive precisely the aim of activities of different people and its impact on society. First, one must try to perceive thought process of one's own self; then one can go for that of one's friends and then for the mass-leaders. After trying this for two to three months, an intelligent person will be so experienced in his/her knowledge about the political and social affairs that he/she will easily grasp the consequence of any particular action.

Those, who ushered a new era in this world, were persons with thorough understanding about the directions of different actions. Those, who can not predict the form of an action after a while, can never be able to direct society towards development. If these types of persons are the leaders of a society, the sufferings of that society will snowball definitely. In this volume, we've indicated enough about the implications of various stages of actions (*karma*) towards the development of the society.

In the very first chapter of the volume, it has been stated that the goal of human life is *atman* and the goals of activities (*karma*) and knowledge (*jnana*) need to be supportive of that. In this chapter, every single *karmi* has been advised to move forward based on the divine endowments like *tejah* (spirited opposition towards the *asuras*), fearlessness (*abhaya*), and renunciation (*tyaga*).

In the second chapter, the characteristics of the people possessing the traits of the character of *Ganesh* have been presented. The people from this stage are anti-injustice, self-abnegating, fond of war, broad minded, slightly adamant. These men possess integrity of character, endurance, patriotism, devotion towards justice and material sciences, courage. They talk firmly and never believe anything in blind faith. In the path of advanced development, this character is the best. People from this stage are more in common among the judges, overseers, engineers, scientists, archeologists, youth leaders. They are tough hearted.

We have talked about the people of *Surya* Character, in the third chapter. They are loving, amiable, calculating, talented, famous, theist, emotional. When torn between two opposing views, they try to please both the sides. They crave for ideal more than the goal. The development of this stage among women is really advanced one. The women with a development of this stage tend to be philanthropist. Any affectionate woman has development of this stage. These kinds of people are more abundant among teachers, professors, advocates, physicians, diplomats, preachers, orators, journalists, priests, singers, poets, ones running charity missions, ones following the path of *Vaishnava dharma*, supporters of non-violence, railways workers, government clerks, astrologers.

In fourth chapter, we have focused on the persons of *Vishnu* character. They are grossly divided into three categories - 1) the *asurik Vishnu*, 2) the *Vishnu* with divine endowments (*daivi sampada*) and 3) the under-developed *Vishnu*.

The persons from category (1) and (2) are commanding, extremely intelligent, reserved and crafty in nature. They possess different things in their minds and words as well as in words and actions. They are usually suspecting by nature, but mostly none can realize that. They possess organizational skills. They are hedonist and not at all idealist.

An *asurik Vishnu* is ruthless, oppressor, persecutor, and opportunist. *Vishnu* with divine endowments is merciful, benefactor of the society, donator, broad-minded.

The persons from category (1) and (2) are abundant among the kings, landlords, governors, representatives of the monarchs, detectives, police officials, merchants etc.

The underdeveloped *Vishnu* (3) is not any stage of development. The persons from lower *Shiva* or *Surya* stage acquire the characters of *Vishnu* for greed, or bad company or encouragement from the *asurik* administration. They are very mean in their character and most harmful for the society - brazenly, liar, flatterer, extremely selfish. The criminals like thieves and dacoits are from this stage. Among the lower rank police, there are plenty of people from this kind. The beggars, asking alms playing tricks with their organs or with clever jugglery of words are often from this stage of development. These people earn a lot of money by begging and amass a good amount.

In the fifth chapter, the character of men from the *Shiva* stage has been analyzed. These types of men are divided into two categories – 1) Lower development of *Shiva* and 2) Higher development of *Shiva*.

Both kinds of men are fond of natural life. They want to live in fields, under the tree, in the bank of a river, near a forest. They are fond of simple lives and simple dresses. They are satisfied with the least. They don't think much about the future.

They persons with development of lower *Shiva* stage believe in simple *dharma* – often worshipper (*upasak*) of a lower spirit (*preta*). They are not at all intelligent. People with this stage of development are in plenty among porters, laborers, guards, binders, orderlies, cooks, ones selling tea, ones earning bread by conducting *puja*, small inn-keepers, press compositors, maintainers of horses, cleaners, drivers of ox-carts etc.

The higher *Shiva* stages of development can be found only among the recluse (*tyagi*) people, yogis, *sadhakas* (devoted worshipper), *tapasyis*, and rishis (seers). They are content with *jnanas* of all kinds. They are more intelligent than ones from *Ganesh*, *Surya*, and *Vishnu* stage. But, they discount the endowments of these stages. In the path of development, everybody possesses an inclination towards *tapasya*. Those persons, whose inclination towards *tapasya* is genuine, devote themselves in forests and jungles, in mountains for long years. This kind of genuinely devoted persons towards *tapasya* should be known as development of higher *Shiva*. [If one equates a great person possessing realization of *Surya* stage with that from the higher *Shiva* development, then it'll be a grave mistake in judgment. There are enormous differences between their developments, characters and aims of actions (*karma*).]

In the sixth chapter, the development of *Shakti* stage has been discussed. Many of the great ancient seers (*maharshi*) and *rajarshis* (One who is a king and a seer as well) had this stage of development. The greatest being of this stage is *Sri Krishna*. Those, who deliberate about politics, should read this chapter again and again. Both the sixth and the seventh chapters are part of discussion about the *purushottam*.

In the seventh chapter, we've explained about the power of *mantras*. In this chapter, the mysteries (*tattva*) of the creation have been elaborated. The men of action (*karmi*) can also grasp very well the science of action (*karma-tattva*), once they understand the science of creation. If the devoted worshippers (*sadhaka*) and the men of action (*karmi*) can attain the character of *Ganesh*, it'll invigorate them to advance towards the *Shakti* stage surmounting the stages of *Surya*, *Vishnu* and *Shiva*.

First Chapter

Before starting with this book, we want to tell a few important points to the reader. The aim of a human being is manifestation of absolute development (*bikasha*) in his/her life. All our society, knowledge and science encompass around the one *atman* (soul). Without this, human life has no meaning. In the absence of it, our institutions of *dharma* (The methods for acquiring peace, Religion), state, society and education are led astray by misguidance. The human existence, both the individualistic and the collective, becomes grief-stricken and suffers from the lack of peace.

If we analyze all the tenets popular in the field of *dharma* (religion), governance and society in the present world, it will be evident that some of them aspire to manifest absolute development in us, while the intention of some of the others is heinous atrocities, hatred, barbarism and enjoyment of sheer material (and sensual) pleasure (*bhoga*). The body and the *atman* (soul) are inseparably linked to our lives and existence. Some institute the goal of their life encompassing around the body, but the wiser ones set up all the customs and morals of the individual as well as the collective life focusing on the *atman* – our true self. The Indian social doctrines are thus fundamentally different from all the other doctrines of the world. Besides, the social foundations of other nations have been laid based on enjoyment of the senses (*bhoga*) and the body; but *atman* is at the center of Indian social doctrines.

“I exist and my body exists too”. Here “I” has been used to refer to the soul (*atman*). My body is sustained by that *atman*. After thorough research, our *rishis* (seers) have concluded that among the body and the *atman*, it is indeed *atman*, which is eternal and true entity. For this reason, the seers made gigantic efforts to lay foundation of our socialisms on this principle alone. Still now, the Indian socialism is unknown to our educated masses. It should be propagated with due effort. Then the Indian society will be stabilized based on this principle. In medieval times, India forgot her political and social doctrines based on the principles of *Shaktibad*; As a result, there came the fall.

Our selfhood gets expressed through the body, the mind and the *atman*. The social doctrines of all nations save India are based on “the body”. Despite that, nowadays the modern educated society keeps track of psychology to some extent. After admitting the mind, a human-being becomes spiritualist. After recognizing the mind, none remains as materialist. In the present age, none will dare to deny the essence of psychology, if we categorize the social doctrines of the mankind in the light of psychology. On the foundation of psychology, one can classify the human social doctrines in three classes – 1) *asurik* (evil) social doctrine, 2) Weak social doctrine, and 3) Powerful social doctrine. This book deals with nothing but all the different stages of our psychology. After a careful study of the book, the reader will get the food for all kinds of thought. It is sad to note that in medieval age, India (*bharatavarsha*) was engrossed in weak social doctrines. Those, who desire to grasp the Indian social and political doctrines, should read the books *Shaktibad* and “A powerful society” (*Shaktishali samaja*).

In the first chapter we've founded our discussion on the image associated with a flag and attempted somewhat philosophically to show that the goal of human life is *atman* and the *karma* (actions) and *jnana* (knowledge) need to be in conformity with that. If understanding this chapter is difficult to anyone, he/she can start reading from the second chapter.

This part contains four small chapters. The second to fourth chapters describe three stages of development of our mind. In the first chapter, we've talked about *atman* based on the flag (*dhvaja*). We have based the second to fourth chapters on explaining the *dhyanas* related to *Ganesh*, *Surya* and *Vishnu* respectively and thereby, elaborating three episodes of development of mind. Our work may seem entirely unfamiliar to the readers; but it will contribute material lavishly in their food for thought.

The Flag of a *karmayogi*

A flag is an instrument made out of cloth similar (look alike of) to the true form of the self. It is kept to flutter in the sky by the wind tying it with a stick. As the mankind attained knowledge (*jnana*), he discovered infinite ways to disseminate that to the world. The discoveries of these ways are not bred by the obscure imagination of the mankind. Such expansion of knowledge (*jnana*) is natural. Mankind cannot circulate it just out of his desire. Again, mankind can not deny the nectar of this *jnana* to the world by being engrossed in it. Manifestation is like the natural law (*dharma*) of the *jnana*. Thus, *jnana* is getting revealed. It really fills the heart with unadulterated joy to think of the many different ways, in which men disseminated the same knowledge (*jnana*). There are countless ways to disseminate the one same knowledge (*jnana*) – the commentary, the emotion, the mantra, the rhythm, the melody, the tempo, the *raga*, the instruments (*yantra*), *mudra* etc.. Who'll count the number of enchanting manifestations (*murti*) human beings created to set up a symbol for the very same *jnana* (knowledge) and pictures they portrayed of the very same object from different aspects. It is next to impossible to count the number of ways they look at the object with numerous perspectives. Thus, every entity discovered is true, every form is replete with life, every attribute is a *mantra*, and every portrait of the true self (*svarupa*) is a *yantra* (instrument). There are numerous of types of *yantras* invented as symbols. One attaining the true self (*svarupa*) in whatever way, or getting captivated in it appealed by whatever forms, is presenting the true self (*svarupa*) in the likewise manner before the world. They are continuing to amaze the world by manifesting the true self (*svarupa*) - some as a *yantra*, some as a *mantra*, some as an emotion (*bhava*), some as a word, some as a rhythm, some as a *tattva* (of *Sankhya*). A human being invented a *yantra* akin to himself after coming to the center of *jnana* in search of his true self (*svarupa*). He can hoist it in the sky with the help of a stick after creating it out of cloth and dyeing it with the pigments. It'll declare the immortal message of the true self, being high in the sky and being manifested there by the waves of winds. It is indeed a flag (*pataka*). As the flag flies by the waves of winds with a resonant noise emulating “*pat*”, it is called a *pataka*. Who does not cherish to announce his/her unblemished fame over the world? Who does not seek to fly the immortal flag of his/her own representing the true self? The flag, which being immortal, joyful, lofty and free, transmits delight in my heart and conveys such blissful true state (*svarupa*) of mine to me every now and then, in a while. That's why, hoisting of a flag is such an immense pleasure. Mankind, knowingly or unknowingly, loses itself in this joy. A tremendous sense of joy possesses him as “my flag” is flying up in the air.

It needs to simplify these words a bit. *Svarupa* denotes the form of me, the form of *atman* - the true conscious entity in us. *Atman* has assumed the form of every single thing; *atman* is wandering on this world assuming the form of all living beings. The living beings, being confined by the infatuation (*moha*) have forgot all about their true identity (*svarupa*) and are inflicting pains to themselves and to the world; they are creating endless disturbances everyday everywhere. They are choking themselves and others too. As the living beings are forms of *atman*, they are so powerful that they can create both

bliss and suffering. The same living-beings, who are the begetter of the pains of themselves and of others when confined by the ignorance, immerse themselves in the nectar of endless peace after breaking the confinement of infatuation (*moha*). In other words, they attain the selfhood of peace; and in his guidance and in his shelter, the world finds the eternity (*amrita*) and can attain the selfhood of peace, *atman* or eternity. Not all the living beings possessing physical entity become a *jnani*. On the contrary, among a million, only one or two attains this state by tenacious *tapasya* and long hours of *sadhana*. When the world suffers pain and disturbances, being misdirected by the darkness of ignorance, at that very moment a liberated great *jnani* places such an object before the world, resorting to which, a self-forgotten mistaken creature becomes capable of understanding a silhouette of his/her own true self. This object is known as *yantra*. With the help of this *yantra*, he/she can revive the peace based on *atman* among him/her and in his/her society, as he/she repudiates the behaviors opposing self-development and adheres to the *karmas* supportive of self-development.

The people of the land, who found the true self, will habitually establish *atman* in every *yantra*. This is very natural. Thus, the knowledge (*jnana*) of India is so beautiful, so close to the heart, so stainless, so sweet and so sacred. Forever, India was guided by *rishis*, *jnani*s, *yogis*, *tyagis* (renunciant) and it will be so today, too. Not only India established the flag in the form of a *yantra* of our true self radiating truth, love and peace, but all the endowments of India, like its language, emotions (*bhava*), *yantra*, and *mantra* spread the words of dearest *atman*. It is the form of *atman*, which has been developed into all the knowledge and sciences. Even the letters of the alphabet of Indian languages are very much linked and adorned with *atman*. For this reason, even today, neither the civilization of India with her endowments of *jnana*, are yet extinct; nor will it be in ages to come.

