

ॐ

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुष्टा सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव ॥

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

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Published works
Arise Arjun awaken my Hindu nation
Christianity in a different Light
BhagavadGita in Today's Context

To appreciate any work by this author, a reader will need a scientific bent of mind, where one does not reject anything based on preconceived notions. Instead, one examines each theory that is new to him/her, allows it time sufficient to sink in, combat against preconditioning of mind, and finally arrives at own conclusion, after prolonged deliberations.

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Any type of contribution from any one is welcome, if that can help in reaching these titles at lower cost to such people, who may truly appreciate work of this nature

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Sanskrit terms

Long-a short-a

Sanskrit has two visually distinguishable syllables, one for short 'a' अ as in 'rural', and the other for long 'a' आ as in 'arm'.

Arjuna/Arjun

Writing as Arjuna encourages distorted pronunciation अर्जुना. Sanskrit term is अर्जुन. We will not write Arjuna अर्जुना, we will write Arjun अर्जुन.

Tailing-a

Use of tailing-a is of nuisance value. It has distorted pronunciation of many-many Sanskrit terms. Sanskrit has a phonetically scientific alphabet. Despite that, their pronunciations have been thoroughly distorted by use of tailing-a.

Expert approach

Experts have their own reasons. Those reasons are of theoretical value. Time and again it has been proved that their theory does not work in practice. Common people are not interested in theory. They do not want to reach out for an expert to find out how a Sanskrit term should be pronounced, every time they have to do so. They use their common sense. And, that is good enough. They look at the written word. They feel it, and they pronounce it. *The look and feel of the written word is important to them, not the theory of some expert.* For them, it is simple. If experts want to design transliteration for their own use, that is fine and they can merrily go ahead doing that. But then, they cannot make common people follow that if their approach does not meet the basic requirement of common sense. Common people want their needs and limitations be understood by experts and be respected. Their needs are simple. *They want to look at written word as it should be pronounced.* They do not want to turn pages of an expert compiled dictionary to find out how the term should be pronounced, every time they have to do that. Their limitations are obvious. They are not experts indulging in theoretical concepts. They believe in common sense plain logic. *Therefore, a written word should look closer to how it should be pronounced.* That is all they ask for. Hope, someday experts will understand that.

Visually phonetic approach

Visually phonetic spelling is that which, by its look and feel, prompts a reader to pronounce the term as close to the intended pronunciation, as possible.

Blending English and Sanskrit phonetic traditions

Proper blending of desired Sanskrit phonetic traditions with current English phonetic traditions is necessary; ignoring either of them won't help.

English alphabet/Sanskrit alphabet

English alphabet has roughly half the number of letters in its treasure, as compared to Sanskrit alphabet. As a result, at times, it becomes pretty difficult to find an English equivalent of a Sanskrit letter. Given this limitation, we have to work around the situation, and with simplicity and practicality.

Avatara/Avataar

In Avatara single-a appears 4 times. Every reader will not know that 'va' व should be pronounced as short-a अ, but at the same time, 'ta' ता should be pronounced as long-a आ. Here, use of double-a can help. In Avataar, 'taa' ता will provide necessary clue to the reader that this needs to be pronounced with an added emphasis, as long-a. Writing as Avatara encourages distorted pronunciation अवतारा. Sanskrit term is अवतार. We will not write Avatara अवतारा, we will write Avataar अवतार.

Double-a

Use of double-a is useful in the circumstances mentioned above. However, its use at the end of a word does not seem to be necessary. For example: Gita. Here, be it Gita or Gitaa, does not matter. Readers, in general, seem to carry a common impression. That is, tailing-a should be read as long-a of arm, not as short-a of rural. For this reason, you will find us using single-a at the end of a word to signify long-a. Contrary to this, you will find us using double-a in any other place of a word, including the beginning of a word, to hint at long-a emphasis. Hope, the logic is clear to you.

Prayer, Shlok

However, you will find us using double-a or double-e,

everywhere, including end of the word, when we write in English, a Sanskrit Mantr or Shlok. There we do not wish to leave any scope for doubt. Those should be pronounced precisely. Double-a makes Sanskrit terms look cumbersome. But we can live with that in Mantr, Shlok. However, we do not wish to spread this approach everywhere. That will feel cumbersome to readers. Therefore, in all other places, single tailing-a or single tailing-e should suffice.

BhagavadGita

Sanskrit texts do not show Bhagavad-Gita भगवद-गीता with a hyphen. Sanskrit texts do not show Bhagavad Gita भगवद गीता as two separate words without a hyphen. Sanskrit term is भगवद्गीता as one word without a hyphen. We will therefore write it without a hyphen and as a composite word like BhagavadGita.

Bhagavad Gita

Bhagavad Gita, written as two separate words *without* a hyphen, conveys wrong message. It tells the reader that Bhagavad with 'd' द is an *independent* word. But this is not correct because Bhagavat with 't' त is an independent word.

Bhagavad-Gita

Bhagavad-Gita, written *with* a hyphen, conveys wrong message. It tells the reader that Bhagavad with 'd' द, when joined with Gita, make the *composite word* Bhagavad-Gita. But this is not correct because Bhagavat with 't' त, when joined with Gita, becomes Bhagavad with 'd' द.

Brahman/Brahm

Brahman is also correct, but if we look at any BhagavadGita printed in Sanskrit script, we find it printed as ब्रह्म Brahm, not as ब्रह्मन Brahman. We will, therefore, use Brahm only because our work is either on BhagavadGita, or is inspired by BhagavadGita. Another example would be the recitation printed on the first page of this book under *salutation*, where you find use of ब्रह्म, not ब्रह्मन.

Short-e short-a

Sanskrit has two visually distinguishable syllables, one for 'i' इ as in 'pin', and the other for short 'a' अ as in 'rural'.

Brahmin/Braahman

Writing as Brahmin encourages corrupt pronunciation ब्रह्मिन or ब्राह्मिन. Sanskrit term is ब्राह्मण. We will not write Brahmin ब्राह्मिन, we will write Braahman ब्राह्मण. Here, 'n' is required to be pronounced with a harder tone, of which we have no English equivalent.

Ganges/Ganga

Writing as Ganges encourages thoroughly corrupt pronunciation गँजेस. Sanskrit term is गंगा. We will not write Ganges गँजेस, we will write Ganga गंगा.

Need based approach

Wherever we find significant deviation from original pronunciation, caused by the way it is spelt in English, there we can look for an alternative spelling. Elsewhere, we can live with the current approach. It is the phonetic integrity of a phonetically scientific language Sanskrit that we want to protect. We do not want to design another parallel scheme of transliteration. Nor, do we wish to blindly follow the expert job.

Short-e long-e

Sanskrit has two visually distinguishable syllables, one for short-e इ like 'i' in 'pin', the other for long-e ई like 'ee' in 'meet'.

Geeta/Gita

It is written with long 'e' in Sanskrit original, like Geeta गीता. If we look at the pronunciation habits of people, we find that Gita serves the purpose well, as it does not seem to offer any significant distortion. People generally seem to pronounce Gita as गीता. Therefore, we will continue with the popular approach Gita.

Jnana/Gyaan

Writing as Jnana encourages thoroughly corrupt pronunciation ज्ञाना. Sanskrit term is ज्ञान. We will not write Jnana ज्ञाना, we will write Gyaan ज्ञान. But there is a problem. ज्ञ 'gya' is pronounced with a nasal tone, of which we have no English equivalent.

Jnana

Jnana prompts a reader to pronounce 'Jn' ज न as in 'Jack' and 'Norman'. Experts did not want it to happen, but it does happen because that is how it looks to common people.

Gnyan

If written as Gnyan, it would prompt readers to pronounce 'Gn' ग न as in 'God' and 'Norman'. This helps not. And, single-a in Gnyan does not convey to the reader that it requires long-a आ emphasis.

Swami Jnanananda

Beauty of this theoretical approach is that Swami Jnanananda gets called as स्वामी ज्ञानानन्दा, whereas his true name is स्वामी ज्ञानानन्द. If you know the difference between the sound these two names produce, you will realize what I am saying. The two sound as totally different names to someone who listens to them for the first time.

Karma/Karm

Writing as Karma encourages distorted pronunciation कर्मा. Sanskrit term is कर्म. We will not write Karma कर्मा, we will write Karm कर्म.

Krishna is a female name

Krishna is a female name; it was Paandav queen Draupadi's name. Krishn is a male name, it was the name of Bhagawaan Shri Krishn. In Sanskrit, Krishna is written as कृष्णा, whereas Krishn is written as कृष्ण.

Krishna/Krishn

Writing as Krishna promotes distorted pronunciation कृष्णा. Writing as Krishn will promote pronunciation कृष्ण. We will not use Krishna कृष्णा, we will use Krishn कृष्ण.

Mantra/Mantr

Writing as Mantra encourages distorted pronunciation मंत्रा.

Sanskrit term is मंत्र. We will not write Mantra मंत्रा, we will write Mantr मंत्र.

Rama/Raam

Writing as Rama encourages distorted pronunciation रामा. Sanskrit term is राम. We will not write Rama रामा, we will write Raam राम.

Rama, in Sanskrit, means a woman of low origin

Rama रामा = (a) beautiful woman, a charming young woman (b) a beloved, wife, mistress (c) a woman in general (d) a woman of low origin (e) vermilion (f) Asa Foetida. Vaman Shivram Apte, p 468

Ram, in English, means a male sheep

Ram रैम = male sheep

Shiva/Shiv

Writing as Shiva encourages distorted pronunciation शिवा. Sanskrit term is शिव. We will not write Shiva शिवा, we will write Shiv शिव.

Short-u long-u

Sanskrit has two visually distinguishable, different syllables for short 'u' उ as in 'put' and long 'oo' ऊ as in 'boot'.

Shudra/Shoodr

Writing as Shudra encourages distorted pronunciation शुद्रा. Sanskrit term is शूद्र with long-u. We will not write as Shudra शुद्रा. We will write Shoodr शूद्र, so that our readers do not pronounce शूद्र with an undue emphasis at the end as शुद्रा, and at the same time, do not miss the required emphasis of shoo शू.

Veda/Ved

Writing as Veda encourages distorted pronunciation वेदा. Sanskrit term is वेद. We will not write Veda वेदा, we will write Ved वेद.

Yajna/Yagya

Writing as Yajna encourages thoroughly corrupt pronunciation यजना. Sanskrit term is यज्ञ. We will not write Yajna यजना, we will write Yagya यज्ञ. But, there is a problem. ज्ञ 'gya' is pronounced with a nasal tone, of which we have no English equivalent.

Yajna

Yajna prompts a reader to pronounce 'Jn' ज न as in 'Jack' and 'Norman'. Experts did not want it to happen, but it does happen because that is how it looks to common people.

Yagy

Yagya, however, presents another difficulty. Tailing-a needs to be ignored but readers won't know that. If we drop the tailing-a, it would look like Yagy, and reader will pronounce it like 'y' in 'pretty'. That will be worse. Yagya is better than Yagy or Yajna.

Helping young Hindus with better Sanskrit pronunciation

Our newer generations do not have the benefit of learning Sanskrit terms by looking them at Sanskrit original script. Most English educated Hindus today learn to pronounce Sanskrit terms by looking at their English spellings. Use of visually phonetic English spellings for Sanskrit terms may help them understand 'relatively' correct pronunciation. Such pronunciations may then come into practice over a period of time through repetition.

Helping Westerners with better Sanskrit pronunciation

Living in the West has brought me the awareness that in today's world Westerners have been becoming increasingly conscious of pronouncing Eastern names the way Easterners themselves would want to pronounce.

It is up to us to take advantage of this growing consciousness and correct the situation by ourselves adopting correct pronunciations. That can be put in to practice when we ourselves start writing Sanskrit terms in English alphabet differently.

Arise Arjun, rise against Adharm

BhagavadGita was enacted to raise men of virtue, like Arjun, to take a stand against adharm

For a moment, let us set aside the central theme of BhagavadGita involving spirituality, and try to search what was the seed purpose of BhagavadGita?

What was its immediate aim? Why Shri Krishn spoke of all that, which became known as BhagavadGita? What triggered such an elaborate discussion on such a wide scale over such a vast and deep subject? What Shri Krishn wanted of Arjun, all the while, as He spoke to him? What was the immediate result of that, which was reflected in Arjun's behavior when he finally came to understand whatever was being told to him?

In BhagavadGita Shri Krishn spoke of different things: of soul, of desire-less action, of detached spirit, of spiritual knowledge, of renunciation, of self-control, of meditation, of devotion, of understanding God and direct experience of God, of God and His attributes, of body and soul, of attributes of nature that influence human soul, of humans with divine and evil propensities, of liberation. But from time to time He asked Arjun of only one thing: Arise Arjun!

Adharma/Adharm, Dharma/Dharm

Writing as Adharma encourages distorted pronunciation अधर्मा. Sanskrit term is अधर्म. We will not write as Adharma अधर्मा, we will write as Adharm अधर्म. Adharm अधर्म is opposite of Dharm धर्म.

Writing as Dharma encourages distorted pronunciation धर्मा. Sanskrit term is धर्म. We will not write as Dharma धर्मा, we will write as Dharm धर्म.

Arise Arjun! Rise to the occasion, was the call from Bhagawaan Shri Krishn to Arjun

While Arjun remained in confusion and distress, Shri Krishn's

prime purpose behind explaining Arjun, all that in such a great length, and so patiently answering all his questions, was one and only one: Arise Arjun, lift your Gaandeev (Arjun's mighty bow) and be the mighty archer you are! Why did He want Arjun to rise to the occasion?

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥

"Yadaa yadaa hi dharmasya glaanirbhavati Bhaarat, abhyutthaanamadharmasya tadaatmaanam srijaamyaham. Paritraanaay saadhoonaam vinaashaay ch dushkritaam, dharmsansthaapanaarthaay sambhavaami yuge yuge." BhagavadGita Chapter 4 Shlok 7-8

"In every age, as adharm rises and dharm declines, I manifest myself to protect the good, destroy the wicked, and to reestablish dharm."

He raised Arjun to eliminate adharm. Arjun was His instrument. Shri Krishn was not fighting the battle Himself. He had offered the warring sides two options. He would be on one side, Himself but unarmed. His army would be on the other side. Arjun chose Him unarmed. Duryodhan was happy to get the vast army.

This particular fact has been lost sight of that BhagavadGita was enacted to awaken men of virtue, like Arjun, to take a stand against adharm. In that process, whatever else was spoken, it was to let Arjun realize who he was, and what the call of the time was for him.

Arjun was the chosen one, to wage war against adharm, and to eradicate it from the land. Arjun finally rose to fulfill the purpose of his birth. He was successful in eliminating adharm, as will be apparent from the national character of Hindus that followed for 5,000 years after that. During past 170 years, all that was neutralized and reversed, and what we see today is the result of that conspiracy.

Was spirituality sole purpose of BhagavadGita?

BhagavadGita has been perceived through centuries as a monumental work on spirituality, which undoubtedly it is. But is that all in BhagavadGita? Was that the sole purpose of BhagavadGita?

Why Hindus have revered BhagavadGita for centuries but in recent times, actually few have read it well? BhagavadGita had been in close proximity to the hearts of Hindus and yet it has stayed at a great distance from their minds, in today's context.

Why BhagavadGita has failed to influence the minds of millions, though it may have won the hearts of all? Is it because BhagavadGita has been presented to the masses, during last two centuries, as a work related to the world of spiritualism only? People, during the last century, have borne respect in their heart for such great work but their thoughts and actions have hardly been influenced by dictums of BhagavadGita.

Spiritualism does not govern peoples' day-to-day lives

Spiritualism does not govern peoples' day-to-day lives, in today's context anymore. Their lives rotate around economic, social, political, religious and ethnic issues. BhagavadGita will become more meaningful to them when it is presented today from the perspective of such issues that influence peoples' daily lives. Here is an attempt towards that objective.

Understanding the subject becomes easier if language remains simple

We have tried to present our translation of original text of BhagavadGita, making it as simple as we could, so that readers may understand the apparent meaning of the dialogue between Shri Krishn and Arjun simply by reading the Shlok (verse) in English. The apparent meaning, however, will not be the total meaning. There will be lot more to it, which will not be so apparent. This is where we may find the explanations useful.

Many Sanskrit terms have several meanings

For example: dharm. Depending on the individual perception of the subject, the interpreter elects that meaning which seems to be more appropriate in the overall context, as understood by the commentator, who offers such explanation. We all have limited perception of Bhagawaan Shri Krishn and His words and therefore, each such presentation only attempts to offer one aspect of the total meaning. No one can claim that s/he has known all, and understood all. If someone does, he/she is fooling himself/herself, and others!

Language changes with time

For example, modern English is not same as it has been 500 years ago. Therefore, we cannot expect the language spoken 5,000 years ago would be same as the language of today.

Today's men and women would want to be told the narrative in today's language. That cannot be achieved by verbatim reproduction of the language of five thousand years ago. Therefore, these translations will tend to represent the inherent meaning in the overall context of the whole chapter. They will not represent word-by-word translation, though the original meaning will be retained. From Adhyaay 1 Shlok 21 onwards this pattern will come more in evidence.

The meaning is important

We need to go beyond the bounds of words, and dive into the depths of its intent, if we want to pick up the pearls of wisdom.

You may find a particular kind of repetition in my works

You may find me expressing the core message in different ways, with different set of examples, in different scenarios, in different words, in different places.

Some of you may think that we are intelligent enough, why not say it once and we understand. Granted that you are capable of understanding the message through a single expression. You may even not need to read my work, as you may be aware of the message already.

But then, has it percolated down to your thoughts so deep that it already finds its expression in all your actions? If you were to ask this question to yourself, you may often find a big NO for the answer! Why?

This is how our minds are preprogrammed on a regular basis through exposure to mass media and prevalent education system

Most of our actions are guided not by 'what should be done' but by 'what we are used to doing or seeing as done by others so often'. What we are used to doing often depends on 'what we are used to thinking'. What we are used to thinking often depends on 'what we have been taught all along' or 'what we get to see or hear so often'. What we get to see or hear or read so often depends generally on 'what receives regular media exposure'. What receives regular media exposure mostly depends on 'what they want to

show you or let you know'. Who are they? They could be those who control the media or they could be those who are associated with media in one way or other.

Similarly, 'what you have been taught all along' depends on 'who designed your school text books and with what underlying motive?' 'What their underlying motives are' depends on 'who they are' and 'what their ideology is'. If they are from Communist-Marxist block they will design text books in one manner. If they are Christian missionaries they will design them in another manner. They all have their vested interest and hidden agenda. They won't give you the whole truth. As you will proceed through my different works, you will find that they have given you more untruth than truth!

This is why we need the repetition of alternate thought process to counteract the age-long repetition caused by education system and mass media

The point is, our actions are often guided by our preconceived notions or preprogramming of our minds, which is attained through the education system of which we are part of, and through repeated media exposure. This is where we need the repetition of alternate thought process to counteract the repetition caused by education system and mass media.

Reading habits of people are not same

There is yet another reason. I do not expect all my readers to read all my books, and also read them sequentially. These books are all interconnected and revolve around one basic theme, that is, the human life and its various aspects. Nor do I expect all my readers even to read one of my single books in continuity from start to end. Different people have different kind of reading habits. Some just open a book casually and start reading one section that may attract their attention at that given point of time. Therefore, I need to repeat things over without which that section of that book may not be complete.

Yet, my primary reason remains to be the one I have explained in earlier paragraphs.

1 ArjunVishaadYog

Title of the Chapter One

1st chapter of ShrimadBhagavadGita is titled as ArjunVishaadYog. Let us try to understand its meaning.

Visada/Vishaad

Writing as Visada encourages distorted pronunciation विसादा. Sanskrit term is विषाद. We will not write Visada विसादा, we will write Vishaad विषाद.

Yoga/Yog

Pick up any BhagavadGita in Sanskrit print. You will find chapter titles ending with Yog योग, never with योगा. Writing as Yoga encourages distorted pronunciation योगा. Sanskrit term is योग, not योगा. We will not write Yoga योगा, we will write Yog योग. We do not wish to promote corrupt pronunciation of Sanskrit terms.

Meaning of Vishaad

Vishaad has many English equivalents as listed by M. Monier-Williams (p 996) and Vaman Shivram Apte (p 524). Those English equivalents have many different shades of meaning, as described by Oxford Dictionary.

I have chosen the following combination of different shades of meaning, after considering the overall context of the situation in MahaaBhaarat, as understood by me.

A state of low spirit, especially as the result of a feeling, especially love, not returned or rewarded. Here I have in mind Arjun's love for Duryodhan, Bheeshm, Dronaacharya, and others. I am referring to the unreturned love as expressed through conducts of Duryodhan, and unrewarded love as revealed by the attitude of Dhritraasht. I am pointing at the despondency reflected in Arjun's speech and behavior.

Meaning of Yog

Yog has numerous English equivalents as listed by M. Monier-

Williams (p 856) and Vaman Shivram Apte (p 459). I have chosen the following two different sets of meaning (Contact with and Union with), after considering the overall context of the situation in MahaaBhaarat, as understood by me.

Meaning of ArjunVishaadYog

ArjunVishaadYog may have a primary meaning: Arjun's contact with a state of low spirit, as the result of a feeling, of love not returned or rewarded. Same is the state with Hindus today as we will demonstrate later.

ArjunVishaadYog may have a secondary meaning: Arjun's despondency that led to revelation of esoteric knowledge by Bhagawaan Shri Krishn, which gradually paved the way for Arjun's ultimate union with the Supreme Soul. When I speak of this meaning, I have in mind the entire subject matter of BhagavadGita and MahaaBhaarat.

2 KuruKshetr and MahaaBhaarat

Why the battle of MahaaBhaarat?

It was the battlefield of KuruKshetr in context of MahaaBhaarat. It is the battlefield of Dharm and Adharm in context of humanity today. It is the battlefield of life in the context of common people today.

Kuruksetra/KuruKshetr

Writing as Kuruksetra encourages distorted pronunciation कुरुक्सेत्रा. Sanskrit term is कुरुक्षेत्र. We will not write as Kuruksetra कुरुक्सेत्रा, we will write as KuruKshetr कुरुक्षेत्र. Kuru कुरु and Kshetr क्षेत्र are two words, combined together, written without a hyphen.

Mahabharata/MahaaBhaarat

Writing as Mahabharata encourages distorted pronunciation महाभारता. Sanskrit term is महाभारत. We will not write as Mahabharata महाभारता, we will write as MahaaBhaarat महाभारत. Maha महा and Bhaarat भारत are two words, combined together, written without a hyphen.

Shlok 1 meaning & explanation

Dhritraashtr asked Sanjay, "At DharmKshetr- KuruKshetr, assembled with the desire for battle, my children and Paandu's children, what did they do?"

Shloka/Shlok

Shlok means verse. Writing as Shloka encourages distorted pronunciation श्लोका. Sanskrit term is श्लोक. We will not write as Shloka श्लोका, we will write as Shlok श्लोक.

Dhritraashtr and Paandu (धृतराष्ट्र not धृतरास्ट्रा Dhritarastra, पाण्डु)

Dhritraashtr was the elder brother and Paandu was the younger brother. Dhritraashtr was blind by birth. They were born in

ChandrVansh, the most powerful family of rulers at that time in BhaaratVarsh (ancient India).

Traditionally, the eldest and ablest son in the family was entitled to the throne. In case the eldest was incapacitated then the next son would be entitled to the throne.

Dhritraashtr lost his claim to the throne being blind by birth. He was hurt but he kept it to himself. His bruised ego reminded him of his loss. His unfulfilled ambition and resulting envy remained closely guarded within his chest.

He remained aware of it every moment but did not reveal it. It remained like a fire burning within him. Later in life, he tried to attain his unfulfilled ambition through his son, Duryodhan. Child of envy is envy, not love.

Yudhishtir (युधिष्ठिर, not Yudhisthira युधिष्ठिरा) - **the crown prince**

Paandu retired from throne because of a curse, making Dhritraashtr as his representative to the throne. Paandu's first son Yudhishtir was born before Dhritraashtr's first son Duryodhan.

Thus, Yudhishtir was elder to Duryodhan. Yudhishtir was acclaimed by all as abler than Duryodhan in every respect. He was therefore, made the Prince to the throne of Hastinaapur by popular vote.

Hastinaapur (हस्तिनापुर, not Hastinapura हस्तिनापुरा)

"Hastinaapur was situated about 56 miles northeast of the modern Delhi on the banks of an old channel of river Ganga." Vaman Shivram Apte, p 664

The place exists till today, though in a dilapidated condition [it was so when I last visited the place in late 1976].

Paandavs (पाण्डव, not पाण्डवा) & **Kauravs** (कौरव, not कौरवा)

Yudhishtir was born with the blessings of DharmDev and with the share of his divine qualities. He was known for his truthfulness and righteousness.

DharmDev is the god of dharm and in his other aspect he is known as Yam, the god of life and death in this universe. In Adhyaay 3 *Karm Yog* (Chapter 3) we will deal with the concept of Devta in depth and with a different perspective.

Yudhishtir had four brothers Bheem, Arjun, Nakul, Sahdev; they were called Paandav. Duryodhan had many brothers; they

were called Kaurav. I have avoided mentioning the number of Kaurav brothers, as it is not relevant from the perspective I am writing these commentaries.

Duryodhan (दुर्योधन, not दुर्योधना) conspires to kill Paandavs

Duryodhan, under advice of his maternal uncle Shakuni, conspired to kill Yudhisthir and his four brothers. They escaped but most people remained unaware of it. Duryodhan was made the Crown Prince, as Yudhisthir was believed to be dead.

Yudhisthir returned but did not tell that Duryodhan had conspired to kill him. Dhritraashtr was unwilling to dethrone his son Duryodhan. He offered Yudhisthir the barren lands, which Yudhisthir humbly accepted and five brothers together converted it into the magnanimous IndrPrasth.

IndrPrasth (इंद्रप्रस्थ, not Indraprastha इंद्रप्रस्था)

"IndrPrasth is identified with modern Delhi, though it stood on the left bank of the river Yamuna, while Delhi stands on the right." Vaman Shivram Apte, p 661

Paandav-Queen Draupadi ridiculed her guest Duryodhan at IndrPrasth calling him a 'blind man's son blind' when he had a fall. Duryodhan could not forget this insult and later he took the revenge in an exceptionally crude manner. This was the most unfortunate event in the history of ChandrVansh. *This is when the seed for the future battle was sown.*

Duryodhan sends Paandavs to jungle by cheating

Duryodhan with the help of Shakuni's cheating defeated Yudhisthir in a game of Chauser. There had been a tradition that a Kshatriya was not supposed to have refused an invitation for Chauser. Being aware of this tradition Shakuni had made his plans.

