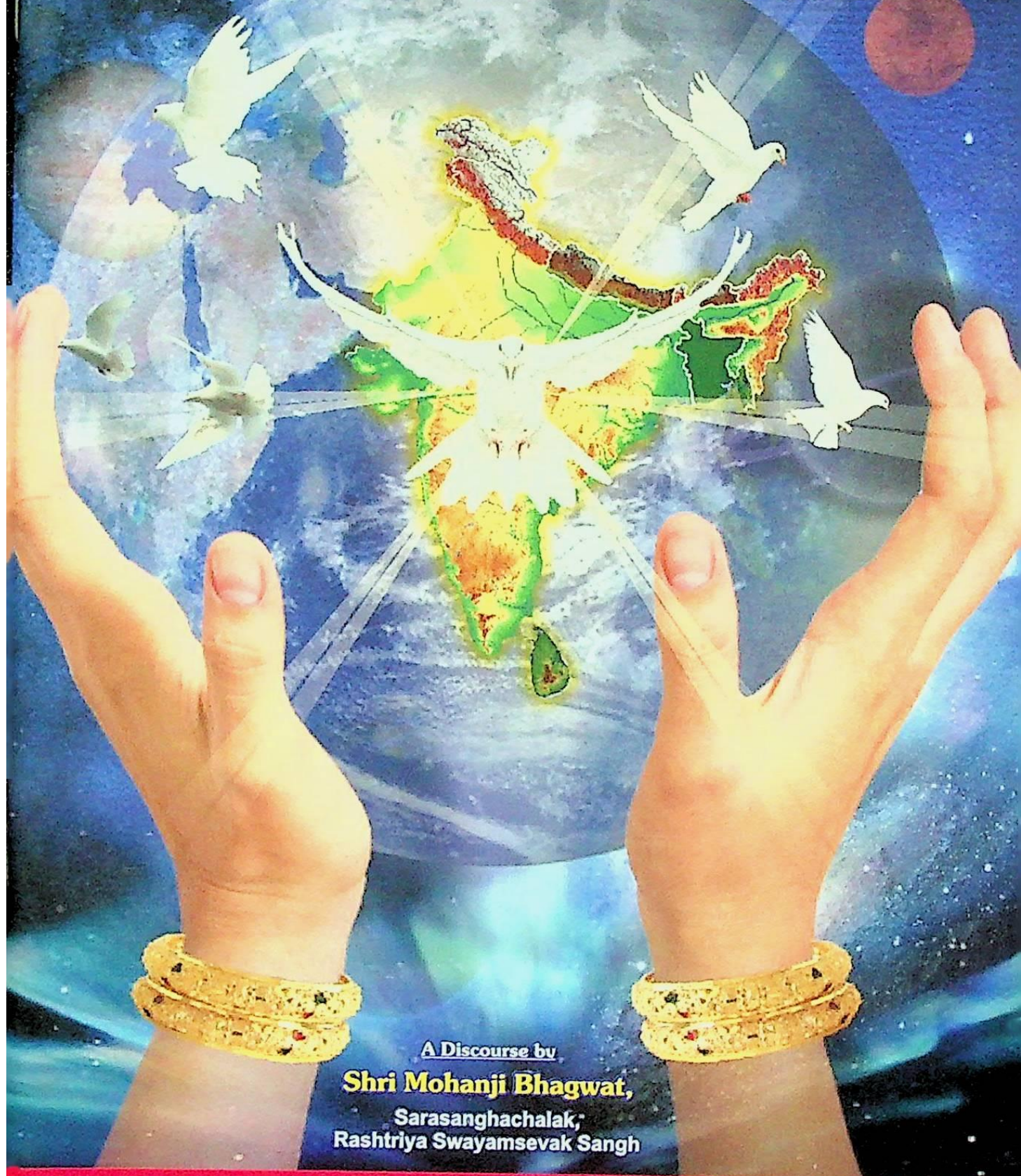


Philosophy of Hinduism and It's Relevance to World Peace



A Discourse by
Shri Mohanji Bhagwat,
Sarasanghachalak,
Rashtriya Swayamsevak Sangh

Academy of Comparative Philosophy and Religion
BELGAUM-KARNATAKA

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**English rendering by
Ashok Bhandari, Belgaum.**

**Under the auspices of
Academy of Comparative Philosophy and Religion**

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हिंदुत्व का तत्त्वज्ञान और विश्व शान्ति में उसकी सांदर्भिकता
A Lecture in Hindi by Shri. Mohanji Bhagwat, Sarasanghchalak, RSS.

Philosophy of Hinduism and It's Relevance to World Peace
(English Rendering by Ashok Bhandari, Belgaum)

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Publisher's Note

The Board of Trustees of 'Academy of Comparative Philosophy and Religion, Belgaum' are extremely happy to publish a booklet titled "**Philosophy of Hinduism and It's Relevance to World Peace**" on a talk delivered by Pujya Sarasanghchalak of Rashtriya Swayamsevak Sangh Shri. Mohanji Bhagwat on 28th August 2010 at ACPR auditorium.

The Trustees of ACPR, academicians, social thinkers, philosophers and followers of Gurudeo Ranade felt that the discourse of Shri. Mohanji Bhagwat was the most enlightening and blissful moment in the history of ACPR. Therefore, the ACPR Belgaum has unanimously resolved to publish and release this lecture in a booklet form, so that the interested people may derive the benefit.

ACPR is a global gallery where Eternity will keep on whispering. ACPR is an all millennial venue for the meetings of 'intellectual lot' amongst the God's children. God has been always knowing, smiling and then crying for the intellectuals he created. He smiles because, they are his better and best manifest expressions, and He cries because, they are the only lot who make the life of the majority of the creation, miserable through their sustained support for the systemic tyranny and exploitation. Intellectuals are said to be a double edged weapon. Selfish edge cuts every thing, even good and noble, with their dreaded power of derecognising anything. The Noble, Mystic edge instills creativity, pushing man's evolution to the ends of Godhood.

The Divine Foresight of the mankind's futuristic problems prompted Shri Gurudeo to implant the manifestation of the

Institution of ACPR. On this perspective, ACPR was envisioned to be Humankids School for the Continuous Learning, Training of the Intellectuals, eventually going, to be positioned as leaders, spokesmen or managers in the global set up of human co-existence. For the remaining masses, ACPR has to be a temple of knowledge to instill awareness of Unity of God in the known diversities of creation, diversities in Thoughts, Religions, Faiths, Cultures, Civilisations, Philosophies, Societies, Politics and what not.”

In the prevailing power structure of Policy and knowledge, the task of the Institution is not easy. Pockets and divided camps of humanity will not easily understand the solace in the freedom of campless Unity. Religions will not easily vanish, nor the sovereignty barriers dividing the earth into artificial nations. God’s diversity has the beauty of Unity, while man made camps and divisions have their anti-natural strains. Religions may vanish, if Philosophies dawn to assert; Philosophies may vanish, if Mysticism dawns to assert and the Holistic Welfare of entire humankind may dawn, if God asserts the mission of ACPR.

Mortals we are, but the Mission and the Institution is immortal. Our personal glory shall be in the form of a particle of sand on which the superstructure of Gods transitory creation shall be eternally standing with God’s joy of Humanity’s welfare.

The Board of Trustees would like to express their deepest sense of gratitude to Shri Ashok Bhandari of Belgaum for initially preparing the transcription of original lecture in Hindi from a CD; then its English rendering and finally, their DTP.

Jai Shri Gurudeo!

**- The Board of Trustees,
ACPR, Belgaum.**

Welcome and Introduction

On behalf of 'Academy of Comparative Philosophy and Religion', on behalf of people of Belgaum, and on behalf of all the audience gathered here, I extend hearty welcome to Shri. Mohanji Bhagwat, who is the Sarsanghachalak of RSS. Alongwith with him, another great adherent of Gurudeo Dr. R. D. Ranade, our Chairman Shri. Ashokji Saraf, I extend hearty welcome to our Chairman also. Together with them, I also welcome the distinguished gathering, the followers of Gurudeo Dr. R. D. Ranade, Press, Sisters and Brothers, all the august gathering assembled over here.