Oh, the dwellers of the world, where are you looking for peace. If you genuinely want peace, come to India. India is tied with the *atman*. Peace is the eternal identity (*svarupa*) of your *atman*. If you really want peace, then learn the knowledge and sciences of India bowing your head to her. All the various divisions of knowledge of India possess the unblemished tint of peace in all of their organs. If India can adopt its own political doctrines, then not only India, but also the world will be rejuvenated again by the nectar of peace. I'm honestly telling you, if you want peace then learn the ideals of India holding them high. None of the elements of knowledge of India is without peace, vigor and *atman*. All the knowledge of India is composed in such a rhythm that the *atman* inside you will start playing in that melody automatically. Shedding the hatred, if you really can deliberate about the knowledge of India even a tiny bit, then you'll definitely be able to plunge into the course of peace.

Among the different ways mankind invented to manifest its true self, the flag is just one of them. Wherever any manifestation (*murti*) of the true self (*svarupa*) has been set up, its beauty has been enhanced by flying it in the sky. The power of *jnana* in human beings can realize forms of manifestations only as far as it goes and a human-being (or a living being) is a non-manifestable form of the *atman*. In spite of the fact that it is true, one needs to resort to the forms of different manifestations so as to install mankind in the true

self or to support mankind for functioning in favor of development towards the true self. In other words, there are two dimensions of the true self (*svarupa*) – one manifested and the other not. The manifested world was expressed as *sthula* (the gross), *sukshma* (the refined) and the *karana* (the most refined) by the philosophers. Some great men stated it *tattva*.

Whatever that may be, none could overcome the boundary of manifestation. So, various types of the flags as *yantras* have fluttered in the sky with the variation of actions (*kriya*), emotions (*bhaba*), forms (*rupa*) in different times. Again, new flags were endeared by the mankind instead of the old, one by one with the changing tastes.

Mankind has set up manifestations of many adorable objects and arts. And, they have amazed people as others have realized that too, by their dexterity of making it lively. Nonetheless, mankind could not form anything else as simple as the flag and could not establish in as high a place as the flag is in. There has not been any single manifestation to invigorate the soul with such simplicity and ease. Thus, one can call the flag as the best among the invented manifestations. It is not easy to determine when first this best manifestation of mankind arose in the *jnana* of the same or in which age in this world, this delightful manifestation first fluttered in the sky? The flag is not bred by the obscure imagination of a human-being. It is an object realized to be true by the *rishis* and the *jananis*. Thus, the flag can be found in the *Vedas*, the earliest storage of human *jnana* and the wealth of the *rishis*. One can find many references in the *Vedas* about the convention for using flags. The *rishis* utilized the flag in various manners. They preached it in numerous forms, ways, and activities (*karma*). Not only the flags imposed by them facilitate one to attain one's true self, but also, they need to be used for smooth completion of all the worldly as well as beyond worldly *karmas*. The *rishis* knew that and systematized the role of such flags in various activities. There are proves of this in the *Vedas*. Anyway, a flag is the manifestation of knowledge (*jnana*) about the true self (*svarupa*) as well as a possession of the true form of the power, too. This manifestation of the true self (*svarupa*) encouraged and delighted mankind even back in the *Vedic* era.

murtti o devatar puja

The idol and the worship of the deity

As we feel the true self (*svarupa*) within us in some form or the other, we create the idol (*murtti*) in the likewise manner to present it to the world. As that idol (*murtti*) can be manifested by the hands of an artist, similarly, it can be animated by the depiction of a litterateur. Whatever way we pursue to convey the realized true things of ours or the true self (*svarupa*), it must be called an idol (*murtti*). The language, the expressions, *raga*, colors, poses – these are all different components of an idol (*murtti*). Why don't the religions persons and nations, who condemn idols, burn the flags? Those, who condemn idols, should try to grasp the deep science of the manifestation of an idol. Those, who blindly venerate idols merely out of their cultural background (*sanskara*), should indeed think about the purpose of the idols. The true path, the *rishis* discovered to assist us in perceiving the inner true possessions in us in a very brief manner, is known as idolatry (*murtti puja*). This idol is not to be belittled; thus in every place around the world, the respect (or *puja*) of the flag (as an idol) is common. We realize a true thing and want others to enjoy the beauty of that very thing by setting it up in front of the eyes of the people. That's how the world has got all the possessions of *jnana*.

The human-beings, whose conducts are based on lies, and, who are devoid of the *jnana* from *sadhana* and realizations inside their heart (*antara*), do not understand this and assault on the idols. Just with that assault, he becomes the manifestation of stupidity, barbarism and ignorance in him, as this manifestation becomes clearly evident in his face. Pursuing the expressions of the divinity, we arrive at the pure true self (*svarupa*) and following that of the evils (*asura*), we become *asura*. Appeasing the *asura*, we reduce to a pile of worthlessness and inhumanity. The divinity, the expression of the *asura* and worthlessness – all these can be depicted through an idol. So, denouncement of idolatry is the expression of stupidity. In the doctrine of *Quran*, the denouncement of idolatry is part of its design to encourage barbarism. We elaborated this in the booklet titled “Who is Allah”. Those, who practice barbarism and doctrines of senselessness in the name of religion (*dharma*) have become the most severe denouncer of idolatry. The time is ripe, when the faith based on scriptures of barbarism and senselessness would be shattered.

The science of the *puja* (worship) of the divinity (*devata*) and the idol should be elaborated here. Every idol invented by every *jnani* has a liberal perspective beyond cultural constraints (*sanskara*). Every man has to know that. These words must be disseminated that the origin of all the idols lies in dispelling animosity and ignorance. To manifest the knowledge (*jnana*), an idol is an art or scheme. A man receives his share of veneration in the world as a great *jnani* depending upon the perfection of the scheme and how enlightened it is in the arena of action (*karma*) and philosophy. The idols with weak philosophical base tend to be destroyed soon. Only a perfect art draws respect and

reverence for a long time. The details about the science of idols can be found in our work, “*dharmashiksha*” (the primer about *dharma*).

We have just explained about idol, now we’re going to say a few words about the *devata* (deity) and the *puja* (the worship). The inspiration, that encourages mankind to perform selfless activities for the benefit of the world or to wage war for the cause, and assists in the self-development, is known as *devata* (deity). Divinity is the unworldly inspiration of the inner being (*antara*), which is in the root of lifelong effort to reach the truth and the peace equally to everybody. Divinity (*devatva*), bravery (*viratva*), and *suratva* are the very same things. To exterminate an *asurik* tenet, one finds an earnest inspiration being prepared to sacrificing life for the cause. This is divinity. This divinity is the divine possession (*daivi sampada*) in us. Amidst any and every human being one can find the development of this if he/she can practice truth for some time. There is the observation about various divine and *asurik* possessions in the sixteenth chapter of the *Gita*. A gross understanding of that enables one to understand mostly the science of activity (*karma*). The divine possessions are *abhaya* (fearlessness), *chitt-shuddhi* (the purification of the psyche), devotion towards *jnana* and *yoga*, contribution for the society, *dama* (Subsiding the temptation of carnal pleasures), *yajna* (work for the benefit of the society), *svadhyaya* (Study of relevant scriptures), *tapasya*, simple-mindedness, non-violence, truth, absence of anger, renunciation (*tyaga*), peace, aversion towards hypocrisy, sympathy, absence of greed, *mriduta* (sublimity), politeness, unwaveringness, *tejah* (spirited opposition against the *asura*), pardon, cleanliness, absence of arrogance, *adroha*. The *asurik* possessions (*asurik sampada*) are *darpa* (To derive self-satisfaction out of repeated persecution of the innocent), *dambha* (inflicting injustice without caring about morality), *abhimana* (absence of love), anger and cruelty. All the conscientious *karmas* of this world have been performed by the great men with divine possessions. The creators of all the harmful activities are the abominable beastly men. Forgiving the men possessing *asurik* endowments generate vice in the society. Those, who seek liberation of the nation, society, community or own individual self, should resort to at least one the divine possessions. This divine power makes a man so courageous that he can battle thousands of ferocious beastly men completely alone and can be firm at his own *tapasya*, being in the middle of thousands of fierce animals. The ones with the *asurik* endowments can not accomplish anything without forming a group. It’s needless to say that they contribute nothing to the society but some unwanted things to others. Those, who resort to the divine possessions, become part of the divinity (*devata*). The core of all the *dharmas* of the world is the divine endowments. All the human beings of the world irrespective of nationality and religion should resort to them. The religions, among the adherents of which, those divine endowments develop less, do not last long. You should eradicate those religions by exerting effort.

Among the cultured (Aryans), the worship of an idol (*murtti puja*) is merely worship of the divine possessions. In an era, the worshipping of an idol (*murtti puja*) was very adorable on this earth. That era was indeed an era of peace and appreciation of beauty. As much peace and power (*Shakti*) one may find through the worship of an idol (*murtti puja*), it is next to impossible to anybody to attain that much peace and power with such an easy way. The Hindus forgot all about the esoteric beauties of the *puja* and fell victims

of the priests' business. This prompted the fall of the Hindus to a great extent. More damages have been inflicted to them by the leaders, placating the *asuras*. Those, who seek a proof of the peace in the worship of an idol, can go to a museum of the ancient idols. With a look towards inside, one should observe the entire idol from its feet to head. And, very soon one would find that the mind is emerging as calm. As we develop the various divine possessions inside us, the similar soothing glow (*jyoti*) develops in our face as well as in our entire body. Those, who understand the thought process of someone, by looking at his/her face, will understand this easily. The artists and the *sadhakas* can understand this development very well. When the emotion of renunciation becomes active in our mind, the appearance of the face at that time is not at all same as the expression of the face, when the *tejah* (spirited opposition towards *asura*) is dominant in us. While erecting idols, an experienced artist unravels the different manifestations of various emotions (*bhaba*) in the faces of different deities with due care. As the *sadhakas* and the worshippers contemplate that composed beauty with focused mind, then their inner worlds (*antahkarana*) fill up with those divine endowments. The *jnanis* quench the thirst of the mankind with the nectar of *jnana* with a taste, which mankind possesses at that time. The exercise of divine endowments as narrated in the *Gita* and the engagement in the worshipping (*puja*) of an idol as told by the cultured (*Aryan*) develops the very same thing in us. In one day, sitting under a tree, *Buddha* preached the same words, which the great hero *Arjuna* heard in the battlefield, in another era. Again at the days of dearness of idols, the artist manifested the very same words in his art. There is nothing incongruent about it. The real thing is that everybody has to be *Shaktibadi* and possessor of *dharma*. Those, who can not enjoy the unstrained joy or peace from the *dharma*, looking at an idol, what else can they do except rousing of their *asurik* (evil) pursuits in them?

Anyway, the worship of a deity (*devata puja*) is nothing but the pursuit of divine endowments. If worship of an idol (*murti puja*) does not usher bravery and divinity in you then there is no need to do that. What's the point of spending thousands of rupees in performing the *puja* of *Durga* if it does not bring out that courageousness in you? By any means, the mankind needs to possess the divine endowments and he need to establish the natural peace of the world by destroying the *asurik* endowments and ones possessing that. This is what has been portrayed in the *Gita*. This is indeed the doctrine of the *Gita* and the *Vedas*.

Those, who have seen the *puja* of *Durga*, must have noticed that there is also *puja* for the weapons of the Goddess *Durga*. The science of *puja* of the cultured (*Aryans*) is very deep. A *puja* is the only way of making one unconquerable in the arena of action (*karma kshetra*) and fearless in the path of liberation, by teaching one all the necessary ingredients of *jnana*, sciences, philosophy, customs and ethics, in one single place. The different organs of the *puja* are instruments to measure *jnana* of various kinds. Those, who does not emphasize to attain power to grasp all the sciences, knowledge and the consequences of actions (*karma*) by resorting to the different rituals of the *puja*, they reap only a very small fragment of the benefit by worshipping that embodiment of power. The sole purpose of the *Shakti puja* is to connect to the endowments of power inside us. One has to connect to the possessions of *Shati* (power), by taking up the course of divine

possessions (as told in the second chapter). The weapons are the form (*bhaba*) of divinity and war against the *asurik* forms (*bhaba*) in the field of action (*karma kshetra*). If you can really come to the center of the possessions of *Shakti* (power), then indeed you'll be able to possess all the divine endowments; definitely, you'll grasp the science of *karma* and *Shakti*. Again, resorting to the divine possessions, one can reach the center of power (*Shakti*) very easily. This central power (*Shakti*) is called *Ishvara* or *Ishvari*. And the power (*Shakti*) that rests in between the form of a living being (*jivatva*) and the form of *Ishvara* is called the divine endowments (*daivi sampada*), as narrated by the *Gita* and it is also the deities (*devata*) mentioned in the Aryan scriptures. Everybody has to take shelter of those divine elements (*daivi sampada*) whether one is a *karmi*, a *jnani*, or a *sadhaka*. Otherwise, one cannot come to the center of that endowment of power (*Shakti*). One can attain power (*Shakti*) through nurture of *asurik* endowments, but can never reach the center of power (*Shakti*). The *asurik* endowments are also connected to the total manifestation of power (*Shakti*), but they remain alive resorting to our ego (*ahankar*) or *abhimana*. Those, who accumulate power based on the *asurik* endowments, can attain power; but they again become weak by employing that accumulated power for the own personal enjoyment (*bhoga*). So, they lie in the ruin. That is why the *asurik* doctrines fall apart very quickly on this earth. An *asurik* society lives from one hundred to at most fifteen hundred years. We all are resting in the shore of the ocean of power (*Shakti*). *Shakti* never deprives anyone. Those, who are full of ego (*abhimana*) among us, carry the power to their small containers and hold that very thing as their own power. Again, those, who are devoid of ego (*nirabhimana*), submit themselves to that absolute embodiment of power. Those, who capture some of power from the sea of ocean in their small container, lose their power slowly. Those, who submit themselves to that very embodiment of power, never run out of power. Those, who spend the endowment of power for the sake of the society, are *Shaktibadi* (followers of *Shaktibad*). Everything is for the benefit of the society – let it be wealth, organization, weaponry, intellectual power, or knowledge (*jnana*).