Yudhisthir lost his kingdom and had to live in forest for twelve years and one-year incognito. During the thirteenth year if Paandavs were to be spotted and identified, they would be required to repeat the entire process again, twelve years of forest dwelling and one-year incognito. After successful completion, they would be entitled to their lost kingdom. That was the understanding.

Yudhisthir did not want bloodshed

After successful completion of thirteen years, they returned

and asked for their kingdom. Duryodhan refused. Yudhisthir did not want bloodshed.

He asked for five villages for five brothers. Duryodhan, without battle, refused land equal to the point of a needle. That brought the children of Dhritraashtr and Paandu in the battleground.

Brief description does no justice to the Epic

The brief description presented above can by no means do justice to the epic MahaaBhaarat. Retold well, it can present a wonderful relevance to present day context. To do that one has to tell the whole history in adequate depth. That is not the purpose here. Here we can express only that much as is essential to provide the background. It is important to add that the amount of injustice done to the children of Paandu by Dhritraashtr and his children were enormous.

Indications given above are glimpses only. If we were to give more details, we would have to give much more, because giving partial details would be doing injustice to the great epic, as incomplete history can only create misleading impressions.

Timing of the Event

Shri Krishn was born some five thousand years ago, as it is understood today.

"Mr. Cyril Fagan, to whom I am much indebted for the immense trouble he has taken to calculate some of these ancient horoscopes, informs me that by making a thorough astronomical search from 4000 BC to 2000 BC, i.e., for 2,000 years on either side of the traditional date of Kali Yug he has been able to find that the position of the Sun, Jupiter and Saturn in Leo, Virgo and Aquarius respectively and Raahu in Libra could occur only in 3251 BC, in which case, Krishn's birth should have occurred on 4-7-3251 BC, and His death in February 3125 BC, i.e., exactly 23 years before the beginning of Kali Yug. These 'justify' to some extent that Kali Yug began 'shortly after Krishn's death' ... According to Matsya Puraan (vide Adhyaay 271, Shlok 51-52) ... the year and the day on which Krishn passed away mark the commencement of Kali Yug. Without straining these authoritative quotations, we may safely assume that on the (traditional) day of Krishn's death, Kali Yug commenced and that Krishn was born in the 126th year counted backwards from 3102 BC ... The most important even is His part in the MahaaBhaarat war, which took place about 3138 BC when Ketu dasha was in progress in the Lord's horoscope" B V Raman, pp 4-6.

The battle of MahaaBhaarat took place about 3138 BC, that is, more than 5,000 years ago. The message of BhagavadGita was delivered at the battleground of KuruKshetr, in the midst of two opposing armies, shortly before the battle started.

DharmKshetr KuruKshetr

“KuruKshetr is the name of an extensive region or plain near Delhi. It is the tract near the holy lake called by the same name lying to the south of Thaaneshwar and extended from the south of the Saraswati to the north of the Dhrishaadvati.” Vaman Shivram Apte, p 661

It is situated south of Ambaala and north of New Delhi, present day political capital of BhaaratVarsh. “The soil of that place is red until today. So much of blood it had once soaked over five thousand years ago that could not be washed away until today! Numerous temples at KuruKshetr depicting the events of MahaaBhaarat still preserve the heritage. People of that place today also live a very different life. Alcohol, animal meat is not brought within the precincts of the town even today.” Gurjit Kaur of Bloor Information & Life Skills Center, Toronto, Canada, who was born and brought up in KuruKshetr, told me so in November 2001.

Personally I have not had the occasion to visit the sacred place as yet. Someday, Shri Naaraayan willing, I may go there to pay my homage.

Was Dharm reestablished at KuruKshetr?

KuruKshetr is the ‘Region of Kurus’ where the earlier king Kuru had performed religious austerities. For this reason, it may have been a DharmKshetr (place of Dharm) for Dhritraashtr who belonged to Kuru family.

Following the battle of MahaaBhaarat it turned into a DharmKshetr for all because dharm was reestablished at this decisive battle of BhaaratVarsh. We present you below only two testimonies that are of relatively recent origin.

Here we have a testimony from a Knight of the British Empire that, even 5,000 years after the battle of MahaaBhaarat, Hindus lived a life like this that has been described below, which would indicate that Dharm was indeed reestablished following the historic battle of MahaaBhaarat

“If a good system of agriculture, unrivalled manufacturing skill,

a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching, reading, writing, and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect, and delicacy, are among the signs which denote a civilized people – then the Hindus are not inferior to the nations of Europe, and if civilization is to become an article of trade between England and India (BhaaratVarsh), I am convinced that England will gain by the import cargo.” Sir Thomas Munro, the eminent Governor of Madras, Mill’s History, vol. i. p 371 quoted Max Muller, p 57, p 231

What does this knight of erstwhile British Empire convey? Mind you, he lived in BhaaratVarsh and saw it all for himself. That too, not so long ago! Not even two centuries may have passed. He testified, if civilization was an item of trade between BhaaratVarsh and (then) Great Britain, BhaaratVarsh would have more to give and Great Britain would be in a situation to be on the receiving end. This simply means that Bhaaratiya civilization was superior to British civilization until some two hundred years ago.

And if it was so, then it could not have come into existence all of a sudden. It ought to have been there much longer. How long? Anybody’s guess! Since the days of MahaaBhaarat! At least for previous 2,400 years (that is 400 years before Christ was born), we have written documentary evidence from foreigners to BhaaratVarsh. We will present those testimonies later.

So, you cannot accuse Hindus of having created false history because the observers were from outside the Hindu society, they were from various nationalities and cultures, they were from different centuries, and all could not have sat down together to conspire to rewrite history, the way Communist-Marxist historians of JNU [Jawaharlal Nehru University] and AMU [Aligarh Muslim University] did during Nehru dynasty after taking control of central institutions like ICHR [Indian Council of Historical Research] and NCERT [National Council of Educational Research and Training], primarily driven by a political motive, and thus fooled the world.

Here is the testimony from the 1st Baron of the erstwhile British Empire; this was only 170 years ago, that is, only 7 generations ago, assuming that a new generation is ready in about every 25 years

“I have travelled across the length and breadth of India

(BhaaratVarsh) and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless..." Lord Macaulay, the Minutes of British Parliament, February 1835

[Source: The Awakening Ray, Vol. 4 No. 5, The Gnostic Centre] [Reproduced in Niti issue of April 2002 at p 10, a periodic publication of Bharat Vikas Parishad, Delhi] [See <http://www.veda.harekrsna.cz/encyclopedia/indology.htm#11>] [Quoted in IndiaCause newsletter 17 August 2003]

The first baron of the (erstwhile) Empire could not have lied, or else there would have been plenty around who would have immediately questioned him and simultaneously discredited him. So, he was telling the truth, and based on that truth the then British Government permitted him to hatch the biggest conspiracy against the humanity. We will see soon why it was a conspiracy.

And what did he say? He said that he had himself travelled from one end of BhaaratVarsh to another end. He could not spot a beggar or a thief. People had such high moral values and such high caliber. Could this have been attained without reestablishing dharm? We will soon discuss what dharm is.

Why then we do not see its reflection in our present day society?

Let that be testified by Lord Macaulay himself: "...that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and, therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians (Bhaaratiyas) think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation." Lord Macaulay, the Minutes of British Parliament, February 1835

[Source: The Awakening Ray, Vol. 4 No. 5, The Gnostic Centre] [Reproduced in Niti issue of April 2002 at p 10, a periodic publication of Bharat Vikas Parishad, Delhi] [See <http://www.veda.harekrsna.cz/encyclopedia/indology.htm#11>] [Quoted in IndiaCause newsletter 17 August 2003]

So, we see that he attributes this extraordinary quality that he calls "such high moral values" as the result of "her (that of BhaaratVarsh) old and ancient education system, her culture".

He also proposed a plan how to destroy it fully. He obtained British Government's permission and efficiently implemented it. This is why we do not see any of this any more.

That 'ancient Hindu education system' and 'Hindu culture' was systematically wiped out by the British. It was effectively replaced by English-Christian education system and Christianized culture.

Macaulay and Christian-British were very-very successful in their cunning designs, and we are paying the price till today. Most of us are totally ignorant of it till today, as I myself was!

3 Dharm and Adharm

What battle had to do with dharm?

The question may arise as to what the battle had to do with dharm. What is dharm? What is Adharm (opposite of dharm)? At KuruKshetr, the two sides had assembled for a decisive battle. One side represented dharm and the other side represented Adharm.

Dharm must prevail over Adharm as truth must prevail over untruth. It is an ongoing process and the process is cyclic, never ending. The two opposites are in the essence of this creation; they balance each other.

Ruler's policies and practices give shape to the character of a nation comprised of people. The decisive battle was to determine the future of the nation beleaguered by corrupt policies and practices of the ruler.

The entire nations' battling forces had assembled at KuruKshetr to determine the future. That made it like a DharmKshetr. To reestablish dharm Paandavs had gathered at KuruKshetr. To maintain the status quo Kauravs had gathered at the same place.

The event may be as old as 5,000 years. But the background is relevant even today. There is ample testimony to that, if only we look round!

Dharma/Dharm, Adharma/Adharm

Writing as Dharma encourages distorted pronunciation धर्मा. Sanskrit term is धर्म. We will not write as Dharma धर्मा, we will write as Dharm धर्म. Writing as Adharma encourages distorted pronunciation अधर्मा. Sanskrit term is अधर्म. We will not write as Adharma अधर्मा, we will write as Adharm अधर्म. Adharm अधर्म is opposite of Dharm धर्म.

Dharm was not religion in context of MahaaBhaarat

Today people generally understand dharm as religion. In MahaaBhaarat, there is no reference to warring religions like Christianity and Islam, who have been at war through centuries for religion in the name of Crusade and Jihad.

Oxford Dictionary describes Crusade as a medieval military expedition, one of a series made by Europeans to recover the Holy Land from the Muslims in the 11th, 12th, 13th centuries. A war instigated by the Church for alleged religious ends. Same dictionary describes Jihad as a holy war undertaken by Muslims against unbelievers [non-Muslims], a single-minded or obsessive campaign.

Dictionary meaning of Dharm

Religion is not the meaning appropriate for dharm, in context of BhagavadGita. Dharm has many other meanings: "Law, usage, practice, custom, ordinance, statute; Religious or moral merit, virtue, righteousness, good works (regarded as one of the four ends of human existence); Duty, prescribed course of conduct; Right, justice, equity, impartiality; Piety, propriety, decorum; Morality, ethics; Nature, disposition, character; An essential quality, peculiarity, characteristic property, (peculiar) attribute, Manner, resemblance, likeness; A sacrifice; Good company, associating with the virtuous; Devotion, religious abstraction; Manner, mode; An Upanishad; Name of Yudhishthir, the eldest Paandav; Name of Yam, the god of death". Vaman Shivram Apte, p 268

Dharm in context of MahaaBhaarat

"Dharm is really 'doing what you are born to do'; doing what best fits your individual aptitude in the context of your familial and societal responsibilities." Hart DeFouw and Dr. Robert Svoboda, p 116, offered this definition in context of Hindu Jyotish.

I would want to use this definition in the context of MahaaBhaarat. A king is born to provide justice, peace, protection, and prosperity to the people of the land. Establishing a just administration and monitoring it is his responsibility.

Dhritraashtr was placed on the throne as the representative of Paandu. He was supposed to have vacated the throne once the able claimant was found. Duryodhan resorted to unfair means to acquire the throne, by conspiring to kill Yudhishthir at Vaaranaavat. Dhritraashtr failed to hand over the throne to Yudhishthir after his safe return from Vaaranaavat. Duryodhan acquired IndrPrasth by cheating at the game of Chauser with the help of Shakuni. After successful completion of 13 years of forest dwelling when Paandavs returned, Duryodhan failed to return the kingdom as agreed earlier.

During these years of rule, Duryodhan promoted injustice and developed flatterers. Dhritraashtr and Duryodhan certainly failed

to observe their familial and societal responsibilities. Thus, they went against dharm and favored adharm.

This is told simply and in short. The gravity of their misdeeds is not fully expressed through such brief description. Readers unfamiliar with the epic are requested not to form value judgment that this (what has been stated above) in itself is not enough to engage the whole nation into a battle that of the magnitude of MahaaBhaarat.

Dharm in Eternal context - The analogy of Pyramid - my perception of Dharm

Every human soul's ultimate goal is Moksh. Moksh is the freedom from bondage of Karm. Moksh is the freedom from the shackle of birth and death. Individual soul attains Moksh by dissolution into the Supreme Soul. The soul's 'Prime Dharm' is to accomplish that goal, all else is secondary or ancillary.

Let us visualize a pyramid. At the top, our dharm takes the shape of union with God. At the base, our dharm takes the shape of our thoughts and actions. The base of the pyramid is very wide. So is the horizon of our thoughts and actions. Our thoughts and actions emerge from our day-to-day life, which has a base equally wide, as that of the pyramid. These actions and thoughts must gradually converge and meet the pointed top of the pyramid. That is where we meet our God. Personally, this is how I perceive dharm.

At the base of the pyramid we have our day-to-day life. This life revolves around many things: spiritual, economic, social, political, ethnic, etc. One has to look at dharm from this base. Therefore, nothing can be ignored. Everything that life has to offer must be considered when we think of dharm and adharm.

This would mean, we have to live our day-to-life as usual, but reminding ourselves all the while that our thoughts and actions ought to focus towards attaining God. This constant reminder will help our return towards that goal, again and again, as we loose our path. We will keep losing our path repeatedly as our focus will keep diluting, since worldly attractions will engage our interests more often.

The journey will be long and arduous. It will take numerous births. Eventually each of us will reach there; only the time taken will be different for each soul. So is the case, in our normal life as well. Some of us reach our destination early, and some others take longer to attain their objectives. Thus, each individual soul will attain Moksh by its dissolution into the Supreme Soul but each of them will take different amount of time to do so.

This happens because each individual soul has been endowed with its own Free Will, which each soul deploys differently. Depending on which direction you use your free will, naturally that direction you move to. If you use your free will towards attaining God then you move towards Him. If you use your free will towards attaining worldly accomplishments then you move towards them. Depending on your own usage of your free will, you reach Him early or late. That is one of the Laws of Creation.

The law is: your efforts would be rewarded. Now which direction 'you' choose to put your efforts depends 'largely' on 'you'! However, there are certain qualifications to this statement and certain complexities as well, which we will discuss elsewhere because this is not the right place for it.

Does this perception hold good in context of MahaaBhaarat and thereafter?

If we look at the way Paandavs lived their life, we notice that by and large, they lived a life where their thoughts and actions were so focused that they were gradually able to move towards that pointed top of the pyramid. In sharp contrast to that, if we look at the way Kauravs lived their life, it would appear that they were more and more inclined to stay closer to the base of that pyramid. To appreciate this statement fully, one would need to have read the epic MahaaBhaarat in detail, not a brief version thereof. In the manner Kauravs deployed their free will, which was reflected in their thoughts and actions, we would notice that they kind of stayed away from making any effort towards climbing the pointed top of the pyramid.

When the conclusive battle took place, Kauravs perished and Paandavs survived. In the time to come, Paandavs and their successors were able to encourage similar thoughts and actions amongst their subjects. As a result, the Hindu society survived several thousand years, and those who visited BhaaratVarsh from outside, testified (duly documented) what they saw and experienced. Their testimonies indicate that, yes, common people of Hindu society had learned the ways of living whereby they could gradually uplift themselves towards that pointed top of the pyramid.

However, you might wonder as to why we do not see any evidence thereof in present day Hindu society. For this, we will need to understand what happened during a relatively short period of past 170 years, when ancient Hindu education system was totally wiped out as part of a much larger conspiracy, and was duly substituted by English-Christian education system.

Adharm, beware of it

Our character is built upon our thoughts and actions.

Dharm and adharm blend well with our thoughts and actions. Too often, it is very difficult to distinguish one from the other.

One aspect of our character may be dhaarmic and the other may be adhaarmic. Only true-to-life examples can let us see through it.

Seeing it is very important. Until we are able to see it and understand it well, we would not try to resist adharm.

When we do not recognize adharm

When we do not recognize and do not resist adharm, it only makes its way deeper into our thoughts and actions. Our life then starts accepting it and gives it an acceptable place in our life. Adharm then works slowly like poison. From individual's life it encompasses the nation's life.

Therefore, adharm must be identified, recognized, resisted, and eliminated. To eliminate adharm, Shri Krishn raised Arjun from his inertia, and made him fight it!

At KuruKshetr, Bhagawaan Shri Krishn, while delivering the message of BhagavadGita, did not need to elaborate on Adharm, because Paandavs already had adequate taste of it through conducts of Kauravs.

But, in today's context, while offering commentaries on BhagavadGita, it has become necessary elaborate on Adharm, because today Adharm presents itself under the garb of Dharm, and thereby making it difficult for people to distinguish between the two.

Through well organized and well presented planned repetitions, in today's money and media driven world, people are easily made to believe, Adharm as Dharm.

In our inertia, we want to maintain apathy towards it

When an untruth is repeated again and again naming it as truth, it starts appearing as truth. Similarly, when a truth is repeated again and again labeling it as untruth, it starts appearing to be untruth.

History is full of such examples, but in our inertia, we want to maintain our apathy towards them. In our apathy, we let untruth take the position of truth. In this manner, we let adharm grow.

In our ignorance, we even glorify adharm

In our ignorance, we even glorify adharm and thus allow it to compound further.

It may be interesting to know how adharm works around us, how subtle can be its ways, and how widespread are the instances of adharm [see other works by the author].

The truth often lies behind the smoke screen. The ability to penetrate through and look beyond is the need of the time.

Past is the foundation of the present and the future

History is our past. Our present is built on our past. Our future will be built on our present. Past, present and future are interwoven. We cannot ignore any of them.

If we ignore lessons from our past, we will let our past be repeated in our present. If we ignore adharm of our present, we will let our future repeat them.

Past is the most significant link in the chain. It is the foundation of the present and the future because lot of our present is based on our past.

When we learn to admire false virtues

History's most important role is to record the facts as it is, and let the successive generations learn from it, as they may want to. But, history has often been used (or, abused?) to suppress the facts, and/or to eclipse the facts by presenting a version more suited to the influential/ruling interests of that time.

When the truth is suppressed and we learn to admire false virtues, in effect we learn to encourage them. When that happens in national context, the consequences are grave.

Truth seekers must never turn their face away from matters of far reaching consequences. Consequences that can hurt a nation must not be ignored. A nation comprises of people. People collectively make the nation. What hurts the nation that hurts its people!

This is where we miss to notice the purpose of BhagavadGita

We tend to forget that Bhagawaan Shri Krishn made Arjun to fight the battle of MahaaBhaarat in interest of dharm, when dharm was in interest of the nation. Similarly, the interest of our nation, and the interest of our people, and the actions of our leaders to

the nation, and the issue of dharm are all interwoven. This is where we miss to notice the very purpose of BhagavadGita.

We tend to think that BhagavadGita is only for spirituality. And we have learned to draw a line between spirituality and our day-to-day life. This separation gives us a narrow meaning of dharm.

Our thoughts and actions emerge from our day-to-day life. This life revolves around many things: spiritual, economic, social, political, ethnic, etc. One has to look at dharm and adharm from this base. Therefore, nothing can be ignored.

Attempting to explain the concept of Dharm & Adharm; separating the findings of research from BhagavadGita

While writing commentaries on Dharm (Dharma) I was naturally led to the question of Adharm, the opposite of Dharm which plagues humanity badly in recent times.

I attempted at explaining Adharm through real-life examples, and that led me to considerable amount of research into the history. As I went deeper into it, I saw hidden patterns of Adharm under the facade of Dharm. Now my work on BhagavadGita started taking a different shape altogether. It did not remain confined to the concept of Karm and spirituality but it started touching social, economical, political, ethnic, religious issues as well. For, Adharm could not be recognized and described well without delving into these facets of life. Here I felt the need for separating such material from the core material of BhagavadGita. That gave birth to a series of titles, some of them are already in print, and others are awaiting finalization.

Yet, I find it difficult to draw a line and thereby distinguish fully between a work on BhagavadGita and another work on socio-political issues, because in today's world the line of distinction has become so thin that it is very difficult to keep the two totally separate.

4 Participants in the battle of Dharm Adharm

Shlok 2-6 meaning & explanation

Sanjay said, "Looking at Paandav-army in battle array, king Duryodhan approached DronAachaarya, and said: Please look at the vast Paandav-army that has been placed in military array by your talented disciple, the son of Drupad. Like Bheem and Arjun, this army has heroes and prominent archers: Yuyudhaan (Saatyaki), Viraat, great warrior Drupad; Dhrishtketu, Chekitaan, and the valiant king of Kaashi, Purujit, KuntiBhoj, and the choicest among men like Shaiabya; chivalrous Yudhaamanyu, valiant Uttamaujaa, Subhadra's son, and sons of Draupadi, all great warriors."

DronAachaarya (द्रोणाचार्य)

He was the common Aachaarya (teacher) of Kauravs and Paandavs. Arjun was favorite disciple of Dron. He was known to be the best teacher of archery, of his time, in the whole country.

Dron drew his salary from the treasury of Hastinaapur, and therefore, unwillingly, he was obliged to fight for the king of Hastinaapur, Duryodhan.

Bheem (भीम, not Bhima भिमा)

Bheem was the second Paandav. He was born with the blessings of PavanDev and with the share of his divine power. PavanDev is the controller of the air movement of the universe. In Chapter 3 *Karm Yog*, we will deal with the concept of Devta in depth, with a very different perspective. Bheem was known to be the most powerful man, of his time, in the country. Bheem and Duryodhan, in their youth, learned club-fight from the same teacher, Balraam, elder brother of Shri Krishn. Duryodhan, since his childhood, always treated Bheem as his arch rival.

Arjun

He was the third Paandav. He was born with the blessings of

IndrDev and with the share of his divine power. IndrDev is the controller of the rains in the universe and also the king of devtas.

Arjun was known to be the best archer, of his time, in the country. Once, Dron was teaching archery to Kauravs and Paandavs, in their childhood. Dron pointed towards a bird sitting on a tree, and asked all his disciples to aim at the eye of the bird. After everyone had set his aim, Dron asked one-by-one: What do you see? Someone answered: Sir, I see the tree, its branches, and leaves on them, the bird sitting, and its eye. Another child answered: Sir, I see the branches, the leaves, the bird, and the eye. Yet another said: Sir, I see the leaves, the bird, and the eye. Someone else said: Sir, I see the bird and its eye. Finally, DronAachaarya asked Arjun, what do you see, Arjun? The reply came: The eye, Sir. Such legendary was Arjun's concentration and aim!

Here, I would want to deviate a bit, and speak about one particular aspect of Kshatriya life. The excellent television serial *MahaaBhaarat* by B R Chopra shows a *mechanical* bird and Dron is made to specifically mention that, probably to indicate it was not a live bird.

The script writer must have been inspired by highly publicized story of Buddha's early life, when he was the young prince Siddhaarth. The story goes something like this. Probably a cousin or a brother or somebody of Siddhaarth hits a bird with an arrow for pleasure. Siddhaarth goes and picks up the wounded bird, removes the arrow, applies medicine, tries to heal the bird. The cousin claims the bird as it was his prey. Siddhaarth refuses. Both go to the king for justice. King delivers his verdict after hearing what had happened. He says the cousin attempted to kill the bird for pleasure, whereas Siddhaarth tried to save its life. Hence, Siddhaarth has a right to retain the bird alive than the cousin to kill it, cook it, and eat it.

In our childhood we were made to read this story over and again. Intentions were noble and I have nothing against it. The point that we miss here is the purpose of killing the bird.

The moral of the story should always be with reference to the context. It should never be generalized. If we do that, our children get the wrong message.

In case of Dron, his purpose was to train his pupil in archery. His pupils were of Kshatriya Varn. Their prime duty would be to protect their subjects, protect their kingdom, when they grow up. In the process, they would be required to fight battles. In battles, men would die. Blood would spill. A Kshatriya could not have

aversion to blood. The training cannot be with fake object all the time. Kshatriya is also taught that he need not spill blood for nothing. In every profession, there are right people and wrong people who abuse the system. One Kshatriya would kill for pleasure, and another for duty. But killing would be part of his life.

Here I am not trying to argue in favor of 'why a fake object cannot be used'. It is the sole judgment of the trainer as to what object should be used in which situation. We have no means to peep into his mind as to what was his purpose at a given point of time during the training process, except making some wild guess that suits our way of thinking. What I am arguing here, is that there is no need to substitute a live bird by a mechanical bird only to make it look more acceptable.

Buddha/Buddh, Siddartha/Siddhaarth

Writing as Buddha encourages distorted pronunciation बुद्धा. Sanskrit term is बुद्ध. We will not write as Buddha बुद्धा, we will write as Buddh बुद्ध. Writing as Siddartha encourages distorted pronunciation सिद्धार्था. Sanskrit term is सिद्धार्थ. We will not write as Siddartha सिद्धार्था, we will write as Siddhaarth सिद्धार्थ.

Drupad (द्रुपद, not Drupada द्रुपदा)

He was a King's son. Dron was a poor braahman's son. Both studied at the place of the same teacher. As they grew up together through their schooling, they become very close friends. Drupad had said: We are friends; what is mine, it is yours; half mine half yours. At completion of their studies, they parted, and returned home.

Dron was very poor. He could not afford milk for his son Ashwatthama. His wife Kripa asked him to visit Drupad and ask for a cow. Dron went to see his childhood friend, and reminded him of their friendship and that Drupad had said 'what is mine, half is yours'. Drupad laughed and ridiculed poor Dron: What makes us equal? Friends? Half mine, half yours?

Dron felt deeply wounded. He did not return home. Wandering he reached Hastinapur. There he became the teacher of Kauravs and Paandavs. At the completion of their education, as the tradition demands, Dron asked his disciples for Drupad as GuruDakshina. Paandavs defeated Drupad, arrested, and brought him to Dron. Dron told Drupad: Now your entire kingdom is mine, but we are

friends; therefore, I return you half; and, I take one cow from your share! Drupad took this as a grave insult, and could not forget it all his life.

MahaaRath (महाराथः)

This adjective would be often used in BhagavadGita in relation to great warriors. Some texts on BhagavadGita take the meaning as great chariot-warrior. M. Monier-Williams' Sanskrit-English dictionary (p 799) gives two meanings for MahaaRath: a great chariot; a great warrior. Vaman Shivram Apte's Sanskrit-English dictionary (p 431) gives two meanings for MahaaRath: a great chariot; a great warrior or hero. This indicates that it is either a great chariot or a great warrior, not a combination of the two: a great chariot-warrior. In BhagavadGita, MahaaRath has been often used with the names of people. Therefore, I have taken the meaning as a great warrior. I have avoided combining great chariot and great warrior to make it a great chariot-warrior, as some authors do.