It is my privilege to introduce the great personality amongst us, Shri. Mohanji Bhagwat. Mohanji Madhukar Bhagwat, born in 1950, is the present Sarsanghchalak of Rashtriya Swayamsevak Sangh. He is seen as a modernist and a pragmatic leader and is one of the youngest to become the head of RSS. Mohanji Bhagwat was born in a small town called Chandrapur in Maharashtra. He comes from a family of RSS activists. His father, Shri. Madhukarji Bhagwat was the in-charge of its Chandrapur Zone and worked as the Prant Pracharak of Gujarat. Madhukarji Bhagwat introduced Lal Krishna Advani also to RSS fold. One of his brothers is the chief of Chandrapur city unit of RSS. He is the eldest among three brothers and a sister. Mohanji Bhagwat completed his schooling from Lokmanya Tilak Vidyalyaya and then his first year B.Sc. from Janata College, both in Chandrapur. He graduated in Veterinary Sciences and Animal Husbandry from Punjabrao Krishi Vidyapeeth in Akola. He left his Master's Course in Veterinary Sciences and became a full-time RSS Pracharak towards the end of 1975, when the country was reeling under the Emergency Rule.

Mohanji Bhagwat is seen as a pragmatic leader and has talked of taking the cause of Hindutva forward with a touch of modernity. He has stressed upon the need of moving with the changing times, while keeping the organisation's roots firm in the rich and ancient Indian values. Unlike the popular belief that the RSS sticks to old beliefs and customs, he emphasises that it has accepted modernisation and has evolved with it to show right path to the people of this great country.

Now, I would like to take you all to the Institutional founder's history and about the 'Academy of Comparative Philosophy and Religion'. As you all know, who have assembled here, that Gurudeo Dr. R. D. Ranade was one of the greatest mystic saints of modern India and fortunately, we are happy to say that he was born at Jamkhandi, presently in Bagalkot district (Karnataka). He was a world-known philosopher. His philosophic and literary books from constructive survey of Upanishadic philosophy to Bhagwad Gita, as the philosophy of God-realisation, have left behind memorable and glorious imprints. He was the Vice-Chancellor of Allahabad University and also Professor, Head and Dean of Philosophy therein. He had a vision and concern for his whole family of the world, to achieve holistic welfare of the entire humanity through the sustained awareness of the spiritual unity in the varieties and diversities.

He actually launched this Institution in the year 1924, when he was working at Pune as a Professor of Philosophy. His main aim through this Institution was to work for the spiritual unity of humanity and consequent peace and good-will upon the earth and bring the intellectual and spiritual-minded people throughout the world together. As per Gurudeo Dr. R. D. Ranade, diversities

of the spiritual faiths were envisioned to be contained by the unity of spiritual vision through the international Institutions like the 'Academy of Comparative Philosophy and Religion' (ACPR) founded by him.

Having conceived ACPR in the year 1924 at Pune, he worked and proceeded on with his mission to deliver the present ACPR Belgaum in the year 1952. As its founder and sole trustee, he registered the present ACPR Belgaum as a Public Trust in education and research category for ensuring its global academic character. He delivered the Institution of ACPR Belgaum as his immortal heritage to the world at large. The great founder intended the entire humanity to be the rightful beneficiary of his ACPR without limiting it only to the spiritual family of his disciples and his Sampradaya.

Founder's academic vision in the ACPR Belgaum has been sustained and is growing in the global context without allowing it to shrink into a sectarian or Sampradayik Mutt, Ashram or a temple. Ever living, Gurudeo Dr. R. D. Ranade was one of the greatest spiritual, social messiahs of the modern times. As a fitting tribute to the great founder and his vision in the ACPR Belgaum, a king-philosopher spokesman of India, President Dr S. Radhakrishnan took pride in volunteering to inaugurate the ACPR building in 1965 i.e. 8 years after the passing away of the founder. Gurudeo Dr. R. D. Ranade left his mortal body in the year 1957 and his Samadhi is at Nimbali in Bijapur District (Karnataka).

'One God, One World and One Humanity' is the slogan of this Institution. Gurudeo Dr. R. D. Ranade is always known world over through his Rational Mysticism, Philosophy of Synthesis and Comparative Studies of all Philosophies, Religions, Faiths and

Sampradayas of world. He always used to say one thing, “as much a child of God’s creation is nameless and religionless, so much the God is still nameless and religionless.”

ACPR is the global call for “Awareness of Unity” given by the modern prophet, Gurudeo Dr. R. D. Ranade. Humanity is the new Religion; Rational Mysticism is the new Secular Language for managing diversities, for the conflictless unity of a peaceful and joyous human co-existence. Faith joins the reason in the language of rational mysticism; teaching humanity the new subjects of knowledge, like Geography of a Global Village in the universe, Physics of God’s Creation, Biology of Global Societies, Zoology of Comity of Nations, Chemistry of Soul-sensing Religions..... nay, the whole Divine Eco-Jurisprudence of God’s creation. Divine art of Living and Growing in peace is the wisdom to be acquired, and ever updated and that is the main theme of this particular Institution.

I once again extend my warm welcome to all the dignitaries and to our today’s respected speaker guest Shri. Mohanji Bhagwat, our Chairman Shri. Ashok Saraf and all the distinguished gathering.

Jai Shri Gurudeo!

**- Adv. M. B. Zirli,
Secretary, ACPR, Belgaum.**

Philosophy of Hinduism and It's Relevance to World Peace

- Shri Mohanji Bhagwat,
Sarasanghachalak, RSS

Mr. Chairman of the Institution and
today's function Respected Shri. Ashok Saraf ji,
Karyakarta Bandhugana, Gentlemen,
Mothers and Sisters,

Assuming your permission, I am speaking in Hindi. I can speak in English. But the topic of today's talk may not find it suitable for its wholesome expression. Secondly, at the outset, I seek your excuse. The task of speaking on this topic veritably belongs to the authoritative persons like Shri Gurudeo, who have attained a level of factually and perpetually envisioning this subject matter as vividly as I am able to visualise you and you are able to see me. Although we are taught science and often talk it in our surroundings; but we have not actually seen the outcome of all those experiments by doing them ourselves. However, we discuss things by accepting the scientists as our kith-n-kins and their statements as *sacro sanct*. Though lack of direct experience, but all the same we believe them, nonetheless. Similarly, I have my own experience in this subject; but, that self-experience may not be matchingly adequate for today's topic. Hence I shall discuss the same on the basis of the thoughts of those, whose direct experience is commensurately adequate. Of course, there may creep some lacunaes here and there, some flaws in the expressions. Those are mine; and not of those thoughts. Because they are not mine; they are the directly

envisioned thoughts of several great personages like Shri. Gurudeo.

I have been given the topic - "What is the significance of Hindu Philosophy, (which is referred to as 'Hinduism' in English) and it's relevance to World Peace?" Let me clear certain things at the outset itself. The expression 'Hinduism' is erroneous, which, as I have said earlier cannot be adequately expressed in English. 'Ism' is a closed ideology, wherein there is no possibility for further improvement or advancement. Whether you accept it or not, after absorbing its essence, there is no scope for going ahead on its basis. Hence 'ism' is always accompanied with wild enthusiasm. Doors of thinking get shut. Hence, I prefer to call it as "Hindutva" and not 'Hinduism', only because, there is a scope for continuous improvement and advancement. Gandhiji had said, "Hindutva is a perpetual search for eternal truth." I therefore say "Hinduness" and not 'Hinduism' in English, whenever I use the words to denote "Hindu Philosophy". Secondly, such words create lot of confusion. Unfortunately, a time did come, when we had to speak our thoughts in an alien language. There is no difficulty in it. Truth could be spoken of in any language. But each language has its own strength. It has its very own background. It differs from language to language. Hence, whenever we call '*Dharma*', or whenever I may say '*Dharma*' in the course of my lecture, it does not mean exactly as 'Religion' *per se*. What it is – would become clear in the course of my discourse. Let's begin with the subject now.