One needs to achieve power (*Shakti*) and the divine endowments. *Devata-puja* (worship of deity) and *Shakti-puja* (worship of power) is nothing but attainment of these. To reach the various centers of power (*Shakti*), one needs to resort to various types of divine endowments. Again, one, who has attained some center of power (*Shakti*), clearly manifests similar divine endowments in ones action (*karma*) and nature. Let's consider the power of *Vishnu*. The conscious entity that is equally pervasive in all the living beings and over the entire world can be called *Vishnu*. Performing *puja* of *Vishnu* is just same as the habit of loving every living being equally. Those, who envisaged *Vishnu*, do not possess any kind of feeling of distinction of high and low. In the hands of *Vishnu*, he has a *Shankha* (conch shell), a *Chakra*, a *Gada*, and a lotus. The firm protest of injustice and untruth is called *Shankha*. The effort to organize and unite all the mankind is known as *Chakra*. The strategies against the dishonest organizations are also known as *Chakra*. The solid weapon to exterminate the *asurik* creatures is *Gada*. This is the natural state of peace. This peace is named as a lotus. One definitely attains that peace through worshipping *Vishnu*. The vision of the power of *Vishnu* will render all these power in a *sadhaka*. Those, who claim themselves as followers of *Vishnu* (*Vaishnava*) should possess power by the above means.

After attainment of the pervasive conscious entity, the divine possessions of center of *Vishnu* become prominent inside (*antara*) the *sadhaka*. Then, it does not hurt to utter the truth defying the *asuras*. One can not rest idle when the *asuras* are plundering our homes, wealth, and the chastity of our mothers and sisters. One can not desire to accumulate wealth in the chest, when thousands are dying out of hunger and starvation. If the *puja* of *Vishnu* continues in a society, it'll assume the form of a *Vishnu*. Those, who have had a vision of *Vishnu*, will be a manifestation of him. There can be no exceptions in this regard. The *puja* of *Vishnu*, we perform nowadays has transformed into a musical performance with the instruments like *dhaka*, *dhola* (kinds of drums used in a Hindu *puja*) and a business of the priests to extract money through *dakshina* (The money to be given to a priest after the *puja*).

In reality, the procedures of *puja* have not been developed just to play with an idol, like a child plays with her doll. Those, who know the procedures and are genuine active (*karmi*) *sadhakas*, understand this very well. All the human-beings will perform *puja* of the divine endowments and achieve the divine possessions as well as endowments of *Shakti* – this is the signification of a *puja*. All the different idols have been set up for the sole purpose of development of the divine elements. All over this earth, this procedure is in practice. One can easily notice that the communities, which do not adore idols or images, tend to be duller in their power of intellect. Thus, we erect the idols of great brave warriors, *tyagi* (one who practices renunciation), *yogis*, and donators (all endowed with the divine possessions) and try to develop those elements inside us. Erection of a statue of *Bal Gangadhara Tilaka* (A national hero of great stature before the beginning of the Gandhi era in Indian politics) does not honor him; it only honors the divine possessions inside him. He may as well be with us in search of nurture of more advanced *jnana*, taking a new birth according to the *karmas*, he accomplished.

Thus, the flag is also like an idol. It merely signifies the independence and the loftiness of our true self (*svarupa*). The accommodator of knowledge in us (the brains) is always vibrating in the waves of various thoughts and emotions (*bhaba*). These waves are pigmenting us with different dyes depending on the course of emotional core (*bhaba*). By the induction of various divine forms, like non-violence, truth, renunciation, donation to the society, *tejah* (spirited opposition to the *asuras*), fearlessness, we become men of those forms. We augment the divine endowments so as to reach at our true self (*svarupa*), to see the true self un-deformed in this world, and to found the true self in this world. As we come closer to the various powers (*Shakti*) inside us and the different divine endowments, we find ourselves in different shades. The great men lay the foundation of the manifestation of the form and power expressing the *atman* inside us, through flying the flag with a stick in the sky. This is the flag as an idol. We honor ourselves by honoring this flag. We do not raise the flag in the sky, but raise our true self. We do not worship a flag, but worship the power inside us, the divine endowments and the *atman*. All our idols, invented by *jnanis* are indicating the same thing. Do not look at the idol, but look at the *atman*. If you hold an idol as dear, you'll surely displease the *atman* one day. Look at yourself, look at the living beings, look at the *atman*, yet again look at the flag; but keep in your mind not to render the inventor of the idol as an ignorant and do

not forgive the *asura*. Do not explain your own ignorant behavior as the direction of a *jnani*. Adopt a vision as broad as a *jnani*, established at the truth. Everywhere, accept everybody in the same form, in the same spirit. *Atman* is your true self (*svarupa*), a living being is your true self (*svarupa*), a flag is your true self (*svarupa*), and above of all, mankind is your true self (*svarupa*); make sure not to have any mistake about this.

Murtti o Ishvariya Shakti

(The idols and the divine powers)

The flag came into being to attract mankind towards the search of true self (*svarupa*), to invoke the form of knowledge (*jnana*) and the form of activity (*karma*) in mankind. The use of a flag at any time has been in the very same form, of the stage in which mankind has found its perception of the self. Though, the *jnanis*, philosophers and *rishis* discovered the flags, but the use of them has not been so unblemished all the time. Not only the flag, but also none of endowments based on knowledge (*jnana*) and sciences are founded upon the unstrained mentality or goodwill of the inventor. The indulgent hedonist and the persecutor occupy the innovations of the sciences done by vigorous pursuit (*tapasya*), endurance, renunciation (*tyaga*) and patience. They use these innovations as artifices to torture others. If the application of the flag is for the pursuit of true self or to keep the true self unscathed then there can be no pain in this world. Some human beings accumulate excessive power (compared to their needs) depriving others for their own enjoyment. And by depriving others, they also encourage them to commit the same thing. Thus, the sufferings are getting multiplied in this world day by day.

By means of debate, many people attempt to conceive and make others conceive that the cause of the disturbances lies within the use of these items (like the flag). In reality, there is nothing wrong in the use itself if the use has been prescribed by a *jnani* or a *rishi*. When a man resorts to an object too pervasively, then he does that after attaining that object truly to a large extent. In later times, mankind uses that in a very narrow manner for lack of *jnana* (knowledge) and *sadhana* or power of judgment in the mold of the *atman*. Once, this flag was really used for betterment of the *Shakti* (power) and of the true self. And till now, some are also applying this for that very purpose. But, in present times, people are abusing it very unjustly in the political field.

In the age of the seers (*rishis*), people were using each and every object in an honest manner or for the benefit of the world. In later ages, mistake or self-interest came in its usage. The application of flag was designated based on the scientific and philosophical response (*kriya*) of the colors. One can conceive the purpose of any particular thing by looking the color of the flag. One can conceive the significance of its form (*bhaba*) and action (*karma*). In present times, we're abusing it in a beastly manner by forgetting all about the purpose, or finding pieces of interest in it, or being a slave of the unenlightened tradition (*sanskara*).

The father of *Shyama* and his co-villagers kicked his uncle out of the village for infamous lewdness. While they were driving him out from the village, the father of *Shyama* may be holding a red-colored flag in his hand. *Shyama* saw in his childhood that his father drove the uncle (father's younger brother) out of the village. Then his father was forty and

Shyama was only five or six. *Shyama* did not have the details in his memory. He just remembered that his father had driven his own brother out with a red flag in his hand at the age of forty. Soon, his father died. After some day, he asked his mother that why had his father driven his uncle out? His mother explained that it had been for the sake of protection of *dharma*. Then, *Shyama* concluded in this mind that he would have to drive his younger brother out of home at the age of forty. If it was the *dharma* of my father then it would be my *dharma* too. Anyway, *Shyama* became forty years old one day. His mother also became senile. He gathered all the villagers and took a red flag in his hand to kick his brother out. His brother asked, “What’s the matter?” *Shyama* replied, “You have to get out of the village for protecting *dharma*.” His brother said, “Is that really true?” *Shyama* told him, “You can ask your mother.” His mother said, “yes, your father protected *dharma* in this manner.”

In this way, the use of flag would have been going on over the generations to drive one’s brother out. Among us, even if there is no example exactly matching this incidence, one can witness hundreds very similar to this. All the knowledge (*jnana*) and sciences of us have been enshrouded by ignorance. It is possible that after discovering the secret science of usage of red flag, some time some great man explained to everybody in the society to get rid of that tradition. Everybody conceived that. But, as it was a nice stratagem to deceive the younger brother, the elder brother did not accept that. On the contrary, he tried to persecute that great man. He disguised himself as a man of *dharma* to the society as well as to the rulers and appealed for the cause of protection of *dharma* to set up a web of persecution for that great man; or, he might be dishonoring that great man by means of false propaganda. The lack of knowledge (*jnana*) and narrow self-interest have occupied all the places in the society.

The *rishis* used the flag of same color in many different ways. In Aryan scriptures, there are mentions of its usage as a divine power, as a divine form, and in gross earthly matters. In the procedure of *puja*, and *yagna*, there are prescriptions for application of the flag in a very high scientific basis. Still now, in many places, one can find the customs of hoisting flags to prevent epidemics like Cholera, and Pox. We have noted instances where the epidemic weakened as soon as one hoisted the flag. We will not go into that discussion in this place. Here, we have set up the flag only on the basis of selfless activity (*karmayoga*). We’ll discuss about the flag nurturing that particular side of its application. If we can establish the foundation of true *karmayoga*, all those knowledge (*jnana*) and sciences will revive again.

Shakti (Durga), Shiva, Vishnu, Surya and Ganesha – these are the five deities (*pancha devata*) very familiar to the cultured (Aryans). They do have flags too like their *mantra* of *dhyana*. The *sadhakas* can realize this theory (*tattva*) of the *devata* (deities) by performing *sadhana*. Again, the scientists and philosophers can grasp the true theoretical form (*tattvik svarupa*) of these deities by rather analyzing their flags. Those, who are social organizers, will be able to decide on many important things in the field of action (*karma kshetra*), once they conceive those theories (*tattva*). They will also perceive how to become powerful by accumulating power. Those, whom the cultured (Aryan) *rishis* noted as the five deities (*pancha devata*), are nothing but the true form of the self

synchronized with various powers (*Shakti*) of our internal faculties (*antahkarana*). They are entities of power, neither unreal, nor chimerical, or outside the scope of our judgment. They are linked to our *atman* just like our desires, judgments, memories and ego (*abhimana*). The powers of the five divine entities are connected with the true form (*svarupa*) in us. Indeed it is true that these powers are not developed among each of us equally. These divine endowments could be found in our internal faculties (*antahkarana*) firmly and completely, by practice of divine endowments and self-less activities (*karma*) for many lives (being born and reborn again).

Hereby it is required to state categorically that we can not attain liberation without nurturing these divine powers. In the context, the liberation means simultaneously both national and individual one. Even though not absolutely, but still the development of these divine powers can indeed be found among everybody partially. The divinity in a human being is just same as the form of an activist (*karmi*) with an organization. We all are *karmi* without any desire by our true nature and this is the usual definition of divinity in us. When we attempt to reap the fruit of our actions (*karma*) within any narrow enclosure, our actions (*karma*) turn into ones with desire (*kama*). This is just same as actions (*karma*) of non-divine nature (non-*ishvariya*) or actions for the selfhood of our living beings. Again, when we want to use the fruit of our actions (*karma*) for the sake of sheer bodily enjoyment (*bhoga*) and as an impact of our activities, it enhances the pain in others then those actions (*karma*) should be considered as *asurik* actions (*karma*). If we can measure our mentality by our own conscience (*viveka*) then we'll be able to understand whether to classify our actions in the category of divine ones or that of non-divine ones. Others will never be able to measure it by looking at our actions, or listening to our words, unless that other person by himself/herself is an activist (*karmi*) with divine nature (*ishvariya bhava*). It is not possible to transform a human being into an activist (*karmi*) of divine nature by either enforcing the restraint of rule, or encouragement of reputation, unless the human being can come under the authority of his/her own conscience (*viveka*), or a genuine *karmmyogi* without any desire. By nature, a human being is an activist (*karmi*) without desire, unless he attempts to subdue others' natural rights for the sake of his enjoyment (*bhoga*) or the enjoyment of his community and unless he confines himself in the entity of his physical self or in the enclosure of narrow interest of any particular party.

Examine what you are going to do. Judge yourself why you are going to do. Is there any indication in your actions (*karma*) against the very form of *asurik* nature? What do you think of yourself, the bodily entity or the *atman*? Do your actions (*karma*) assist the development of every other being, or does it confine that? Are your actions (*karma*) leading you towards the form of the *atman*, or are they drawing you towards your bodily, national, or communal entity? Judge these and you'll understand whether you are an activist (*karmi*) without desire, or with desire; whether you are an activist (*karmi*) of divine nature or non-divine nature (*asurik* nature).

The primary thing is whether your actions (*karma*) make you just as free as the *atman*. The second thing is whether your actions (*karma*) promote others in shedding of their wrappings to move towards the form of the *atman*. None can become an activist (*karmi*)

without desire through hypocrisy. Know it that soon there would be invasion against all kinds of hypocrisy. All the dirt and thorns in the path of development would be washed out by the ocean.