Subhadra (सुभद्रा) & **Abhimanyu** (अभिमन्यु)

Subhadra was the sister of Shri Krishn and Balraam. She was married to Arjun. Abhimanyu was born of their union. This child would be a legend in the battle of MahaaBhaarat, and one whole day would be devoted to him, when he alone would be holding the choicest warriors of entire Kaurav-army for that one day!

Draupadi (द्रौपदी)

Drupad had not forgotten his insult as he returned to his halved kingdom. He did a *Yagya*.

M. Monier-Williams' Sanskrit-English dictionary (p 839) describes *Yagya* as Worship, devotion, prayer, and praise; act of worship or devotion, offering, oblation, sacrifice (the former meanings prevailing in Ved, the latter in post-Vedic literature). In our context, the post-Vedic meaning is relevant.

From the *Yagya* was born Dhrishtdyumn, the son who would later be responsible for death of DronAachaarya. From the *Yagya* was also born Draupadi, the daughter who would later be the catalyst for destruction of the entire Kaurav-clan.

Draupadi was born with dark complexion, and therefore, she was named Krishna. Note: Krishna is a female name while Krishn is a male name but people tend to mix the two and write Krishna for Krishn, and thus Bhagawaan Shri Krishn's name often gets

pronounced with an unintended distortion Krishna [with long 'a' emphasis at the end as in 'arm' not realizing that it is supposed to be pronounced as short 'a' like in 'rural'].

Being daughter of Drupad, she was also named Draupadi. Drupad had kept the most unusual condition for her marriage. The contender would be required to hit the eye of the golden fish, which would be constantly moving in a circular motion, above the head of the archer. The archer would not be allowed to look up at the moving fish, while aiming at it. He would have the option to look down, at the image of the moving fish, in the water. Looking down at the water below, he would be required to aim up, at the eye of the fish, above his head! He would be required to hit the eye successfully, to be able to marry Draupadi. Arjun did it successfully.

Shlok 7-10 meaning & explanation

Duryodhan continued to speak to his teacher DronAachaarya, "Now, please know the names of the commanders in my army: You yourself, Bheeshm, Karn, victorious Krip, Ashwatthaama, Vikarn, and son of SomDutt; and other warriors who are ready to give up their lives for me. Our army, protected by Bheeshm, is unlimited; whereas, Paandav-army protected by Bheem, is limited."

Bheeshm (भीष्म, not Bhisma भिस्मा)

DevVrat became known as Bheeshm, in his youth, when he took the extraordinary vow to help his father, and he lived by it through all his life.

His father Shaantanu had been lonely for many years, as he had lost his wife immediately after DevVrat was born. Now, he fell in love with a young girl Satyavati. Shaantanu, (the King of Hastinaapur) went to Satyavati's father (a fisherman) for permission to marry her. Her father agreed subject to the right to the throne to the children of Satyavati. Shaantanu could not agree to this, as it would then be injustice to DevVrat, not only because DevVrat was the eldest son, but also because he truly deserved the throne, besides he had already been proclaimed as the crown prince. DevVrat had become known to be the formidable archer of his time, at such young age, with no one daring to challenge him in the whole country. Shaantanu could not take away the right of his worthy son. At the same time, he could not forget Satyavati. He told no one anything, remained lost within him.

DevVrat sensed his father's condition. His father would not

share his predicament with his son. DevVrat found out about Satyavati and went to meet her father. On learning his wish, he promised that he would have no claim to the throne. At this, her angler father asked: What if your children claim the throne? DevVrat took the vow that he would never marry. Then, father of Satyavati agreed to marry her to Shaantanu. Bheeshm remained lifelong unmarried, celibate.

Shaantanu gave Bheeshm the boon that he could choose the time of his death. People, who lived a truthful life, had the power to make their utterances come true. In turn, Bheeshm promised to his father that he would protect the throne of Hastinaapur, and he would not give up his body until he finds that the throne is safe.

He was bound by his vow to place children of Satyavati to the throne. He did so. Satyavati's children died early age. He placed Satyavati's grandchildren to the throne, first Paandu, and then Dhritraashtr. Dhritraashtr gave it to Duryodhan.

Bheeshm had to stand by the throne to protect it, and unwillingly he had to fight for Duryodhan. He regretted throughout his life, finding himself imprisoned to a not well thought out vow. He knew dharm was on the side of Paandavs, and yet he was bound to fight for the side, which supported adharm. In his mind, he was not fighting for Duryodhan or Dhritraashtr, but for the king of Hastinaapur who had been challenged by the Paandavs.

Bheeshm could not be defeated, and death could not touch him until he wished to live. He gave away the secret of his defeat, later in course of the war, when Yudhishthir approached him humbly for his help to show him the way. He gave up his body after the end of the battle of MahaaBhaarat, seeing the Paandavs victorious, knowing that the kingdom was now in safe hands.

Karn (कर्ण not Karna करना)

He treated Arjun as his arch rival. In his mind, he always felt that he was as good as Arjun in archery but he was not recognized for his capabilities because he was not known to have a royal birth.

He wanted one opportunity to challenge Arjun at the battlefield and prove himself superior to Arjun. This happened to his life's sole ambition. Duryodhan took the advantage of this hatred, and he made Karn his friend, and he made him the king of AngDesh. Karn remained indebted to Duryodhan through his lifetime due to this favor.

Size of the two armies

In those days, the size was expressed in terms of Akshauhini. One Akshauhini comprised of 21,870 chariots, 21,870 elephants, 3 times of 21,870 = 65,610 horse Mounties, 5 times of 21,870 = 109,350 foot soldiers.

Kaurav-army consisted of eleven akshauhini as compared to seven akshauhini of Paandav-army. In total, 4 million (40 lakh) people fought at KuruKshetr.

Eighteen

The two armies totaled 18 Akshauhini 11+7. MahaaBhaarat war continued for 18 days. BhagavadGita has 18 chapters. Eighteen represents Spiritual-Material conflict. It symbolizes materialism trying to destroy the spiritual side of the nature.

Shlok 11 meaning & explanation

Duryodhan asked everyone, "Now, all of you please protect Bheeshm Pitaamah, from all directions, by staying in your respective positions in the array."

Commander-in-Chief

Bheeshm was addressed as Pitaamah, being the great grandfather. In that formation of military array, the commander-in-chief's position was in the center, and other commanders were positioned around him in different directions. Bheeshm was capable of protecting himself. He had made it clear that he would not strike at Shikhandi. Therefore, Duryodhan was concerned and he wanted that all commanders take positions so that Shikhandi could not approach Bheeshm.

Shikhandi (शिखण्डी)

He was born in Drupad's family. His birth was the result of an obsession for revenge with Bheeshm. He was a woman in prior birth, named Amba, the daughter of king of Kaashi, who had taken the vow to become the cause of death for Bheeshm. In present birth also, he was born as a girl child, but treated and raised as a male child. Later, in his youth, he practiced austere penance and become a man.

Bheeshm, however, would not strike at a woman born, though now he may have become a man. Bheeshm also needed a reason to give up his body, as death would approach him only when he

wished. He could not give up his body until he saw the throne of Hastinaapur in safe hands. Bheeshm could not be defeated otherwise, and someone had to be the cause. Shikhandi would be that cause.

Shlok 12-13 meaning & explanation

“To raise Duryodhan’s spirits, the valiant elderly Bheeshm Pitaamah roared like a lion and blew his conch in high pitch. Following this [inspired by commander-in-chief’s declaration of readiness for war], many conches, kettledrums, tabors, trumpets, and cow-horns started blowing. Their collective resonance was tremendous.”

Oxford Dictionary describes Conch (we call it Shankh) shell as a tropical marine mollusk with a robust spiral shell, which may bear long projections and have a flared lip. A shell of this kind blown like a trumpet to produce a hollow-sounding musical note, often depicted as played by Tritons and other mythological figures (p 381)

Shlok 14-16 meaning & explanation

“After this, Shri Krishn and Arjun, sitting in their magnificent chariot drawn by white horses, blew their own divine conches. Hrishikesh (Shri Krishn) blew his Paanchajanya; Dhananjay (Arjun) blew his DevDutt; Vrikodar (Bheem) blew his great conch Paundr. Kunti’s son King Yudhisthir blew his AnantVijay; Nakul blew his SuGhosh, and Sahdev blew ManiPushpak.”

The Chariot was a gift from AgniDev, the controller of Fire in the universe. Horses were gifted by celestial musician ChitrRath, and had the capability of drawing the chariot to anywhere, just anywhere, unhindered. Paanchajanya and DevDutt were exceptional conches. Paundr was a very large conch producing exceptional sound.

Shlok 17-20 meaning & explanation

“Great archer the king of Kaashi, great warrior Shikhandi, king Viraat, invincible Saatyaki, king Drupad, all sons of Draupadi, and Subhadra’s mahaabaahu son (Abhimanyu), all of them blew their individual conches. Tremendous sound created by this, echoed through the earth and the sky, and that shook the sons of Dhritraashtr. Then Arjun, whose flag carried the image of Shri Hanumaan, looking at the well-organized military array of Kauravs,

and as the time approached for the battle in action, raised his bow.”

Mahaabaahu (महाबाहु)

This adjective would be often used in BhagavadGita in relation to certain personalities. Dictionary meaning of Mahaabaahu is long-armed, powerful.

Long arms were the characteristics of an excellent archer, who needed long arms to stretch the bow to the maximum. Mahaabaahu is actually a qualitative reference to such person.

Shri Hanumaan (हनुमान) on the flag of Arjun

Shri Hanumaan was born with the blessings of Rudr (Shiv) and PavanDev (and with the share of their combined divine powers). He carried the power and speed of the wind. His birth was for assisting Shri Raam for destroying Raawan.

Asur king Raawan had observed extremely severe Tapasya (most austere penance) with the objective of getting the boon of immortality.

Every action must bear fruit, is one of the Laws of Creation. Therefore, he must attain the result of his Tapasya. Immortality, however, could not be granted to any body, as it would go against another Law of Creation, which specifies that everything which has a beginning must come to an end.

Therefore, he acquired the boon that he would not be killed by any of these ... a list in which he included conceivably all possible powers on the earth.

He, nevertheless, forgot about (or ignored?) humans and monkeys, considering them not worthy of his match. Thus, his acquired immunity from death had a flaw, which he did not realize!

Raawan was a very learned person, but after the virtual immunity from death, he became arrogant and tyrannical. Gradually his abuse of power grew so much that his elimination became necessary.

Bhagawaan Vishnu, took Avataar as Shri Raam, and eliminated Raawan. Shri Hanumaan had a significant role in that process. The epic is known as Raamaayan (रामायण not रामायना Ramayana), and is much older than MahaaBhaarat.

While we are on it let us discuss the concept of Avataar.

5 Several aspects of the Supreme Soul

Concept of Avataar (अवतार)

“Yadaa yadaa hi dharmasya glaanirbhavati Bhaarat, abhyutthaanamadharmasya tadaatmaanam srijaamyaham, Paritraanaay saadhoonaam vinaashaay ch dushkritaam, Dharmsansthaapanaarthaay sambhavaami yuge yuge.”
BhagavadGita chapter 4 Shlok 7 & 8

“In every age, as adharm rises and dharm declines, I manifest My Self to protect the good, to destroy the wicked, and to reestablish dharm.”

Avataar is a state when God descends on earth in form of a living being, with the intent of performing some specific task, which cannot be performed by other living beings.

His Leela

During such incarnation, He is himself governed by the laws of the land. In other words, if He is born as a human then He lives like a human, with most human limitations, as well. This part of his role-play is called as His Leela. Leela signifies God becoming like a simple man.

God is the protector of His creation, and He does it so by following the rules He has made for everybody, not making an exception for Him Self.

He does not reveal His Supreme characteristics to all

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कथन ॥ २६ ॥

“Avyaktam vyaktimaapannam manyante maambuddhayh,

Param bhaavmjaananto mamaavyayamanuttmam, Naaham prakaashah sarvasya yogmaayaasamaavritah, Moorhoayam naabhijaanaati loko maamajamvyayam, Vedaaham samteetaani vartmaanaani chaarjun, Bhavishyaani ch bhootaani maam tu ved na kashchan." BhagavadGita chapter 7 Shlok 24-26

"Not knowing of my indestructible nature, which is beyond the comprehension of mind and intellect, ignorant men see Me born as a human, and think of Me as a mortal. Moreover, because of my YogMaya, the hidden me, does not become apparent to all, and this deluded mass of people does not know the unborn, the unending and Me. O Arjun! I know all the beings that existed in the Past, all those who exist in the Present, and all those who will come to exist in the Future, but, none among them knows me."

As an Avataar, He does not reveal His Supreme characteristics to all. Only enlightened souls are able to recognize Him. During the course of His Leela, He appears to the vast majority of people as an ordinary human being, because His objective is not to prove His superiority, but to accomplish His task for which He has descended on the earth as an animate being.

Whether He is visible as a living being, or invisible as a spirit, He never tries to establish His superiority over others. You can declare that He does not exist; He is not going to come and prove that He does exist. You can abuse Him, but He is not going to come and punish you for that.

He is detached

He is not emotionally involved like we are. Someone abuses us and we get angry. However, He is detached. He has brought this universe into existence, and He lets it run by a few simple rules. One of them is: every action must bear its fruit, in due course of time. That is it!

We will touch upon this concept and its application, in considerable depth, throughout the course of discussions on BhagavadGita. This is not the right place to dive too deep into that subject.

Several aspect of the Supreme Soul

While we are on it let us talk about several aspects of the Supreme Soul that we identify by a separate name. The Creator of this universe also has the responsibility for its preservation.

He discharges His different categories of responsibilities in His different aspects. In His aspect as the Creator of the Universe, we

identify Him as Brahma. In His aspect as the Preserver of the creation, we identify Him as Vishnu. In His aspect as the one who triggers the process of dissolution of this creation, in order to pave the way for yet another new creation, we identify Him as Shiv Shankar.

In His passive aspect, we identify Him as the Brahm. In His generative aspect and in His expression as the Mother Nature, we identify Him as the Divine Mother, the most comprehensive expression of which is found in the concept of Ma Kaali.

Kali/Kaali (काली)

Kali is the popular spelling, but a new reader may mistakenly pronounce the single-a in Kali, as in 'rural' with short tone, like it is pronounced in 'Kali Yug'. Therefore, the need for double-a to give clue to the reader that it requires a long tone.

Divine Mother

"She stands on the bosom of Her Consort, Shiv; it is because She is the Shakti, the Power, inseparable from the Absolute. She is surrounded by jackals and other unholy creatures, the denizens of the cremation ground; but is not the Ultimate Reality above holiness and unholiness? She appears to be reeling under the spell of wine. But who would create this mad world unless under the influence of divine drunkenness? She is the highest symbol of all the forces of nature, the synthesis of their antinomies, the Ultimate divine in the form of a woman. Maya, the mighty weaver of the grab, is none other than Ma Kaali, the Divine Mother. She is the primordial Divine Energy, Shakti, and She can no more be distinguished from the Supreme Brahm than can the power of burning be distinguished from fire. She projects the world and again withdraws it. She spins it as the spider spins its web. She is the Mother of the Universe, identical with the Brahman of Vedaant, and with Atman of Yog. As eternal Lawgiver, She makes and unmakes laws; it is by Her imperious will that Karm yields its fruit. She ensnares men with illusion and again releases from bondage with a look of Her benign eyes. She is supreme Mistress of the cosmic play, and all objects, animate and inanimate, dance by Her will. Even those who realize the Absolute in Nirvikalp Samaadhi are under Her jurisdiction as long as they still live on the relative plane. Shri RaamKrishn discovered that Maya operates in the relative world in two ways, and he termed these Avidya Maya and Vidya Maya. Avidya Maya represents the dark forces of the creation: sensuous desires, evil passions, greed, lust, cruelty,

and so on. It sustains the world system on the lower planes. It is responsible for round of man's birth and death. It must be fought and vanquished. But Vidya Maya is the higher force of the creation: the spiritual virtues, the enlightening qualities, kindness, purity, love, and devotion. Vidya Maya elevates the man to higher planes of consciousness. The two aspects of Maya are the two forces of creation, the two powers of Ma Kaali; and She stands beyond them." Swami Nikhilananda, p 13

"She has four arms. The lower left hand holds a severed human head and the upper grips a bloodstained sabre. One right hand offers boons to Her children; the other allays their fear. The majesty of Her posture can hardly be described. It combines the terror of destruction with reassurance of motherly tenderness. For, She is Cosmic Power, the totality of the universe, a glorious harmony of the pairs of opposites. She deals out death, as She creates and preserves. She has three eyes, the third being the symbol of divine wisdom; they strike dismay into the wicked, yet pour out affection for Her devotees. She is Prakriti, the Procreatrix, Nature, the Destroyer, and the Creator. Nay, She is something greater and deeper still for those who have eyes to see. She is the Universal Mother, the All-powerful, who reveals Herself to Her children under different aspects and Divine Incarnations, the Visible God, who leads the elect to the Invisible Reality; and if it so pleases Her, She takes away the last trace of ego from created beings and merges it in the consciousness of the Absolute, the undifferentiated God. Through Her grace, the finite ego loses itself in the illimitable Ego-Atman-Brahman." Romain Rolland, p 11 quoted by Swami Nikhilananda, pp 9-10.

This explanation is not without purpose

Please understand that this explanation of the Divine Mother, the most comprehensive expression of which is found in the concept of Ma Kaali, is not out of purpose.

As Romain Rolland says 'She is Prakriti, the Procreatrix, Nature, the Destroyer, and the Creator'. And then as Swami Nikhilananda says 'But who would create this mad world unless under the influence of divine drunkenness? ... She projects the world and again withdraws it. She spins it as the spider spins its web'.

These have great relevance to the MahaaBhaarat as a whole, and BhagavadGita in particular, though it is not generally perceived that way.

Those who worship Bhagawaan Shri Krishn generally tend to ignore Divine Mother Ma Kaali and many of them even tend to look down

upon that image, particularly those with a trace of Christianity's influence, for the image of Ma Kaali is rather repulsive to their taste [see *Tell them what our Gods mean*].

These people tend to restrict the image of God in their small-restricted mind as the one, which is only beautiful. They fail to realize the basic fact of this creation that God is limitless in His own qualities and their expression.

Don't we see this Mother Nature around us? When she turns angry no modern technology can contain her fury. Have we forgotten Montreal Ice Storm of January 1998? They were cut off from rest of the world for some days and to accomplish that the Mother Nature did not take that long!

Do not separate Mother Nature from God. She is only yet another aspect of Him. When we talk of Divine Mother you can see the reflection of Mother Nature in Her.

As Romain Rolland describes "the lower left hand holds a severed human head and the upper grips a bloodstained sabre. One right hand offers boons to Her children; the other allays their fear. The majesty of Her posture can hardly be described. It combines the terror of destruction with reassurance of motherly tenderness. For, She is Cosmic Power, the totality of the universe, a glorious harmony of the pairs of opposites. She deals out death, as She creates and preserves".

Returning to MahaaBhaarat we will see ample reflection of such disagreeable aspects of creation in it. But just because we may want to think of them as disagreeable does not necessarily make them disagreeable, for they are part of this creation, of which positive and negative, black and white, day and night, good and evil are essential ingredients.

The battle of MahaaBhaarat ends with the saga of a massive destruction, on the premise of which rose a revived Hindu Society of extraordinary Character and Integrity!

6 Arjun's Dilemma

Shlok 21-23 meaning & explanation

Sanjay was reporting to Dhritraashtr what all was happening at the battlefield of KuruKshetr. He said: "Arjun requested Shri Krishn to take the chariot to a spot (in the middle of the two opposing armies) from where he could survey all those who were anxious for the battle and with whom he would be fighting this battle. He wanted to know who all had assembled there to support ill-intentioned Duryodhan."

Sanjay

Seer VedVyaas granted Sanjay, for a limited period, the ability to view what was happening at the battlefield and narrate it to Dhritraashtr. It was a supernatural ability granted for a limited purpose. We can relate this to satellite camera eye that captures events taking place at a distance.

Seer VedVyaas had initially offered eyesight to Dhritraashtr if he wanted to watch the bloodshed that was of his own making. Dhritraashtr declined but he expressed the desire to listen to what would happen at the battlefield.

Reins of Arjun's chariot

Arjun had requested Shri Krishn to take reins of his chariot in the battlefield.

In other words, he had sought his help as the One, who would lead him to the path of victory for dharm; One who would be the guide through the course of this battle for elimination of adharm.

Shri Krishn had agreed to take hold of the reins of his chariot and lead him through the course of this battle for life and death, dharm and adharm, good and evil.

Shri Krishn would not fight the battle Himself

Duryodhan and Arjun both had approached Shri Krishn for help before the war began. Shri Krishn was in sleep for a while when they arrived. Duryodhan occupied the solitary chair behind the head of Shri Krishn. Later Arjun arrived and he stood at Shri Krishn's feet with folded hands.

When Shri Krishn opened his eyes his gaze naturally fell on Arjun standing at the feet. Arjun sought help and it was promised. Arjun then announced Duryodhan's presence. Shri Krishn turned about and noticed him. He in turn presented his case stating that he had arrived first and thereby entitled to help.

Shri Krishn said he would help both. One of them can have him unarmed; the other can have his vast army. He made the offer to Arjun first because he was younger to Duryodhan.

Arjun asked for Shri Krishn unarmed. For him the choice was simple. He saw God in Shri Krishn. To him, victory is where God is, and God is where Dharm is.

Arjun understood that God would not fight the battle for the man when the evil was man's own making. Man has to fight his own battle with adharm; however, he can expect God's presence on his side.

Duryodhan was delighted at Arjun's choice of unarmed Shri Krishn for Krishn was an ordinary person to him. He got the vast army instead of unarmed Shri Krishn. For him, victory was where there was power, and power was attained by the support of army. To him, power was all that mattered; not realizing that power of dharm finally scores over power of adharm. His was an Aasuric tendency.

Shlok 24-30 meaning & explanation

24-25: At Arjun's request Shri Krishn drove the chariot to the middle of the two opposing armies and brought it to a halt, and then pointing at Bheeshm, Dron and other kings he said: "Look at these all standing together, O Arjun!"

26-30: At this, Arjun saw his-own grandfather, uncles, brothers (cousins), (their) children, grand children and friends in the two armies opposing each other. As he saw all of them there, his heart softened and he turned very sad. Full of compassion he said to Shri Krishn: "Seeing my own people standing against me, anxious for the battle, my limbs are loosening up, my mouth is getting dry; this Gaandeev is slipping away from my hands; my skin is burning and hairs standing on the end. I cannot stand on my own and my mind is in a whirl."

Arjun's dilemma

Our life is a battleground in itself. At times we face situations like this. Those on whom we depended, those whom we trusted, those whom we cared for; they stand against us to fight us.

For Arjun the situation was much more graver. Here, they not only stood against him, but also stood against him in a life and death battle! A battle that would be decisive; that would be conclusive; that would eliminate bad people; that would leave a few, rather very few, to be counted on our fingers!

It was the love, it was the compassion, and it was the dense fear of a 'kind' that promised destruction of all and sundry, it was the sense of total elimination, nonexistence, that made Arjun shiver, his mighty bow Gaandeev slipping away, his mind in total confusion.

7 Arjun's Concerns about the Effects of War

Shlok 31 meaning & explanation

Arjun said to Shri Krishn: "Now I see all opposing signals, killing my own people does not seem to me do any good to any one."

Arjun's dilemma

That was a situation where in that vast army opposing him, Arjun saw many of his own loved ones stand in the forefront. The entire nations battling forces [4 million, 40 lakh] had assembled there at KuruKshetr, the larger faction thereof supporting the evil forces of Duryodhan, and the rest supporting the nobler tendencies of Yudhisthir.

Dilemma of our nation

Today situation is not very different on national scene, as well as on international scene. We need to recognize the similarities. These can become fairly apparent once we have the necessary awareness of the facts, which are kept under wraps by parties benefiting from such cover up.

Before we can graduate to next level

The battle of life at these lower levels has to be won first before we can graduate to the next level. But when we find it easier to shut our eyes at the need for eliminating these evil forces at lower levels and attempt at graduating to the higher levels, all we do is fool ourselves.

Running away from realities of life

For, we find it more convenient to convince ourselves that we need to fight against our inner evils and thus elevate ourselves to higher levels, ignoring the external forces surrounding us that keep influencing us all the while. In this process, we assume that we are controlling our individual selves, separating ourselves from the external evils that encompass our lives. This is a technique to

run away from the realities of life. Our lives are influenced every moment in numerous ways by external forces, the forces emerging from whatever that happens around us.

We are letting the evil forces grow

If we continue to shut a blind eye for long towards these external evils surrounding us, thinking that we are growing internally, elevating ourselves spiritually, it would only show that we are taking the easier way out, letting the evil forces grow, and passing on the responsibility to deal with them, to the coming generations.

This was the state of Arjun's mind at this point, when he thought, no good coming of his attempting to eliminate evil forces, represented by those who were his loved ones.

Shlok 32-34 meaning & explanation

Arjun continued to say to Shri Krishna: "I do not want victory, I do not want kingdom, and I do not want pleasures of life. What would I gain even by living? We seek the pleasure of kingdom for being with our loved ones, our guru, our children, our grandfather, uncles, in-laws, grand children. But then, they themselves are here ready for battle, giving up their desire for enjoyment of life and wealth."

This is the kind of state where we feel so dejected that we want nothing from life, and that kind of situation arises once a while in our lives too. This is where we can find the relevance of all that is going to follow hereafter. Let us not mistake that Arjun was only concerned about the eminent death of his loved ones alone, and thereby try to convince ourselves that we will not meet such a situation. It is true that so far Arjun spoke of his loved ones because they were in the forefront of the army opposing him, and he was naturally at pain to visualize them dying in front of him, particularly when he himself was going to be cause of their death. May be we will not meet a situation like that in our life, not 'in terms of physical death'. We may meet a situation in terms of 'death of relationships of kinds we care'. But as we will progress we will see Arjun was concerned with the 4 million standing at that battlefield ready to give up their lives.

He was worried about the repercussions of such blood bath on the health of the society on totality. And that kind of situation we do meet today when there is talk of war around, and that is where we will see the relevance of what follows.

Shlok 35-37 meaning & explanation

Arjun said to Shri Krishn, "Let them kill me but I am not ready to kill them. I do not care for the kingdom of three worlds (earth, world above and world below), what do I care for the kingdom of the earth! What good it does if we were to kill sons of Dhritraashtr? If we kill them, in the end we will suffer from the guilt of having killed them. Therefore, it would not be right for us to kill our own kinsmen. How can we be happy after killing our own people?"

Arjun did not want to kill his kith and kin on account of his attachment towards them. In his counsel he brings the argument that he would be guilty of killing them.