When we look at the history uptill now since the time of modern world, we find that the search for 'world peace' has been eternal one and it is not complete as yet. Many a time, it is felt that it would be a search of a 'mirage' only. Because, the direct experience of the great souls tells us that peace does not prevail

untill and unless there is happiness; and happiness does not come untill there is peace. Hence we are in a predicamental 'Catch Twenty-two Situation', wherein one is not complete till the other is fulfilled and it is essential to complete the first for the other to get fulfilled. The world is caught amidst this race.

It is a universally accepted dictum that the advent of 'modern era' of the world began with the 'European Renaissance', as claimed by the modern world. From then on uptill now or even earlier, many an experiment has been undertaken to ensure happiness of the entire humanity and to establish unity and peace in the world. But none of them has registered a complete success and hence the world is occupied with the idea of turning to the eternal philosophy of Bharat and do some thing on its basis. Why things did turn this way? Because there is no peace without happiness; hence go in for happiness.

Search for happiness means chasing *Arth* (means of enjoyment including wealth, money, property, materials *et al*) and *Kama* (physical enjoyment). They are the needs of life; the points of commonality between animal and man. *आहार निद्रा भय मैथुनं च सामान्यमेतद् पशुभिः नराणां ।* (food, sleep, fear and sex are the common factors among animals and men.) As it happens in case of any common man, the universal search of happiness and peace began with the race of chasing the *Arth* and *Kama*. When we look at the starting point of the modern history, we find that man's hunting stage ended and he began to settle down at one place. He realized that the tribal system of 'one chief and adhering to his discipline' was alright during the hunting stage. But it might not work when he has to lead a settled life. Hence several tribes began to come together. Because some tribes had proficiency in agriculture, some

in mechanics and others in animal husbandry; all these are very much required for agriculture; hence they joined hands together. Thus a village came into existence. Now, a question arose as to whom should they elect as their chief, when the village had so many tribes? Whoever becomes the chief, he would trample the people belonging to rest of the tribes. After having the taste of this bitterness, they decided to form a *Samiti* (Committee), make some one as their king and begin living according to the orders of the king. That would ensure good of all. The king was enthroned. All was fine for some time.

But, after all, the king also was a human being. He too was afflicted by the vices like enjoyment, anger, avarice, arrogance, greed, jealousy etc. When they turned out to be tyrants, some great men rose up and said : "What's the power of a king? It is a mortal power. It perishes with the end of the king. He could be overthrown too. The world lives at the mercy of god. God is above the king. God is 'the King of kings'. We would obey only those kings who are submissive to God." God, Divinity is such an idea, wherein lie all the sublimity, all the nobility and they made 'God' as the ruler of the world. They told, "God rewards the good, punishes the bad. None can transgress God's power. Obey him and don't be afraid of the kings." People obeyed them and freed themselves from the slavery of the kings. Some kings, however, agreed to it and tried to mend their ways. Thus there arose a dominating '**Religious Power**' alongwith the '**Royal Power**'; and it also worked well for some time.

However, it was alright so long as '**Religious Power**' remained vested with the self-realised souls. But later on, when it fell into the hands of those who had no self-realization or vision,

they forgot the 'Religion' and retained their strangle hold over 'Power'. Often, it happens so; and happen it did then also. Thereafter, both the 'regal power' and 'religious power' formed an unholy alliance and began to plunder the world. There was a time in the history of Europe, when the kings and knights remained engaged only in exploiting, looting and plundering the people, went to the Fathers and Bishops of the church, paid sufficient compensations for their sins and reserved their seats in heaven. This is a fact. It has been recorded in their history books. As we do reservations in trains nowadays, likewise irrespective of the quantum of their sins, those rich and powerful pillagers used to recklessly reserve their seats in heavens by paying any amount of money-wealth to the Bishops. Once again, the people were rendered helpless, giving way to actions and reactions in the society. Co-incidentally, in their midst, a new weapon fell to the lot of the people on account of research and inventions by the intellectuals then - 'Science'!

Whenever we talk about Gurudeo, we hear the word 'Rational' very often. 'Rationality' demands reasoning, proofs and evidences for every thing. It does not allow or accept any thing without reasoning or proofs. Scientists even dared, "if God is there, he has to come into our Test Tube; then alone we would accept him.' However, the contribution of science in making the common man capable of being 'a logically thinking human being', that became instrumental in liberating the people from the clutches of blind faiths and the tormenting tyrants. The world progressed further; countless materials and articles of happiness became available. In earlier days, the people had to suffer a lot while leading their lives. Those sufferings and difficulties disappeared. There came about immense progress in *Arth*, (means of happiness).

But, later on it turned into a situation, wherein the social segments that were most powerful and advanced in terms of wealth and political power began to concentrate all those means of happiness in their hands and rest of the masses, who continued to toil for the former's welfare, became the labourers. Exploitation began; man began to exploit his compatriots. As a reaction to it, 'Communism' came on the scene. They said that a handful of people have usurped all the means of happiness made available to the community only on account of the toil and hard work of the labour class and started exploiting them in total disregard of their labour. This must stop. They would therefore establish **'Dictatorship of Have-nots' in the world; give to every one according to his needs and take work from him according to his capacity.** What significance is there of 'individual'? They are nothing but spare parts of a huge machine called community. Community is all important, individuals or family have no place in it. False are the ideas about properties etc. Religion is nothing but opium. It led to a great revolution. It provided a new ray of hope for the entire world. That also was experimented.

But, that experiment too failed in a short span of 70 years. The world has seen that in the name of **'Dictatorship of have-nots, Dictatorship of a Party'** came to rule the roost; nay, in actual terms it was a **'Dictatorship of the most powerful group within the Party'**, who began to enjoy the power for their own pleasure and pelf. **'Have-nots' continued to remain as 'have-nots' only.** Although they had started with **'two class theory'** of their original conception, **they ended by creating a 'third' class - that of beaureaucracy and scientists,** only with a view to easily amass the means of happiness without much botherations, Hence, as a reaction to this, the world rushingly fell back upon what is now called as 'Post-Modern

Capitalism' 20 years ago. But that also is collapsing fast. It is a well-known fact as to how the exploitation continues to run amuck even under the new dispensation. Man has been chasing happiness for last 2000 years. But nothing came to his lot except swinging from this end to that, and that end to this like a pendulum of a clock. He has not turned his attention towards Bharat.

This also has been the period of self-oblivion of Bharat after forgetting the teachings of Lord Buddha. The common masses were leading a life of self-unawareness. It affected the strength of the country. The country got fragmented. All these happened. The dignity of the country began dipping low. That is the reason why the world has not accepted, at least uptill now, Bharat as a country worthy of their attention or consideration wholly. But after our independence, it has, though bit by bit, started thinking on those lines. Prior to that, it paid no attention at all. Now it is paying some attention and hence they say that they have to undertake studies of the family system in Bharat. They also wish to study as to how the democracy here is so secure inspite of the vastness of the country and all-pervading illiteracy among the people who are continuously subjected to all types of trials and tribulations. So, the world has turned its attention to Bharat now. What is there so precious with Bharat that could be given to the world? We also shall, therefore, have to peep into the pages of Bharatiya history for this.

One thing is understood by all. But despite its understanding, it is not acted upon. We all chase happiness relentlessly. Chasing happiness is nothing but chasing the materials and commodities. If I want happiness, how can I secure it? We feel, it can be secured, if we see the movies, eat Rasgullas, bring TV in our house, and fix AC for the house. But a simple rule of Economics

tells us that the quantum of 'happiness giving capacity' of these commodities (i.e. these external articles of happiness) goes on reducing by their excessive use or availability. In Economic parlance, it is called as 'Law of Diminishing Utility'. Some one gets happiness on eating one Rasgulla; he would be happy by eating five Rasgullas; ten Rasgullas. There are certain people, who could gulp 100 Rasgullas. They would be happy on eating one hundred. But after eating so many Rasgullas, a situation does arrive, wherein he says, "Enough!", "I don't want". If some body still persists, he may eat some more. Then on, he feels even the sight of a Rasgulla nauseating. And if still some one forces one down his throat, he would simply vomit it out. Rasgulla is the same. People eat them with an idea that happiness lies in them. The Rasgulla has not changed. How come that there was happiness prior to eating 100 Rasgullas; and there is no happiness in it after eating 100? Rasgulla is the same. It only means that happiness is not external to us, it is within. This is 'the First Gift of Bharat' to the world.