The theory of the five deities (*pancha devata*) and the theory of their flags are basically the same thing. One needs to grasp this by taking the recourse of debate, judgment, *sadhana*, and *jnana* or *Samadhi*. These just-mentioned ways have been ordered in their increasing order of superiority. One needs to attain the power of these *ishvariya shakti* (the five deities) by practicing what one can conceive about them. They are the subtle powers (*Shakti*) of our internal faculties (*antahkarana*). Taking recourse of them, we can achieve victory in our fight of liberation, worldly as well as unworldly. Any kind of worldly hope (even one arising out of name and fame) is an obstacle for the development of these powers. Every activist (*karmi*) and *sadhaka* have to take into note that the measurement of all the consequences of our action is the attainment of divine power and one can never gain that by neglecting *karma*. This world is our field of action (*karma kshetra*); but our own internal faculties in conjunction (*antahkarana*) is the place of our power, intellect (*buddhi*) and peace. We can not gain power, intellect (*buddhi*) and peace from outside activity (*karma*). Again without outside activity (*karma*), we can never develop the power within us. The *sadhakas* and the philosophers do not separate our own mind (*antahkarana*) from the outside world. This world is really the gross state of our very *atman* and our internal faculties (*antahkarana*) the refined state of our *atman*. When we are connected with a particular power of our mind (*antahkarana*), at that time we view the world in that very particular way. In our interaction with the outside world, the enlightenment (*jnana*) and ignorance (absence of *jnana*) of our mind (*antahkarana*) all become very prominent. The activities of emotions in our inner being (*antara*) compel ten of us to view the same thing in ten different ways. The scientist, the philosopher, the gardener, the owner of the tree, the carpenter, and the woodcutter – they all perceive the same mango tree in very different forms possessed by the various actions of emotions inside them. The *rishis* administered the use of the flags to conjoin us with the powers of our inner being (*antahkarana*) and with the forms (*bhaba*) of *atman*.

The mysteries wrapped in the *dhyana* of the five deities (*pancha devata*) will be especially helpful in understanding their flags. By resorting to these *dhyanas* or *murttis* (idols), the theory (*tattva*), which we can find, is also the theory (*tattva*) about their flags too. The *karmi*, the *upāsaka* or the *sadhaka*, and the *jnani* - they all perceive the science of *dhyana* in three ways. The *karmis* endear the hands, weapons, and the predominance of the forms of actions (*karma bhaba*) of the *dhyana*. The *upāsakas* concentrate on the colors and the *janis* perceive the abstruseness in the formation of the idol (*murtti*).

The arena of action (*karma kshetra*) for a *karmi* is the world; thus he takes the recourse of divine (*ishvariya*) power of action for the establishment of the truth and the destruction of the untruth. An *upāsaka* is content if there are two of them – the *upāsaka* himself and the divine entity (*ishvara*); thus he is enchanted by the manifestation of the divinity. The *jnani* does not seek anything other than his true self (*svarupa*). Thus he attains to his true self (*svarupa*). The true self (*svarupa*) or *atman* can not at all be perceived without considering the powers (*shakti*). So, he finds the movement of different powers (*shakti*)

in himself at different times. The true form (*svarupa*) of the *atman* transforms too with the manifestation of different powers. Hence, sometimes he becomes a manifestation of *Ganesha*, sometimes that of *Surya*, sometimes that of *Vishnu*, sometimes that of *Shiva*, and sometimes that of *Shakti*. A *karmi* is always a warrior, the *upāsaka* very calm, and the *jnani* resting in his true self (*svarupa*).

A *karmi* without any desire and a warrior are the very same thing. Those, who does not wipe out the untruth in themselves; who does not attempt to annihilate the lies, the insensitiveness, the persecutions et cetera; who does not know to call an injustice as an injustice; who are afraid of demolishing the unjust; are never *karmi* without any desire. One needs to attempt to exterminate the injustice. This is what is known as action (*karma*) without any desire. *Karmi*, *karmayogi* and *karmi* without any desire are the very same thing. The divinity (*ishvara*) on this world is nothing but a *karmi* without any desire. In this world, they create the way favorable for the self-development of mankind.

If a *karmi* without any desire comes to this world, the world undergoes a transformation. If a person can resort to a course of actions (*karma*) without desire, he/she will be able to move hundreds of people with the tweak of his/her finger. Without resorting to the divine endowments, none can become a *karmi* without any desire. The men dominated by *asurik* mentality, can not move in the direction of a *karmi* without any desire. They try to stand against him/her. Anyway, it is not too easy to conceive *karma* without any desire before understanding the divinity.

An *upāsaka* is almost same as a *yogi* pursuing the path of *dhyana*. They are very calm in their psyche (*chitta*). If one can stay near them without any hatred in one's heart, very soon one's psyche (*chitta*) will become very calm. As the *karmis* can attract many persons in action (*karma*) with a tweak of his finger, the *upāsakas* without any desire can make many people (living-beings) very calm, by his power of company or will. The great men of this stage are usually very wretched as well as modest by their nature and forever, they are humiliated by the people filled with hatred.

The great men established in their true selves (*svarupa*) are familiar as *jnani*. The great men established in divinity (*ishvaratva*) are *karmi* and the ones established in *svarupa* are *jnani* - we need to remember this. In the company of a *jnani*, the intellect in one's intellect connoting the feeling that our *atman* is the bodily entity only, ceases for the time being. For that period of time, the feelings (*bhaba*) related to the self, like "I" and "my", disappear. The great men established in the divinity (*ishvaratva*), try to nurture the power within him in all over the world. But if the great men established in *svarupa*, take the course of action (*karma*), they resort to the particular stage of power, the world is in need of. It is extremely difficult to recognize the ones established in *svarupa*, for they become very simple in their nature. There are almost none of these men in the world.

In every human being, the divine power (*ishvariya shakti*) of the exact same stage, does not develop. Based on past actions (*karma*), we find in each person, a predominant development of the power of a particular stage. The great men established in *svarupa*, can engage any particular person in an action (*karma*), he/she is most capable of. They can

understand the course of action (*karma*) of the *asurik* powers of the world. When we attempt to use the divine power (*ishvariya shakti*), specially the power of organization, for seeking the pleasure of our physical entity, then we become *asurik karmis*. As impact of *asurik* activities (*karma*), the path of self-development for many people becomes closed. The *asurik karmis* also acquire the very divine powers (*ishvariya shakti*). They continue to uphold their command by acquiring divine powers. Some of them acquire just one of the divine powers, some of them two and some even more. . The great men established in *svarupa* perceive that and by acquiring the *karmis* with similar divine powers, they destroy the *asura* through those *karmis*.

Second Chapter

Ishvariya Shakti Ganesha

(The divine power of *Ganesha*)

Jnanis have classified men established in the form of *Ishvara* [both *jnanis* and *karmis*) into five stages (of development). These have been named and described as *Ganesha*, *Surya*, *Vishnu*, *Shiva* and *Shakti*. Of these, our internal (*antara sthita*) *Buddhi Shakti* or the faculty of intellect can be called as *Ganesha*. Some would feel sad thinking that we have denounced a *devata*. In reality, there is no reason at all to be sorry. If there truly exists a person or a God by the name of *Ganesha* and it has appeared before the subtle eyes of a great sage then how did he saw such an element if it had no relation with his internal being (*antahkarana*)? Those subtle objects, which bear no relation with our internal being (*antahkarana*) will never be visible to us. We can see both gross / worldly objects (*bishaya darshana*) and subtle elements (like the power in our *antahkarana* or *Devata*), only if it has some direct connection with our internal faculties (*antahkarana*). Those of us, who think that *Devata* or the idol of a God, presents himself before us like any other gross object or being, has got it all wrong. However gross (*sthula*) may our vision of a *devata* be, it is viewed when it is in direct contact with the particular form (*bhaba*) of our internal being (*antahkarana*). In such cases, the pure feeling from one of particular forms (*bhaba*) of our internal being, when comes in an effect from a divine power (*Shakti*), gets expressed as an image of a *devata* or a *rishi* or a great person (*mahapurusha*). Such a vision of an image is nothing like observing gross figures as we do in our daily life. Vision of an out-worldly object creates an image at the center of our mind in our inner-being. Vision of an image of a god is actually linked one special internal faculty (other than the center of the mind). However great, people may think about these types of visions (*darshana*), we can say with certainty that vision of an image is directly linked to feelings and realizations (*darshana*) of the *Surya kala*. It doesn't go beyond that. However, this doesn't mean that anybody who claims to have a vision of a god (or the god) or some ancient sage, is in the *Surya kala*. His character must exhibit all the signs of the *Surya kala* (see *Surya* Chapter), otherwise take it without any hesitation or further discretion that the person concerned is nothing but a common man, possibly a fraudster in business of selling spirituality to unsuspecting and unfortunate people. None of the deities, we worship, is some sort of magical object or being without any direct relation with our internal being. That is why, while doing *puja*, the worshipper (*sadhaka*) takes the *dhyana puspa* (the flower used to worship) in hand, tries to dive deep into his own heart, and waits to get united with his deity. And when that happens, he puts that flower over his head and starts the worshipping through mind (*manasa-puja*). Deeper we are able to dive in our *puja*, closer we become to our true self or *Ishvara*. It is extremely sad that because of lack of proper worshippers (*sadhaka*, one performs *sadhana*), this science of the Aryans (the cultured), is now almost extinct. Similarly, due to lack of able

men of action (*karmis*), the land of the cultured (Land of the Aryans) is getting trampled and humiliated by the ignorant and vile (*yabana* and *mlechchha*) cultures. Our forefathers, the sages (*rishi*) were not mere talented poets skilled at the art of imagination. Every minute detail in our spirituality innovated by them is based upon deep scientific and philosophical principles.

In the following paragraphs we will try to understand the characteristics of the *Ganesha kala* by following *dhyana* used in all pujas.

Dhyana

*“kharbbang sthulatanung gajendrabadanang lambodarang sundarang
prasyanandasmadganadha lubdha madhupa vyalola gandasthalang. Dantaghata
bidaritari rudhirai sindurshobhakarang bandeshailosutasutang ganapating
siddhipradang karmasu”*

kharbbang ... gandasthalang: - This section of the *dhyana* is a description of the true form (*svarupa*) of *Ganesha*. This part is specially intended towards the *jnanis*. Their realization leans over this part of the *dhyana* more dominantly.

dantaghata karmashu: - This part of the *dhyana* illustrates the action (*karma*). Those persons of action (*karmis*), who are connected to the *buddhi shakti* (faculty of intellect), show clear manifestation of the above *dhyana* in their characters. Those, who are *karmi* and sensitive, feel more about this second part of the *dhyana*. It must be said here that both the *karmi* and the *jnani* exhibit the characteristics of both the parts of the above *dhyana* (i.e. it is not that *jnani*'s character is completely described by the first part of the *dhyana* and he has no connection with the *karma* part, and vice a versa). Hence, a realized great master will be able to identify this stage of evolution in a man both from his actions and his thoughts. If a *karmi*'s work doesn't exhibit the science of action (*“karma bijnana”*) of *Ganesha* or a *jnani*'s *jnana* doesn't exhibit the *jnana* of *Ganesha*, we must presume that there is a problem in their evolution as far as truth (*satya*) is concerned. Our actions (*karma*) are the manifestations and extensions of our internal actions (*antara sthita kriya*). Similarly, our *jnana* is our internal realization (*antar sthita darshan/anubhuti*). Though, he (*jnani*) may not himself work, but the *jnani* can tell the mistakes in *karmi*'s actions. Those, who have taken the path of action (*karma*) based on a true inspiration, find immense happiness, inexpressible in words, in the company of a *jnani*. In present day world, most of the *karmis* are often motivated by so called intellectuals and intellectual thoughts focusing outward. On the other hand, those, who are known as *jnanis*, show a marked inconsistency and departure in their behavior from that of a true *jnani*.

Human beings do various kinds of thorough intelligent research on customs, ethics, various kinds of disciplines and material sciences, social and political institutions etc. – all by linking themselves to various centers of power (*Shakti kendra*) of their inner beings.

Actually, knowing the formulae of various kinds of powers (*shakti*) in different centers of power within us, centering that power, they develop these kinds of unusual power. By their dexterity of writing, they move ourselves, without noticing, to the center of judgment, they possess, and thereby, compel us to accept their own conclusions. We say, what a judgmental act, or what a judgmental research.

(Now we will explain the above *dhyana*. This will clarify the nature of *Ganeshaa Shakti* and the character of the individual who are clearly established in this Shakti.)

kharbbang :-

(Common meaning) Short.

(Intrinsic meaning) Absence of ego (Lack of *abhimana* – modest).

sthulatanung :-

(Common meaning) Fat or Heavy.

(Intrinsic meaning) resolved or firm (unwavering) (*sthira*)

gajendra badanang :-

(Common meaning) Elephant-faced.

(Intrinsic meaning) Adamant, thinks his thoughts and actions based on his judgment to be right. The power of judgment makes these people as adamant as an animal. (Head is indeed the place of *jnana*)

lambodarang :-

(Common meaning) loose / big belly.

(Intrinsic meaning) Calm and laidback (unconcerned). He, who is not much perturbed by the lack of comforts of life, tends to develop loose belly.

sundarang:-

(Common meaning) beautiful.

(Intrinsic meaning) One, whose nature attracts attention. (Generally these types of people have very sharp intellect.)

prasyanandammada:-

(Common meaning) Honey/Liquor flowing along his cheek.
(Intrinsic meaning) The flow of peace is always inside him.

gandha lubdha madhupa:-

(Common meaning) Honey-bees are attracted by his scent.
(Intrinsic meaning) Men with thirst for knowledge (*jnanechchhu*) get attracted towards him. Honey-bee signifies to the people thirsting for *jnana*, the honey.

byalol gandasthalang:-

(Common meaning) Honey-bees are gathering near his cheek.
(Intrinsic meaning) *janis* are seeking his company.

In summary:- Those, who are established in *buddhi shakti* or *Ganesha shakti* are non-arrogant and egoless, firm, trusts their own judgment, unconcerned and calm, attracts attention from people around them, quite immersed in his own internal (*antar sthita*) peace, *janis* like them and often provide them company. When a *sadhaka* first reaches this stage then there is a marked effect in his realizations. Wherever he looks everything appears void and empty. An amazing emptiness seems to have covered all objects in the world. He starts to think that he has learnt everything. A beautiful sense of content arises in him. If he stays in this feeling for sometime, he will show all the characters as described in the above *dhyana*.