The guilt of killing

Let us think about the guilt of killing. Everyday we humans kill millions of cows, pigs, fishes, etc. to fill our belly but we do not feel guilty about it. Why? Are they not living beings like us? Have they harmed us in any way? No, still we kill them. *Why we have no sense of guilt?* These cows, pigs, fishes are not threat to our existence and yet we kill them everyday, and in millions all over the world. But then, when there is talk of war against evil forces in the world that tend to become a threat to the existence of other peace loving humans, we witness lot of hue and cry. Suddenly people start developing sense of guilt. Others start making noise to protect their vested interests. Whole issue becomes politicized and gets charged with emotions.

Do we ever care to ask our inner conscience: only human life has value? Other life forms have no value? Why? Why is this guilt of killing so opportunistic? By all means, kill the harmless to fill your fat belly. But, don't kill the evil ones, the harmful ones, for they happen to be our brothers and sisters. Does it mean that like must protect the like? Evil must protect the evil? Harmful humans must protect the harmful humans? Is that the philosophy?

Before destroying the inner evil, destroy the external evil surrounding you

Coming back to a deeper issue: Evil must be terminated! If not, then in time evil will terminate the good.

War between good and evil is an ongoing process to maintain the balance of nature. This applies not only to our inner tendencies but also to our external forces.

Often people advocate that we must crush evil tendencies

within our inner self. These people often forget to tell us that we must crush the external evil forces that keep surrounding us.

Result is, those who are already with 'more' of 'good' propensities, work towards destroying the 'less' of 'evil' propensities 'within' them. Those with 'more' of 'evil' propensities do not listen to it, and work towards destroying the 'less' of 'good' propensities 'within' them. Thus, good tend to become better and evil tend to become more evil. In the end, evil grows so much that it overpowers the good. So we see the folly of such teaching.

No doubt that good must increase the good and destroy the evil 'within' them. But it is no less important that they destroy the 'external' evil forces 'surrounding' them.

Actually, it is more important because when this is ignored and focus is inwardly, the external evil forces grow so much that they charge the whole environment. And no one; repeat no one, can fully remain unaffected by the environment that is charged with evil propensities. This is where the environment takes precedence over inner self.

First, the environment must be cleaned, and then the focus should be turned inward. But most often those who preach often preach the opposite. Thus, they help grow the good within few, which helps not the humanity on the whole.

These few, who grow inwardly, tend to become indifferent towards the external environment. As the number of such people increases, the human race gets polarized. Many with evil propensities stay together on one side, while many others with good propensities turn indifferent; thus, those with evil tendencies forge ahead unabated.

Role of a Kshatriya and the killings

A Kshatriya is a warrior. His responsibility is to wage war against those with evil propensities and thereby protect the interest of humanity at large.

The war has its toll on human lives. Those with evil propensities must be terminated, if possible eliminated. Therefore, we must be clear in our mind about the purpose behind killing, which is important. Terminating evil is not only justified but also desirable, in the larger context. For its own survival, good must terminate the evil. And that applies to any form in which evil presents itself.

When it presents itself in human form, well then, such human representing evil must be destroyed. If one must resist killing

then it has to be for the helpless and harmless (starting with cows, pigs, fishes, etc.).

But when helpless and harmless join the forces of evil or take the side of evil, well they too will get terminated in the battle between good and evil. Therefore, it is important that we be clear in our mind, as to whose side we are on.

Here, it must be clearly understood that I am not speaking of President Bush's version of terminating evil, which was predominantly driven by the underlying motive to acquire regulatory control over Iraqi oil wells.

Motive is important and must not be selfish, as it was in case of America, and its President Bush.

Shlok 38-39 meaning & explanation

Arjun continued to say to Shri Krishn, "It is true that these people are not able to see the harm that will be caused to the family on account of this war because their vision is blocked by sense of greed, but then we know the harm it will bring upon to all and therefore, at least we need to think about this."

Nice people often tend to think this way

Good people often tend to think like this and it is, generally, the right way to look at things, but generally; and, in most situations in the initial stages; but not always, and not all along the path. In time, a situation arises when such thinking would only compound the problem. When the limit is reached, one needs to say enough is enough, no more of this nonsense.

As we will proceed through the pages of BhagavadGita we will see this is what Bhagawaan Shri Krishn tells Arjun, but let us wait for that, and proceed with Arjun's line of reasoning. We often tend to bring to our counsel, a lot of rationale when we wish to justify our stand, and we will see Arjun actively engaged in that pursuit, right now. We will examine the strength of his line of reasoning. We will also evaluate his point of view in overall context, to arrive at its validity or otherwise.

8 Arjun's Concerns about the deterioration of the eternal Family- Dharm

Arjun's concern about the effects of War

Arjun's central point here is that the existing social structure would get destroyed on account of this war, and it would lead to many undesirable complexities. I would not want to jump directly into what Arjun is trying to say here. If I do that, the very purpose of my explaining it will get defeated because, to some, his comments would appear as outdated, if not, absurd.

We live in a world today, which has vastly different moral values in a certain context, and we live in a social structure that has assumed very different attributes in present day context. Our thinking process is very much influenced by these changes and we will not be able to appreciate Arjun's concerns in right perspective.

It is therefore, essential that I walk you through a vast arena of other concepts before I can even start touching upon Arjun's concern, if I would want to do justice with his thoughts.

Shlok 40-43 meaning & explanation

Arjun continues, "When the family decays, the eternal Family-Dharm deteriorates, and with that, the entire family comes under influence of adharm. When adharm persists, and it engulfs the entire family, then women in the family take to the path of immorality. When women take that course, they give birth to children of mixed-Varn. This process leads to rise of men of mixed-Varn in the family, and thus, the family goes to the dogs. With that certain rituals related to the ancestors are ignored, and the process leads to the decay of ancestral lineage. With this mixed-Varn, Family-Dharm and the race both deteriorate to its end."

Hindu Family-Dharm

First we deal with Family-Dharm in those days, and for that we need to understand family structure and allocation of powers and responsibilities.

Each family would have a head known as 'Karta' whose decision would be final in case of family disputes and disagreements. This authority would be vested in the Karta with the responsibility to be just and fair to all in the family, and not to base crucial decisions on personal preferences. In all his visible judgments and decisions, he would be expected to demonstrate justice and fairness.

Children of the family would grow up 'learning to value' these qualities of justice and fairness. This process of living through just and fair dealings, would inculcate those qualities in them, through the course of their growing up process.

This was a living reality of Hindu social life or else, different visitors from different nations over different centuries would not have mentioned so consistently of this quality amongst Hindus. "Now, it is quite true that during the two thousand years which precede the time of Mahmud of Gazni, India has had but few foreign visitors, and few foreign critics; still it is extremely strange that whenever, either in Greek, or in Chinese, or in Persian, or in Arab writings, we meet any attempts at describing the distinguishing features in the national character of the Indians (Bhaaratiya Hindus), regard for truth and justice should always be mentioned first." Max Muller, p 50

Hindu Joint Family structure of earlier times

Returning to the Hindu family structure of earlier days, Karta would normally be the able-bodied able-minded eldest male member of the family. Position of authority and responsibility would be distributed in a hierarchical manner in the sense that elder the member greater the authority coupled with greater responsibility.

Younger members would be groomed on the same pattern to learn to assume the authority as well as discharge corresponding responsibility, as they would grow up in the hierarchy.

The respect for the elders would be an unwritten law, and it would be expected of all to observe it without any reservation. With that elders would have the equal amount of responsibility to stay worthy of such respect by their thoughts and actions. This would be the balancing factor for maintaining necessary equilibrium in the family.

Adult male members of the family would have the responsibility

of earning for the family to meet its needs, and to provide shelter and protection to the female members and children of the family.

Female members would have the responsibility of taking care of the in-house needs of male members of family, and raising the kids in line with the culture and traditions of the family.

Elder female members of the family would have the responsibility of grooming up the younger female members of the family in the desired direction.

Each new generation would learn the family values from their mothers and grandmothers, and in this manner the female members of the family would play the crucial role through the formative years of growing children.

Spirituality would be an essential part of the family values, and women folk would be the custodian and deliverer of these values to each next generation through their growing up process.

Single spouse system and fidelity would be the norm. Exceptions would be found in the context of political marriages where a king would offer his daughter to another king and thus, the two ruling families would unite and not be threat to each other. Such marriages would primarily be conducted for maintaining power-balance and political equilibrium. These would be exceptions not rule, and we have references to many kings having only one wife.

How Hindu family structure changed so drastically that now we hardly see any evidence of our earlier system

The whole system, however, changed after brutal onslaught of Islam and its direct interference in Hindu way of family life through forced conversions and forced marriages of Hindu girls and Hindu women into Muslim powerful families. This is when family values started deteriorating substantially though it did preserve a lot of it, as we can see from the testimonies of Sir Thomas Munro as presented below, even after thousand years of inhumane oppression that Max Muller called an inferno and wondered "how any nation could have survived such an inferno without being turned into devils themselves."

Dhritraashtr abused his Family-Dharm but it was reestablished after the battle of MahaaBhaarat

Dhritraashtr, however, as Karta of KuruVansh abused his authority and responsibility in delivering justice with fairness and that brought the two warring side at KuruKshetr. Following the

battle of MahaaBhaarat Family-Dharm was reestablished, and many foreign visitors saw reflections of that through the national character of the Hindus, and documented it.

Even as late as in the 19th century, Sir Thomas Munro, eminent Governor of Madras, testified that

He wrote England had more to gain if Civilization were to become an article for trade between BhaaratVarsh and England.

"If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching, reading, writing, and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect, and delicacy, are among the signs which denote a civilized people – then the Hindus are not inferior to the nations of Europe, and if civilization is to become an article of trade between England and India, I am convinced that England will gain by the import cargo." Sir Thomas Munro, quoted in Mill's History, vol. i. p. 371, re-quoted by F. Max Muller, p 57 p 231

Where, then, did we loose all that? Well, the Grand Conspiracy was hatched only 170 years ago; here is the evidence from the records of British Parliament

"I have travelled across the length and breadth of India (BhaaratVarsh) and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and, therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians (Bhaaratiyas) think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation." Lord Macaulay, The Minutes of British Parliament, February 1835

[Source: The Awakening Ray, Vol. 4 No. 5, The Gnostic Centre] [Reproduced in Niti issue of April 2002 at p 10, a periodic publication of Bharat Vikas Parishad, Delhi] [See <http://www.veda.harekrsna.cz/encyclopedia/indology.htm#11>] [Quoted in IndiaCause newsletter 17 August 2003]

Macaulay "Thomas Babington, 1st Baron (1800-59), English historian, essayist, and philanthropist. He was a civil servant in

India (BhaaratVarsh), where he established a system of education, a new criminal code, before returning to Britain and devoting himself to literature and politics." Oxford Dictionary, p 1107

This is how Macaulay also destroyed the enviable Hindu system of Justice of which, for 2,000 years foreign visitors from different countries, during different ages, spoke so eloquently. We will provide evidence in this book itself in a subsequent chapter. They did not stop here. Macaulay's English-Christian educationists fraudulently maligned ManuSmriti, see Christianity in a different Light for details.

Manu: "The archetypal first man of Hindu mythology, survivor of the great flood and father of the human race. He is also the legendary author of one of the most famous codes of the Hindu law, the *ManuSmriti* [Laws of Manu], composed in Sanskrit." Oxford Dictionary, p 1127

Archetypal: "very typical of a certain kind of a person or thing." Oxford Dictionary, p 86

"We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indians (Bhaaratiyas) in blood and color, but English in taste, in opinions, in morals and in intellect" as stated by Macaulay himself, quoted by Dr. N S Rajaram, p 181

English-Christian education system introduced by Macaulay totally destroyed the fabric of Hindu Family-Dharm, and wiped out the 'high moral values' that Macaulay spoke of.

How Hindu Family Values were totally transformed by the English-Christian Education system, which was predominantly guided by the values propagated by Jesus Christ in the Christian Holy Bible

Things changed with introduction of English-Christian Education system in BhaaratVarsh about year 1835, when ancient Hindu education system was gradually and systematically wiped out and replaced by English-Christian Education system. After 7 generations of Christian education, we have adopted the values propagated by Jesus Christ in the Holy Bible [see *Christianity in a different Light*].

Bible, Matthew 10:35 "For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter in law against her mother in law. 10:36 And a man's foe shall be they of his own household." Holy Bible, p 757

Bible, Luke 12:52 "For from henceforth there shall be five in

one house divided, three against two, and two against three. 12:53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law." Holy Bible, p 815

Gospel of Thomas 56 "Jesus said: He who will not hate his father and his mother cannot be my disciple. And he who will not hate his brothers and sisters, and carry his cross as I have, will not become worthy of me." Quoted by Swami Ishwar Sharan, n 76

Christian Bible, Luke 14:26 "If any man come to me , and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Holy Bible, p 817

Gospel of Thomas 16 "Jesus said: Perhaps men think that I came to cast peace on the world; and they do not know that I came to cast division upon earth, fire, sword, war. For five will be in a house, there will be three against two and two against three, the father against the son and the son against the father. And they will stand because they are single ones" quoted by Swami Ishwar Sharan, p 76 n

Family-Dharm in present day Christianized Westernized societies

Today we hear a lot through Western media about just and fair dealings, human rights and what not, but we see little in evidence when it comes to the actions, for we see only too often contradictions in their actions; good things are said more for saying and less for doing; as a result we see children of today grow up with those false values of hypocrisy that have become so much part of normal life that we do not perceive them as hypocrisy any more in this media driven world; what we see around today, be it political or corporate life, it is the *survival of the fittest*, and today the family life is most influenced by the work life of parents.

Where does this concept of Survival of the Fittest originate, which destroys unity?

Gospel of Thomas 42 "Jesus said: He who has (something) in his hand, to him it will be given; and he who has nothing, from him even the little he has will be taken away." Quoted by Swami Ishwar Sharan, n 76

Christian Bible, Matthew 10:34 "Think not I am come to send

peace on earth: I come not to send peace, but a sword." Holy Bible, p 757

Christian Bible, Luke 12:51 "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:" Holy Bible, p 815

Christian Bible, Matthew 12:30 "He that is not with me is against me." Holy Bible, p 759

Christian Bible, Luke 19:27 "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Holy Bible, p 822

Those who do not agree with me, kill them. Those who have little, snatch it from them. In this process, become more and more powerful. Let the fittest brute survive!

Family-Dharm in present day Bhaaratiya Christianized-Hindu society

Present day Bhaaratiya Christianized-Hindu society is no exception, for it has been brought up with English-Christian education system, awed towards Western materialistic achievements with every possible attempt to ape them through media coverage and personal lives.

"A single generation of English (note added: Christian) education suffices to break the threads of tradition and create a nondescript and superficial being deprived of all roots – a sort of intellectual pariah who does not belong to the East or the West, the past or the future. Of all Indian (Bhaaratiya) problems the educational is the most difficult and most tragic." Dr. Ananda Coomaraswamy, quoted by Dr. N S Rajaram, p 188

"It is estimated that 60 percent of all students in India (BhaaratVarsh) attend Roman Catholic schools and colleges." [Ref.: Malachi Martin, The Jesuits] The real figure is much higher as this book was published over 15 years ago in 1987. They do not include non-Catholic educational institutions, which have proliferated in recent years with rapid spread of evangelical Protestant churches in India (BhaaratVarsh)." Swami Ishwar Sharan, p 123 note

It will not be easy for you to believe that Macaulayite conspiracy could have brought about such an extraordinary change within a span of small 170 years. For that, you need to read my *Christianity in a different Light*. This document deals with the process in depth. You will understand then how it happened.

Marriages in the then Hindu society of earlier days practiced under Hindu Joint Family system, which you loath now with overdose of English-Christian education system

Marriage was one of the most significant aspects of Family-Dharm. Marriage was not considered simply as union of two bodies. Marriage was a significant social event. It was union of two families and family traditions.

Marriages were decided with great care. Several aspects were considered. Not only boy and girl were important, but their parents were also important; so were family lineage, parental characters, parental nature, their values, their traditions, their health, their history and so many things.

Do you know that the Christian Single Family system is the gift of Jesus Christ to the world; you gloat over it thinking how good a system it is; so now look at the results and judge for yourself

Christian Single Family system is the gift of Jesus Christ to the world. He was pretty clear in his ideas as to what he wanted. His words have no ambiguity. In expressing his thoughts Jesus was very honest, no one can doubt that.

Bible, Matthew 10:35 "For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter in law against her mother in law. 10:36 And a man's foe shall be they of his own household." Holy Bible, p 757

Bible, Luke 12:52 "For from henceforth there shall be five in one house divided, three against two, and two against three. 12:53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law." Holy Bible, p 815

Gospel of Thomas 56 "Jesus said: He who will not hate his father and his mother cannot be my disciple. And he who will not hate his brothers and sisters, and carry his cross as I have, will not become worthy of me." Quoted by Swami Ishwar Sharan, n 76

Today boy and girl argue, why we need to look at parents, and what character and values they represent; we do not have to marry parents, we have to marry each other. Fine as it sounds, and nice as it feels, we tend to forget 'science' that we are so proud of, which has started recognizing the relevance of genes in human behavioral pattern. The 'hereditary' attributes play their

role in the long run and we find these lovebirds start splitting after a while.

Few years ago, I looked at divorce rates in North America exceeding 50%, while these statistics did not tell us the full story, for they covered only those who were legally married, and such couples often find separation and divorce process pretty demanding, considering future of children involved and therefore, not all broken marriages result in legal divorce.

A very large segment of married couple in North America (I speak of Canada, and assume it would be same in USA) are those called common-law where the boy and girl live together like husband and wife, have children, file tax returns as common-law spouses, for most purposes they are like married couple except they are not legally married. Most of them are youngsters who have not yet planned children, and these marriages break fairly easy as compared to legal marriages, for all they need is to split, and start living separate.

Thus, if we were to take these into account, then total divorces (where divorce would mean essentially all failed marriages), would exceed 75%.

What a great system it is that does not stand the test of time, that does not stand the test of success in the desired venture, that fails and fails, and finally gets reduced to multiple experiments with life!

This, we call modern social structure, and we gloat at its supposedly advanced nature. There is lot to learn from the systems of olden days that we look down upon thinking we have progressed! Have we? Except that we satisfy our ego by consoling ourselves with such inflated self-estimates!

The Secret of Stable Hindu marriages of yesteryears; meticulous system of Applied Mathematics helped Human Lives; something Beyond the Capability of Christian Knowledge Base; therefore Christianity found it easiest to discredit this system of applied mathematics as nothing but Superstition, and that is precisely what they Convinced Hindu Children during past seven generations of English-Christian Education System in BharatVarsh

The foundation of Family-Dharm was on the premises of the institution of marriage. Arranged marriages demonstrated great stability and reflected high success rate.

This was ensured by a meticulous system of mathematics

applied to human lives. Based on time and place of birth of a human being, it could calculate with fair amount of accuracy the life span of the individual; *this helped match-making in a manner that one of the spouses does not have to live very long without the other.*

The system could calculate the ego development of the marrying partners; *this helped match-making with due caution to conflicting egos between the boy and the girl in consideration.*

The system could calculate with fair amount of accuracy the degree of magnetic control or amenability either spouse will have on the other; *this helped match-making with a view to harmony between the two.*

The system could calculate with considerable accuracy the sexual compatibility between the boy and girl in question; *this helped match-making with regard to this very essential factor in a satisfying marriage.*

The system considered sexual compatibility in physical as well as emotional context. It may be difficult for modern people to visualize that a mathematical system could be capable of ascertaining such details without reference to medical and psychological systems.

Well, that difficulty in perception is natural because modern education system has not tried to evolve mathematical modules applied to human lives.

It has not tried so because the modern Christian education system is based on an inflated ego that it has nothing to learn from ancient Hindu systems. More significantly, the modern education system is based on knowledge base of the Christian world, which would not want to entertain the thought that Hindu world could have had better developed modules for social, economical, judicial and other processes.

Returning to the mathematical system we have been referring to, it had developed the capability of determining the psychological dispositions of the intended couple, *which helped ascertaining mental qualities and estimating likely affection for each other, this being very significant element in match-making.*

Then the system calculated the temperament and character of the couple concerned *where compatibility of temperament was looked at for a satisfactory marriage union.*

Finally, system looked at nervous energy indicating the physiological and to certain extent hereditary factors; *this helped match-making with a view to the children that would be borne of*

such couple, for a marriage was not meant only for the present generation but also for the future generation of the society to come.

The method was widely followed and its results have shown over thousands of years of its application.

In modern times its use has dwindled, for an image has been successfully created that whatever modern Christian education system does not teach us is essentially superstitious.

The result of our modernity has already started showing on our present day family structure.

I do not want to form an opinion until I test a system but at the same time I do not want to reject it just because I know not enough about it. Therefore, I have researched into the subject and I am convinced that it had been capable of delivering what it claimed.

The amazing beauty that I finally discovered about this mathematical module was that as complex it might have sound, and as complex as it really is; and yet finally it is reduced to a very simple module that is extremely easy for reference and application by those not so well versed in the complexities of the entire module. I started studying it from its wider base with all its nitty-gritty, eventually to see it converge to its base simplicity.

This reinforced my earlier conviction that all this creation has evolved from a set of few very simple rules, and as it finds its expression on a much wider canvas it assumes the necessary complexity.

Ancients Hindus had a different kind of preference for technology. They focused on developing technology, which aimed at delivering something beneficial for the entire society, present and future.

They developed this branch of applied mathematics to such a level that it crossed the boundaries of science and touched the horizons of art, such that it could be applied to human life with great degree of accuracy and simplicity.

Today when we develop a technology that we can be proud of we say it is a 'state of art technology'; in other words we have started acknowledging superiority of art over science, as we have come to learn the limitations of science.

Modern Christian world has a different kind of preference towards technology. It is oriented towards benefiting few in reality,

but showing as if it is meant for benefiting the whole society, because show business is at the root of Christian thinking.

Anything that they put their money on for research has one and only one test to pass: can the result of such research bring many times more money to those who put their money initially? Check for this motive behind anything that Christian world has so far invented, and you will find the answer for yourself.

Look at what a great society Christian technology is building today

As opposed to the ancient Hindus, we Christians and we modern Christianized-Hindus have a different approach to building technology.

Centuries ago we built guns to kill our enemies, and very recently we found it necessary to build glasses for spotting enemies gunning for us in the dark. *So we invented things of which we later became the victim ourselves!*

We first built televisions, and now we wonder how to keep children from hearing on television talks what Bill Clinton and Monica Lewinsky did together.

First we advertised sex so much through media, and made it so popular a game amongst school children, that now I see the news item those British schools want to encourage school children to have oral sex to avoid unwanted motherhood amongst teenagers. So, what we see now that schools will teach children to have oral sex! This is modern education. It was reported in The Free Press Journal sometime around January 2003. To the journalists and to most readers, it is merely a meaty piece of information, but what is its relevance in the context of Family-Dharm - does anyone bother to think it over?

What a great society we are building, we must be proud of our modernity and so-called Christian advancement over those supposedly backward ancient Hindus!

9 Arjun's Concerns about the intermixing of 4-Varn (वर्ण)

Shlok 40-43 meaning and explanation

Arjun continues, "When the family decays, the eternal Family-Dharm deteriorates, and with that, the entire family comes under influence of adharm. When adharm persists, and it engulfs the entire family, then women in the family take to the path of immorality. When women take that course, they give birth to children of mixed-Varn. This process leads to rise of men of mixed-Varn in the family, and thus, the family goes to the dogs. With that certain rituals related to the ancestors are ignored, and the process leads to the decay of ancestral lineage. With this mixed-Varn, Family-Dharm and the race both deteriorate to its end."

Arjun spoke of immorality amongst women as an after effect of war. Woman is the mother. She provides the soil and the environment in form of her womb. Seed from the man comes into the womb, stays there, and flourishes into a new life form.

Hindu value system placed high degree of importance to morality where a woman does not accept the seed from anyone other than her husband. We are talking of normal circumstances of life. We speak of rules not exceptions!

The child that arrives on this earth cannot choose its mother and father. It cannot choose surroundings at the time of birth. It cannot choose environment that it would live-in during its early childhood. Depending on its 'traits and deeds' in its prior incarnations, it takes birth through Braahman parents or Kshatriya parents or Vaishya parents or Shoodr parents. This does not happen by accident or by coincidence, as the present day rationalists would want us to believe. There is a meticulous system in place that monitors the whole process

Soul emerges from Supreme Soul. At its origin, it has no character of its own. It descends on this earth encased in a body.

Its ego gives it a distinct identity. Its thoughts and actions (deeds) are guided by this ego. It acquires various traits, in varying degree, in course of its long journey of numerous and successive births. It builds a reservoir of its Gun (traits) and Karm (deeds) through that process.

Soul sheds its body at the time of departure from this earth. It does not take with it in physical form the traits it acquired and deeds it performed, during its stay on the earth.

In its successive birth, it collects back those traits from the environment of this earth. During the process of birth and growing up, it regains those traits from its parents and environment. Some traits it acquires back during the process of its birth. That include the genes it acquires from its earthly parents. Other traits it acquires back in the process of its growing up. That include the environment it receives in form of friends, teachers, surroundings, and etc.

Each new birth gives the new born a place in the society. With that it gets a preset environment to grow up. This place and environment is the result of its deeds through prior incarnations. These are not by its choice. It cannot choose its parents. It cannot choose its time of birth. It cannot choose its surroundings at the time of birth. It cannot choose its environment during its early childhood.

We will deal with these concepts in great depth, with detailed explanations and examples, in our next work 'Who am I'? Here we will cover only that much, which seems to be directly relevant in the present context.

Guna/Gun

Writing as Guna encourages distorted pronunciation गुना. Sanskrit term is गुण. We will not write as Guna गुना, we will write as Gun गुण. However, there is a problem. Gun is a common English word. Therefore, a clarification is needed. In Sanskrit term Gun, 'u' is required to be pronounced as in 'put', not as in 'sun' or 'gun'. There is yet another difficulty. In Sanskrit term Gun, 'n' is required to be pronounced with a harder tone, of which we have no precise English equivalent. That is why you see the difference between गुना and गुण.

Bhagawaan Shri Krishn stated in BhagavadGita that He created the 4-Varn System based on traits and deeds

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

“Chaaturvarnyam Mayaa shrishtam gunkarmvibhaagashah, tasya kartaaramapi maam viddhyakartaaramavyayam.”
BhagavadGita, Adhyaay 4 Shlok 13

“According to the division of Gun and Karm, I have evolved the system of 4-Varn. Though I am the architect of this, yet you need to know this very well that despite being the indestructible Karta, neither do I do any Karm, nor does occur any change in me on account of that.” Note: In Gun, ‘u’ is pronounced as in ‘Put’.