The entire world accepts this. None is there to refute its reiteration. However, no body is seen to act upon it. But, it has been practically achieved in Bharat. You might have read the book, "The Monk, who sold his Ferrari". Ferrari is one of the best cars and story pertains to an American Management Expert. He earns lots of money, which went on adding to his tensions. He was leading such a hectic life that he could find no time for himself. Hence one fine morning, he disappears suddenly. No body knows his whereabouts. And after 20 long years, he comes to one of his friend's house in ochre robes to see him. The friend asks him, "How have you come?" "On foot" replies he. "Where's your Ferrari?"

What happened to it?" "I sold it out." "Sold it out?" "Yes, sold out!" "How are you pulling on?" "I am happier than yore." – In the whole story, it is shown that he went to Himalayas in the quest of happiness. He lived in the sanguine company of Yogis and thus realized that it is futile to seek happiness in the outer world. It is hidden within.

We have struggled and realized it. Such achievers are still there amidst us even today. Even to this day, there are quite a number of souls, who present a living testimony of this through their own examples. They are not abroad in that proportion. Of course, they are there outside, but not in that number. And those of such capable outsiders have necessarily come at least in the contact of Bharatiya thought current. That is the reason why, I say that the world cannot have happiness by chasing only *Arth* and *Kama*, because of the second factum – ***Kama* could never be satisfied; *Arth* becomes meaningless** and *Kama* could never be quenched. Any attempt to satiate *Kama* would be like adding fuel to the fire. *Trishna* (thirst) goes on growing. One meets the fate of भोगा न भुङ्क्ता वयमेव भुङ्क्ता । (We ourselves get consumed in the process of consuming the things). This is a matter of direct experience not only of Bharat, but also of the entire world. Thus the third factum in the quest of happiness is '*Moksha*' (liberation).

There are four *Purusharthas* (principal objects of human life), isn't it? *Kama* and *Arth* are normally known to all; because, they are known to animals also. सामान्यमेतद् पशुभिर्नराणां । (These are common to both, animals and men). But man became introvert. 'If you do not find happiness outside; then search for it inside.' So search for this happiness and this *Moksha* had been undertaken in all the countries of the world and it has been pursued at all places. The descriptions about realization of the ultimate truth are

found in all the creeds, sects, faiths, whom I refer as 'Religions' now, of all the countries in the world and they are one. Now, here in Bharat, none speaks anything without self realization. Our saints here have practised the systems of each and every religion. Ramakrishna Paramhansa had actually practised the systems of Islam and Christianity directly, realized the ultimate truth described therein personally and proclaimed to the whole world that all the people go to one and the same destination. It is not a mask for Bharat, nor a mere hearsay. It is a factum of realization for Bharat and it was Bharat that had achieved it for the first time in the world. How?

Shri Gurudeo has described it. There is a story in the Chhandogya Upanishad. I shall narrate the same in my own words. *Devas* (Deities) and *Asuras* (Demons) were cousins. In fact, they hailed from one community only. After achieving the acme of material prosperity - Indra, the leader of *Devas* and Virochana, the leader of *Asuras* felt that in spite of all the *Arth*, *Kama*, and prosperity, they are not getting happiness and satisfaction. Hence both invited Brihaspati, the teacher of gods and Shukracharya, the teacher of demons and asked them, "Now tell us, what we need to do for satisfaction and peace?" Both said, "See, there is Brahma. He has the *Atma-Vidya* (knowledge of Self); and *Atma* is such, that after having attained it once, nothing remains to be attained. One gets eternal and permanent happiness and bliss. Hence go to Brahma with humility of a *Shishya* (disciple) and learn the *Atma Vidya*. Wearing *Valkalas* (garments made up of tree barks), holding *Samidhas* (pieces of sacrificial woods) in hands and considering Brahma as their *Guru* (Master) both went before him, fell flat on his feet, offered the *Samidhas*, fruits and coconut to him. Brahma asked them, "How's that you have come here?"

They said, "You have the *Atma-Vidya*; which we wish to learn from you." Of course, the *Guru* gives knowledge to *Mumukshu* (aspirant of self knowledge). But, then system of giving knowledge directly was not in vogue. The system of education prevalent then mandated *Guru* to conduct some tests and then only give him knowledge according to his qualifications / capabilities. This method of education is the most efficacious of all in any of the matters. All adopt the same method. Then Brahma told them, "Dear lads, it is so easy to see the Self." "Can it be seen through eyes?" "Yes, can be seen by the eyes." "Who sees it?" "The seer, who is there in the eyes, itself is *Atma*. See it for yourself. I have given you the address."

Thereafter, Virochan and Indra both stood facing each other. Virochan looked into the eyes of Indra and Indra in the eyes of Virochan. Whenever any two persons stare into each-other's eyes, they find their own reflection there. Thus Indra saw his own image in Virochan's eyes; and Virochan his own in Indra's eyes. Then both agreed on one thing, "It is so easy. It is 'I' in flesh and bones alone that is seen there. It meant that Brahma had indicated that it is you alone, whatever it might be. This body comprising of whatever body-mind-intellect, that is perceived." This man alone, this *Vyakti*, wrongly referred to as person, whatever is seen, the *Persona* itself is every thing. Both of them left in delight.

It was dark. They stayed on the bank of a lake. In the morning, they began to brush their teeth with a tree twig. While thus brushing the teeth, Indra saw his own reflection in the lake water and thought, "It is the Self." Pat fell a fruit from above giving way to waves thereby disturbing the reflection. Indra became aware, "Hey, Self is immortal, eternal; and this got destroyed merely

by drop of a fruit? How come? There is something amiss.” He cautioned Virochan, “Brother, let’s go back and ask again.” Virochan retorted, “No need to ask again. I had already realized it: if at all God is there, ‘आसमाँ पे खुदा, और जमीँ पे हम हैं ।’ (Almighty in the heavens and myself on the earth.) and hence this much is sufficient for me: ‘I am the self’. As much powerful as I become, so much I can make all people happy. I have to keep myself satisfied, at the pinnacle of power and run the affairs of the world according to my will.” Virochan left for good. Indra did not return. He went back to Brahma and asked him many prudent questions. Thus passing through such tests repeatedly, Indra attained *Atma*. The divine culture, godly culture that sprouted there, itself is our culture. For rest of the world, they have not only *Arth* and *Kama*, but also *Moksha*.

But, what’s the use of *Moksha* for the commoners? If you ask a Rishaw driver or a farmer toiling in the fields: “What’s the use of *Mukti*?” He would tell, “There remains no necessity of a material world after *Mukti*. Man becomes happy without any *Sukhopabhoga* (enjoyment and means of gratification). He goes beyond *Sukhopabhoga*.” If you ask any commoner abroad, “Why you wish going to heavens? What benefits you would accrue, if God invites you for the ‘Day of Judgement’?” He would say, perhaps the thinkers might reply it otherwise, but the common man would say, “I would get permanent happiness and satisfaction there and an eternally youthful body to enjoy these things of happy existence.” “What has to be done on attaining salvation?” For him it means, “the fruits that would never become sour, sound health that would never get disturbed even after sumptuously gulping the tasteful food, beautiful damsels and a body that remains permanently fit to enjoy them.” This is their idea about *Mukti*. Not of *Mukti*, *Moksha*

is our word. There they use the word 'Salvation'. But I feel they might be using 'Salvation' to mean 'Solution' only. 'Solution of all problems'; they need *Moksha* only for making all the material commodities of consumption eternally available and an inexhaustible consumptional power of the physical body. This is the proclivity of Virochan.