Intellect (*buddhi*) means conscience (*viveka*). Conscience controls and contains our mental demands. The mind seeks many, but the intellect decides on only one. Intellect is nothing but conscience, and with its nurture, we learn to sacrifice and conscientious.

The *karmi* established in the center of intellect (*buddhi*) has the following characteristics:-

dantaghata vidaritari: -

(Common meaning) Destroys (penetrates) the enemy with his tooth.
(Intrinsic meaning) Never pardon or protect an unjust person. The significance of hitting the enemy with the tooth is that the *karmis* of this level are literally ruthless when it comes to the task of slaying the evils (*asura*). Without any mercy or concern, they destroy the unscrupulous.

rudhiraih sindura shobhakarang:-

(Common meaning) enemy's blood is enhancing the beauty of the person.
(Intrinsic meaning) In shedding the blood of the unjust, he derives greatest happiness. Always, he is a revolt against the unjust. As if, he is putting on this revolt in his nature for all eternity.

shailasuta sutang :-

(Common meaning) The son of the daughter of the *Himalaya*.

(Intrinsic meaning) He is absolutely ruthless and merciless against the unjust. As, he is the daughter of stone (very tough heart)

Ganapating: -

(Common meaning) Another name of Lord *Ganesh*

(Intrinsic meaning) He is the leader of the masses.

Siddhipradang:-

(Common meaning) Grants success.

(Intrinsic meaning) This will be discussed in detail when we discuss *Shakti* part.

In summary:- The *karmis* connected with the center of intellect (*buddhi kendra*) try to completely destroy the unjust. They never take the principle of mercy or truce with them. They never pardon and win at the end. The folk consider them as great.

Those who take the path of *jnana* also develop the above mentioned part in their characters. We explain that in short.

They try to annihilate any thought or feeling, which brings any diversion in their psyche (*chitta*), as soon as it occurs in their mind (and they know how). They are always on the prowl in their mind so that no diversion comes to them. They never have any weakness towards them in this regard. They generally sacrifice everything, and thus the best. They can attain the goal of liberation.

Those, who can rest at the centre of intellect (*buddhi*) of their internal faculties, will definitely show all the above traits of *jnana* in their character and action.

All the skills and advances in the world are innovations through the efforts of human-beings who are well nourished in *buddhi shakti*. These men are hardly ever hedonist, all their works are geared towards making life easier for others. They enrich the world by inventing/discovering countless types of instruments, rules and theories. All of the sciences have originated from *Ganesh* directed thought processes. These men have amazing power to bring many facts into one or two rules, many patterns into one or two lines and gaining immense knowledge about controlling the gross objects. They are humble (egoless) but none the less, very much independent-natured. They never bend to the unjust; do not even support that of their masters (bosses). They have immense patience and trust; they talk only to clarify, what they think, the truth – never to please anybody.

When the world gets too hedonist to spread the venom of torture and torment to countless many, there comes the time for men endowed with *Ganesh* to born. They construct the new foundation for the world. They lay foundation of all things in truth, sacrifice, bravery and socialism. They often do not require a leader to guide them, for the judgment about the just and the unjust comes naturally to them. They get very aggravated against the unjust, and stand to revenge daringly in public. They never forgive. They are by nature brave, and they are the first people to come forward for a noble cause.

We have mainly tried to explain the different stages (*kalas*) based on the popular *dhyanas*. But these short *dhyanas* do not contain all the secrets of a particular stage (*kala*). If we start discussing using more detailed *dhyanas*, we can get more characteristics of each stage (*kala*).

Ganesh is the favorite *devata* for businessmen. You will see in all shops a portrait of lord *Ganesh* and the swastika kept with outmost care and respect. The reason for this is that *Ganesh* is the lord of people's revolution. A rat is the carrier of *Ganesh*. A rat is a food stealing animal. A rat has been put to represent the black market dealer. Thanks to the world wars, we have seen actions of such people many times. Suddenly we saw that the very essential commodities vanishing from the market and later getting sold at thrice the original price. This habit of suddenly moving the essential things away from needy people is surely the occupation of the rat. When a merchant takes-up such an occupation, resentment among the common people gives rise to revolt. *Ganesh* leads such a revolt. In ancient times, the *rishis* forbade the merchants to over-profit from the trades and as a matter of advice, asked them to put up the portrait of *Ganesh* along with his carrier Rat. We will elucidate the social aspects in the book – “*Shaktishali Samaj*” (The Powerful Society). The readers may find the hints of all the aspects of the *Ganesh kala* in the *Ganesh dhyana* alone. In this book, the *dhyanas* we discussed as the *dhyanas* of the five *devatas* are short ones. Thus, we may not find all the aspects of any level of development in the *dhyana*. To show all of them, one needs to go to the different *dhyanas*.

The *jnanis* of *Ganesh kala* are full of disenchantment (*vairagya*) and prefer solitude to company. They take the path of liberation. Often, they progress up to the stage of Shiva and then don't want to go further. Path of liberation lies through *Ganesh* – whatever be the form of the liberation.

Judges, Inventors of machines, Artists (Sculptors), Architects, Engineers, Archeologists tend to show the development of *Ganesh kala*.

Ganesh manifests all these powers. However, people of the nature similar to the other stages like *Surya*, *Vishnu* etc. can very well perform the above. This is because one man can exhibit the powers of one, two or more stages (*kalas*). The nature and habits of a man alone indicates his identity.

The flag of *Ganesh* is saffron or yellow in color with symbol of *Ankush* (an object used to control tamed elephants) on it. Sometimes the symbol is swastika. We already talked about the detailed meaning of this flag. In summary the essence of this flag is as follows:

The color saffron is a symbol of renunciation (*tyaga*) and *bramhacharyya*. The symbol in it is *Ankush* which is used to control a big and gross animal (elephant). Control the materialism, hedonism and the idea that body to be be-all and end-all in us. The attitude of equating the physical entity with the self is indeed beastliness. Do not be a slave to this beastliness. Abandon the attitude of perceiving the physical entity as the self. Control the sensual enjoyments. Note that the hedonism based on sensual pleasures is like a big animal. It should always be kept under control and tamed. Otherwise, persecutions and sufferings in the society will increase. This flag has been designed to let people know that there is no actual happiness is materialism and sensual pleasures, when people are neck deep in worldly pleasures. Renunciation is the real peace. Renunciation is the very first step in the path of self-development. The root cause of all the sufferings of this world is the gross materialism. When a man realizes the significance of this flag in his inner being, a new development occurs in his life. It becomes clear to him that for materialistic pleasure of him alone, he is creating a wall in the path of development of thousand others. This is a great sin! To satisfy the luxuries of one, we steal the very basics from a million others. Material enjoyment is indeed beastliness and inertia. Realizing this, he declines the material and sensual enjoyment. And then on he pours all his energy to contain this evil of materialism.

Third Chapter

Ishvariya Shakti Surya

(The divine power of *Surya*)

We talked about the basics of the flag of *Ganesha*. Those, who are thoughtful, will be able to explore many more information from these traces of indication. Now, we'll devote ourselves to the *dhyana* of *Surya* to find out, to which endowments in us, this flag seeks us to reach to? The divine embodiment of love in us can be termed as *Surya*. *Surya* (the sun) is the light to shatter the darkness of ignorance in us. It is the shining spirit (*teja*) to demolish the inertia in us. After experiencing this stage, the men of action (*karmi*) conceive that people are unjust for they are ignorant. If one can reach the light of teaching to the people, then surely they will attain the self-restraint (*sanyama*) and divinity. The great men associated with this stage, want to found everything upon the base of education. They want to restrain all the people by means of teaching and preaching. They are in favor of rule of love. They want to restrain others by taking offence and bearing troubles. They are bemused by the divine part of *moha*. Through taking offence and bearing troubles, one can restrain somebody, who becomes an evil (*asura*) by not knowing or not understanding all the implications of his actions. There are some, who grow into evils (*asura*) even after fully realizing all the implications of their action. If somebody attempts to restrain them with this power, they try to protect themselves behind this weakness.

Dhyana of Surya

raktambujanam ashesha gunaika sindhung bhanung samasta jagatamadhipang bhajami. Padmadvayabhayabaran dadhatang karabjaih manikya maulimarunanga ruching trinetrang.

raktambujanam :

(Common meaning) Resing on a red lotus.

(Intrinsic meaning) He lost himself in his devotion or in the divine appearance.

ashesha gunaika sindhung :

(Common meaning) An ocean of infinite virtues.

(Intrinsic Virtues) The character is balanced so well such that no stigma can be found there. He possesses a sweet disposition.

bhanung :

(Common meaning) The Sun.

(Intrinsic meaning) He is a shining spirited (possessing *tejah*) person without any kinds of ignorance.

samasta jagatamadhipang:

(Common meaning) He is the Lord of the entire world.

(Intrinsic meaning) He is a great person respected and revered by the entire world.

bhajami :

We bow to thee.

The divine embodiment of love in us has been called *Surya*. Like the *dhyana* of *Ganesh*, we'll split the *dhyana* of *Surya* into two parts and then try to grasp it. The idea of the first part of this *dhyana* becomes prominent in the realization of the *jnani*, established at this stage. This stage is that of devotion. The true form of devotion is nothing but this stage. The *jnani* of this stage can be attributed as a devotee. At first, when the dedicated worshipper (*sadhaka*) comes in the contact of the God, then he is marveled to find himself in this feeling. A soothing glow full of affection (*jyoti*) and possessing the hue of the rising sun fills in the inside and outside of the worshipper (*sadhaka*). He somehow wants to conceal himself always in a segment of that very soothing glow. To the common people, it appears that, the worshipper (*sadhaka*) is gazing very intensely at some heavenly sight. The worshipper (*sadhaka*) finds that all the creation is manifested with the uneven bright tints of this color. Again, a spectator too finds immense peace by looking at the countenance brightened by the manifestation of the soothing glow (*jyoti*). Though he is looking at it time and again, he still wants to gaze at it over and over again. How loving the beloved one would probably be, when the one gazing at him intensely is so sweet in disposition. One can envisage the same kind of gesture in the face of a chaste

wife, contemplating about her husband deeply and also in the face of an affectionate mother, when she is greatly distressed at her heart, perturbed by the separation with her son. Those, who realized this, will be able to perceive absolutely by the phrase “*raktambujanam*”. Those, who desire to perceive more, can look at various books of devotion like “*Chaitnya Charitamrita*”. Those, who find atman in the path of devotion, commence their journey exactly from here. Those, who follow this path, often do not seek to move forward after attaining the realization of *Vishnu* (We’ll discuss it in the next chapter). They like dualism (the doctrine that the entity of God is separate to that of them) and worshipping the idols. They often think the idol to be eternal. The first realization of the stage of *Surya* is the movement of idols, like in movies. In this stage, any kind of idol appears intensely beloved and beautiful. The gross (*sthula*) idols do not appear to be merely material to them. They conceive the vision of an idol to be the vision of God. The worshippers (*sadhaka*) of this stage, often even witness the unearthly divine activities in their lives. The worshipper (*sadhaka*) on reaching this stage derives immense joy by adorning idols and good-looking boys of joyful nature. They like very much the chanting of the attributes of god, or songs (*kirttana*) involving tales of love. They can enjoy the beauty in a delicate manner. But, the surprising thing is, the people from the *Ganesha* stage do not know how to enjoy the beauty. The great persons of this stage view the entire world is composed of love, founded upon love and ruled through love. They want to conquer this world through love. They preach the words like love is nothing but the true form (*svarupa*) of the creatures, the true form of the atman. The great men of this stage never desist from the company of the people. They remain joyful through exchange of love with the devotees. They believe, everybody can be enslaved through love.

The men of action (*karmi*) established in the power of *Ganesha* do not believe in love. They view the creatures as well as the *atman* as *karmi*. The world is founded upon activity for ever. This activity is just as good as a war. Everybody is an eternal warrior and any creature can not stand even for a moment without war. They witness war regarding everything under the sun. They seek to establish the war in this world like perpetual arrangement.

When the worshipper (*sadhaka*) is first coming into the stairs of progress, either he’ll be in touch with the soothing glow (*jyoti*) of affection, or he’ll be connected to the stream of emptiness inside him. Among some, there will be advent of the power of *Surya*, among the others that of *Ganesha*. There are two realizations of the center of *Ganesha* – in one of them, we see, an absolute blackout of the association of the mind towards worldly things (*bishaya*) or an absolute emptiness of the mind. In the other one, there comes a union to the stream of peace. There are also two aspects of the realizations from the stage of *Surya*. In one of them, the worshipper (*sadhaka*) envisages all the things (from the mental world) inside a loving soothing glow (*jyoti*). In the other one, all the visions vanish and the worshipper (*sadhaka*) rests inside the dotting soothing glow of the hue of the rising sun. Besides these, there are many other basic characteristics of the worshipper (*sadhaka*). But, those, who cannot adhere to any one of the two described above firmly, are not much deep-rooted. The traits of the *jnanis* established in the power of *Surya*, as defined in the *dhyana*, are the following :

“The great persons established in the divine center of love lose themselves in the affection (worldly as well as divine). They are very humble and with sweet disposition. They are always radiant with their knowledge and revered all over the world.”

We’re narrating the features of the men of action (*karmi*) of this stage:

Padmadvayabhayabaran dadhatang karabjaih :

(Common meaning) He is holding two lotuses, fearlessness (*abhaya*) and the grace (*vara*) in his hand.

(Intrinsic meaning) They preach peace between two sides (the side they favor as well as they oppose, own as well as the adversary’s, divine elements of the society, *devata*, and the evil elements, *asura*). They are as affectionate (graceful) as the *guru* and in all times, granting assurance.