The full meaning of this verse, we will not touch upon at this point of time because the second part of this, which states “though I am the architect of this, yet you need to know this very well that despite being the indestructible Karta, neither do I do any Karm, nor does occur any change in me on account of that” has a very deep meaning, and it will be out of context to deal with it in this chapter. When we come to Adhyaay 4 we will dive into it in considerable depth, I assure you.

As of now, let us focus on the first part of this Shlok where Bhagawaan Shri Krishn says: “According to Gun (traits) and Karm (deeds), I have evolved the system of 4-Varn (classes).” This needs to be understood in proper perspective. Note: In Gun, ‘u’ is pronounced as in ‘Put’, not as in Sun.

It has become fashionable to explain that Bhagawaan Shri Krishn referred to ‘traits and deeds’ of present birth, which would mean, expressed differently, ‘occupation’ of the present birth. This explanation is inspired by two things. One: influence of Christian education which does not accept prior births. Two: vested interests of those who offer such explanation. As for the rest of the folks, they only copy what appeals to them

When people find it inconvenient to question the statement of Bhagawaan Shri Krishn, they prefer to ‘explain it away’ in a different manner. They present an explanation, He did not mean it by birth, but He meant it by occupation.

Such explanation can be cited with an example. “Mahatma Jyotirao Phule had correctly dismissed the birth-based caste system. He asked, if a couple had three sons who became saadhu,

leader and businessman then what will be their Jaati? They would be Braahman, Kshatriya and Vaishya according to their occupation irrespective of the Jaati of their birth."

This explanation has gained considerable ground over the period, and many keep parroting it, like it was done in the above case, in an article published on the editorial page of The Free Press Journal on 6 March 2004.

This approach is hypocritical, because here you tend to explain it away in a more socially acceptable way, looking at the direction wind blows today. This is how you fool yourself and rest of the world.

Jyotirao Phule argued so because he had a vested interest. He himself was born a Shoodr. He needed to uplift his social status.

Bhagawaan Shri Krishn spoke of birth-based classification depending on division of Gun (traits) and Karm (deeds). I do not wish to 'explain away' His statement. Instead, I wish to explain His statement with information and arguments

Braahman, Kshatriya, Vaishya and Shoodr are 4-Varn that Bhagawaan Shri Krishn spoke about. And, its intermixing is what Arjun was concerned with, as a result of war, which would practically wipe out the whole of Kshatriya Varn.

We need to understand therefore, the relevance, significance, and the need for purity of these 4-Varn in our Hindu Society of that time.

Function of 4-Varn System in Hindu society. Necessary occupational training would come from the family itself, and each ancient Hindu village would be self-dependant. There would be No need for migration, like today; self-sufficiency and self-dependence would be the motto of Hindu 4-Varn System

Braahman parents would provide the child with an environment to grow up as 'teachers' to the society.

Kshatriya parents would provide the child with an environment to grow up as 'protectors of life and land' of the society.

Vaishya parents would provide the child with an environment to grow up as 'suppliers of necessities of life' to the society.

Shoodr parents would provide the child with an environment to grow up as 'provider of all services' to the society.

The necessary training that each would receive would come from the family itself. For instance, son would learn necessary skills from his father. The system would operate in a cyclic pattern from one generation to other. The necessary training would be passed on from one generation to another, by father to the son, and thus ensure continuity of self-sufficiency and self-dependence of each village unit.

The Hindu society would live in small units called villages, and each village would be self-sufficient in respect of its needs with regard to its education, administration, supplies and services. Towns would be few, and the number of those living in towns would be minuscule in comparison to the whole nation.

To ensure that, each village administration would be self-sufficient and self-dependant. It would have Braahman priests and teachers, Kshatriya administrators and defenders, Vaishya producers and agriculturists, and Shoodr service providers with all types of artisans. Here is the documented evidence.

"The village communities are composed of those who cultivate the land, the established village-servants, priest, blacksmith, carpenter, accountant, washer-man (whose wife is ex officio midwife of the little village community), potter, watchman, barber, shoemaker, etc." Max Muller, p 255 *referring to old Hindu system*

There would be no need for migration of people from one village to another, except by marriages. Thus, women would come from nearby villages, while sons would remain on the soil.

Compare this with American/European Christian societies

For instance, in ancient Hindu society, a child of a barber would learn necessary skills from his father. American/European Christian societies do not believe in this system. As a result, if you want to become a barber in Canada, you have to go to a school and pay fees (year 1996) CA\$ 6,000 (Rs. 1,80,000) to become a barber! Thus, Hair cutting schools would have made their share of money, and their business would flourish. Having paid such a hefty fees to qualify as a barber (you cannot become a barber otherwise), you will squeeze your customers accordingly, charge CA\$ 10-15 (Rs. 300-450) for a haircut. Thus, you make the living of the other person so very costly, and call it high standard of living!

In North America today, it is so very difficult to find Braahman equivalentents (teachers) and Shoodr equivalentents (other service providers) in sufficient numbers. So, they have to ask people from other countries to come in and do those jobs. The economies of these countries would flop without these immigrants. For instance,

Canada's Ontario province had been in deep red for long. They came out of it only in year 2000 when they had first time a surplus budget after long. This has been possible only after massive induction of foreign migrants in human form and their lifesaving hard cash, which came with them while migrating.

Such is the dependence on others on account of a faulty social system of which they are quite proud. Besides, there is no true respect for teachers as compared to ancient Hindu Varn system, and that happens to be another aspect of this ill-conceived Christian social system, which makes teachers not worthy of that kind of respect.

Know how rigorous were the life cycle of a Braahman born

Braahman born would be required to undertake a disciplined life style. First 25 years of Braahman's life would be spent in total celibacy (Brahmcharya). He would be engaging himself, during this period of his life, in pursuit of knowledge. He would later be required to fulfill the role of the teacher and guide to the society.

Next 25 years of Braahman's life would be spent in family life (Grihasth). His being in the family life would have a very definitive purpose in social context. He would be meeting his responsibility towards the society in giving it, its next generation. Children of next generation would be carrying on the tradition after he is gone.

Following 25 years he would spend in the woods (Vaanprasth) living close to the Mother Nature. The solitude this would provide, would not allow him day-to-day contact with children and household affairs. During this period, he would be gradually learning to detach him self from worldly affairs. With that, he would also be getting a taste of the world away from this world.

Remaining part of his life would be spent in total abandonment of worldly ties, Sanyaas. His sole occupation would be to focus his mind only on to the God. His preparation for the journey towards God would begin in full faith and consistency. This would allow a Braahman born to graduate towards the higher ends of earthly life through the course of several births, if he is able to maintain the sanctity of Braahman birth through his thoughts and actions.

19th century, Prof. Wilson testified from his own real-life experiences that he found amongst Hindu Braahmans a simplicity truly childish, which conveyed purity of heart. Prof. Wilson added, where that simplicity was lost it was chiefly due to long association with Europeans, which

indicates Europeans did not have that kind of purity of heart. 13th century, Italian Marco Polo testified that Braahmans are the most truthful, for they would not tell a lie for anything on earth. Six hundred years gap but the quality stayed. 20th century, why don't we see any of that? Who corrupted them? Let us identify the culprits? Why Max Muller starts his sentence with 'speaking of much-abused Indian (Bhaaratiya) Pundits'? Who abused them?

"Then, speaking of much-abused Indian (Bhaaratiya) Pundits, he says: 'The studies which engaged my leisure brought me into connection with the men of learning, and in them I found the similar merits of industry, intelligence, cheerfulness, frankness, with others peculiar to their avocation. A very common characteristic of these men, and of the Hindus especially, was simplicity truly childish, and a total un-acquaintance with the business and manners of life. Where that feature was lost, it was chiefly by those who had been long familiar with Europeans. Amongst the Pundits, or the learned Hindus, there prevailed great ignorance and great dread of the European character. There is indeed, very little intercourse between any class of Europeans and Hindu scholars, and it is not wonderful, therefore, that mutual misapprehension should prevail.'" Max Muller, pp 38-39

So, what we notice here from the testimony of Prof. Wilson of Oxford University, who lived in BhaaratVarsh and came in direct contact with Hindu Braahmans of the 19th century said, they had the simplicity truly childish. Do you realize its significance? It indicates at the purity of heart amongst Hindu Braahmans even as late as in the 19th century!

Prof. Wilson adds to that, yes, this simplicity was lost in 'some' cases, but that was when these Hindu Braahmans came in contact with the Europeans 'for long'. What does this convey? They lost the purity of their heart and manners by coming in long-term 'contact' with Europeans! Imagine, a European speaking of Europeans.

We also notice that Max Muller starts his sentence with 'speaking of much-abused Indian Pundits'. In other words he was aware of the fact that contrary to their true character of simplicity and purity of heart, they were much-abused. Max Muller doesn't say, they were much-abused by Hindus. What he leaves unsaid for readers to understand for themselves that these simple hearted Braahmans were much-abused by Christian missionaries and English educated Christianized-Hindus.

Now let us go back to another six hundred years back and see

if similar trends existed even then. If they did, then it would mean, there has been consistency.

"In the 13th century we have the testimony of Marco Polo, who thus speaks of Abraiaman, a name by which he seems to mean the Braahmans who, though not traders by profession, might have been employed for great commercial transactions by the king. This was particularly the case during times which the Braahmans would call times of distress, when many things were allowed which at other times were forbidden by the laws. "You must know," Marco Polo, says, "that these Abraiaman are the best merchants in the world, and the most truthful, for they would not tell a lie for anything on earth". Marco Polo, ed. H. Yule, vol. ii. p 350 [quoted by Max Muller, p 52 p 231]

What do we see here? In the 13th century, the famous Italian traveler Marco Polo testified that Braahmans were 'most truthful' for they would not tell a lie for anything on earth even if they were constrained to take Vaishya's responsibilities on account of financial hardship.

The question that may surface your mind is that, what then happened to all that beauty of character? Where did it all disappear? Why don't we witness that any more?

Remember the comment of Prof. Wilson "Where that feature was lost, it was chiefly by those who had been long familiar with Europeans". That was a very small part of it. If it had stayed at that then we would have had few bad apples in the basket. But, to make them all rotten there was a massive plan, and consistent execution of that plan.

It was so well designed a plan, and so well spread in its capture that it can very well be termed as a conspiracy. Conspiracy would particularly be appropriate a term because most Bhaaratiyas till today do not realize what really happened, and how it happened. Whole thing has been effectively kept under wraps. People have been kept in dark deliberately.

Conspiracy has been defined by Oxford Dictionary (p 393) as a secret plan by a group to do something unlawful or harmful.

The phrase a conspiracy of silence has been defined by Oxford Dictionary (p 393) as an agreement to say nothing about an issue that should be generally known.

Now, it is for you to see as to how befitting these two descriptions are for the Macaulay's plan, which was hatched and given effect to, only 170 years ago.

Why did they launch a systematic conspiracy against Braahmans and ManuSmriti? What were their motives? Was there a vested interest? Let us hear it in their own words

You won't believe it as to why they maligned ManuSmriti, until you read the evidence and the arguments. Please see detailed discussion on this topic in *Christianity in a different Light*.

Christian missionaries denounced Braahmans because they wanted to convert Hindus into Christianity but Hindus showed greater respect for Braahman Varn. Therefore, tarnishing the image of Braahman was an essential part of Christian missionary program.

"Xavier wrote in another letter to the Society of Jesus, "There are in these parts among the pagans a class of men called Braahmans. They are as perverse and wicked a set as can anywhere be found, and to whom applies the Psalm, which says: 'From an unholy race, and wicked and crafty men, deliver me, Lord.' If it were not for the Braahmans, we should have all the heathens embracing our faith." Shri Sita Ram Goel, *St. Francis Xavier, The Man and His Mission*, quoted by Swami Ishwar Sharan, p 80

Heathen = Chiefly derogatory a person who does not belong to a widely held religion (especially one who is not a Christian, Jew, or Muslim) as regarded by those who do. A follower of a polytheistic religion: a pagan. Heathen people collectively, especially in biblical use) those who did not worship the God of Israel. An unenlightened person; a person regarded as lacking culture or moral principles. Oxford Dictionary, p 848

So, what we realize from his own admission that this so-called Saint of Christianity, Francis Xavier, had a vested interest. He looked down upon Hindus calling them 'Heathens', and his followers do the same even today in this Hindu land [see *Christianity in a different Light*].

What methods did they adopt? Why did they keep this part of the history carefully out of your reach?

Saint Francis Xavier wrote to the Society of Jesus that if there were no Braahmans, he would have converted all Hindus into Christianity. He called Braahmans 'perverse and wicked'. Let us see, if he was describing his-own qualities. He launched war against Braahmans. His motives were not noble, so ignoble were his methods. He recommended institution of The Christian Inquisition in BhaaratVarsh. Later it was implemented, and now you see what they did for next 200 years with Hindus.

"Children were flogged and slowly dismembered in front of

their parents, whose (parents') eyelids had been sliced off (so they couldn't close their eyes) to make sure they missed nothing. Extremities (the hands and feet) were amputated carefully, so that a person could remain conscious even when all that remained was a torso (the trunk of the human body) and head. Male genitals were removed and burned in front of wives, breasts hacked off and vaginas penetrated by swords while husbands were forced to watch." "So notorious was the Inquisition in Portuguese (Christian!) India (BhaaratVarsh!) that word of its horrors even reached home. The Archbishop of Evora, in Portugal, eventually wrote, "If everywhere the Inquisition was an infamous court, the infamy, however base, however vile, however corrupt and determined by worldly interests, it was never more so than in Goa." And it went on for two hundred years." Paul Williams Roberts, The Empire of the Soul, Harper Collins, 1999, quoted by Rajeev Srinivasan, pp 4-5

We saw what Christian Inquisition instituted by Christian Pope did in BhaaratVarsh. Now, let us see how Inquisition is defined by the dictionary.

"An ecclesiastical (church) tribunal established by Pope Gregory IX c. 1232 for the suppression of heresy. It was active chiefly in northern Italy and southern France, becoming notorious for the use of torture. In 1542 the papal Inquisition was reinstated to combat Protestantism, eventually becoming an organ of papal government." Oxford Dictionary, p 943

Heresy = Belief or opinion contrary to orthodox religious (especially Christian) doctrine. Oxford, p 858

Papal = Of or relating to a pope or to the papacy. Oxford Dictionary, p 1342

The Christian Inquisition in BhaaratVarsh was instituted at the recommendation of Christian St. Xavier. In Mumbai and Navi Mumbai, we have many schools in the name of St. Xavier and many-many thousands of Hindu children receive their education in these schools.

Look at how adharm presents itself in guise of dharm, and you remain in the dark for whole of your life time

They learn to respect St. Xavier in whose memory these schools are run. These Hindu students are never told the true character of this so-called Saint of Christianity. And, students graduate from these schools learning to respect a religion called Christianity whose character you have witnessed just now. Do you see how adharm today presents itself well packaged in the guise of dharm? You

need to identify adharm before you can think of eliminating it. Like Arjun, if you remain in confusion thinking that they are your own, you will only let the evil grow to such a level that you will then find it impossible to contain. Wake up before it is too late!

Realize how, indirectly, you also happen to be supporting these perpetrators of falsehood, not quite realizing, what is the result of your harmless sounding actions

Now it is the time of packaging. Anything that you package well and present beautifully, is readily accepted by the masses. This is how you fool them with the use of money and media. Our largest selling English newspaper *The Times of India* quite freely propagates Christianity as the religion of peace, love and service to humanity. You buy it and make it the number one. Thus, you indirectly help them to teach the lie to your future generations.

You see, it is not only they are wholly responsible. You too are responsible for allowing them to be the opinion-makers to the nation by supporting them financially, though your individual support may be minuscule if it were to stand alone. But the likes of you combined make an enormous force, which in turn makes such unworthy as the opinion makers to the nation.

Why Marxist-fake-Secularist educators joined hands with Christian educators in tarnishing image of Braahmans in Hindu society?

They wanted to acquire the coveted position of Braahman in Hindu society, without following the rigors of Braahmanical life cycle. They wanted to engage themselves in easy life, have fun, and yet enjoy the respect that Braahman enjoyed in Hindu society as the teacher and guide to the society. They too had a vested interest in denouncing and tarnishing the image of Braahman, and 4-Varn Hindu social system, to establish their own supremacy.

Both had realized the significance of Braahmans' position in Hindu society but neither of them was willing to follow the discipline that was required of Braahmans. Nor, they believed in simple life style of Braahmans. They wanted power over the minds of the masses as well as their wealth. Without required strength of character, these people used empty words to pronounce attractive-sounding theories about life and social system. Eventually they created a hollow society out of a great society! And, they blamed it all to Braahmans, very successfully, because it was them who controlled the print media, electronic media, and the whole of education system.

What was its effect on Braahman Varn? What was achieved by eliminating Braahman's role in Hindu society? Why Hindu society lost its enviable moral character with this change?

Braahmans were now neglected, abused, looked down upon, loathed, tortured (physically and mentally) ... What would you expect of them? They could not retaliate. They were not trained to fight like Kshatriya. They were teachers and guides but when they were loathed they couldn't continue with that role. They were generally poor all along, remember Dronaacharya who could not get milk for his child! Financially poor, emotionally shattered, socially disrespected, what would you expect them to become?

Remember one law of life. If you do not value whatever you possess, you lose it. In this case, Hindus valued Braahmans all along and, therefore, Hindu society remained intact and worthy of admiration by foreigners for thousands of years. We will present evidence soon. Then arrived Christian missionary fraudsters on the scene. With Macaulay's and British Government's blessings, they took over the reigns of Hindu education system. They systematically wiped out Hindu education system. They systematically neutralized the Braahmans who carried that tradition of Hindu education system. Hindus had been simple people, as you will learn from the testimonies that will be presented hereafter. Hindu did not suspect the foul play of Christian missionaries. Result: they lost everything that was of value, and they acquired the Aasuric traits from Christian educators.

Braahmans had the pivotal role in Hindu society. They gave the character to the society. As teachers and guides they nurtured Hindu society for thousands of years, which all foreign visitors always admired. Christian conspiracy destroyed that very base of the society. Unless Hindu society gets rid of this Aasuric Christianity, it cannot regain its old character. Their presence amongst you is sufficient to keep Aasuric tendencies alive within you. You become like the company you keep.

Kshatriya, Vaishya, Shoodr born was not required to undergo the rigors that were expected of the Braahman born. Their role in Hindu society was very different

Those born in other three Varn(s) would not be required to undergo the rigors that were expected of the Braahman Varn. They could live their whole life within the social framework and continue to enjoy the family life until death, unless an individual decided otherwise for himself.

Kshatriya born would be required to undergo training of a

warrior and would be expected to participate in protection of the nation, human lives and wealth, social justice and administration. Their natural inclination would be towards organizing, managing, maintaining, politics, and ruler-ship.

Vaishya born would be required to undergo training in agriculture, manufacture and trade. They would engage themselves in cultivation of agriculture and manufacture of other produces that would be necessary for sustaining life on the earth. They would have natural aptitude for trade and commerce.

Shoodr born would be required to undergo training in meeting all other needs for the society. They would naturally gravitate towards service and labor. They would provide other services needed by Braahman, Kshatriya, Vaishya Varn, as well as Shoodr Varn.

Hindu society's foundation was based on 4-Varn System: Braahman, Kshatriya, Vaishya, Shoodr Varn. 16th century Christian missionaries coined a new term for this: Caste system. 19th century Macaulay introduced English-Christian education system in BhaaratVarsh. Christian educators slowly poisoned the minds of unsuspecting Hindu children against Braahmans. 20th century Nehru dynasty pampered Marxist-fake-Secularist educators who continued the process with greater enthusiasm. Education system, newspapers, magazines, cinema, every possible media was used. With continued repetition every one naturally comes to believe that Hindu society practiced gross social injustice in the name of Caste system. Now look at these documented testimonies that give you a totally opposite picture. These testimonies were carefully kept out of your view for long, though they existed all along! You must read them and ask yourself a question: Can the foundation of Hindu society be based on gross social injustice when 'justice and truthfulness' has been the lifeblood of the Hindu Society through the ages?

"Now, it is quite true that during the two thousand years which precede the time of Mahmud of Gazni, India (BhaaratVarsh) has had but few foreign visitors, and few foreign critics; still it is extremely strange that whenever, either in Greek, or in Chinese, or in Persian, or in Arab writings, we meet any attempts at describing the distinguishing features in the national character of the Indians (Bhaaratiyas), regard for truth and justice should always be mentioned first." Max Muller, p 50

F Max Muller fills 37 pages with examples of Hindu Justice and Hindu love for Truth and he says that he can go on quoting many-many more. To top it he has titled the chapter as *Truthful Character of the Hindus* in his book *INDIA what can it teach us?*

Do you think a society could have all along practiced gross social injustice towards its own people, a society whose whole literature from one end to the other is pervaded by expressions of love and reverence for truth?

"I have left to the last of the witness who might otherwise have been suspected – I mean the Hindus themselves. The whole of their literature from one end to the other is pervaded by expressions of love and reverence for truth." F. Max Muller, p 59

Before Christ was born, 5th Century, Greek physician Ktesias dedicated in his works a special chapter on Justice of the Hindus. Hindu Justice could not have been exemplary to Greeks if Hindu social structure was truly based on a system of gross social injustice towards the vast majority of its own people. This is nothing but plain logic.

"Ktesias, the famous Greek physician of Artaxerxes Mnemon (present at the battle of Cunaxa, 404 BC), the first Greek writer who tells us anything about the character of the Indians (Bhaaratiyas), such as he heard it described at the Persian court, has a special chapter 'On the justice of the Indians (Bhaaratiyas)'" Ktesiae Fragmenta (ed. Didot), p 81 quoted by Max Muller, p 51 p 230

Before Christ was born, 4th Century, Greek Ambassador Megasthenes spoke of Hindu love for Truth

"Megasthenes, the ambassador of Selucus Nicator at the court of Sandrocottus in Palibothra (Paataliputr, the modern Patna), states that thefts were extremely rare, and they honored truth as virtue." Indian Antiquary, 1876, p 333 Megasthenis Fragmenta (ed. Didot) in Fragm. Histor. Graec. Vol. ii. p 426 quoted by Max Muller, p 51 p 231

After Christ was born, 2nd Century, Greek Arrian the pupil of Epictetus, said Hindus were never accused of lying

"Arrian (in the 2nd century, the pupil of Epictetus), when speaking of the public overseers or superintendents in India (BhaaratVarsh), says: "They oversee what goes on in the country or towns, and report everything to the king, where the people

have a king, and to the magistrates, where the people are self-governed, and it is against use and wont for these to give in a false report; but indeed no Indian (Bhaaratiya Hindu) is accused of lying". Indica, cap. xii. 6. McCrindle in Indian Antiquary, 1876, p 92 quoted by Max Muller, p 51 p 231

Epictetus (c.55-c.135 AD) was the Greek philosopher who preached the common brotherhood of man and advocated a Stoic philosophy. Stoic means a person who can endure pain or hardship without showing their feelings or complaining. Oxford Dictionary, p 619 p 1830

7th Century Chinese Hiouen-thsang spoke of Hindu Straightforward Honesty & Never Unjust nature. How is it that a society, accused of practicing gross social injustice towards its own people, has been praised by Hiouen-thsang putting it on record 'with regard to justice, Hindus make even excessive concessions'?

"The Chinese, who come next in order of time, bear the same, believe, unanimous testimony in favor of the honesty and veracity of the Hindus. Let me quote Hiouen-thsang, the most famous of the Chinese Buddhist pilgrims, who visited India in 7th century. "Though the Indians (Bhaaratiyas)," he writes, "are of a light temperament, they are distinguished by the straightforwardness and honesty of their character. With regard to riches, they never take anything unjustly; with regard to justice, they make even excessive concessions ... Straightforwardness is the distinguishing feature of their administration". Max Muller, p 51

11th Century Muslim Conqueror spoke of Hindu Justice, Good Faith, Honesty and Fidelity. Once again, it has been said that 'Hindus were naturally inclined to justice and never depart from it in their actions'. How could they have allowed social injustice of the kind they were accused of by Christian educators and Communist educators? Were they educators of lies? What was their profession? Was it to fill their students' heads with lies?

"If we turn to the accounts given by the Mohammedan conquerors of India (BhaaratVarsh), we find Idrisi, in his Geography (written in the 11th century), summing up their opinion of the Indians in the following words: "The Indians (Bhaaratiyas) are naturally inclined to justice, and never depart from it in their actions. Their good faith, honesty, and fidelity to their engagements are well known, and they are so famous for these qualities that

people flock to their country from every side". Elliot, History of India, vol. i. p 88 quoted by Max Muller, pp 51-52, p 231

The term 'Indian' refers to Hindus in all these statements and should not be confused unduly. Even Max Muller has titled the whole chapter as *Truthful Character of the Hindus*.

13th Century Italian Marco Polo spoke of Hindu Braahmans as the most Truthful, for they would not tell a lie for anything on earth! Now ask yourself, who have been lying all along? These people from different origins, from different centuries, who came and visited Hindus and came to invariably the same conclusion? Or, Christian missionaries who had the hidden agenda to convert Hindus into Christianity by hook or crook? Or, Communist-Marxist historians of AMU and JNU who had a hidden agenda to spread their wings so they could keep their illegitimately acquired hold over Hindu society? All fraudsters have a brotherhood kind of feeling and they support each other. This is what these Christians and Communists had been doing but simpleton Hindus did not see through their foul play. Wake up my Hindu nation and try to understand their game plan.

"In the 13th century we have the testimony of Marco Polo, who thus speaks of Abraiaman, a name by which he seems to mean the Braahmans who, though not traders by profession, might have been employed for great commercial transactions by the king. This was particularly the case during times which the Braahmans would call times of distress, when many things were allowed which at other times were forbidden by the laws. "You must know," Marco Polo, says, "that these Abraiaman are the best merchants in the world, and the most truthful, for they would not tell a lie for anything on earth". Marco Polo, ed. H. Yule, vol. ii. p 350 quoted by Max Muller, p 52 p 231

And you would recall that Saint Xavier described these Braahmans as wicked and crafty men because he could not convert all Hindus into Christianity, as he himself wrote to Society of Jesus. When their ulterior motives are not fulfilled they tarnish the image of others, and in doing so they reveal their own 'wicked and crafty nature'. The same applies to the English-Christian educated Christianized-Hindus and Communist-Marxist thinkers who adopted such questionable methods to raise their own social status by fraudulently reducing others. All these are examples of adharm.

13th Century Muslim spoke of Hindus Free of all deceit,

violence and fear of death. And, Hindu Braahmans have been accused by Christians and Communists for deceit and violence in form of gross social injustice!