But here, it was understood as going beyond every thing. Untill and unless it is done, it would not suffice. It was not merely understood or thought out, but they struggled for it. After achieving *Arth* and *Kama*, if a man stops on reaching this point, he remains an animal only; remains in *Tamoguna* (darkness) only. *आहार निद्रा भय मैथुनं च ।* (food-sleep-fear and sex) - like this only is the animaline existence. It does not at all know what it is born for? It is not aware as to when it has to die? It does not have intelligence required to commit suicide. It has to live compulsorily between its birth and death. When it feels hungry, it eats. It behaves according to its natural instincts. When death comes, it dies quietly without any hullabaloo. But a man pursues the *Moksha*. He thinks. He becomes introvert. He tries to go much farther than this. But, in spite of going ahead, if he considers the consumption and enjoyment itself as his *summum bonum*, then he does not attain the bliss.

Every one has *Arth*, *Kama*, *Moksha* of the four-fold *Purusharthas*. But yet another thing happened with us here. It so happened, one does'nt know, since times immemorial, a proclivity of thinking about seeing all happy was innate with our nature. We never had a propensity of thinking about, or seeing or making only ourselves happy. This is philanthropy in its truest connotations. After satisfying its hunger, an animal never thinks of preparing a

bundle of grass and taking it to its home. So also, it never bothers whether any body ate grass or not. It does not prepare a bundle of grass for tomorrow; but man nevertheless does it. Man can be 'selfish' also; man can be 'SELFish' (conscious of all-pervading higher SELF) also. **To become such a 'SELFish', he has to become 'Spiritual'. This is our research.**

But he can nevertheless be 'SELFish'. Whenever he becomes 'SELFish', then alone he is a real human being. If he remains merely a 'selfish', in the words of Bhartruhari: 'he becomes a wretched being and even a rascal'. We have a story of Nachiketa. What was the need for Nachiketa to go to Yama (the deity of death). His father was performing a *Yajna* (sacrifice). Father was elder to him; he had seen the world; he must have been a practically oriented clever person; since, he had kept ready unmilchable, old cows to give to all in the sacrifice as donations. A practically clever person alone could think of doing like this. But Nachiketa thought about it as, "Not good. If at all, one has to give donation, he must donate only good things. Otherwise, what's the use of charity?" Why did Nachiketa feel like this? Only because, Nachiketa had thought like a true human being. He pestered his father, who therefore angrily shouted, "Go, I have given you to Yama." And this was followed by that famous 'Dialogue of Kathopanishad'. It is therefore an attitude and approach found in our ancient stories that whenever our ancestors thought, they thought always and only about the happiness of all. It is also similarly said about the emergence of our country in the Vedas that this land held in the embrace with both the arms by the Himalayas and stretched upto the oceans from north to south and from east to west, it is permeating with one and same *Bhava* (feel) throughout. What is that *Bhava*? We have a *Richa* (hymn) : ॐ भद्रमिच्छन्त ऋषयः स्वर्विदः

तपो दीक्षामुपसे दुरग्रे ततो राष्ट्रं बलमोजस्व जातम् । तदस्मै देवाः उपसन्नमन्तु॥
“This knowledge comes only to those ‘*Swarvidas*’ (the ones well-versed in the rest of the creation i.e. the creation beyond this perceptible world) desirous of the wellbeing of all the *Lokas* (worlds) i.e. those engrossed in the process of self-realisation; our *Rashtra* (nation) has gained the vim, vigour and *vitality* only from such of the Rishis, who have undergone the penance with a desire of wellbeing of all the *Lokas*.” Hence ours is a ‘welfare nation’.

Moksha is there with every one, it is there with us also. Our liberated souls thought that ‘I have this *Moksha*. But entire world has to be happy’. Now, there are a number of *Artas* (those in dire trouble), *Artarthis* (those expecting reciprocal gains) and *Jijnasus* (curious, inquisitive); but less number of *Mumukshus* (desirous of emancipation). Our *Rishis* knew it well that the number of *Mumukshus* would always be barest minuscule. Even then, they pondered whether we could create and maintain such an atmosphere in our collective life, wherein *Jijnasa* could be awakened in every *Arta* and *Artarthis*, so that he would gradually be a *Mumukshu* after becoming a *Jijnasu*? While leading a life, our lives should be such; our *Sanskars* (sacraments) should be such that our proclivity should turn to *Atma-Sakshatkar* (self-realisation); only because, *Atma-Sakshatkar* is the *Summum Bonum* of human life.

Going beyond all the bonds of the entire material world by attaining realisation of SELF has been the highest aim of human life here and then on, lead a happy mundane life till the end of the physical body while worshipping ‘HIM’ all through. How would be the life that leads a man in this direction in this very life? Then they thought out and prepared a pattern of such a life. That’s why, I said the first gift of Bharat to the world was that ‘the happiness is

within us and the *Atma* (soul), which is the store-house of this bliss, is a part of that *Paramatma* (Super Soul); thereby meaning that *Atma* and *Paramatma* are one and the same; and its realization is the aim of human existence. One attains eternal bliss by attaining this aim' – this is the first factum. And the second factum as I told you is that 'all these practices lead a person to the same destiny.' Similarly we have searched yet another truth; practically realized it thoroughly and then placed it before the world that "There are not many gods; God is One." Our Rishis went much beyond the "only one". They proclaimed, "That's It." 'ब्रह्म सत्यं जगन्मिथ्या, जीवो ब्रह्मैव नापरा ।' and also "That Thou Art." 'तत्त्वमसि ।' : You have heard it from me; accept it faithfully; now think, understand it logically, do the experiment directly and see it for yourselves by gaining the first hand experience of "That Thou Art".

Our people have said thus : ब्रह्म सत्यं जगन्मिथ्या, जीवो ब्रह्मैव नापरा । *Mithya* does not mean 'false'. *Mithya* means a 'Relative Truth'. So long as we do not become successful in our efforts of *Atmanubhooti* (self-realisation) and we are living on this material level, we do feel that this material existence alone as real. But this is not a veritable Truth. The life of constant and eternal Truth is there. We have to go to that level. But till such time, we shall have to go upto that, only after living in and passing through this level. And this world is full of diversities. Every thing is many in numbers here. What is this divergence after all? Our people have called it as "unity in diversity". This is the multifarious manifestation of unity. Hence, it is wrong to find differences or contradictions in these diversities.

If there is a "unity in diversity", then our attitude towards and dealing with these diversities should be of tolerance and coherence. If it has to be with tolerance and harmonisation, then

we have to admit some restrains upon ourselves. We have to take into account the lives of others. Live moderately and if your aim is that of *Atma-Sakshatkar*, then this entanglement with these commodities and consumption would not work. You have to gradually get rid of them all. Renounce! It is said: न हि प्रजया, न कर्मणा, त्यागेन एकेन अमृतत्वमानुशु । (not by progeny, not by work, only by renunciation alone, one can attain immortality.) While living in and dealing with the outer world, live with a sense of gratitude towards each and every thing. What's this? By living in this fashion, you would be happy not only in this world, but also in the other-world. You would secure *Abhyudaya* (material prosperity) also; and you would attain *Nishreyasa* (bliss) also. This is what is called as "***Shashwat (Eternal) Dharma***".

Whatever number of Bharatiya Religions are there, those are Hindu Religions. There is no Hindu Religion. Whatever number of religions that have sprouted in Bharat – some accept the existence of *Atma*, some do not; definition of each one of them regarding direct experience of truth is different. Those direct experiences are relative; hence they can be various. Our *Maharshis* have visualized them by directly practising it. Their words are different, their descriptions are different; but the reality is one only. Amongst all these *Bharatiya Dharmas*, now I am using *Dharma* to mean Religion, these aspects are constant in all the *Bharatiya Dharmas* : 'Unity in Diversity', 'Tolerance', 'Gratitude', 'Renunciation' and 'Restraint' – some or the other thing amongst these is emphasized more; while there is less emphasis on some other aspects. Greater emphasis is laid on any particular principle according to the circumstances of those times, when that Religion came into being. Lord Buddha became the 'Karunavataar' (Compassion Incarnate), since there was lot of violence in our

society during the times of Lord Buddha. Lord Mahavira is '**Param Virakta and Ahimsak**' (Personification of Detachment and Non-violence), since our society was drowned in sense-gratification in his times. There is lot of mention of severe spiritual penance alongside the vibrant pursuit of material life in the Vedas, because they wanted to build up a strong and prosperous social structure during the Vedic times. **Shashwat Dharma** of all is one and the **Ashashwat** (temporary or transitory) will vanish.