Unless the worshipper (*sadhaka*) acquires realization of this stage, they cannot protect themselves from the urge of sensual pleasures (*ripu*), like sex (*kama*). (After acquiring the feeling of the *Ganesha* stage, one is also capable of vanquishing the instincts of sensual pleasures (*ripu*)). After being trampled by the sensual instincts (*ripu*) for a long time, when the worshipper (*sadhaka*) reaches this stage, they unequivocally feel that the god is truly affectionate (full of grace), bestows peace in pleasure and pain (the lotuses) and there is no insecurity about the instincts (*ripu*) goading one to the sensual pleasures (*abhaya*).

karabjaih manikya maulim :

(Common meaning) The crown of jewels.

(Intrinsic meaning) In their knowledge, they are as revered as the kings. They preach with splendor.

arunanga ruching :

(Common meaning) A garment of the hue of the rising sun.

(Intrinsic meaning) They possess very affectionate and loving disposition. Whoever comes near him gets captivated. As if, the soothing glow of love is flowing from his organs.

trinetrang :

(Common meaning) Three eyes.

(Intrinsic meaning) Always watches over all the three sides - the sides of the justice, the injustice and the God (or the truth). He is the beholder of the heaven, the earth, and the underworld (*patal*). The heaven connotes the divine world, the earth the society of human being and the underworld the society of the evils (*asura*).

The *jnanis* desire the god, the self and the devotee together.

“Those, who pursue the world of activity based on the divine center of the power of love, preach peace between the friend and the foe. They are as affectionate as a guru and bestow assurance. They are just as revered as the king in their knowledge. Their affectionate company impacts anyone who is close enough. As they talk or act, they take into consideration all the three sides – the enemy, the friend and the God (the truth).”

The great men of this stage often become the guru of the entire world. Just at their sight, hundreds and thousands of people accept them as their guru. Even if they do not consider anybody for their disciple, they never lack one. They are preachers of non-violence and peace. Wherever they land, they are never short of friends. They can even tame the wild animals by the influence of their company.

The great men of this stage are fond of truth and honest in their words. They can speak the truth saving the face of everybody. Affectionate words are their prime possession. The persons affiliated with this stage are usually directors of the faculty of education. They come forward to guide human beings in the path of enlightenment through teaching. Their approach towards preaching is extremely beautiful. The men associated with the stage of *Ganesha* discover and ones from the stage of *Surya* disseminate. The activists (*karmi*) linked with the stage of *Surya* awakens the world and those from the *Ganesha* stage, enter the arena of action (*karma kshetra*) to lay the foundation of the world on peace. The stage of *Ganesha* is tough-natured and that of *Surya* is mild natured. Tolerance is the characteristics of the power of *Surya*, and uncompromising truth is that of *Ganesha*. *Ganesha* never overlooks even slightest amount of injustice. The unjust should receive the retribution according to the amount of injustice perpetrated. The mass loves the activists (*karmi*) of *Ganesha* stage, like sons and respects those of *Surya* stage like their father.

The particularity of the power of *Surya* is that they never try to camouflage the injustice. On the contrary, they uncover it by exerting more intensive vigor than it is necessary. *Ganesha* does not condone the injustice, but perceiving the course of the injustice, he crushes it by exerting slightly intensified vigor. The organization of *Surya* is in public; that of *Ganesha* is a secret one. *Surya* reveals his own mistake unhesitatingly. None can extract a word from *Ganesha*, unless he is willing to utter one. *Ganesha* is tough and independent. *Surya* is the communicator of truth, though he is subordinate. *Surya* is the faculty of education and service in the society. *Ganesha* is the faculty of justice of the society. *Surya* seeks to develop himself through service. *Ganesha* dedicates himself through renunciation. *Surya* expects something in lieu of the sacrifice. *Ganesha* is the manifestation of renunciation alone.

The persons of the stage of *Surya* treat the friend and the foe alike. They can speak from the point of view of both of the parties. The development of this power is visible among the teachers, professors, physicians, advocates, counselors, diplomats, preachers, orators, ministers, journalists, priests, singers, poets, writers etc. These kinds of people can very easily be the absolute manifestation of the stage of *Surya*. The worshippers (*sadhaka*) and the men of action (*karmi*) established in this stage do not desire liberation. They are perfectly happy to stay as subordinates. They conceive it better than the liberation. They further conceive the realization of this stage to be better than the supreme knowledge (*brahmajnana*) itself. The men of action (*karmi*) founded upon the realization of this stage are very weak-hearted and emotional. They express truth unflinchingly. Even if it is necessary, they cannot speak a lie. The great men of this stage are very kind. They feel others suffering very well. They are students or learners throughout their lives. They can perform the task of councillorship (*mantritva*) for their opponents. At the advent of a great man of this stage, the world awakes in union. When mankind is devoid of its humanity through the effect of unnatural teaching and mankind strives to retain the human dignity, the evil (*asurik*) ruling powers or society want to trample them with unusually harsh persecution. That's the appropriate time for the great men of this stage to come to this world. They never even attack anybody. They endure enormous sufferings to establish their own right. If an organization of this stage, takes the path of offence, it'll surely be vanquished.

The flag of this power is of the color of rising Sun and marked with a lotus. We've discussed its detailed requirement and application. In brief - arise, awake, and be calm. When the mankind is dispirited by disease, bereavement or persecution, then this flag encourages them again. When the man considers himself to be degraded through others' derogatory words forgetting his true self, this flag reinstalls the image of his true self (*svarupa*) in him. When the men are plagued by the sufferings, this flag cheers them up and instills hope in them. When this flag becomes manifested in the heart of mankind, it revives mankind again at the end of a long era of darkness.

Fourth Chapter

Ishvariya Shakti Vishnu

(The divine power of *Vishnu*)

We've discussed about *Ganesha* and *Surya*. Now, we'll bow to the *Narayana*, the recourse of human beings. He promised in the *Gita* to come to this earth through ages. We'll see who he is? We'll search thoroughly for the inner string in us, he is linked with. We'll discover that he is in our heart, deep within. We've cried for the last thousand years for him. We've been humiliated, dishonored, persecuted. Our mothers and sisters wept hopelessly. We have been subjected to all sorts of heinous atrocities. We asked for his help. But, he didn't move, he didn't come. Would his commitment be unfulfilled? No, it won't. He exists. He would come. He always comes as promised. We don't seek him - thus our predicament doesn't ameliorate.

Whatever we feel, we feel with the power (*shakti*) within us. There are various centers (*pitha*) in our body to feel different things. In each of these centers, there is a conglomeration of many powers (*anubhava shakti*) to feel things. All these powers carry the subtle form of the things, that we seek, to the respective centers of power to feel those things. As they do that, we familiarize ourselves with the thing, we seek. As long as, we don't feel a thing with the corresponding particular power, our feelings are not correct enough. At one end of our true-self (*svarupa*), there exists the physical body, and on the other end, the soul (*Atman*). In between these two centers, there are numerous centers of power. We interact with this world resting in a center may be far from the center of our true-self (*svarupa*). As we'll deal with the world from any particular center in us, our course of actions and judgments will be likewise. There is a center in us- if we deal with the world from that center, totally or mostly, it breeds only selfishness in us and sufferings for others. Again, renunciation will be very prominent in us if we deal with the world adopting another center of power. One day, I was attracted by the sight of some particular thing and immensely desired it. On the other day, at the sight of that particular thing, I didn't feel likewise. The change in center of feeling will reshape everything. This kind of change in center of feeling is known as self-improvement. The pursuit of some kind of activity (*karma*), scientific worshipping (*upasana*), and deep feeling as knowledge (*jnana*) – a sincere devotion in any one of these three brings change in the center of feeling. *Ganesha*, *Surya*, *Vishnu* (*Narayana*) - these are nothing, but some centers of feelings in us with various powers combined in each of them. When, we can establish ourselves in those centers breaking forth the shell of mind that reduces our entities, we develop those powers within us. In our action (*karma*), such powers will be prominent indeed. (In present times, we see a legion of the greatest *janis* (*brahmajnanis*), who claim to act like an ignorant for protecting their ideal! These powers

like *Ganesha* are pervasive all around. But as long as, we can not establish ourselves in the center of these feelings, we'll not be able to recognize them.

Those, who introduce themselves as *jnani* or God-inspired-man and yet fail to show any kind of development of that *jnana* (feeling/knowledge) in their attitude, behavior, and action (*karma*), should be regarded as hypocrite. There are also persons, who, though known as great philosophers in media, look for the earthly achievements - be it fame, money, prestige, yearning for wife or family. One needs to be also cautious about these people. To recognize a human-being, one must have a direct association with him/her.

When we feel the divine powers, then we link ourselves with the various centers of power. The followers of dualism (the doctrine that the entity of God is separate to that of them) also achieve their goal of perceiving God by reaching that particular center of power. Even if, one perceives the God as a visual existence, he has to agree to this particular element in the science of realizing God.

There are a number of various centers of power (*shakti*) inside us for perceiving various things. For example, the center of sight and the center of taste guide us to perceive the visual impressions or flavors. Unless we are connected with our center of vision, we'll not be able to see anything, even if there are hundreds of things near us. Similarly, we cannot know whether a flavor is sweet or sour until we come to the center of taste. Instead of looking at the gross earthly objects, if we can direct the powers like the power of sight to look at the forms of the internal centers of power, surely we'll understand and perceive the actions of those powers. As we already said, there are various centers of power within us. In each of these centers of power, we'll see the movement of various forms of power. To link up with those powers are known as connection to divine powers. Even if you spend a million years performing *kirttana* (singing to pre-occupy the mind with the godly objects), *japa* (repeated utterance/remembrance of some *mantras*) or *yoga*, as long as you have not reached the center of that power, you've not attained anything.

After a hard toil, you found that center. But you failed to furnish yourself with the divine endowments (*daivi sampada*) of that stage and also did not arm yourself with those powers in your arena of action (*karma kshetra*). Thus, that power will not stay long in you. Just like this way, the divine powers (*ishvariya shakti*) are getting extinct from the cultured of India.

There are four ways of exploring for a deep esoteric theory (*tattva*). In his work "*Yogadarshana*", *Patanjali* referred them as judgment (*vichara*), debate (*vitarka*), intense joy (*ananda*) and *asmitta* (the form that I exist). Do comprehend the *Narayana* in any of these four ways. Do understand who he is. Develop yourself in that mold and pour all your endeavors in your action to manifest that idea in the world. Only then, the *Narayana* (*Vishnu*) will be manifested and developed. After a life's endeavor, if you could mold a single individual in the mold of realized truth (*anubhuta satya*), then you have truly made a tremendous contribution to the world. Further, coming back to this world in another birth, you will find hundreds of *Narayanas* (*Vishnus*) as your companion. On the other hand, being infatuated by the worldly things, if you prepare nothing but a beast out of

yourself, can you mold the others anything but an animal? Returning on this world in a later birth, you will find beasts galore around you. That's why the scriptures say that His gracious visit is the result of austerities (*sadhana*) performed over the course of scores of births. I'm telling you with all my sincerity, if you try to walk on the path of truth, you shall find that this world has become a blistering hell. You shall discover that not a single way is left open for you to walk on course of the development towards the *atman* (*atma vikash*). You shall be tired, but still without much development of *atman* within you. So, I'm advising you, acquire divine powers (*Ishvariya Shakti*) and assist others to grow themselves like *Ishvara*; in a later birth, you shall find that *Narayana*, as your friend, has sorted out companions for you. Keep it in your mind that as long as you cannot quite develop yourself as the manifestation of *atman*, you have to remain in this ceaseless circle of coming and going (the circle of birth and death). Develop the centers of *Atman* in your realization and then, try to mold selected others based on that realization. You shall find tremendous boost in your path of *sadhana* in a later birth. If you cannot do that, then either you will be an oppressor or an oppressed. There shall not be anything else for your duty after reincarnating on this earth. Today look at this world; look at India as unfolded in front of your eyes. "Powerful" is word synonymous with "oppressor" here and every single fellow entitled to be called a "human being" is nothing but oppressed. So is there anything going to happen if you merely shed your tears and chant the name of "*Narayana*"? Where would He come? First, lay down your entire heart for His abode – take up the divine endowments (*daivi Sampada*) belonging to the center of *Narayana*. Think not it is very easy. It is not at all easy if you conceive yourself as the physical bodily entity. Again, if you prepare yourself in the mold of *Atman*, then you shall find that the task at your hand has become so easy. By our endeavor over scores of births, we have made this world a purgatory of persecution. Thus, our schooling, society, administration and religion are instructing us in harmony that either oppress others, or live as an oppressed. Can you find any way out? Even before you drink a mouthful of water, you would find taxes imposed on that. If you look for where does the money go, you shall find for the sake of nothing but persecution.

To grasp anything, the four ways are judgment (*vichara*), debate (*vitarka*), intense joy (*ananda*) and *asmitta* (the form that I exists), as mentioned. In all circumstances, we'll judge the virtues and vices of our actions and duties in our conscience thoroughly. To perceive anything, it is a nice path. We can reach the center of *Ganesha* by moving forward in this path. Then, we become capable of doing all sorts of deliberation on different things, worldly as well as unworldly, by the power of intellect (*buddhi shakti*). If one cannot lead a strictly routine life day by day, stepping on this path only raises one's ego unnecessarily. All the daily activities, like, leaving the bed, excretion, taking a bath, physical exercise, taking the meal, sleep and all the duties must be carried out regularly (as scheduled). Moreover, we have to take up a judgmental analysis or some sort of *sadhana* on the thing, we are interested in. We'll conduct an examination of that in our own bodies, or understand the nature of it, by carrying it out ourselves. We'll then comprehend the nature of that very thing. This kind of passion that lies at the root of the thirst for knowledge is the endeavor to pursue a quest by following judgment.