"Again in the thirteenth century, Shems-ed din Abu Abdallah quotes the following judgment of Bedi Ezr Zenan: "The Indians (Bhaaratiyas) are innumerable, like grains of sand, free from all deceit and violence. They fear neither death nor life." Mehren, Manuel de la Cosmographie du moyen age, traduction de Shems-ed-din Abou Abdallah de Damas, Paris, Leroux, 1874, p 391 quoted by Max Muller, p 257

14th Century Friar Jordanus speaks of Hindus True in Speech and Eminent in Justice. But same Hindus are accused of gross social injustice by our Christian educators and Marxist intellectuals. Must you continue to respect these liars who committed social fraud on you? Ask Hindus, ask yourself. Don't you owe at least, that much to yourself? How long do you wish to live under the spell of these crooks that taught you nothing but lie?

"In the 14th century we have Friar Jordanus, who goes out of his way to tell us that the people of Lesser India (South and Western India) (BhaaratVarsh) are true in speech and eminent in justice." Marco Polo, ed. H. Yule, vol. ii. p 350 [quoted by Max Muller, p 52 p 231

15th Century Persian Ambassador spoke of Perfect Security that Merchants enjoyed in our country. And, what have these crooks given you now after destroying the social fabric of Hindu society?

"In the 15th century Kamal-eddin Abd-errazak Samarkandi (1413-82), who went as ambassador of the Khakan to the prince of Kalikut and to the king of Vidyaanagar (about 1440-45), bears testimony to the perfect security, which merchants enjoy in that country. Notices des Manuscrites, tom. xiv. p. 436. He seems to have been one of the first to state that the Persian text of the Kalilah and Dimna was derived from the wise people of India (BhaaratVarsh). Max Muller, p 52 p 231

16th Century Muslim Minister Abul Fazl spoke of Hindu Truthfulness, gratefulness, and unbounded Fidelity and Never flies from Battlefield type character. And, what these Christian educators have taught you all along, that, Hindus were so much divided all the time that they could not face

the Muslims. Besides, lowering your self-esteem what else have they given you? Have they given you the knowledge that has benefited you, or have they cheated on you while maintaining a poker face all the while?

"In the 16th century, Abul Fazl, the minister of the Emperor Akbar, says in his *Ayine Akbari*: "The Hindus are religious, affable, cheerful, lovers of justice, given to retirement, able in business, admirers of truth, grateful and of unbounded fidelity; and their soldiers know not what it is to fly from the field of battle." Samuel Johnson, *India*, p. 294 quoted by Max Muller, p 52 p 231

19th Century common Muslims spoke of Hindu Straightforwardness. Do you find any trace of straightforwardness in these Christian and Marxist educators? Why do you still continue to let them remain your educators?

"And given in quite modern times the Mohammedans seem willing to admit that the Hindus, at all events in their dealings with Hindus, are more straightforward than Mohammedans in their dealings with Mohammedans." Max Muller, p 52

Max Muller compares legendary Hindu honesty with English and French, and finds it superior to the Europeans. He also mentioned that he can go on quoting book after book and you will find that no one ever accused Hindus of falsehood. Think, my dear fellows, think, can the Truthfulness of this magnitude survive in a society allegedly ridden with social injustice? Or, the allegation itself has been fraudulent, and a fabrication with ulterior motive? We will deal with those motives, in detail, in our other books. You will see from historical evidence that historical frauds have been so common with Christianity from its very inception that it has become the second nature of Christianity.

"So I could go on quoting from book after book, and again and again we should see how it was the love of truth that struck all the people who came in contact with India (*BhaaratVarsh*), as the prominent feature in the national character of its inhabitants. *No one ever accused them of falsehood*. There must surely be some ground for this, for it is not a remark that is frequently made by travelers in foreign countries, even in our time, that their inhabitants invariably speak the truth. Read the accounts of English travelers in France, and you will find very little said about French

honesty and veracity, while French accounts of England are seldom without a fling at Perfide Albion!" Max Muller, p 53

18th century Warren Hastings [India's First Governor General 1774-1784] spoke of Hindus as Less prompted to Vengeance for Wrong Inflicted than any people on the face of the earth. This is probably the reason that Hindus continue to tolerate these fraudsters, who have perpetrated social fraud of such magnitude that they have destroyed a great civilization that lasted thousands of years until these crooks arrived on the scene. Expect me not to use better adjectives for them. They should be identified as they have been and as they are.

"Warren Hastings thus spoke of Hindus in general: "They are gentle and benevolent, more susceptible of gratitude for kindness shown to them, and less prompted to vengeance for wrongs inflicted than any people on the face of the earth; faithful, affectionate, submissive to legal authority." Max Muller, p 56

Bishop Heber spoke of Hindus as more easily affected by kindness and attention to their wants and feelings than any people he ever met with. This is probably the reason that Hindus respected Christianity looking at handful of honest Christians like these counted few.

"The Hindus are brave, courteous, intelligent, most eager for knowledge and improvement; sober, industrious, dutiful to parents, affectionate to their children, uniformly gentle and patient, and more easily affected by kindness and attention to their wants and feelings than any people I ever met with." Samuel Johnson, l. c. p. 293 quoted by Max Muller, p 56 p 231

Elphinstone spoke of Hindus about their freedom from gross debauchery. People who live a life of purity, they do not indulge into the kind of gross social injustice they have been accused of, by Christian educators and communist educators.

Debauchery has been described by New Oxford Dictionary (p 474) as excessive indulgence in sensual pleasures.

Mountstuart Elphinstone has been described by Max Muller [p 54] as one of the most distinguished, learned, and judicious members of the Indian Civil Service. In Bombay [now Mumbai] we have a college dedicated to his name.

"No set of people among the Hindus is so depraved as the dregs of our own great towns. The villagers are everywhere amiable, affectionate to their families, kind to their neighbors, and towards all but the government honest and sincere. Including the Thugs and Dacoits, the mass of crime is less in India than in England. The Thugs are almost a separate nation, and the Dacoits are desperate ruffians in gangs. The Hindus are mild and gentle people, more merciful to prisoners than any other Asiatics. Their freedom from gross debauchery is the point in which they appear to most advantage; and their superiority in purity of manners is not flattering to our self-esteem." Elphinstone's History of India, ed. Cowell, p. 213 quoted by Max Muller, p 56 p 231

Sir John Malcolm wrote

"I have hardly ever known where a person did understand the language, or where calm communication was made to a native of India, through a well-informed and trustworthy medium, that the results did not prove, that what had at first been stated as falsehood, had either proceeded from fear, or from misapprehension. I by no means wish to state that our Indian subjects are more free from this vice than other nations that occupy a nearly equal position in the society, but I am positive that they are not more addicted to untruth." Mill's History of India, ed. Wilson, vol. i. p. 370 quoted by Max Muller, p 57 p 231

Sir Thomas Munro, the eminent Governor of Madras, spoke that Hindus were not inferior to the nations of Europe and he was convinced that England had more to gain if Civilization became an article for trade between India (BhaaratVarsh) and England. Do you think Sir Thomas Munro would have said something like this if our Hindu society were ridden with social injustice of the kind these Christian and Marxist educators have told us, and told the world?

"Sir Thomas Munro bears even stronger testimony. He writes: "If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching, reading, writing, and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect, and delicacy, are among the signs which denote a civilized people – then the Hindus are not inferior to the nations of Europe, and if civilization is to become an article of trade between England and India (BhaaratVarsh), I

am convinced that England will gain by the import cargo." Sir Thomas Munro, Mill's History, vol. i. p. 371 quoted Max Muller, p 57 p 231

Prof. Wilson spoke of Hindu Honesty at Calcutta Mint. Do you think that the people who cannot have any social justice within their social framework can have people commonly so honest as indicated here?

"Max Muller continued: I knew the late Professor Wilson, our Boden Professor of Sanskrit at Oxford, for many years, and often listened with deep interest to his reminiscences. Let me read you what he, Professor Wilson, says of his native friends, associates, and servants: 'I lived, both from necessity and choice, very much amongst the Hindus, and had opportunities of becoming acquainted with them in a greater variety of situations than those in which they usually come under the observation of Europeans. In the Calcutta mint, for instance, I was in daily personal communication with a numerous body of artificers, mechanics, and laborers, and always found amongst them cheerful and unwearied industry, good-humored compliance with the will of their superiors, and a readiness to make whatever exertions were demanded from them: there was among them no drunkenness, no disorderly conduct, no insubordination. It would not be true to say that there was no dishonesty, but it was comparatively rare, invariably petty, and much less formidable than, I believe, it is necessary to guard against in other mints in other countries. There was considerable skill and ready docility. So far from there being any servility, there was extreme frankness, and I should say that where there is confidence without fear, frankness is one of the most universal features in the Indian character. Let the people feel sure of the temper and goodwill of their superiors, and there is an end of reserve and timidity, without the slightest departure from respect...' " Max Muller, pp 37-38.

Prof. Wilson spoke of Braahman Simplicity truly Childish. Do you think that these Braahmans could have been credited with such childish simplicity if they happened to be such dirty people, who were alleged to have created this treacherous caste system for their own benefit?

"Then, speaking of much-abused Indian Pundits, he says: 'The studies which engaged my leisure brought me into connection with the men of learning, and in them I found the similar merits of industry, intelligence, cheerfulness, frankness, with others peculiar to their avocation. A very common characteristic of these

men, and of the Hindus especially, was simplicity truly childish, and a total un-acquaintance with the business and manners of life. Where that feature was lost, it was chiefly by those who had been long familiar with Europeans. Amongst the Pundits, or the learned Hindus, there prevailed great ignorance and great dread of the European character. There is indeed, very little intercourse between any class of Europeans and Hindu scholars, and it is not wonderful, therefore, that mutual misapprehension should prevail.”
Max Muller, pp 38-39

Look at the following statement of St. Xavier, which painted Braahmans as perverse and wicked. Look at his reason, which he himself described to the Society of Jesus. Xavier could not convert many Hindus into Christianity. His ulterior motive was hurt. So, he painted Braahmans in such bad light. His successors did the same thing. Later day missionary educated Hindus parroted what their teachers had taught them. Realize that you have learned the falsehood from your Christian educators and you have spread that falsehood further through television serials, movies, newspapers, etc. Now you must stop and reverse that process, which you too are responsible to some extent but only as the pawns in the hands of those master conspirators, who fooled you and cheated you all along. If any one is to be despised, it is not Braahmans but these cheats called Christian educators and Communist-Marxist educators

“Xavier wrote in another letter to the Society of Jesus, “There is in these parts among the pagans a class of men called Braahmans. They are as perverse and wicked a set as can anywhere be found, and to whom applies the Psalm, which says: ‘From an unholy race, and wicked and crafty men, deliver me, Lord.’ If it were not for the Braahmans, we should have all the heathens embracing our faith.” Shri Sita Ram Goel, St. Francis Xavier: The Man and His Mission quoted by Swami Ishwar Sharan, p 80

Let us hear Prof. Wilson speak of higher classes among Hindus

“Speaking, lastly, of the higher classes in Calcutta and elsewhere, Professor Wilson says that he witnessed amongst them ‘polished manners, clearness and comprehensiveness of understanding, liberality of feeling and independence of principle that would have stamped them gentlemen in any country in the world.’ ‘With some of this class,’ he adds, ‘I formed friendship

which I trust to enjoy through life.' I have often heard Professor Wilson speak in the same, and in even stronger terms of his old friends in India, and his correspondence with Ram Komal Sen, the grandfather of Keshab Chandr Sen, a most orthodox, not to say bigoted, Hindu, which has lately been published, shows on what intimate terms Englishmen and Hindus may be, if only the advances are made on the English side. There is another Professor of Sanskrit, of whom your University may well be proud, and who could speak on this subject with far greater authority than I can. He too will tell you, and I have no doubt has often told you, that if only you look out for friends among the Hindus, you will find them, and you may trust them." Max Muller, pp 38-39

Colonel Sleeman has put on records that he had before him hundreds of cases, in which a man's property, liberty, and life depended upon his telling a lie, and he refused to tell it. Max Muller then asks: Can many an English judge say the same? Could our so-called wretched caste system and a socially unjust society have produced such truthful Hindus incomparable elsewhere? Do you realize the significance of this sentence: Can many an English judge say the same? By deductive logic, if the outcome was so great, then the foundation also had to be equally great. And, that foundation was the 4-Varn System. People with vested interest speak against it. People of ignorance keep parroting the same. Today, if we do not see any trace of such legendary truthfulness amongst Hindus, it is because these Hindus have become Christianized-Hindus, under the very bad influence of 7 generations of English-Christian Education System, which Macaulay instituted stating that he wanted to break the backbone of Hindu society.

"Colonel Sleeman saw India, where alone the true India can be seen, namely, in the village-communities... In their panchaayats [village self-governance], Sleeman tells us, men adhere habitually and religiously to the truth, and 'I have had before me hundreds of cases,' he says, 'in which a man's property, liberty, and life depended upon his telling a lie, and he has refused to tell it.' Could many an English judge say the same?" Colonel Sleeman's Rambles and Recollections of an Indian Official, published in 1844 but written originally in 1835-36 quoted by Max Muller, pp 46-47

Max Muller says that for past two thousand years Greeks, Chinese, Persian, Arabs, all described the most distinguishing feature of Hindu society as its regard for

truth and justice, but for two hundred years English-Christian education system taught Hindus that the most distinguishing feature of Hindu society was its social injustice in form of 4-Varn System, which they renamed as caste system. Were these Christian educationists lying all along? Was their lie part of a much bigger conspiracy against Hindu society? Was it to bleed Hindu society to death?

Max Muller continues, "Now, it is quite true that during the two thousand years which precede the time of Mahmud of Gazni, India has had but few foreign visitors, and few foreign critics; still it is extremely strange that whenever, either in Greek, or in Chinese, or in Persian, or in Arab writings, we meet any attempts at describing the distinguishing features in the national character of the Indians, regard for truth and justice should always be mentioned first." [Max Muller, p 50]

Again please notice what he says 'we meet any attempts at describing the distinguishing features in the national character of the Indians (Hindus), regard for truth and justice should always be mentioned first'. Those who accuse Hindu society of gross social injustice in the name of caste system, let them explain how all these people could have witnessed such high regard for Justice?

English Merchants spoke that commercial Honor stood higher in India (BhaaratVarsh) than in any other country. Why we do not see any evidence of it today? Is it because Christian educators have completely ruined the sense of ethics amongst Hindus? Educators, who themselves possess no ethics, what else can they pass on to their pupil? If they themselves were not truthful, and their sole purpose behind replacing ancient Hindu education system was to break the backbone of Hindu society, then how could you expect to learn anything about justice from them?

"Let me add that I have been repeatedly told by English merchants that commercial honor stands higher in India than in any other country, and that a dishonored bill is hardly known there." Max Muller, p 58

You must understand this basic fact: if the foundation is based on fraud, its outcome will also be fraud. In this context, English-Christian education system's foundation was based on fraud against Hindu society. Their purpose was ignoble. Their intentions were conspiratorial. There

was simply no regard for truth and justice in their belief system. Therefore, they produced crops like themselves. Students of their education system, through next 7 generations, gradually continued to become fraudulent like their teachers. They lost regard for truth and justice that happened to be cherished Ethos of Hindu society until two centuries ago!

If you wish to know how Christianity manages that wonderful task, you need to learn more about Christianity and its hidden character, and for that you have to refer to my work *Christianity in a different Light* and subsequent works.

Max Muller wrote, the whole of Hindu literature from one end to the other is pervaded by expressions of love and reverence for truth. He expressed doubt whether in any other of the ancient literatures of the world you will find traces of that extreme sensitiveness of conscience which despairs of our ever speaking the truth. Now, ask yourself a question. Here stood Hindu society which practiced truth and justice by thought, speech and action for thousands of years, and with consistency. Could there have existed, unnoticed by all concerned, the gross social injustice of such magnitude in form of the infamous caste system? Was it the brainchild of those conspirators, who converted into reality of today, something that was nonexistent in the days of which they spoke of?

"I have left to the last of the witness who might otherwise have been suspected – I mean the Hindus themselves. The whole of their literature from one end to the other is pervaded by expressions of love and reverence for truth." Max Muller, p 59

"...I doubt whether in any other of the ancient literatures of the world you will find traces of that extreme sensitiveness of conscience which despairs of our ever speaking the truth, and which declares silence as gold, and speech silver, though in a much higher sense than our proverb." Max Muller, p 67

Max Muller writes, Hindus may teach us at least one lesson of truthfulness, that is, truthfulness to ourselves. What did Christian educators do? Instead of learning that truthfulness from Hindus, they destroyed the truthfulness of Hindus. This is what you acquire from an Aasuric culture like Christianity. They have destroyed your sense of ethics, justice, truthfulness all that you ever valued.

“What I should wish to impress on those who will soon find themselves the rulers of the millions of human beings in India (BhaaratVarsh), is the duty to shake off the national prejudices, which are apt to degenerate into a kind of madness. I have known people with a brown skin whom I could look up to as my betters...”
Max Muller, p 67

“...If you approach the Hindus with such feelings, you will teach them neither rectitude, nor science, nor literature. Nay, they might appeal to their own literature, even to their law-books, to teach us at least one lesson of truthfulness, truthfulness to ourselves, or, in other words, - humility.” Max Muller, pp 67-68

If it was all so good for 24 centuries continuously, as documented in the testimonies of non-Hindu visitors to this Hindu land, then what went wrong in less than two centuries? The answer is simple. Keeping all factors constant, the only variable on the scene is the presence of Aasuric influence of Christianity, which has eclipsed the Hindu society.

New-found fashion of discrediting Max Muller

These days, I have noticed a fashion to discredit Max Muller. I have heard several people speaking against him, attempting to convey that he has shown Hinduism in low light and he was anti-Hindu. Initially, I was taken by surprise. But then, when I heard different people from different background say the same thing, it occurred to me that, somewhere another conspiracy is getting hatched, and is being propagated aggressively.

What could be the motive behind this new game?

This couldn't be without a motive. By discrediting Max Muller, and branding him as anti-Hindu, what could possibly be achieved? This question may occur to you.

If you come to believe that he was essentially anti-Hindu, then you wouldn't simply care to find out, how fiercely he fought for the case of Hindus in front of ICS (Indian Civil Service) aspirants at Cambridge University, in 1882. And, if you don't care to know that, you would not also care to know the voluminous evidence he had accumulated in favor of Hindu society and Hindus.

If you don't care to find out that, then, you will never come to know of your unmatched heritage. If you don't come to know of your heritage, you wouldn't try to regain it. If you don't try to

regain it, you will continue to believe those fraudsters Christian educators, Christianized-Hindus, and Communist-Marxist power-hungry fabricators of history. In sum, you will remain to be the miserable people you have been made out to be in last 170 years of conspiracy perpetrated by British Government under stewardship of Macaulay with the help of Christian missionaries.

Do you want to live in that false make believe world that they have created for you in past 170 years? Or, do you want to kick these frauds out and regain your glorious past? It is for you to decide; I am only shaking you up from your deep slumber.

Some people quote what Max Muller wrote after he met Lord Macaulay. Well, that could have been almost 50 years before he spoke to ICS aspirants at Cambridge. Don't people become more knowledgeable with time? Don't they find out conspiracies and foul play by investigation? He may have been influenced by Macaulay at one time, but then is it not possible that, in time, he found out the foul play designed, by Macaulay, British Government, British-Christian Missionaries, to wipe out Hindu culture, and ancient Hindu education system? *And, that is probably why he later fought so fiercely for Hinduism; however, without exposing the Christian and the British.*

The extraordinary character and integrity of Hindu society was incomparable in the recorded history of mankind, and therefore, I see no reason whatsoever to be defensive about our ancient 4-Varn System and try to explain it away apologetically in the manner many modern interpreters tend to do. It is their own low self-esteem that makes them do so. Their knowledge is of no use if they cannot see through the game plan of those conspirators who have brought their self-esteem to this low level.

"I have travelled across the length and breadth of India (BhaaratVarsh) and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless...".

Do you think Lord Macaulay would have admitted something like this, before the British Parliament in Feb 1835, if our Hindu society were ridden with social injustice of the kind they are accused of?

It is our 4-Varn System that prevented extinction of Hindu society under thousand years of barbaric Islam invasion,

whereas financially supported (by Hindus) one-class (monk based) Buddhist society was totally wiped out from BhaaratVarsh on account of the same Islamic invasion.

Here it would be relevant to mention that Buddhism was not destroyed by Hindu Braahmans as accused by Muslim-Marxist combine historians of JNU and AMU, who came to control ICHR and NCERT, and fabricated history by rewriting it, during Nehru-Indira dynasty with their active political support. We have dealt with this matter in great detail and with evidence from history in our other books.

Hindu Society that was known for its regard for Justice over 2300 years [5th Century BC-AD 19th Century]. Such society could not have been practicing gross social injustice within its own framework. This is nothing but plain and simple logic!

"Now, it is quite true that during the two thousand years which precede the time of Mahmud of Gazni, India has had but few foreign visitors, and few foreign critics; still it is extremely strange that whenever, either in Greek, or in Chinese, or in Persian, or in Arab writings, we meet any attempts at describing the distinguishing features in the national character of the Indians (Bhaaratiya Hindus), regard for truth and justice should always be mentioned first." Max Muller, p 50

Hindu Swamis and Gurus: it is their responsibility to fight for Hinduism and help Hindus regain their self-respect

Those who are not apologetic they simply try to avoid detailed discussion on the topic of 4-Varn System fearing controversy. Example, Hindu Swamis and Gurus. It is their responsibility to fight for Hinduism and help Hindus regain their self-respect. *But, they have turned Hindus (mentally) impotent, and made them forget their KshaatrDharm (dharm of a Kshatriya).* They had been living long on Hindu charity, and showing Hindus the way they have known best.

The problem is that these Hindu Swamis and Hindu spiritual Gurus are educated people. They have been educated by the same education system, which Christian missionaries established under active support of Macaulay plan, and pursued it aggressively through past seven generations. Let me give you an example. During early 2000, I had the opportunity of being invited for afternoon tea, into the personal chamber of the head Swami of an institution that owned a multimillion dollar building, purchased

through the support of Hindu devotees. My casual glance fell on his collection of books. The only thing that caught my attention, was the large collection of Western authors, which dominated the shelves. Beyond this, nothing I thought about it, at that point of time. Only now, years later, I realize its indirect bearing. *Your thought process is firmed up based on what you read and hear. This is what has happened to them.* They have become Westernized-Christianized, though their grab and belly happens to remain Hindu. I had a chance to look at one of their in-house magazines (year 2001), which glorified Christianity either out of their ignorance of the true character of Christianity, or out of their desire for international funding. At that point of time I did not feel anything wrong in it because I myself was equally ignorant of the true character of Christianity, but what amazes me is that these massive organizations of swamis, and their battalions of swamis who have the reputation of being knowledgeable in matters of religion, should be so very ignorant as well.

Here I must clarify that I do not know all Swamis, so what I say cannot reflect at all of them; but then, I have seen through many of them and what I speak of is essentially true about some aspect of them.

On the other hand, I have come to know of Swami Dayananda Saraswati Ji who is working towards making Hindus aware of their heritage. I have looked at few of his interviews from which I realize that his thought process is not corrupted like some Hindu swamis who now try to present themselves as Secular swamis. I would assume that there must be many others who may want to follow the trail but unable to do so on account of the constraints placed upon them by the organizations they belong to. I, for one being free from such obligations, am able to speak up freely.

Attaining Sanyaas should be a sequential process, as prescribed through the 4-Varn System that Bhagawaan Shri Krishn spoke of. But in their hurry to attain God today's Swamis tend to skip some steps and thereby, remain totally inexperienced about the relevance of those other steps in human life. What they know of those other steps is often bookish knowledge, not derived from real-life experience

Rigors of Braahmanical life cycle, as described earlier, requires that an individual has to graduate towards Sanyaas through a systematic process of various steps in life, Brahmcharya, Grihasth, Vaanprasth, Sanyaas, to have a full understanding and real-life

experience thereof, and then only he can become the true teacher of the society.

But today, with Christianized influence all around, Hindu Swamis skip the steps and try to graduate straight to Sanyaas, the way Mother Teresa has been put on fast-track towards Sainthood! Attaining God has become a true sports event these days, whereby faster you run, quicker you arrive at the destination; disregard you might take a pretty long nap on the way like the proverbial hare, who ran faster than the tortoise!

Sanyaas has been institutionalized with the influence of Buddhism, and thereby a separate class of people has been carved out of the society that think of themselves as 'out of the Hindu society', and above the Hindu society. Two of the major ones even petitioned the High Courts to have them declared non-Hindu religion, on the pretext of more money! [details in other books, this is getting too far, here]

These Sanyaasis live in large buildings on Hindu charity while many Hindus have no roof over their head today. The wealth of Hindu society that Lord Macaulay spoke of has been systematically looted by the Christian-British, whose greatest contribution to the humanity has been to turn the most prosperous human society on the earth into one of the most deprived ones, within a matter of 110 years; such was the magic of Christian-British!

"I have travelled across the length and breadth of India (BhaaratVarsh) and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless..." Lord Macaulay, The Minutes of British Parliament, February 1835

[Source: The Awakening Ray, Vol. 4 No. 5, The Gnostic Centre] [Reproduced in Niti issue of April 2002 at p 10 a periodic publication of Bharat Vikas Parishad, Delhi] [see <http://www.veda.harekrsna.cz/encyclopedia/indology.htm#11>] [quoted in IndiaCause newsletter 17 August 2003]

These Sanyaasis wear good quality clothe on their body, again provided by Hindu charity, while many Hindus do not have enough to cover their burning skin.

These Swamis eat fairly good food, which comes from Hindu charity, while plenty of Hindus do not have two meals a day, thanks to the Christian-British.

These Swamis have assumed the position of the teachers and guides to the Hindu society on a spiritual level. On other levels, it

is the Christian Missionaries and Communist-Marxist intellectuals who have monopolized the market, thanks to Christianized Communist infected Nehru dynasty!

The difficulty is that the Hindu society today has handed over the reigns to their minds to such people who have either travelled far away from true Hindu values, or those who never had any taste of Hindu values at all.

10 Arjun's Concerns about the rise of Men of mixed Varn in the family

Shlok 40-43 meaning and explanation

Arjun continues, "When the family decays, the eternal Family-Dharm deteriorates, and with that, the entire family comes under influence of adharm. When adharm persists, and it engulfs the entire family, then women in the family take to the path of immorality. When women take that course, they give birth to children of mixed-Varn. This process leads to rise of men of mixed-Varn in the family, and thus, the family goes to the dogs. With that certain rituals related to the ancestors are ignored, and the process leads to the decay of ancestral lineage. With this mixed-Varn, Family-Dharm and the race both deteriorate to its end."