There is a story of a teacher, who advised his disciple, "Narayana is omni-present. There is no necessity to fear. I am also Narayana, You are also Narayana; the whole world is Narayana." The disciple said, "Alright." Accepting the advice of *Guru*, he once went to market. There arrived a maddened elephant in the market. It began to trample the people; it started throwing the people by lifting them with its trunk. The disciple thought, "All are Narayana, the elephant is also Narayana." Mahout was there on the elephant. But the elephant was not in his control. The disciple went and stood in front of the elephant. The mad elephant rushed, engirdled him with its trunk and threw him away; he had a bruised body and broken limbs. The by-standers lifted him, took him to a physician, who gave him some treatment. Thereafter he was taken to his *Guru*, who asked him, "What has happened to you?" He said, "Maharaj, it was due to your preaching." "My preaching?" "You had told me that Narayana is omni-present; elephant is Narayana; I am also Narayana; I did not move away." "I see? That was the mistake. You have not understood it properly." He asked, "What? Not understood?" "Yes, I had told Narayana is omni-present. But, What about the Mahout-Narayana, who was perched on the elephant-Narayana, what was he saying?" "He was very loudly shouting, 'Run away, Run away. Get aside, Get aside.'" "It

means you have not listened to Mahout Narayana. Hence you are punished this way.”

Of course, we have to perceive Narayana everywhere. But so long we are on this material plane; yes, when we live at a level of the attainment of Lord Buddha’s stature, then even a venomous serpent would bow its hood before you and even a mad elephant would salute you. But, so long, you are not like that, till that time, you have to chart a most practical approach in life. From time to time, *Achar Dharma* (code of conduct) was designed on the basis of this fact of life. Rama with his vow of one-wife was also a celibate; Vaman was also a celibate and Krishna, the husband of sixteen thousand one hundred eight wives also was a celibate. Because the need of the society of those times was like that; hence they determined and designed the mode of expression of our *Dharma* that was most suitable during their times. They were the authoritative personages. Since they have done like that, it does not mean we have every licence of doing any thing. This is wrong. Such realized and authoritative great personalities arrive on the earth from time to time. They determine and design the limitations of the *Achar Dharma* for the society and people have to follow that *Dharma* accordingly - this is *Dharma*. It alone ensures *Abhyudaya* and *Nishreyas Siddhi* for the society.

What does the word ‘*Dharma*’ mean for us? There was a book of Physics in Marathi for me, when I was in Matriculation. Its topic was ‘**General Properties of Matter**’ Its title was “*Samanya Vastu Dharma*’. Burning is the *Dharma* of fire, flowing is the *Dharma* of water. This is *Dharma*; it is *Swabhava* (nature) also. But, if all the people start behaving according their sweet will, then, there will be a chaos. We have to live together with tolerance and cohesion. Hence there comes a concept called *Samyam* (restrain),

Kartavya (duty) about *Dharma*. Hence we call *Kartavya* also as *Kartavya Dharma*. We have *Putra Dharma*, *Pitru Dharma*, *Praja Dharma*, *Raj Dharma* etc. (i.e. duties of a son, father, people, king etc.) Hence the *Kartavya* of all is determined for ensuring *Abhyudaya* and *Nishreyasa* for all, and certain rules and regulations are prescribed for it by taking into consideration the *Swabhava* of all the people and status they hold in the society. **This is the *Achar Dharma*; it is based on those eternal principles. – This is the third gift of Bharat to the world.**

Because of these lapses in *Dharma*, the world today is facing the problems, which are causing disturbance to its peace. *Dharma* is left out; hence there is this imbalance in our environment. Jungles were massacred unmindfully; the earth was damaged by digging out; water is polluted by leaving waste in it; air also was polluted by smothering it with smoke, which in turn have damaged our living. Why is it depraved and degraded? What's the cause? The man is simply hankering after limitless enjoyment and consumption; and hence this imbalance. You want enjoyment and consumption. The body has to be gratified some how. All people cannot be totally unattached. The common man has therefore to ensure that it does not pose hindrances in his spiritual pursuit by keeping his enjoyment and consumption within a limit. It has its own equilibrium. We have left that equilibrium high and dry; and targeted the enjoyment and consumption alone. That is *Santulan Dharma*. There should be balance amid *Arth*, *Kama* and *Moksha*. It needs balance. Swami Ramdas has therefore said: *प्रपंच करावा नेटका । मग घ्यावे परमार्थ विवेका ।* (Perform your house-hold duties firmly and then take up the discretionary spiritual pursuits.) Otherwise, common people would not go in for the spiritual

Sadhana. If they think that the house-hold life of all the sages is going to be destroyed, then, they would never go that way. They might shudder at the very idea. Who would renounce the world and go? Who has seen the god? Of course, he has seen who is doing. These people have not seen. Hence it is said: **प्रपंच करावा नेटका । मग घ्यावे परमार्थ विवेका ।** This is Balance. This is '**Balance Dharma**'.

'*Dharma*' is the 'Uniting Principle' of *Arth-Kama-Moksha*. It ensures coherence and cohesion. And 'Linking Principle' of *Vyakti* (individual), *Samooch* (community), *Srishti* (creation) is '*Paramatma*' or '*Parameshthi*' (Super Soul). If an individual visualizes '*Param Atma*' in every thing around him, he would behave with balance. Hence *Atma* is the 'Connecting Principle' of body-mind-intellect and it leads the individual towards his destination. These '**Bonding Principles**' of '*Atma*' and '*Dharma*' have been gifted to the world by Bharat. And perhaps, according to what our Maharshis like Yogi Aravind have said: "It is the divinely ordained duty that when the world loses its balance due to extinction of this *Sanatantva*, it is the duty of Bharat alone to confer this *Atmajnan* and *Dharmajnan* (knowledge of soul and *Dharma*) to the world from time to time to restore back its equilibrium. Whenever any occasion for such a duty arises, there lies an opportunity for Bharat of its resurgence."

Why at all should Bharat have a resurgence for? Swami Vivekanand says, "O Bharat! Thy regeneration is not meant for Thy becoming the Presiding King of all the enjoyment of life in the world, never for punishing the world with Thy Royal Sceptre. Thou art the sacrificial goat tied on the Altar of Mother Kali. Like Lord Shiva, Thou hast to fulfill the duty of gulping the *Halahal* (venom of worst type) for the welfare and wellbeing of the *Lokas*.' This is

the meaning of Resurgence of Bharat and the world is in a 'Perpetual Wait' for it. It has become onerously difficult task for the world to strike a balance now. All the ideologies and rationalities that are at the disposal of the world may satisfy it at least in case of *Moksha*. But, they have no '*Dharma*' with them. They have not conceptualized the *Dharma* on the basis of *Moksha*. They have devised their faiths and religions on the basis of material selfishness. 'Christianity' and 'Churchianity' are different. 'Jesus Christ' and 'Pope' are two different things. 'Paigambar Sahib' (p.b.u.h.) and today's 'Mullah-Moulavis' are different things. That is not *Dharma*. They do not have such a structure of social existence there, that would ensure *Mumukshutva* for all. Don't know. Our *Rishis* thus gave us such a structure which ensures this type of direction to our life, whereby the whole world could directly experience the *Parameshthi*, so that the life sap and live stock of total creation is sustained, while constantly retaining the entire ecological equilibrium intact. That's why it is said here: *धारणात् धर्ममित्याहु धर्मो धारयते प्रजाः ।* (*Dharma* is nothing but a holding, sustaining principle; *Dharma* sustains and holds the people together.) No individual and society can be happy without this *Atmajnan* (Self knowledge) and *Dharmajnan* (Knowledge about *Dharma*). Creation can never be happy.