Some attempt to pursue a quest about any subject, by either looking at the scriptures (*shastra*) or inquiring about it from some erudite person. This kind of endeavor is called taking up the course of debate (*vitarka*). One has to base on discussions examined by many great persons on the topic. Scriptures and books as well as teachers are the main sources of support regarding this matter. However, following this path is meaningless for anybody not devoid of hatred. Those, who wants to set their feet in this path, need to follow performing daily chores in the manner, we just discussed. Those, who dedicate themselves to search for truth in this path, can grasp various things. But, if they do not follow the truth that they perceive in their life, they turn into vainglorious debaters, the garbage of the society. This is completely the power from the center of Surya. Those, who accomplish self-improvement in this path, can not go beyond the center of *Surya* in their realization. Those, who acquire knowledge in the path of judgment, naturally lead their lives correspondingly. Again, those, who are established in the essence of truth through the path of debate, not only follow those principles in their lives, but also they possess the ability to explain that to others most conclusively. In the language of the philosophy of *Patanjali*, these are states of different *samadhis*. At present times, all over the India, the number of critics is much more than that of the workers (*karmi*). Thus, those, who'll cleanse the fate of India, are advised to cogitate at least over these two paths of *Yogadarshana* (the work of sage *Patanjali*) as well. Anyway, everybody needs to know what a samadhi is. Any particular thing or particular deep esoteric theory (*tattva*) has to be mastered and be well-perceived so that no further doubt can come about that imbibed knowledge. In the character of the recipient, that idea becomes deep-rooted. This pure state of perception is known as *samadhi*.

To perceive any thing with the realization derived from following the path of *sadhana* is known as perceiving through intense joy (*ananda*). How is sugar? Taste a fragment of it. After mastering over perception of this stage, the *sadhaka* (worshipper) does not need any worldly gross benefits (*vishaya*). Once we feel the touch of any particular gross material object (*vishaya*), the blissful memory of that is stored in our psyche (*chitta*). If we can relive that piece of blissful memory by invoking it within us, we can get rid of the desire to enjoy that object (*vishaya*) in that very moment. Common people do not know this piece of science. So it augments the urge to indulge in that object (*vishaya*) for them as they invoke that piece of memory within them. When the devoted worshipper (*sadhaka*) reaches this stage, the risk of his fall becomes very acute. Again, after attaining at this stage, one can know how to enjoy a particular piece of memory and thus can dismiss the desire to sensual pleasure as it arises. Despite of that, it is not an easy thing. In the life of a devoted worshipper (*sadhaka*), this stage is most dangerous. Again, unless one overcomes this stage, one is not immune over controlling the urge of sensual pleasures. It seems next to impossible to access its higher stage unless one has a seasoned guru. This is the stage of *Vishnu*, which we are now going to discuss about. To develop the power to perceive things through *ananda* (intense joy) and *asmita* (the form that I exist), one should take the path of performing *sadhana* (scientific worship with due devotion) and practice of *yoga*.

The activists (*karmi*) should take up the course of judgment (*vichara*) and debate (*vitarka*). To comprehend things through study is the course of debate. Another course is

that of judgment. It suggests, do as you perceive. As your conscience in you guides, act and think accordingly. Those, who wants to pursue through *ananda* (intense joy) and *asmita* (the form that I exist), should not abandon the former two paths. He (God) does not come just for the sake of your call, just for the sake of your tears. Even if you inundate this earth with your tears, He will not come. Search at your heart. Manifest in your arena of action (*karma kshetra*) the essence of what there is in your heart. Your deceptions could mislead a few lads, but it would not beguile Him. He will not come. If you yearn for Him through the course of debate, then go, preach. Awaken Him in every place. He is there in every place. If you remain like sheep, why do you call for God just to steer you? The situation demands merely a shepherd. Stand firm at the center of love (*prema*) and call for organizing the world. You would then see that all have reciprocated at your call, encircling you, in union. Utter the truth standing at the center of truth. You will find that the groups of *asura* (the evil) are trembling in their heart deep within. If you want to manifest Him in this world through judgment, then be as enlightened as He is. You will then find the sparklings of Him among hundreds of people - He has come. Again, if you can perceive Him following the spirit of *ananda* (intense joy), then you would be able to animate the pervasive feeling of His self among hundreds. You would see that He is no longer in endless slumber at everybody's heart – He has become conscious. The ignorance thwarting the development of the *atman* (*atma-bikasha*) in human beings is there no more.

The power of bliss within us is *Vishnu*. According to the philosophy of Patanjali, this is the center of realization of intense joy (*ananda*). The gross form of this bliss is called society. In all creatures, we see the power of society (*samaja shakti*). One can uncover this power at the center of the power of *Surya*. The power of *surya* (*surya shakti*) is like a covering of this power. When the worshippers (*sadhakas*) keep submitting themselves in the soothing glow of *surya* (*surya jyoti*) revealed in them, they reach the center of this power. This is *Vishnumaya* described in *Chandi*. The worshipper (*sadhaka*) connects himself with the realizations of this stage, when he first acquires the feeling of bright golden condensed soothing glow (*jyoti*). It is the center of conglomeration of memories from different births. He is the thousand-headed *purusha* (entity) described in the “*purushasukta*” of the *Vedas*. He is the *hiranya-garbha*. The entire creation is captured in the life form of *Vishnu* (*Vishnu-prana*). We'll not go much longer over the feeling and realizations. We need to join all the diverse knowledge, sciences, customs and ethics of India in a unitary thread. That's the reason, we're discussing about feelings and realizations. The men of action (*karmi*) are administering the words emanating from this stage in a way. The *upāsakas* are singing that in another way. Again, realized masters (*jnani*) are exploring the realizations as well as are preaching resorting to another course from this stage. Lastly, the evils (*asuras*) are becoming powerful by acquiring this power and thus enjoying (*bhoga*) this world. The *asuras* will not step back, however louder you shout against them. Come deep inside; enter the field of action (*karmakshetra*). Be powerful and manifest Him within you. The ages of emotional gesture (*bhaba*) and hypocrisy have been over. Be trustworthy. Reflect in your character what you grasp to be right. That must be manifested in your actions. In every stage, there are men of action (*karmi*), realized masters (*jnani*) and evil persons (*asura*). In this chapter, we'll discuss it in detail. Now, everybody has to know that the *karmi*, the *jnani*, the *upasak* and the *asura*,

connected to the same center of power, none is lesser than the other as far as any measurement of power is concerned. None can belittle the others.

Now, we'll consider the subject of the *dhyana*. There are many types of *dhyanas* about the same god in our scriptures. We've to follow the *dhyana* as mentioned in the context of five great gods (*pancha devata*) in the procedure to perform *pujas*. Many a new writer is formulating *dhyanas* about the five great gods (*pancha devata*) based on their imagination and propagating their way by publishing books in dozens. Here it must be said that those are not at all scientific. The *dhyanas* of the five great gods (*pancha devata*) as directed and performed from the ancient era, are scientific, and hence well-accepted throughout. None should interfere in this regard just to spoil the esteem of the science. It's time to look for the covert implications associated with the *dhyana* of *Narayana*.

The *dhyana* of *Narayana*

*dheyah sada sabitrimandala madhyabartti narayanah sarasijanasannibishtah.
keyuraban kanaka kundalaban kiriti hari hiranmaya bapurdhrita shakhachakrah.*

dheyah sada :

(Common meaning) One should meditate (perform *dhyana*) always.

(Intrinsic meaning) Always the *jnanis* (of this stage) perform *dhyana*. One can never attain the center of this power by the self-deception of mere closing the eyelids for some time-being while performing a *puja*. One can discover this power by their endeavor to engross themselves in *dhyana* for a long time. Those, who want to grasp the minute scientific details about *dhyana*, can look at *Yogadarshana* for it. We'll discuss it in the chapter about *Shakti*. To reach this center is just same as achieving the state of *dhyana*. *Dhyana* is not an imagination of a particular idol (*murti*). On the contrary, live recollection of the memory of bliss or grief, prompts one to take note of this center. Abandoning the factual part, if one can dip in the memory of bliss or grief in one's mind, it is possible for him/her to reach the center of *Vishnu*. After reaching the center of *Vishnu*, the state of *dhyana*, comes automatically. Those, who attained the state of *dhyana*, have reached this center indeed. *Dharana* (deep conception), *dhyana* and *samadhi*, these three powers are the power to link to *Surya*, *Vishnu*, and *Shiva* respectively. These are deep, deeper and deepest states of the same attribute. Anyway, the point is that *jnanis* are engrossed in *dhyana*. (The contemplation of *Ishvara* is *dhyana*, not that of an idol (*murti*).)

sabitrimandala madhyabartti :

(common meaning) In the middle of the circle of Sun (*Surya*).

(intrinsic meaning) *Vishnu* is at the center of the soothing glow (*jyoti*), described by the word “*raktambujasana*” in the *dhyana* of *Surya*. It’s the origin of the entire world. We’ve already stated that one needs to keep submitting oneself in the feelings of the stage of *Surya* to arrive at *Vishnu*. That’s what the *dhyana* intends to convey.

narayanah :

(Common meaning) *Vishnu*.

(Intrinsic meaning) The conscious entity, pervasive inside and outside of every being. This is the habitat (retreat) of all human-beings.

sarasijanasannibishtah :

(Common meaning) Resting on the seat of lotus.

(Intrinsic meaning) He is completely engrossed in the abode, formed at the sea-like nectar of intense blissfulness (*ananda*).

Then, he is not in touch with anything else. All the senses in him are immersed in that sweet nectar inside him. The peculiarity of the feelings of this stage is that the ego (*ahang*) remains – it merges with the senses (*indriya*) totally and gets enchanted at the center of the blissful memory. Those, who have perceived it vividly, can easily conceive this. And, those, who long to attain the center of that feeling, should try to be engrossed in the piece of joy, or the sweet feeling, one can procure in the *dhyana* of the love personified (*premamaya*), very calmly with an eye fixed on the goal. If there is any effort to understand what’s going on, then certainly one will fall astray from that center. The bliss of the *dhyana* being condensed after some time, unfolds this state. Based on worldly love, one can also reach this center unless there is no stigma of obsession.

keyuraban kanaka kundalaban kiriti hari :

(Common meaning) There are various ornaments in his body – a crown in the head, golden ear-rings in the ears, a necklace in the neck and also ornament in the arm.

(Intrinsic meaning) A person possessing royal wealth.

hari hiranmaya bapuh :

(Common meaning) Bright golden constitution.

(Intrinsic meaning) The hue of the feeling of this stage is bright golden. We've talked about it before. He is courageous as well as spirited.

dhrita shakhachakra :

(Common meaning) He is holding the *Shankha* (a musical instrument made from a conch shell, used to be blown before a battle begins) and the *Chakra* (A weapon in the form of concentric circle – used to be hurled at the enemy).

(Intrinsic meaning) *Shankha* connotes the proclamation and preaching of truth. To declare war against the untruth, it is used. The firm protest of the unjust is called *Shankha*. Public condemnation, like a thunder, hurts those most, who attempt to inflict injustice on others, remaining undetected. (Injustice most often occurs in secrecy at first) One must fully fathom the powers of those, who perpetrate injustice openly, before protesting or censuring them in public. Otherwise, one has to embrace danger. Perpetration of injustice in public is just an invitation of war to anyone willing to protest against. In those circumstances, amassment of power in secret and then conduction of a concealed warfare is the more advantageous. When the power of the evil (*asura-shakti*) possesses the authority over the society, they inflict injustice in public. A powerless protest only makes them even more powerful and more persecuting.

Chakra denotes organization. *Chakra* implies cornering the enemy in a state by means of keenness of intellect, where the adversary will be ruined automatically. The implication of *Chakra* is very widespread. It is the secret weapon of the politics. Anyway, *Chakra* means the society. The pre-dominant source of power of this stage is the society. In brief, the *Shankha* and the *Chakra* signifies protest and organization. The *Chakra* is more powerful when undisclosed and the *Shankha* more in public. There is no point in entering the politics unless one knows the maneuvers for using the *Shankha* as well as the *Chakra*. A plethora of high-sounding ideals in the mouth, but the *Chakra* is designed in such a manner that does not at all entertain those ideals. Those, who can perceive the science of *Chakra*, can indeed devour the world. Only those, who acquired the power of Vishnu, perceive how to encroach over the world grain by grain. To wear things like a crown in the head, a necklace in the neck, earrings in the ears, one must possess the knowhow of conducting business in politics.

We'll also try to perceive the *dhyana* of *Narayana* by dividing it in two parts. The first line is the expression of the realizations of the *jnanis*. Those, who are settled with the realization alone, are termed as *jnani* by us. Those, who take up the course of action (*karma*) and are involved to establish that in the world, are termed as *karmi*. The second line is the specialty of the *karmi* of this stage.

The *jnanis* of this stage are always in the state of *dhyana*. They acquire this state by submitting themselves repeatedly in the feelings of *Surya*. They rest in the bright golden conscious entity pervasive in the heart of every being. They become engrossed in the deep blissful state of *dhyana*.

The men of action (*karmi*) of this stage stay at the helm of the society. They possess regal wealth and nice constitution. To defend the society, they adapt the preaching of truth as well as an organization.

Vishnu is the power of love. One can even call it the power of nurture. The stage of *Surya* is a light (moderate) state of this stage. The persons established in the power of *Surya*, lean slightly in love. They stay along the circle of love; so in their words and action, the weakness of love becomes prominent. The power of *Vishnu* rests at the center; so there is no imbalance in love here. This is the love of composed nature. The *Ramayana* of *Tulsi Das* is based upon the realizations of this stage. Going through the *Ramayana* of *Tulsi Das*, one can learn the detailed secrets of the realization of this stage. They never let anybody know that they really love. This world is founded upon this deep love. The creatures are nurtured by this fathomless love. Thus, this is described as the divine power of nurture. People call it *maya* (great illusion that encompasses everybody and makes one incapable of doing things, they should have done otherwise) in their daily usage. “Who am I?” In answering this question, the state, where a man may reach to, involves things like “My son”, “My daughter”, “My home”, “My wife”. It is not easy to communicate where from these things have come from. For those, whom I bear no relation with, I allocate all my vigor – which is completely in contradiction to my self development towards the *atman* (*atma bikash*). Yet, everyday, even after watching the mortality of the frail human lives with my own eyes, I never ponder over some things like, “Who really am I”, “Where is my abode”, “Who is my companion”, “Which have made me happy or sad being with me in my life”, “Which will make me happy or sad being with me”. This is not the entire part of *maya*, but this is *Vishnumaya*. Those, who attained the stage of *Vishnu* in their realizations, possess some power to withdraw themselves from this *maya*. Others do not deserve to do anything. The whole of creation (*sansara*) would cease to exist in this very moment, if this sweet coating were not there anymore.