Modern boys and girls understand it simply as marriage between two persons who belong to two different castes

There is no point going further discussing this subject without first understanding properly what the whole issue is about. Today's English-Christian educated Hindus understand it simply as marriage between two persons who belong to two different castes. This is how the world understands the issue today. And, all of them frown upon it, what is so big about it? What is wrong with marriage between two castes? It is all nothing but age-ridden superstition! This is how they all perceive it. Their perception is on account of their gross ignorance. Their knowledge is so superfluous and their understanding is so shallow that they simply cannot see beyond what is obvious to their limited intelligence. The problem with English-Christian education system and also with so-called modern scientific education system, which is an offshoot of Christian education system in a modified form, is that they seem to think that they know all about the functioning of this universe, as if the universe began with Christianity and will end with it. *With this foolish understanding, they proceed to destroy and bury all other knowledge bases around the world, which did not have Christian roots. And, simultaneously they replace all other*

knowledge bases with their own ignorance. This is precisely what they did in BhaaratVarsh under Macaulay plan after 1835: "...that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and, therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians (Bhaaratiyas) think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation." Lord Macaulay, the Minutes of British Parliament, February 1835 [Source: The Awakening Ray, Vol. 4 No. 5, The Gnostic Centre] [Reproduced in Niti issue of April 2002 at p 10, a periodic publication of Bharat Vikas Parishad, Delhi] [See <http://www.veda.harekrsna.cz/encyclopedia/indology.htm#11>] [Quoted in IndiaCause newsletter 17 August 2003]

Their ballooned self-worth has assumed the proportion of a superstition in itself, where it turns them into university degree holder men and women of closed minds and blind eyes

So, if you truly want to understand the subject then first you need to shed your past acquired ignorance and preconceived notions. If you begin with a clean slate you may come to understand some of it, not all so quickly. It is not a subject so shallow that can be learned all by reading a book of this size. But you can get a fair idea about the topic. Most English-Christian educated modern men and women tend to think that they can understand fully the ancient knowledge easily and can pass value judgment on those subjects. This over inflated sense of self-worth comes from the very basic superfluous attitude of modern education system that owes its origin to Christianity and rubbishes everything that comes from Hinduism as superstition. Their ballooned self-worth has assumed the proportion of a superstition itself whereby it turns them into university degree holder men and women of closed minds and blind eyes.

Know, how ignorance multiplies and claims it to be knowledge, which was in essence an engineered conspiracy by few men and women, as far back, as in AD 534

Speaking on the subject of rebirth, Late Ram Swarup writes: "There was a time when the belief was held by Christianity too, but it was given up at an early stage, strangely enough, first at the wishes of Empress Theodora, the Council of Constantinople

condemned it in AD 543. "If anyone says or thinks that human souls had a previous existence – anathema sit," the Council declared." Ram Swarup, pp 47-48

Come to think of it, in effect, an Empress and a Council of Humans attempted to direct the Creator of this Universe that the Creator must change His Management of Cosmos, because these handfuls of humans did not like the thought of rebirths.

Council also told rest of the humanity that if anybody said or thought of it, such person would be accursed (anathema)!

Handful men and women engineered such thinking centuries ago. Moderns have remained ignorant of this fact, as the fact itself has remained out of circulation, probably by efforts of those who did not want it known to the masses. This is how, many a moderns do not believe in rebirth. And, they do not know what conspiracy lay behind this disbelief, which is ridden with ignorance. Curiously, they think of themselves as knowledgeable and teach others that there is no rebirth. Thus, some blind men and women lead other blind men and women. They repeat it over and over again, every now and then, through the scripts and dialogues written and played over the television through numerous serials that millions in BhaaratVarsh watch. This is how the media and ignorance of those who have a presence there, manage to keep circulating the dictum of church as knowledge of universe. Thus, ignorance multiplies and claims it to be knowledge, which was in essence an engineered conspiracy by few men and women, as far back, as in AD 534.

Let us go back to where we started initially and recapitulate the Journey of a soul

Soul emerges from Supreme Soul. At its origin, it has no character of its own. It descends on this earth encased in a body.

Its ego gives it a distinct identity. Its thoughts and actions (deeds) are guided by this ego. It acquires various traits, in varying degree, in course of its long journey of numerous and successive births. It builds a reservoir of its Gun (traits) and Karm (deeds) through that process. Note: In Gun, 'u' is pronounced as in 'Put'.

Soul sheds its body at the time of departure from this earth. It does not take with it in physical form the traits it acquired and deeds it performed, during its stay on the earth.

In its successive birth, it collects back those traits from the environment of this earth. During the process of birth and growing up, it regains those traits from its parents and environment. Some

traits it acquires back during the process of its birth. That include the genes it acquires from its earthly parents. Other traits it acquires back in the process of its growing up. That include the environment it receives in form of friends, teachers, surroundings, and etc.

Each new birth gives it (soul) a place in the society. With that it gets a preset environment to grow up. This place and environment is the result of its deeds through prior incarnations. These are not by its choice. It cannot choose its parents. It cannot choose its time of birth. It cannot choose its surroundings at the time of birth. It cannot choose its environment during its early childhood. Depending on its 'traits and deeds' in its prior incarnations, it takes birth through Braahman parents or Kshatriya parents or Vaishya parents or Shoodr parents.

Genetics & Environment theory do not explain it fully

Genetics and the Environment theory do not tell us the whole story, as few questions remain unanswered.

Why is it that the person was born only of those parents who gave him/her those genes? Why was he/she not born of 'another set of parents' who could have given him/her totally different hereditary factors?

Why was he/she born in that environment, which helped shape him/her in a particular character? Why was he/she not born in 'another set of environment' that could have easily shaped him/her entirely into another kind of character?

'Who decides' these settings, as to 'which parents' through whom the person should be born, or into 'which environment' the person should be born, or 'when' the person should be born?

'Who regulates' these things, by making them happen, the way they do happen? Don't believe those fools who say it all happens by accident, or by coincidence! They only spread their ignorance among you. For them, anything that they do not know of, or do not understand, is a coincidence.

The Journey of a Soul

The journey of a soul is a very long process. It passes through innumerable births until it 'qualifies itself' for submerging into the Supreme soul. Through this long and arduous journey the soul's ego acquires 'many a Gun (traits)'. It is like character building through environmental influences. During each of these births Satvagun, Rajogun and Tamogun arising from the Prakriti 'induces'

the man/woman to do many a Karm (deeds). Those Karm (deeds) then make him/her the 'bearer' of the results of such Karm. In this manner, 'takes shape' the soul's 'Ego'.

Note: we will dive deep into this subject in our subsequent publications on BhagavadGita. Prakriti has been described as the material cause of the universe. In Gun, 'u' is pronounced as in 'Put', not as in Sun or Gun.

However these Gun (traits) can manifest themselves only in the environment of this world through a body. When the time is ripe, the soul is then directed to such parents who, through their genes, and through the environment in which they live, would be able to give that body its required character. For parents to have acquired appropriate genes and environment, it would be necessary that their parents too had appropriate genes and environment. The same would apply to their parents, and then their parents, backward ... So, there has to be systematic process through which genes are passed on from one generation to another. And, for that one needs a comprehensive system in place: a regulated environment, and methodology functioning with high degree of precision.

Do not undermine the capability of the creator of this universe

Would you doubt that the Creator of this Universe lacks the ability to design and monitor such a profound system? Think of Him when He created each human being with a distinct fingerprint. Think of Him when He created each human being with a distinct pupil in the eye. We do not even know how many more such distinctive characters He has built in the human system.

Would you ever doubt that such Creator cannot possibly monitor the channeling of birth for each and every human being, that is, 'which parents' they should be born of, in 'which environment' each individual must be born into, and 'what time' and place each individual should take its first breath on this earth?

Yes, He can monitor each and every such phenomenon howsoever complex it may sound. It is He who has created this Universe, which has no known beginning and end to the mankind. Modern science does not even know enough of our own Solar system, leave aside how many more Solar systems and how many more Galaxies exist in this whole Universe.

We should not doubt the ability of the Creator of this Universe, just because our own human ability is so very limited. He does have the capability of monitoring an extraordinarily complex system

of human birth, which is even beyond imagination of man and woman raised under modern education system with Christian roots.

For the skeptics a few questions

Returning to our base argument: it (soul) cannot choose its parents. It cannot choose its time of birth. It cannot choose its surroundings at the time of birth. It cannot choose its environment during its early childhood. When the time is ripe, the soul is then directed to such parents who, through their genes, and through the environment in which they live, would be able to give that body its required character. Now we will look at the issue of timing the event of birth. Here we need to go into a deep and complex mechanism that works like clockwork with a precision unknown to human mind but before that we need to sort out few more hassles.

For the skeptics, let us encourage them ask a few questions to themselves. Why is it that the Creator does not require a 'Social Security Number' to identify each individual, as humans do in America, which is supposedly the most advanced nation today? How does He (the Creator) manage to make each individual unique, so that the fingerprints of two individuals are never alike? How does He manage to give each individual, pupil of the eye that is never same for two individuals? Does the modern science know how many more such unique features He has placed in each body that is not same for two individuals? There is so much that the modern science does not know about this creation. At the same time, there have been so much known to the Hindu ancients, lots of which have been destroyed by the Muslim barbarians like Tamerlane [Tamburlaine / Timur Lenk / Lame Timur 1369-1405] and his kind. Yet some were left, and those had gone underground now resurfacing gradually, and some knowledge remained alive through family traditions. In fact, it may be wrong to say that some of it was left. Rather, a vast amount had been left because the reach of these barbarians was sectorial; they could destroy only pockets of education centers. One who eliminated them totally and buried it thoroughly was the British Government in its implementation of Macaulay plan. As Macaulay had proposed, he broke the backbone of the nation by withdrawing financial support and official recognition to all Hindu education systems, and by diverting all funding to English-Christian education system. *Hindus of subsequent generations were not only made to forget what was their own but they were effectively taught to treat all of them as bundles of superstitions.* "...that I do not think we would ever conquer this country, unless we break the very backbone of this

nation, which is her spiritual and cultural heritage, and, therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians (Bhaaratiyas) think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation." Lord Macaulay, The Minutes of British Parliament, February 1835 [Source: The Awakening Ray, Vol. 4 No. 5, The Gnostic Centre] [Reproduced in Niti issue of April 2002 at p 10 a periodic publication of Bharat Vikas Parishad, Delhi] [see <http://www.veda.harekrsna.cz/encyclopedia/indology.htm#11>] [quoted in IndiaCause newsletter 17 August 2003]

The problem is that you think that you have learned a lot from the so-called modern English-Christian education system, *but in reality you have unlearned lot more that was worth much more. But you gloat over your education and knowledge that your messiah Lord Macaulay gave you with a specific objective that he declared in his own words, "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indians (Bhaaratiyas) in blood and color, but English in taste, in opinions, in morals and in intellect"* quoted by Dr. N S Rajaram, p 181

Instead of reinventing the wheel

Instead of reinventing the wheel, modern science can, with ease and with much less resources, subject these ancient knowledge to scrutiny and scientific evaluation, and learn much more and much quicker, only if they could shed aside their inflated ego that modern science has nothing to learn from the Hindu ancients, who did not have Christian roots [see *Christianity in a different Light* - topic Modern Science and its undeniably Christian psyche].

Anyhow, what we are going to discuss now that is even beyond present day capability of modern science to put to scrutiny, and validate or prove otherwise, except say it is not scientific, as if every truth of this universe has to seek the stamp of modern science, which is supposed to set the benchmark!

Sir Isaac Newton and scientific spirit

In this context, the story of Sir Isaac Newton may interest some. I read it in one of the books written by Dr. B V Raman sometime in the year 2000. As I have dozens of his books, I find myself short of time to locate, in which book, on which page, I

had read this, and therefore, I am skipping here the precise reference. Dr. B V Raman narrated the following incidence about Newton's life. However, the interpretation that I present afterwards, is mine.

Sir Isaac Newton's personal library was known for its collection on astrology. One day Halley asked him: of all, 'you' believe in 'these' things? Newton aptly replied: I have studied them, but you have not!

Read between the lines it would mean: do not distrust what you know nothing about! So, the ignorance does not make something unscientific. Halley perceived it as unscientific for he was ignorant of it. Today vast majority of scientists fall in this category but their ballooned ego would not let them admit this.

Newton, on the other hand, was a true scientist in this respect, who would not reject anything on preconceived notion until proven otherwise. Unfortunately, most who carry the university label of scientist today are not scientifically inclined 'even to begin to understand' this finer point. That is why they are not Newton.

Newton, Sir Isaac (1642-1727), English mathematician and physicist, considered the greatest single influence on theoretical physics until Einstein. Oxford Dictionary, p 1249

This preamble was not directed to belittle modern scientists. It was to put the skeptics in place, though the so-called modern scientists too need a rebuke. I, for one, do not have much respect for them because they do not have adequate respect for Hindu science. The day they will start giving Hindu science adequate respect, I shall start respecting them. Respect is always mutual, not one sided.

Who is a true scientist? Not necessarily one who holds University recognition as a scientist is truly a scientist, though today these are the people who are understood to be the scientists of the modern times.

A true scientist is one who has the scientific spirit, one who has a scientific bent of mind, one who does not dismiss as 'unscientific' something that he or she has not put to rigorous and consistent testing, patiently, after taking due pains to research, honestly, into all facets of available knowledge and evidence.

But today's most so-called scientists who carry the badge of a scientist do 'not' seem to reflect this quality and this tendency, in their conduct, when it comes to the knowledge of the Ancients.

Timing of birth is a complex phenomenon

"It is not a question of belief; the scientific attitude one should take on any subject is whether it is true. The law of gravitation worked as efficiently before Newton, as after him. The cosmos would be fairly chaotic if its laws could not operate without the sanction of human belief ... Astrology is too vast, both mathematically and philosophically, to be rightly grasped except by men of profound understanding. If ignoramuses misread the heavens, and see there a scrawl instead of a script, that is to be expected in this imperfect world. One should not dismiss the wisdom of the wise. All parts of creation are linked together and interchange their influences. The balanced rhythm of the universe is rooted in reciprocity ... Astrology is the study of man's response to planetary stimuli. The stars ... offer a lawful channel for the outward operation of cause-effect equilibriums that each man has set into motion in the past. A child is born on that day and at that hour when the celestial rays are in mathematical harmony with his individual Karm." Swami Yukteshwar Giri, quoted by Paramahansa Yogananda, pp 161-162

When the time is ripe, the soul is then directed to such parents who, through their genes, and through the environment in which they live, would be able to give that body its required character. Let us now look at the time of birth issue. By time here we refer to soul's breathing its first breath on this earth. That is, the moment of its first contact with the environment of this earth, out of the protection of the mother's womb. With such extraordinary finesse and precision this is designed by the Creator that no human super-computer would come anywhere near, even at miles distance from it.

Before proceeding few basics

Before proceeding we need to understand few other basics; then only the examples that are being presented hereafter, will make some sense. While describing we are not seeking precision of expression but we seek simplicity of expression so that complex phenomenon, if not understood, at least does not fail to create some intelligible impression.

We see the sky above us. We also see the stars and planets above us in the sky. We cannot recognize them but we have heard or read that astronomers can do so. If astronomers can do that then there is some scientific basis to it for, at least, astronomy is recognized as a science.

So the first thing we take for granted that there is a definitive methodology in place to recognize various positions in the sky,

which to us ordinary people could be baffling. So we first come to this acceptance that there are specific divisions of the sky that are astronomically identifiable by the position of Fixed Stars.

Understand a 'Star in the Sky', as you would understand a 'House in the City'

Now these are fixed stars, they are not mobile; they do not change their position in the sky as planets do. Therefore, a particular segment of the sky can be easily identified by the position of that particular star.

That position, for simplicity sake, is like the position of our house, which does not move away from its original location when we return home at the end of the day; we find our house situated at the same place and our family inside it.

As a house has a fixed address in the city, similarly a star has a fixed address in the sky. Therefore, we are not speaking of imaginary segments of the unlimited sky, but of clearly identifiable places in the sky.

We will find reference to Nakshatr in what will follow hereafter, and therefore it is necessary to clarify that Nakshatr is not Sanskrit equivalent of star. A Nakshatr may comprise of more than one fixed star.

Understand a 'Raashi in the Sky', as you would understand a 'Zone in the City'

As a city can be divided into several zones similarly the sky is also divided into several zones for identification purposes. The positions of these zones do not change. Let us call them Raashi instead of zones for our purposes. Now it is necessary to understand here that within each zone there can be many stars. In other words, within each Raashi there can be more than one Nakshatr.

In a city we have each zone with well-defined parameters; similarly, in the sky each Raashi has its well-defined ambit. In the city each block comprising couple of buildings has a predefined area and that is available in the municipal records; similarly, in the sky each Nakshatr has predefined area and that is available in astronomical records.

For purposes of identification, each Nakshatr has been given a name, as we have given names to fixed stars and planets. The addresses of these Nakshatrs are mentioned in terms of degrees in the sky. We will be using Sanskrit names of Nakshatrs. It is also

important to note that all references to the time of birth are in relation to moon, not to sun.

There will be references to moon's position in the sky and therefore, it may be relevant to recapitulate that moon is mobile, changes its position in the sky and therefore, at one day it may be seen in one Nakshatr and the next day it may have moved to the next Nakshatr.

Through many births a soul acquires a complex character of conflicting traits

Let us now look at the case of a Kshatriya. In its purest form, a Kshatriya may be Kshatriya by birth [born in Kshatriya family], Kshatriya by physical qualities, Kshatriya by mental makeup; thus Kshatriya in totality.

But with many births, it does not retain this purity. In every birth, it absorbs different Gun (traits) from the environment of this earth. These Gun then reflect through its Karm (deeds). Note: In Gun, 'u' is pronounced as in 'Put'.

Over many births, it builds up a reservoir of conflicting (good and bad) Gun and Karm. This makes its composite character a complex one. Thus, it does not remain in its purest form, as described above. This, entitles it for different levels of birth during different incarnations. For instance, if its (soul's) Karm had been more of Saatvic nature, then it would graduate towards an environment, which would ensure its further growth towards spiritual quests. In a situation like that, it may have many attributes of Kshatriya, but mental makeup of a Braahman. We know of king-rishis like Janak and VishwaaMitr. We will describe what Saatvic is in a subsequent chapter of BhagavadGita when this topic comes for discussion. Similarly, it may have many attributes of Kshatriya, but the mental makeup of a Vaishya, or a Shoodr, or even a butcher.

Mechanism that governs the Timing of Birth for each Soul

Now we discuss, in a very broad manner, the mechanism that governs timing of birth, for such souls. In these discussions, we are not seeking precision, instead we are attempting at providing an indication, so that readers have a rough idea.

In all following examples here the timing of birth essentially refers to the moment when a soul breathes its first breath on this earth encased in a human body.

And when we talk about Raashi or Nakshatr and degrees we

are essentially referring to moon's position (not sun) in that address of the sky at the time of birth.

Example of Timing of Birth of a Kshatriya born with conflicting traits

A Kshatriya with Braahman mental makeup would be born under PoorvPhaalguni Nakshatr between $13^{\circ} 21'$ and $26^{\circ} 40'$ in Sinh Raashi or PoorvAashaarh Nakshatr between $13^{\circ} 21'$ and $26^{\circ} 40'$ in Dhanu Raashi.

A Kshatriya with Kshatriya mental makeup would be born under UttarPhaalguni Nakshatr between $26^{\circ} 41'$ and 30° in Sinh Raashi or UttarAashaarh Nakshatr between $26^{\circ} 41'$ and 30° in Dhanu Raashi.

A Kshatriya with Shoodr mental makeup would be born under Magha Nakshatr between 0° and $13^{\circ} 20'$ in Sinh Raashi.

A Kshatriya with Servant mental makeup would be born under Chitra Nakshatr between 0° and $6^{\circ} 40'$ in Tula Raashi.

A Kshatriya with Butcher mental makeup would be born under Swaati Nakshatr between $6^{\circ} 41'$ and 20° in Tula Raashi or under Mool Nakshatr between 0° and $13^{\circ} 20'$ in Dhanu Raashi.

A Kshatriya with Mlechchh mental makeup would be born under Vishaakha Nakshatr between $20^{\circ} 1'$ and 30° in Tula Raashi. Examples of conflicting traits that such a Kshatriya born would display in its earthly character.

A Kshatriya with Braahman mental makeup will tend to function better in providing the nation a just and fair administration with a thrust towards education and moral values, with support towards religion and spirituality, and with prudent strategic planning.

A Kshatriya with Kshatriya mental makeup will tend to function better in providing the nation a safe environment for its subjects, who may live in a secured state, and a powerful state towards which enemies may not make advances.

A Kshatriya with Shoodr mental makeup will tend to function better in the army as a soldier, serving well, fighting for the nation, giving his life when necessary.

A Kshatriya with Servant mental makeup will tend to function better in the army cooking food for the soldiers, doing their laundry, etc.

A Kshatriya with Butcher mental makeup will tend to function better in the army that would tend to destroy other civilizations, their culture, their universities, etc.

Mlechchh refers to a 'misfit' amongst defined categories.

Such mixed Varn souls would require parents of mixed Varn to give them appropriate genes

A soul passing through the passage of innumerable births, having acquired complex character of its own, would now require a set of parents of mixed Varn, who would be able to give appropriate genes to the body. So, all this is interrelated, inter-dependant, one influencing the other, and part of a complex cyclic process that can be given full effect to, through the course of numerous births.

The Free Will was NOT given to us for meddling with the System of Creation

These are by no means exhaustive but only illustrative of a highly complex phenomenon of unimaginable magnitude that works with such a fine mathematical precision that could be beyond human comprehension.

The Creator who can create innumerable life forms, and within that while looking at just one life form, which is of humans, we find each product (each human), as unique in itself.

It is we humans that meddle with the system of creation. The Creator has given us free will so that we can navigate ourselves through the course of our life towards our final destination - Journey to the Supreme Soul.

But we choose to use it to interfere with the fundamental structure and thereby, bid good-bye to the base simplicity in the system, and let it complicate itself by mathematical principle of permutations and combinations.

Complexities thus grow to enormous levels, and in the process we destroy the system through ages that follow; and as with time every thing must decay, so does the base structure.

Importance of marriages in the same Varn

Hindu social structure placed high degree of importance to marriages of likes to strengthen offspring of like qualities.

For instance, a Kshatriya would be married to a Kshatriya so that the children born are with the qualities of Kshatriya and each new generation of newborns is geared to fulfill its social obligations well when they grow up, as expected of Kshatriya.

Thus, Braahman, Kshatriya, Vaishya and Shoodr all have their

respective responsibilities towards the society's needs and its equilibrium, and thus, self-reliance is maintained within the society by adequate supply and training of necessary skills.

The society lived in small units of villages and each village would be self-sufficient to its needs without requiring migration from one to the other.

It also maintained the safety and ethical norms within the commune. Each village would thus be self-governed as had been witnessed by Colonel Sleeman as late as in 19th century.

In that social structure we did not have hypocrisy as rampant as is today in modern Christianized urban society, and lack of security needing excessive and unduly expensive security measures as it is today [see *Christianity in a different Light*], total lack of moral values as compared to the Hindu society of olden days. In today's Christianized societies, there is no doubt lot of talk about morality, but little in evidence in reality. *Probably, so much talk about morality is necessitated by the stark absence of it in conducts of people.*

Today we look down upon the olden day social structure, and gloat upon the beauties of present day social structure; but if only we had learned to be honest to ourselves, we would realize how low we have drooped down the stream.

Unfortunately, our ego is so 'blinding' that we fail to see the truth in Max Muller's words when he says, "...If you approach the Hindus with such feelings, you will teach them neither rectitude, nor science, nor literature. Nay, they might appeal to their own literature, even to their law-books, to teach us at least one lesson of truthfulness, truthfulness to ourselves, or, in other words, - humility." Max Muller, pp 67-68

Returning to Arjun's statement, when women take to immorality they give birth to mixed-Varn children. With this we have new generations of undefined social characteristics and social responsibilities.

Kshatriya-Shoodr, Vaishya-Kshatriya, Shoodr-Braahman children would not know which direction of social training and responsibility they need to take up.

As a result, today Christian countries (like USA, Canada) face acute shortage of people willing to take up lower-end jobs, and these societies have been forced to depend on immigrants, and that in turn, has raised issues relating to racial discrimination and deep discontentment among new immigrants until they somehow settle down.

Racial discrimination nevertheless remains alive deep into the system and only victims know it too well though not acknowledged by these Christian societies for they are trained to maintain a positive face before others.

And these are the people who talk of social discrimination in olden day society forgetting that those societies were essentially village-based societies with less than thousand [0.0002% of country's total population, year 1880 numbers, only 120 years ago] people in a habitat and migration was not called for.

It was not social discrimination but social structure for a balanced society. However, these modern educated with an education system, which essentially arose from a Christian base, fail to see this part of the reality because their eyes are blinded and their minds are shut by an education system, which did not care for truth but for propagating a mission, beneath which lied the hidden motive of expansion of Christian imperialism.

These Christian societies and our Christianized-Hindu society, which now dutifully apes its Christian counterpart, is rife with social insecurity issues of the magnitude that were unknown in those days of Hindu society. And yet, it is Christianized-Hindus who are pretty much vocal about this alleged discrimination in the Hindu society in the name of Varn system, probably because their only wish to be born with white skin has not been fulfilled.

Islam could not destroy Hinduism in thousand-year but Christianity has done it, in large measure, within 170 years! This is the greatest contribution (or, Curse?) of English-Christian education system in BhaaratVarsh.

I have used the term Christian too often instead of Western for a good reason

If you would look at the American population statistics, American Army statistics and conducts of American top guns you will know America is undoubtedly Christian [see *Christianity in a different Light*]. And yet, this Christian world of America today does not call itself Christian but, at the same time, it does not fail to label us as Hindu. For instance, American politicians do not label their country as Christian America but they do not fail to label BhaaratVarsh as Hindu India.

*Why is this so? Is it because they take it for granted that the whole world itself is Christian World and it need not be claimed so; it is to be understood [see *Christianity in a different Light*]. But, a small part of the whole world has remained Hindu and it needs to be identified so. This identification is necessary so that*

the Christian World does not loose sight of the fact that this small left over part too has to be converted into Christianity as soon as possible, and they have been working on it pretty hard [see Hidden Face of Christianity].

Plenty of strength in social structure of yesteryears

Consider the success of Hindu 4-Varn System with a village based economy and social structure, not necessitating migration on account of job related needs. As against this, look at the dependence of Christianized urbanized societies on migration of labor, and the ills thereof on issues related to morality.

Consider the extraordinary sense of truth and justice in Hindu village communes, even as late as in the 19th century [see Colonel Sleeman's account], and compare its striking absence in today's litigation-prone Christianized urbanized societies.