The world has become despondent after conducting various experiments for ensuring happiness for this trio of creation, man and community. Its sole ray of last hope is Bharat and Bharat has all that treasure with it. It is, in fact, *Manav Dharma*. Ours is not a '*Hindu Dharma Shastra*'; it is '*Manav Dharma Shastra*', bestowed upon the humanity by Manu Maharaj. None of our realized souls have advised only the Hindus; they have preached the same for

benefit of all. Our great realized personalities have given *Mantras* for all the sects and creeds. *Mantras*, hymns of Parsis, Christianity and Islam used to come to Shri. Gurudeo himself and he was giving them to the disciples. Once Paul Brunton approached Ramana Maharshi and said: "I am very much impressed by Hindu religion. I want to be a Hindu." Ramana Maharshi replied, "No necessity of becoming a Hindu. Affirm your faith in Jesus further and lead an honest life. You would attain liberation even while remaining a devout Christian." It is like this, because we have *Dharma* here.

Vyas Maharshi has earnestly asked the people: *धर्मार्थश्च कामश्च स धर्म किं न सेव्यते?* (You can gain *Arth* and *Kama* only through *Dharma*; then why are not you adhering to *Dharma*?) Very painfully he laments with great anguish: *ऊर्ध्वं बाहु विरोम्येष न च कश्चित शृणोति माम् ।* (Although I am shouting hoarse with both arms raised upwards, but none is ready to listen to me a bit!) Bharatiya life has to be built up on the firm foundation of an *Achar Dharma* (code of conduct) that is in tune with times, which in turn is based on the *Shashwat* (eternal) *Dharma* of *Shashwat* principles of sustenance of creation on the basis of direct experience of *Moksha* (liberation); so that the world at large would come to know the path of new happiness and peace. This is our duty; and we alone can do it. Although, rest of the humanity do have direct experience and the realized souls with such experience; but they have no inclination or intelligence to tread along that path. They have based their communities on the principle of selfishness and hence they divide the world - into 'believers' and 'non-believers'! Let the 'non-believer' be howsoever meritorious, he is sure to go to hell; or the 'believer' be howsoever sinner, he will get the 'pardon'.

The main reason for this unseemly 'anamoly' in their actual attitude and behaviour is that they have not structured their social code of conduct (*Dharma*) on the basis of the direct experience of their own realized men.

This also has been a cause of our down-fall. For last 1500 years, we have conducted our social existence being totally oblivious of the direct experience of our realized souls. I do not know whether there had been any miracles. But the lessons drawn therefrom do have a truth in them. If Eknath Maharaj says that the holy water of Ganga poured into mouth of a thirsty mule can reach Rameshwar; then whence such type of hard-heartedness crept into our people that does not allow us even to shed a few tears on seeing our own hapless brethren at the last rung of society dying of poverty? We have forsaken our *Dharma*. We have not implemented the preachings of our own great men of seeing Rama in every pot and pitcher; conversely, we practised untouchability. Hence we underwent this down-fall.

This *Sanatan Dharma* is the saviour of Bharat and saviour of the whole world. *Sanatan Dharma* stands on self-realisation; *Sanatana Dharma* is built upon the direct perception of single eternal and permanent principle. And none of the realized souls ask us to merely believe his realization. He says, "I have seen it. If you wish to see it, you also can see it, provided you do the penance, as I direct you." as was told to Vivekanand, when he was a boy Narendra. He once asked Ramakrishna Paramhansa, "Have you seen god?" Ramakrishna Paramhansa replied, "Why say, seen? I am seeing. I can talk also. I see him more clearly than I see you now; and if you are prepared to do *Sadhana*, I can show it to you also." This is not merely a theory; nor a logical conclusion; not

even a hypothesis. We have this pure, unadulterated and self-realised truth with us.

That's why when our sages pray they say: सर्वेऽपि सुखिनः सन्तु । सर्वे सन्तु निरामयाः । सर्वे भद्राणि पश्यन्तु । मा कश्चित दुःखमाप्नुयात्॥ (Let all be happy, let all be healthy without any diseases, let all see only good and let none have grief and sorrow.) No consideration at all as to who's our enemy? Who's our friend? Let all – virtually all attain their welfare and wellbeing. After writing voluminous and beautiful commentary on Geeta viz. "Jnaneshwari", Jnaneshwar asks for "*Pasayadar*" (benedictorial sanction) not for the devotees of Krishna alone. He says: आता विश्वात्मके देवे । येणे वाग्यज्ञे तोषावे । तोषोनि मज द्यावे पसाय दान हे ॥ जे खळांचि व्यंकटी सांडो । (Now, O Universal Divine! Be satisfied with this sacrifice of speech [*Jnaneshwari*] and happily give me this sweet gift, whereby the wickedness of the wicked will vanish....) Even for the wicked people he never wishes, "let them be destroyed"; instead he prays for the purgation of their wickedness. "Let their interest in truthful acts increase and similarly let the friendship amidst all the living beings grow." The very same view of ours is also the view of our *Dharma*, which has been structured by our sages on the basis of that self-realisation. The whole world is in dire need of it. It is proclaimed for me of all human beings. It is not the *Dharma* of Hindus alone.

It is true that we nowadays call it as 'Hindu *Dharma*'. It so happens: we also shall have to call it as 'Hindu *Dharma*' only. In fact, it is 'Manav-*Dharma*' 'fraternity' and 'humanity', pure and simple. But the world does not understand that. The world has forgotten these names. The world understands only 'Hindu *Dharma*'. Now see : I have not brought any name from the abode

of Brahma. No name was written on my body. Parents gave the name as 'Mohan'. They did not ask me any thing; nor sought my permission; never asked my desire. The world caught the very same. They call me 'Mohan' 'Mohan'. Thus I became 'Mohan'. Now you have to call me 'Mohan' only. If some one shouts the name as 'Pandurang', I shall not look to him; and if there is some other 'Mohan' and he is called, then I shall surely look at him, since my name also is 'Mohan'. Is it really 'my' name? It is the name 'given to me by the world'. That has stuck to me.

We are the people who adore the whole creation. We had no necessity of any name. But, when the world began to differentiate in its dealings, then the world felt the need of names. It so happened then : they called us as 'Hindus', since we are on this side of the river 'Sindhu'. The same name gained currency, the same name stuck up; that's why people say, "I am Hindu." Now that world famous actress, Jullia Roberts became a Hindu. What did she say, "I have become a Hindu, only because there is no need for sticking up to any particular system; nor any necessity of worshipping any particular god. Do your *Sadhana* properly. Don't leave it midway. Don't hop to other way. You have taken to one path, tread along it honestly, you would get it. But all the same, it is also not true that every thing is in this; or it would happen in it only; or it would never happen in other." Yes, it is true, Shri. Gurudeo Ranade has said and it is reiterated in all books including 'Bodh Sudha' that: **"One must have a firm determination; develop good virtues; keep away from the vices; and go on doing your *Sadhana* ceaselessly."** These four things are essential at all places. Rest every thing including the form of your liking or the concept of your choice etc. is secondary. You have your independence – you do whatever you have to – this is such a liberal, sublime *Dharma*."

If it is such a *laissez-faire* Dharma, then why does it get a name of a society at all? It is only because of the fact that all this was evolved within the four boundaries of this Land of Bharat. When I refer to *Bharat Bhoomi*, then the today's Bharat is too small. This direct experience has evolved in the inner core of this land stretched right from the west of Kabul-Jabul to the east of Chindwin River; and the Tibetan slope towards China to the south of Shri Lanka. That's the reason why, it is *Bharatiya Dharma*. But the boundaries of Bharat do shrink or expand in its history. Hence the world knew it by the name of a society. The society is considered to be 'Hindu'. **In fact, those residing in the four walls of this country are all Hindus. Because they cannot go anywhere else in the world; they have to live here and die here only.**

We are the descendants of common ancestors. The DNA Test also was conducted. The ancestors of all the people living in this landscape have a common ancestry at least for past 40,000 years. Our blood is one and we believe in this *Sanskriti* (culture). Since we accept this as our culture, even the local forms of those sects, creeds, faiths, religions etc. that have come here from outside are more liberal both in form and content. Recently a letter from a Muslim living in Canada came on Internet. I read it. It had come to some one else, which he had forwarded to me. He had written: "I very earnestly wish that my child should become a good Muslim. Where can he become such? I stay in Canada, a western country. I see their life here. I feel their life as licencious; hence he can not become a good Muslim in such an atmosphere. Then, I look to the lands of my Muslim brotherhood, I look to Arabstan, Turkey, Iran, Iraq and I feel he would become a conspirator, extremist and jihadi after going there. He would turn out to be a hard core fundamentalist; but never a good Muslim." Then he goes

on to say, “Of all the countries in the world, I find only one country i.e. Hindustan of Hindus. If he lives in this land of Hindu majority, he would surely become a good Muslim.”