Everywhere, we find the tenet of mediating (performing *dhyana* of) four-armed *Vishnu*. But, here we’ve mentioned only two arms of *Vishnu*. It is the center of the social power (*samaja shakti*) inside us. The society is founded upon the base of truth and organization. Draconian governance is not in tandem with the social ethics. India (*bharatavarsha*) was under the rule of a social authority for a long time. Not only India, but the entire world was under the rule of a social authority. This kind of rule by social authority is the natural administration of creatures. This kind of administration is not wholly scientific – there are errors in it. Nobody should think that the world must be brought under the rule of a social authority. We’ll discuss this in detail in the “*Shakti*” chapter. If the foundation of truth would have not been damaged, this governance would have been there for ever. The chief of the society was attributed as the king. But, that state came after ages. When the evil-natured (*asurik*) persons of the society organized themselves to persecute others, *Vishnu* took up the weapon of *Gada* (A weapon where a very heavy metallic round-shaped object is attached to a long handle. This can be used to smash the opponent totally). Only then, the chief of the society pursue the rule by retribution. But the aim of that punishment was the natural peace indeed; thus the lotus is also there in the hand of *Vishnu*. This is the first appearance of the royal powers over the society. In India, even

the Monarchy was a part of the social governance. Anyway, the social chastisement is the punishment out of love. So, in the action of the social power, there are only the *Shankha* and the *Chakra*. None can tolerate the denunciation of society as well opposition to the *chakra* (institutions) of the society.

In the arena of political affairs in India, there came great persons, whose science of governance was established upon the stage of *Shakti*. One needs to perceive the social administration, the evil (*asurik*) administration and the administration pertaining to the *Shakti* stage. Even after transformation of the social administration into an imperial institution, a lot of differences have come over time regarding the administrations. We wish to address this subject in a different place.

The social workers need to take up those two weapons only – the truth and the organization. It must be established truth and established organization. Those, who want to restrain the organized evil powers (*asurik*) through means of social powers, are required to hold the weapon of *Gada*. The mistake regarding this will cost the success.

Those, who have development of the power of nurture within them, possess the insight of authority inborn. People accept their words without any discretion. They can rule over others very easily. None dare to protest them easily even if they make mistakes. They can forgive; but once they come forward to avenge, then never rest back before inflicting vengeance. They can perceive the mistakes of others very well. And, they comprehend also the direction an action so precisely that they reckon where it would go wrong at the very instance of beginning of the action. They ruin an enemy by making him commit mistakes. They can perceive people very well. They are very thoughtful and very reserved. They never pursue a venture before perceiving it thoroughly from all the angles. They can grasp both the depth of their strength as well as that of their enemies. They never let their work suffer because of praise or disapproval from others. They merely defend themselves notwithstanding grave humiliations until they capture enough power. They allow the unjust sufficient time to reform; further, they scrutinize how much they (the unjust) are progressing. They never come forward in the field of action (*karma kshetra*) with meager strength. They acquire power in secret. None can perceive that in their words or behavior. They accumulate power over a long period of time. They do not have any dearth of honor and yet, they are not at all afraid of dishonor for the sake of their purpose. They can pick up any kind of heinous means to shatter the evil (*asura*). They are inborn hedonist and never try to follow the arduous path of renunciation as long as there is convenient alternative ways. Yet again, they can sacrifice to any extent if it is required. They never endorse the weakness of their heart.

They are always hedonist. They never choose to follow the path of renunciation. They are very patient and shrewd. They are popular as well as well-built. They are reserved by nature. They strive hard enough to protect the dignity of their title. They are very focused towards serving their purpose. They never make a mistake about the purpose. Their way of action, words and purpose are not of same type. The more powerful ones of this stage are often endowed with evil mentality (*asurik buddhi*). The pleasure of the body and the abuse of others are the peculiarities in the functioning of an evil (*asurik*) doctrine. By

nature, they do not care for anyone or anything, and are, not at all, idealists, by any means. They preach very loudly about the ideals, but never allow a shred less in their indulgence. They hold the dignity of their family as a prized possession.

The amazing ability to be powerful through secrecy or through organization is the distinctive feature of the lives of such people. They never let others perceive anything. They bring disgrace to the enemy, or avenge taking advantage of the opportunity. They are crafty by nature as well as by inclination. They put more emphasis towards future gains than present ones. In all circumstances, they possess the most appropriate insight, the situation demands. They can perceive the enemy's mind at the very early stage. They are always cautious. They don't hesitate to bow to the enemy if that serves their purpose of future revenge. But, where there is no hope of future even after bowing to the enemy, they don't bow to the adversary, but dedicate themselves like a hero. They are versatile in their activities, skills and talents. They don't rush forward for any mission without perceiving things and never pull back in a hurry. The social workers need to possess a keen intellect.

The leader of the society, once upon a time, attained the monarchial powers. Later, assuming evil (*asurik*) intentions, when that monarchial power was about to wipe out all the means conducive to healthy social development (development towards *atman*), they used to be termed as *asura*, *rakshasa* (the blood-sucker of the society), *daitya* (giants) etc. As such, the social leaders by themselves are tremendously powerful. Further, if these powerful persons attain the monarchial powers, then they become even stronger. It is easily conceivable the terrible predicament, the society faces, when this power is endowed with evil (*asurik*) mentality. When the society is persecuted by these evil (*asurik*) kings, the society screams intensely. This loud cry prompts the advent of divine endowments (*daivi sampada*) among hundreds and thousands of youngsters. As these valiant persons endowed with divine elements, are tortured, then the great men, possessing all the divine endowments appear. In our scriptures, such men are known as *avatara* (A God incarnate - A bodily manifestation of the supernatural being). In our land, whenever the monarchial powers have assumed the evil (*asurik*) attributes, an *avatara* (a God incarnate) of *Vishnu* has appeared. In those circumstances, the great men with divine endowments are indeed manifested as *avatara* possessing the power of *Vishnu*. This is natural and scientific. Every action has to have a reaction. There is no scope to discuss it here.

The society is founded upon the power of nurture or *Vishnu*. When the society is oppressed, the *avatara* (a God incarnate) of this stage appears. Often the *avataras* (the God incarnates) of this power are born in the royal families. They become powerful by performing *sadhana* (devoted worshipping) of *Shakti*. They are usually the disciples of the yogis. They never set their foot in the field of action (*karmakshetra*) unless they are powerful by themselves.

All sorts of the selfish and the opportunist are manifestations of this stage. It is never beneficial to trust people of this stage, unless they have the development of divine endowments. Many great emperors, kings, landlords, feudal lords, rich persons bring utter ruin to themselves by trusting shameless sycophant pals of this stage. Though the

persons with the nourishment of the stage *Ganesh* are a bit unpleasant in their nature, they are the ones, who can counsel like a true friend. The persons of *Vishnu* stage lacking the divine endowments attempt to be big by exploiting others' psychological weaknesses. They cannot attain that by incorporating more strength in their characters. They often are embodiments of conservative mentality. However, when they find the conservatives weak enough, they suddenly turn towards the liberals and occupy the necessary positions for serving self-interest. People from this stage, are the most detrimental ones – none else is more so. If they build their character based upon the divine endowments then they are the ones, who destroy world's *asurik* powers. The underdeveloped ones cause special damage to the simple-natured people. They concoct many sorts of frauds and deceits to live their lives without much effort. They exploit from both sides by forming wedges between them. They seek material and sensual pleasures in the disguise of hermits and even though they seek nothing beyond the material pleasures, they can emulate recluses. For the sake of serving self-interest, they can use any kinds of trickery and shenanigans. It is not easy to understand their stratagem. They cause total destruction to the straightforward people. They possess a very sweet tongue. There is absolutely no way to understand things through their words – one has to look at their demeanor. At the moment you understand it, try to detach from them without discretion, if you seek own benefit. It's not even easy to detach yourself from them – such is the fineness of their scheme. Those, who attain this stage through the power drawn from the center of *Ganesh*, are the only people endowed with the power from the center of *Vishnu*. Other than this, anyone, who attempts to nourish the center of *Vishnu*, without developing the power from the center of *Ganesh*, becomes the enemy of oneself as well as of the society. Deception and accumulation are the particular characteristics of the power pertaining to the center of *Vishnu*. Those, who develop that attitude from either a mal-instruction or from a bad company without nourishing the *Ganesh*, repeatedly involve themselves in unjust conducts over and over. They debase themselves earning contempt from the world as they continue to come to this world again and again. Just to augment their earthly wealth, and for the sake of the material pleasure of the senses, they carry on these sorts of activity. Apparently, they look quite happy. But, they never find peace in their mind. In the part of *Shiva*, we'll discuss it again.

Until this point, we've discussed the powers of *Ganesh*, *Surya* and *Vishnu*. The power of *Vishnu* is indeed the social power of the human beings. The protector of this social power is *Ganesh*. In the absence of the power of *Ganesh*, the power of *Vishnu* emerges as an evil (*asura*) one. Similarly, a human being with weak *Ganesh*, turns into an evil being (*asura*). The power of *Ganesh*, never develops into an evil (*asura*) one. The evil (*asura*) captures the inventions and discoveries of *Ganesh* indeed; but the power of *Ganesh* is based on the truth always ever. *Ganesh* shows the path of liberation. When the society attempts to establish its power on the foundation of injustice and persecution, *Ganesh* uproots that form of hypocrisy with firm determination. *Ganesh* is independent (*svadhina*), that is, under the truth alone. *Surya* is subordinate, but preacher of truth. *Surya* is the faculty of education of the society. This faculty is definitely always subordinate to the society and servant of the same. *Surya* longs to emanate the light of truth to the society. Again, if the society declines to accept that, he lacks the strength to revolt. *Surya* is the advocator of *Ganesh*, but do not dare to stand side by side with

Ganesha. *Surya* seeks to reform the society by showing the light of truth. The society can not deny the light emanated by *Surya*; but the selfish of the society do not at all want to accept that. *Surya* wants to restrain *Ganesha* too. They seek to cleanse the society by inculcating proper teaching. *Ganesha* does not tolerate injustice of anybody. *Ganesha* knows that the wicked never listens to the right. If even *Ganesha* does not acquire the power of the center of *Vishnu*, then he will not be able to deal with evil (*asurik*) powers with nourishment of the center of *Vishnu* successfully.

To cleanse the society, *Surya* or the educational faculty originated. And, the power of *Ganesha* came into being to keep the society intact. The society gave birth to the faculty of education first. When the teachings could not subdue the injustice anymore, then the society procreated the faculty of *Ganesha*, too. (Before this time, the faculty of education was merely a part of *dharma*. With the transformation of human nature, the powers of the society are getting modified over time.)

The wealth, the people, the bread, the attires, the houses, the water, the fruits, the flowers, the animals, the birds, and most of all, the love and organizations (social institutions) – these are indeed all beauties of the power of the society. Those persons, who are developments of this stage, are usually kings, landlords and rich. One can see the development of this stage among the administrators, police chiefs, army generals, detectives, ship captain, managers, jewelers, merchants, businessman, farmers etc. But, it'll be a blunder to assume that anybody who is in one of those professions has attained the center of *Vishnu*. If one does not possess the divine endowments, he/she can not be called a development of advanced stage of the *atman* (the soul). As we develop ourselves into more advanced stages, we become less weak and more broad-minded. The selfhood in us spreads into that of all the creatures, and our society transforms into part of a larger society. The people at this center are of three types. Firstly, ones possessing divine endowments and with the power of *Vishnu*. All the features of the activities (*karma*), described in the *dhyana*, can be found to be developed in their character, in totality. They are truly god (*devata*) in the disguise of human-beings. Secondly, ones possessing evil (*asurik*) powers and with the nourished center of *Vishnu*. They are also men of intensive action (*karmi*). Haughtiness (*dambha*), vanity (*darpa*), arrogance (*abhimana*), anger (*krodha*), cruelty – these are clearly observed traits in their character. The particular features of the third kind of persons from the center of *Vishnu* are that they do not possess the insight for authority. Often they are brazenly, flatterer, self-praising, unscrupulously crooked and utterly selfish.

The flag of *Vishnu* is blue in color and decorated with a *chakra*. The parity (the color of blue) is the true form of the society, and the *chakra* (organization) is the power of the society. When the society of mankind falls apart by the forces of violence (*hingsa*), hatred (*dwesh*), and insolence (*abhimana*) being torn into hundreds of fragments, then this flag indicates to treat everybody equally. And it empowers the society by uniting everybody. When the fragmented society is persecuted by the organized hedonists, then this flag gather people together in love. Who can thwart the development of the society if the organization (*chakra*) of the society is like a phalanx? If the organization (*chakra*) of the society is firmly on its foot, no enemy can enter in the society from outside. When the

society is pulled apart into pieces, then this flag expresses the true essence of the society to the sight of men. Society is nothing but equality and organization. This is the connotation of this flag. He, in whom this flag manifests, gets liberated from violence (*hingsa*), hatred (*dvesh*) as well as the distinction between the high and the low to become egalitarian. Mankind, centering him, organizes for unity, becomes powerful; the society is rescued and the evils (*asura*) are destroyed.