Consider the 4-Varn based Hindu society's extraordinary love for truth and justice as against Christian society's latent racial discrimination and rich-poor class system with striking absence of true humanitarian feelings, where we do not recognize and care for the next-door neighbor, and ever ready to get into litigation on any instance of so-called infringement of privacy issues and personal rights. Here I am not getting into all the show business that Christianity engages itself in, to establish and carry on the image of 'service to humanity brand religion'. Interested readers may find ample material in *Christianity in a different Light* and *Hidden Face of Christianity* to understand what a farce it is!

Months after writing this portion of the book, I am tempted to insert a paragraph here; hope you would not mind the deviation. On the question of litigations relating to infringement of privacy issues and personal rights, I cannot resist but to tell you of an interesting episode. It was July of 2002 in Venezia in Europe, lunch time. While at lunch, I was watching the Italian television. A real-life courtroom proceedings were being live telecast. They do it regularly, everyday around that time, and we get to watch in full view of camera the entire proceedings from beginning till end. My host explained to me the subject matter of the judicial proceedings. Here was the man and the woman, both neighbors. Subject of litigation was man's pet dog. This dog was very affectionate to the woman. This affection developed in the days when the man and the woman were in intimate terms and used to frequent each other's house regularly. So did the dog, he too visited the woman's apartment regularly. Later the man and the woman broke up. As they broke up they wouldn't visit each other any

more. But the dog could not follow the same routine. He would still visit woman's house regularly. The man had no objection but the woman had. She asked the man to stop his dog from visiting her place. The man tried his best but could not stop the dog from doing so. Then, the woman sued the man in the court for letting his dog infringe her privacy. The man presented in the court his argument that he attempted his every bit but the dog wouldn't listen. The woman argued before the court that the dog belonged to the man and therefore, legally he was obliged to ensure that the dog did not infringe her privacy by visiting her apartment, and thus violating her personal right not wanting the dog to come to her. You can imagine the judge's predicament in this case as far as delivering a just judgment was concerned. I leave to your imagination what the judge might have done eventually!

I see plenty of strength in the social structure of yesteryears when I read the testimonies of those days' independent observers of our society, and with dismay I see these Christianized-Hindus turning a blind-eye towards those; such a disaster had been the Macaulayite English-Christian education system designed to produce "Indians in blood and color, but English in taste, in opinions, in morals and in intellect" as said in Macaulay's own words.

Macaulayite Christian-English Education System has no place today in our society

No wonder education systems in nations like Japan, China, Italy, Russia, etc. do not care to raise Englishmen but their own men, and they make it a point that their people receive education in their own language, not in English as the medium of instruction.

I was surprised to see in Europe [year 2002] not many Italians could speak English and they simply did not care. Plenty of Italians have migrated to North America and they have learned workable English but in their homeland Italy, they care not for English.

We cannot expect Indian-Englishmen, whose soul has been sold, to take pride in our own heritage leave aside be honest to see its strengths.

Education is our greatest failure in social perspective, though it may be earning good dollars, and leading to substantial amount of brain drain.

Education is what holds the society together, gives it its moral values. Lord Macaulay was so eloquent about ancient Hindu education system that he said, "I have travelled across the length and breadth of India (BhaaratVarsh) and I have not seen one

person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless..." Lord Macaulay, The Minutes of British Parliament, February 1835 [Source: The Awakening Ray, Vol. 4 No. 5, The Gnostic Centre] [Reproduced in Niti issue of April 2002 at p 10 a periodic publication of Bharat Vikas Parishad, Delhi] [see <http://www.veda.harekrsna.cz/encyclopedia/indology.htm#11>] [quoted in IndiaCause newsletter 17 August 2003]

So was Sir Thomas Munro when he wrote, "If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching, reading, writing, and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect, and delicacy, are among the signs which denote a civilized people – then the Hindus are not inferior to the nations of Europe, and if civilization is to become an article of trade between England and India (BhaaratVarsh), I am convinced that England will gain by the import cargo." Sir Thomas Munro, the eminent Governor of Madras, Mill's History, vol. i. p. 371 quoted Max Muller, p 57 p 231

But our English-lover mental-slaves have different ideas!

Arjun's fear was appropriate but untimely

Islam and Christianity, and their abusive effect on Hindu Society between 7th and 21st century, has brought Hindu society now to a state, which Arjun had then feared.

Only Arjun's fear was untimely because he feared this as the likely outcome of the war that he was about to face and therefore, wanted to desert the battlefield.

Bhagawaan Shri Krishn knew better and He asked Arjun to rise to the occasion and fight the battle on hand because that battle was meant to reestablish dharm, not to destroy Family-Dharm.

It was proved to be correct, for dharm was indeed reestablished following the battle of MahaaBhaarat, and we see so much of evidence through the accounts of foreign visitors as reproduced above. Those accounts are dated 404 BC onwards. Similar conditions must have prevailed after MahaaBhaarat until this time, because suddenly such strong social fabric could not have developed overnight. The structure must have evolved from the time battle of MahaaBhaarat ended and dharm was reestablished.

But today we see so much deterioration in Family-Dharm related issues, primarily as a result of Christianity effect on Hindu society, injected through Macaulayite Christian-English education system over past 170 years that effectively destroyed the structure that prevailed for 5,000 years after the battle of MahaaBhaarat. Such is the venomous impact of a system that we foolishly have become proud of!

I see no reason to be defensive

On a worldwide scale, if we look at the social structures evolved by Christian societies, Marxist societies and so-called Secular societies, we see them disintegrating already. The base unit 'family' is fast eroding the social fabric of modern society and we can look at the number of years they have withstood the test of time.

The test of time is the best test, it tells us what works in practice. It has worked for Hindu society; it has not worked for Christian societies, Marxist societies, and Secular societies long enough to stand the test of time.

And therefore, I see no reason to be defensive about Hindu system of social structure; those who abuse it looking at today's situation, deliberately shut their eyes towards the fact that this very deterioration is the effect of its long association with Islamic, Christian, Marxist and Secular societies.

Instead of looking at the cause and effect relationship, these Hindu hater Indian-Englishmen, Christianized-Hindus and fake Secularists point fingers at the ancient system, which saved Hindu society from being obliterated by Islamic and Christian imperialism.

Arjun's concern with regard to decay of ancestral lineage

Let us now return to Arjun's other concern. He had been worried when he said, "With that certain rituals related to the ancestors are ignored, and the process leads to the decay of ancestral lineage".

Here we need to realize that the logic behind such rituals have been lost into antiquity with destruction of Hindu educational literature over a period of thousand years of Islamic invasions, followed by total withdrawal of governmental support towards Hindu education system in accordance with Macaulay's plan, cemented by total disrespect towards Hindu education system impressed on Hindu minds through English-Christian schooling system in BhaaratVarsh over past one hundred and seventy years.

The life of a soul does not end with the life of a physical body.

The soul has to go on and go on for ages from one body to another until it elevates itself sufficiently to submerge within the Supreme Soul. The soul has its habitation elsewhere during those intervals when it does not assume the outer clothing of a physical body and during this period of habitat there are things that become necessary. Now the rituals tend to fulfill some of its needs that we may not understand well today, thanks to Islamic and Christian imperialism but as Hindu awareness grows, which has now begun, the knowledge that has gone underground will start resurfacing gradually as the due respect would be shown to it. So it is for us to now show that desire to learn more of our heritage and then only we will be able to get it back.

Arjun's concern was untimely for then but it is very much timely for today

Arjun had been worried when he said, "With this mixed-Varn Family-Dharm and the race both deteriorate to its end".

We see that very much in evidence today, because that is precisely what has happened to Hindu society with 170 years of Macaulayite Christian-English education system and influence of Communist-Marxist thought process.

11 Arjun gives up and resigns, so has Hindu given up

Shlok 44-46 meaning

Arjun continued to say to Shri Krishn, "We have been hearing that those people whose Family-Dharm is destroyed, they find their place in hell. Out of our desire for the kingdom, what kind of sin we are about to commit, by killing our own brothers (cousins)? Better than this, let these armed sons of Dhritraashttr kill me in this battlefield, without my lifting arms, or without my putting any resistance."

No lasting peace, no true peace can be attained without justice

Look at the mental state of Arjun. Today, many peace lovers tend to display this kind of tendency, not realizing that no lasting peace, no true peace can be attained without justice.

Just because fighting is bad, bloodshed is bad; running away from it is not the solution. Nor is the solution found in surrender, because that only boosts the morale of the unjust.

Tolerance is different than giving up. Tolerating injustice may be magnanimity up to a certain point but beyond that it is cowardice while they name it peace!

This cowardice is responsible for letting injustice grow beyond repair. They, who take such stand, are no less responsible for letting injustice grow.

Shlok 47 meaning

Sanjay reported to Dhritraashttr, "Saying so, Arjun in distress dropped his Gaandeev and sagged in his chariot."

Arjun drops his arms

Typically, this is the state in which many of us are today, for we fear to resist Adharm, in fear of more commotion!

Compare Arjun's state of mind at KuruKshetr with Hindu state of mind today

"The protection provided by (Hindu) SiddhaRaaja JaiSimh to Muslims and their places of worship was continued by his successors in Gujaraat. The population of Muslims as well as their places of worship continued to multiply in several cities of Gujaraat, as is borne out by numerous inscriptions, particularly from Khambaat, JunaaGarh and Prabhaas patan, dated before Gujaraat passed under Muslim rule in the aftermath of Ulugh Khan's invasion in AD 1299 ... It seems, however, that these "merchants, traders, seamen and missionaries" were not satisfied with the situation obtaining under Hindu rule. They kept looking forward to the day when the Daar al-Harb, that was Gujaraat, would become Daar al-Islam." Shri Sita Ram Goel, pp 35-36

Daar al-Harb means land of infidels (that is Hindus in the context of BhaaratVarsh) against whom Muslims are obliged to wage war because their religion demands it of them. Daar al-Islam means land of the faithful, which is land of Muslims.

This is what Hindus got in return of their magnanimity towards Muslims! This is not history only. This is also the reality of present times. Think of Kashmir and Kerala. Hindu mind is unsure today, how to react to these developments.

Syrian Christians, running away from religious persecution under the Persian King Shaapur II, came to BhaaratVarsh in 4th century [year 345]. Four hundred refugees from Babylon and Nineveh belonging to seven tribes and seventy-two families, landed at Cranganore in Malaabaar, the ancient port on the mouth of the Periyar where it joined the Arabian Sea. Next came, a number of Syrian Christians from Persia including two bishops, who came to Quilon in Travancore in 9th century [year 823]. The local ruler granted them land and various privileges. "This time contemporary evidence is available in the form of five copper plates recording various grants to the Christians." C B Firth quoted by Swami Ishwar Sharan, p 47

Christians came to BhaaratVarsh as refugees, received land and grants from local Hindu ruler, and lived on our land for centuries and then, at the first available opportunity, they betrayed us.

When Vasco da Gama returned to Malaabaar in 1502 a deputation of Syrian Christians met him. "They identified themselves, surrendered their ancient honors and documents, and invited him to make war on their Hindu king." Swami Ishwar Sharan, p 64

"They presented him a 'Rod of Justice' and swore allegiance to the Portuguese king." George Menachery, quoted by Swami Ishwar Sharan, p 64

"More than this, they suggested to [Vasco da Gama] that with their help he should conquer the Hindu kingdoms and invited him to build a fortress for this purpose in Cranganore. This was the recompense, which the Hindu rajas received for treating with liberality and kindness the Christians in their midst." K M Panikkar, quoted by Swami Ishwar Sharan, p 65

"The Syrians had of course acted on the exigencies of their Christian religion, which harbors in its heart a demon that divides mankind into friend and foe on ideological grounds. King Shaapur II of Persia had not been mistaken about the allegiances of his Christian subjects in the fourth century." Ishwar Sharan, p 65

Our Hindu religion taught us to treat guests with love and respect. Following those teachings our Hindu kings treated Syrian Christian refugees with love and respect and gave them land, grants and privileges. Hindus were unaware of true character of Christians; King Shaapur of Persia knew but Hindu kings did not. Shaapur drove them out of Syria and Mesopotamia because he considered them a state liability. Hindus, not knowing their true character, welcomed them with open arms, only to find them a state liability at a later date. Sincere gratitude is something that cannot be expected of Christians because their religion teaches them very clearly: "He that is not with me is against me." Matthew 12.30, New Testament, Holy Bible.

Again, this is what Hindus got in return of their magnanimity towards Christians! This is not history only. This is also the reality of present times. Think of all those states of North-East BhaaratVarsh today and Christianity's postwar world policy for India [see Hidden Face of Christianity].

Hindu mind is unsure today, how to react to these developments. Here again comes into play the issue of Polytheism vs. Monotheism [see *Christianity in a different Light*] and the teachings of Old Testament and New Testament of the Holy Bible [see *Christianity in a different Light*].

This is how it all began!

It was November 1, 2001, 10 PM at 2015–25 Mabelle Avenue, Etobicoke ON M9A 4Y1. I was resting at its northeast corner room while listening to BhagavadGita last chapter 18. It was Shlok 61 that held my imagination:

“O Arjun! This body is like a machine. Mounted on this machine, God with the aid of His Maya makes it move around in accordance with the individual’s Karm. He knows what is in the heart of each creature. He is resident in the heart of all the creatures.”

Earlier, I had appealed to Him repeatedly that He takes the reign of my life into His hands. When I write this, in my mind there is no difference between Him and Her, I use them quite interchangeably, as God in any aspect is only God to me, and my address to Him/Her is immaterial. I had appealed to Him, over and again, for the privilege of my being of service to Him, instead of me working for my own needs; and these prayers seem to have been heard now.

It became clear to me that I am His instrument, and gradually now He has made me ready for the task He had for me. This is when I knew the task as well, for the first time. Then, one morning as I woke up, I found all my desires having been extinguished, desires that had recently brought me back to Canada. It was Saturday November 10, 2001 at 25 Mabelle Avenue. I returned to BhaaratVarsh to start the work.

The work, however, did not go without interruption and diversions. After working on chapter 2 to 9, I had an invitation to visit Europe. After three weeks I returned with a different mission.

On my way back while waiting at Milan airport I started work on another book *Journey of a Soul*, which held my full-time attention for about three months. It was an account of my own journey, which so far I had hesitated to share with anyone else.

Then I resumed work on BhagavadGita and started with chapter 1, which I had earlier ignored thinking it had nothing significant except providing the background but as I reached the discussions on dharm and adharm, and deeper I went, it brought me a new vision: BhagavadGita was enacted to raise men of virtue, like Arjun to stand against adharm.

This is when another diversion occurred that brought the

beginning of yet another book *How long before the Dawn*, which held my full-time attention for about six months as it involved considerable research into the unfamiliar history encompassing a 2,400 year-period.

By now, my focus has considerably shifted from solely spiritual standpoint to a socio-political scenario of my nation, and it was the cause of considerable inner struggle to bring myself back on the path of spiritual writing once again. But this time, the writing was never same again.

The way it started is rather interesting. After describing the meaning and concept of dharm and adharm in detail, I thought of compiling real life examples of adharm so that readers can have a better feel of the concept and its significance in present day life of common people. So I started compiling historical facts that demonstrate undeniable examples of adharm. I started presenting them as part of this work itself under a section titled as Real Life Examples of Adharm with scanty little comments from my side and that too only when necessary for, I wanted each example in itself to be so explicit that one needed no explanation.

It so happened that the list of examples started growing and I started developing an uneasy feeling that their presence within the pages of BhagavadGita was probably distorting the time honored image of BhagavadGita as a work of spirituality for, many an examples had a socio-political-ethnic flavor. Besides, as I went deeper into these examples and widened their coverage I found a compelling need to comment on them, which I had initially avoided with care.

Thus, my involvement into the happenings around us in the world today, tracing them from about 2,400 years back, gradually mounted, encompassing Hindu society, Islamic society, Christian society, modern secular society and also an extension thereof which is reflected in hypocrite pseudo-secularist society, and Marxist society of recent evolution. I started working on suppressed historical facts, and ulterior motives of those influential in the ruling regimes, and analyzing what lay hidden behind the curtain.

At this point I felt the need for separating the entire section on Real Life Examples of Adharm out of this work on BhagavadGita, and present it with a totally different attitude, distinctly a socio-political-ethnic flavor, under the title of another book *How long before the dawn?* The size of that book expanded so much that it could not have remained a section of this work and it assumed the shape of a separate book on its own merit.

The process, however, took me far away from the spiritual

side of BhagavadGita and helped my focus rest on why (a) Shri Krishn chose to deliver the message of BhagavadGita at KuruKshetr only? (b) Why did he not choose the four walls of house or a secluded spot when He wanted to speak of soul and other things related to spiritual aspects of life? (c) Why did He choose the scene of battleground and the backdrop of mental anguish through which Arjun was passing?

The questions that engaged my attention were (a) what was the relevance of KuruKshetr? (b) Do we have reflections of KuruKshetr all around us today? (c) Can Moksh (salvation) be attained only by renunciation? (d) Do we all at some time or other in our lives not face situations of deep anguish that cannot be avoided? (e) Do nations of people not face situations of dilemma over other forces around us?

Life itself is like a battleground, at times on individual scale and at other times on national scale. Relevance of BhagavadGita is not lost even though it had been delivered over 5,000 years ago. In the history of humanity time comes again and again in cyclic fashion that need the attention of teachings of BhagavadGita differently applied in different contexts.

Realization of this brought about a significant change in my outlook towards and interpretation of BhagavadGita. I did revisit this book on BhagavadGita in between for shorter periods to complete the work on chapter 1, while otherwise continuing my work on 'How long before the dawn', after finishing which as I returned to work on chapter 2 of BhagavadGita, and I found myself a different person, more inclined to logic than to emotions. This is how my original work BhagavadGita became BhagavadGita in Today's Context with a new name and new attitude.

Scheme of presentation hereafter

Chapter 1 was the introductory chapter. We briefly touched upon the background of MahaaBhaarat, and the characters that played important role in it. This also presented us with an opportunity to look at fundamentals like Dharm & Adharm, concept of Avataar, concept of many gods in Hinduism and such issues. Such topics have been brought in, at places, where they had some kind of direct relevance.

The similarities between the situation 5,000 years ago and today may have become increasingly apparent, as we dwelt through these issues. The relevance of raising Arjun 5,000 years ago for battle against Adharm and its relevance today may have become quite clear.

Discussions from Chapter 2 onwards will primarily revolve around spirituality, a theme built upon the foundation of Karm. Karm Yog of BhagavadGita is not simply Karm (action) as is understood (or misunderstood?) by many. The concept is much more profound and its reach is much deeper. *Chapter 3 Karm Yog* will be the proper place to deal with that in depth.

Chapter 2 onwards the subject will increasingly lean towards spiritualism but then spiritualism cannot leave lasting impressions on our lives unless it is seen with an eye at our day-to-day lives. Therefore, the approach to spiritualism will find its route through the common occurrences in our lives.

Author and his work

Independence of thought and expression is the key

I have taken early retirement from gainful employment. My current full time occupation is writing. I am not a member of RSS or VHP or any such other organization, political party, or religious order. I wish to retain independence of my thought and expression. I wish to retain the integrity of my ideology. This may clash at some point of time or other, if I were to become a member of any such organization, or a group of people. My loyalty is towards the truth, as I perceive it at a given point of time. This is one reason I prefer to publish my work by myself, so that this independence is retained. However, it has its own limitations.

Biographical sketch

Born in a family having spiritual tradition and higher learning for several generations. Father a gold-medalist engineer, paternal grandfather a physician, maternal grandfather a surgeon, great-grandfather an educationist and a writer, and his father had become a Yogi after renouncing his business.

Born on 25 January 1952 at Baankura, West Bengal, and educated in several states of BhaaratVarsh (India) & Canada. At 14, earned two distinctions in High School and Merit Scholarship for College education. Qualified as a University Graduate with rank, as a Chartered Accountant, as a Company Secretary, and as a Computer Programming & Systems Analyst.

At 34, was selected for listing in Who's Who in the World (Marquis Who's Who published in USA since 1899). Most of the time focused on seeing *start-up* corporations grow or overseeing *ailing* corporations or ailing division of prosperous corporation

coming back to life. Held Senior Management positions in *several countries*. Been in day-to-day contact with people from *20 different nationalities*. Was exposed to *various business cultures* like multinationals, professionals-owned, government-owned, family-owned, massive organizations and tiny ones too. Acquired experience in *various industries* like pharmaceutical, chemical, consumer product, industrial agriculture, horticulture, animal husbandry, dairy manufacturing, financial sector, forestry operations, and computer software. Managed *various disciplines* like Audits, Financial Accounting, Management Accounting, Treasury, Corporate Planning; Legal affairs; Human Resources; Procurement & Materials Management; Civil Constructions; Sales & Marketing; Quality Assurance; and General Administration.

At 46, *after the gift of the second life*, taken to spiritual quest. At 48, took retirement from active service and resorted to isolated living. At 50, acquired interest in spiritual writing. After visit to Europe, a new vision developed: *BhagavadGita was enacted to raise men of virtue, like Arjun. Arjun, in today's context, could be a man or a woman desirous of fighting adharm, in his or her individual capacity, and with his or her individual resources, howsoever limited they may be.* This gave a new direction to subsequent writings, as is reflected through published works.

Awakening

For 50 years of my life, I had believed that all religions were equal, and all of them taught love for the humanity because I had heard from my very childhood *Mazahab nahi sikhaata aapas mey bair karna* (religion does not teach enmity towards one another). I learned how wrong I was, only when I read the Bible and the Quran, the history of Christianity as written by Western authors, and real-life-actions of Prophet Mohammed, as recorded by Muslims of yesteryears. History taught in our schools has been fraudulently altered by Christian missionary education system prevalent in our country for past 170 years.

My love for all religions were such that I prayed in the Mosque of Sharjah with my Pakistani driver Malik; ate from same huge plate with family and friends of Tanzanian-Omani Hamoud Hamdoun bin Mohammed (after visiting a mosque for sharing grief of his relative's death) at Sohar; attended Mass at Catholic Church Bombay, heard Sermon at Protestant Church Toronto; visited Jewish Synagogue & Parsi Temple in Bombay; attended meditation at Buddhist temple in Toronto. I looked at all religions equally.

But that was when I was ignorant of the truth. I did not know then, how truth could be camouflaged by use of money and media. As I studied different religions, I woke up to the harsh reality that the truth was far from what I had been given to understand. All my publications, now on, will be a direct admission of my earlier ignorance, and a simultaneous attempt to free others (those willing) from such ignorance.

A distant dream

Let there be a chain of schools, at every residential locality throughout BhaaratVarsh, so that children do not have to go far for their education. Let the children be taught in the local language so that they are able to think on their own.

Let the structure of education be designed in accordance with Hindu life style and Hindu value system, which had produced such extraordinary results and such stable behavior pattern that lasted for thousands of years, until Macaulay conspiracy took over the reigns, and Christian-English Education system corrupted the whole environment thoroughly, and seemingly beyond repair. Let the Hindu Education System be designed with due respect towards the knowledge of the ancients, and the accomplishments of Hindu systems of Science.

Arise Arjun awaken my Hindu nation

Arjun is symbolic. It is call for every Hindu. Rise above your misconceptions. Do not live in a make-believe world. Today's Arjun can be You!

Awaken my Hindu nation is a call to every Hindu. Know what you were. Know what you have been through. Truth can free you from many inhibitions.

The book Arise Arjun awaken my Hindu nation tells readers, the realities of history that are not widely known to Hindus of the present generation. It tells the readers, the truth of present day, hidden behind the smoke screen. It asks Hindus to learn the facts, and get ready for battle with their own misconceptions.

Agrahara, Kiran (30), USA - Who says pen is not mightier than the sword? Here you go proving it again.

Bhaseen, Ashok (45), Senior Marketing Executive, Canada - I liked reading *Arise Arjun awaken my Hindu nation*. I agree, the historical facts should be taught to each and every student in the country, as all benefit from it, just like Germany did. I like your approach of quoting facts from other published text.

Congratulations on a bold undertaking! I like your choice of font type and size, for my eyes it was a treat. You have mentioned all issues in the book; I look forward to seeing solutions, which can be practically implemented, within the media crazy world of today. I am sure you have thought of those, as well. I really enjoyed reading and sharing the facts with numerous people I met on the trip (to California) and also provided several of them with the title, author and E Mail. I want a copy of *Arise Arjun awaken my Hindu nation* sent to my friends and family in India (BhaaratVarsh) and will send you the addresses.

Das, H C (86), Allahabad - I am very much impressed reading your book *Arise Arjun awaken my Hindu nation*. You will become a genius of a writer.

Deshpande, Dr. V W, Thane - I congratulate you for writing this inspiring book *Arise Arjun awaken my Hindu nation*. Thought you are Rakshit, the protected one. You are really Rakshak, the protector.

Godhania, Chirag (28), IT Technician, UK - The greatest compliment I can pay to it after reading a chapter is the simplicity, concise nature, and the manner in which the book has been organized.

Joshi, K R, New Delhi - It has become my valued possession for my library.

Kapoor, Nitin, Mumbai - A shocking book!

Kapur, Dr. D D (66), Homeopath, Pathaankot - May Ma Ambe give strength to your pen to serve the cause of Hindus. *Arise Arjun awaken my Hindu nation* is a wonderful book. Reading it, one who is Hindu and has the feeling for Hinduism, will arise and fight for eliminating *Adharm*. May Shri Raam help you in achieving your mission in awakening Hindus of BhaaratVarsh, who are sleeping!

Kundu, Dr. S (56), Senior Management Executive, USA - The greatest gift of your book is that it is highly thought provoking. It also encouraged me to read more about our religion.

Shenvi, PM (50s), Manager of a distinguished bookstore in Mumbai - You are doing great service to Hinduism. Many a things you have mentioned in the book *Arise Arjun awaken my Hindu nation*, I did not know.

Vyas, Dr. Sandip (30s), Orthopedic Surgeon, Mumbai - It's an Amazing book!

Ayodhya Shri Raam Mandir facts that did not reach you all

This 92 page Booklet shows the agony of a scholar, who wants to present the Truth before the public, about the mess created in

case of Shri Raam Mandir, Ayodhya. Now the facts have been covered under garbage in the name of Secularism, by so-called Professors, Academicians, and men of Justice, Politicians and Press. The write-up is straightforward, frank and honest. The Author, Shri Maanoj Rakhit, is telling the Truth, the Facts about Raam Mandir in Ayodhya, exposing the secular Professors and men and women in high positions, who have tried their best to cover up the Truth about existence of Raam Mandir, which Muslims - true to the teachings of their religion - had demolished. It is worth reading - Prof. G C Asnani, 81, retired from United Nations Service, www.hinduvoice.net

Christianity in a different Light

Asnani, Prof. G C (81), Pune - Please go ahead with your work to remove the darkness, which has enveloped Hindu society.

Deivamuthu, P (54), Mumbai - Blood boils when we read the account of what all happened in Goa for two hundred years.

Panna Lal, Industrialist, Ambaala - It is a very good book and very boldly written.

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