Hence, O Hindus, wake up! Keep your Hindutva secure!! Give it to the whole world, the entire world would become happy!!! You may look at it from any angle, the buck stops only at this fact that the world needs us very badly. You have to fortify yourselves to fulfill those needs of the world. We have a divinely ordained duty. For handing over this *Dharma*, now I am not talking of a religion, the *Dharma* that sustains the society and ensures *Abhyudaya* and *Nishreyas Siddhi*; the *Dharma* that regulates the human nature and shows the path of duty; the *Dharma* that yokes all the *Srishti*, *Samasti*, *Parameshti*, *Vyashti*, we shall have to build up a vibrant systemic structure of *Param Vaibhav* (pinnacle of prosperity) of *Bharat Varsha* by shunning all the differences and casting aside all our selfishness while heartily cherishing the glory of that *Dharma*, and its name in the bosom of our hearts. Then alone the world would accept us. Efforts must be made to achieve this, sooner the better.

There could be two streams of these efforts. Both the streams are essential. Both are important. The direct perception, the *Sadhana*, the *Upasana* that are at the root of this *Dharma*, have to be carried on with singular devotion. It has to be done by casting every thing aside. Some people shall set aside every thing and be engaged only in this penchant. There is an example of Shri Gurudeo Ranade. He was asked by a *Sadhak* from Satara (Maharashtra): “I was asked a question in Ahmedabad – that now such a struggle is going on for the independence of our country. Tomorrow, the new generation might ask as to what we did for the independence? What reply should we give to them?” Shri Gurudeo

replied: "In my understanding, whatever I am doing now, itself is my patriotism." Now this was not a casual reply; nor was it given merely in support of his *Sadhana*. In reality, it was an act of patriotism. Somewhere in the '*Upanishad Rahasya*' written by Shri Gurudeo, he has said: "The westerners have written very large volumes on their respective philosophies and tried to spread this impression that Bharat had nothing with it to offer to the world. Hence I am showing to these gentlemen that there is lot with Bharat that would provoke the westerners to think by propounding our philosophy using their own terminology and logical system." Are not these the utterances of patriotism?

This is one stream; this has to be done necessarily. Had there been no Ramakrishna and Vivekanand, then our country would not have had Tilak and Gandhi also. This is one stream. And the second stream belongs to those who are sweating and toiling very hard with the very same singular devotion to build up a practical social structure on the basis of the thoughts of self-realisation of these people; such, as being done by Sangh, Rashtriya Swayamsevak Sangh. What do they do in Sangh? There is a forced constant contact with the material things. But all the cogitation the Sangh is engaged in is entirely based on Hindu philosophy i.e. on self-realisation. If you happen to read or listen to the lectures given by the second Sarsanghchalak, Shri Golwalkar Guruji, who has presented commentaries on Dr. Hedgewar's thoughts; then, you would see that they are replete with spirituality. He was also a great realised personage of our times.

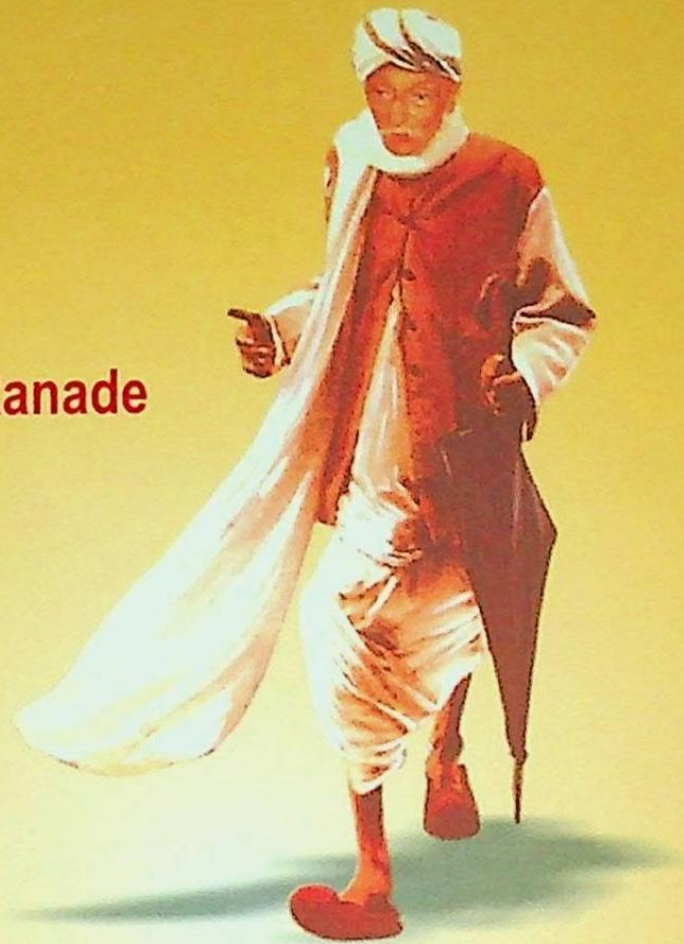
This is one stream and the other is working in the society. Both these streams will have to forge ahead by remaining continuously engrossed in their respective *Sadhanas* being complementary to each other. That would give rise to the *Param*

Vaibhav of Bharat. A number of experiments were undertaken during the last 60 years after our Independence and millions of rupees spent thereon. But they did not have this as their basis. There were good leaders, they are there even today. Efforts done were also not wanting. Of course, corruption etc. is all there and actual efforts also were not less. But, they could not deliver the desired results in spite of all these things. We too are acting like the pendulum. We began with the Five Year Plans, then Socialism; now the Free Economy, Open Marketism; again they are saying that it also needs some limitations, corrections as per the requirements of our country. We too are swinging between the extremes. Hence we have to re-think and provide it with an eternal basis. That is not happening. Those engrossed in the *Sadhana* of the eternal and those engaged in putting that *Sadhana* into a practical format by using it as an 'applied science' – both types of workers have to speed up their respective tasks by becoming complementary to each other. That is the duty before us now.

Let us do our self-chosen respective task and work properly. The picture about the world that was before the inner eye of our ancient seers and *Rishis* and also those currently engrossed in their respective *Sadhanas* viz. वर्षत सकळ मंगळी । ईश्वरनिष्ठांची मांदियाळी । अनवरत भूमंडळी । भेटतु भूतां ॥ (Let there be auspicious shower on all by the whole host of the benevolent, devout people. Let them be meeting the living beings continuously on the surface of this earth.) By becoming the part and parcel of such a congregation of devout people, we all shall be successful in converting this afflicted existence of people into an affluent life throughout the world. I conclude my speech with these good wishes – “Let us all become victorious with the blessings of our *Gurujanas* (Masters).” Thank you very much!

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Rise of India

If India must rise, she will rise in a most peculiar way, not hitherto known to all history. She will combine the virtues of the west and the east, and will rise superior to both. If the West and the East are to meet, they will meet in India and not in Europe. What a glorious prospect lies before India! I see India flinging away superstition, sloth and intellectual inertia. I see her taking up the scientific spirit and energy of Europe. I see her assimilating the excellences of both the East and the West and rising in the scale of modern nations, preserving all the while the integrity and the pristine purity of her spiritual self.

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World Unification

by **Gurudev Dr. R. D. Ranade**

(Philosophical and other Essays P. 183-184, year 1912)