

BRIEF VERSION OF
THE LIGHT OF TRUTH
(English translation of Satyarthprakash)



Maharishi Dayanand Saraswati (1825-1883)

Krishan C. Garg

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Introduction

This is the brief version of the book Light of Truth – the English translation of Satyarthprakash in Hindi authored by Maharishi Dayanand Saraswati. The English translation was done by Dr. Chiranjiva Bhardwaja and published by D.A.V. College Managing Committee, Delhi. In preparing the brief version, no important principle has been left out. The book should prove to be a big help to those who want to learn about Arya Samaj, but are not inclined to read the whole book – The Light of Truth.

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Chapter 1

Many Names of God

Om is the highest name of God. It is composed of three letters - A, U, M. This one name comprises many other names of God. Thus, briefly - A stands for Viraat, Agni and Vishwa, etc. U stands for Hiranyagarbha, Vaayu and Tajjas, etc. M stands for Ishwara, Aditya and Prajna, etc. Vedas and other true Shastras, that whatever they treat of God, all these names stand for Him.

The subject matter should determine the meanings of these words. For instance, a man said to his servant; "Get me Saindhava." Now that man in order to find out what his master wants, ought to take time and place into consideration; because Saindhava means salt as well as a horse. If it be meal time, he ought to bring salt, while, if it be time for going out, he should bring the horse.

"He alone, whose name is AUM, Who is Immortal, is worthy of our adoration and none other." CHHANDOGYA UPANISHAD
"All the Vedas and the Shastras declare AUM as the primary and natural name of God. All others are His secondary names." MANDUK UPANISHAD

"He Whom all the Vedas declare worthy of homage, Whom all devotion and righteous actions lead to, and for Whose realization, the life of Brahmacharya is led, is called AUM." KATH UPANISHAD

God has several names because of many qualities He has.

Agni – He is Omniscient.

Manu – He is the Scientist.

Prajapati – He takes care of all.

Mitra - because He loves all and is worthy of being loved by all.

Varuna - One who is best, holiest of all and desired and sought after by all.

Indra - One who is all powerful.

Vishnu - One who pervades all the universe.

Brahma - One who lords over all.

Bhumi - One who is the abode of all and greater than all.

Surya - One who is the life and light of the universe.

Vasu - One who dwells in all things, and is the abode of all.

Ishwar - One whose knowledge and power are infinite.

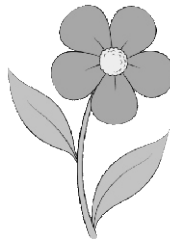
Rudra - One who makes the wicked and the unjust shed tears.

Aditya - One who never dies or decays - is Immortal.

Rahu - Who rejects the wicked, and frees others from the hands of the wicked.

Ketu - One who is the abode of the universe, free from death and disease.

Guru - Teacher of all true knowledge.



Chapter 2

Upbringing of the Children

Maatrimaan Pitrimaan Acharyavaan Purusho Veda -
Shatapatha Brahmana.

"Verily, that man alone can become a great scholar who has had the advantage of three good teachers, viz. mother, father, and preceptor. "Blessed is the family, most fortunate is the child whose parents are godly and learned. The mother's healthy influence on her children surpasses that of everyone else. No other person can equal a mother in her love for her children, or in her anxiety for their welfare. This explains the use of the word Matrimaan in the above quotation, meaning thereby - "He alone is said to have a mother whose mother is devout and learned. Blessed is the mother who never ceases to impart the right tone to the mind of her child from the time of conception till his education is complete. It behoves both parents before, during, and after conception to avoid the use of such foods and drinks as are intoxicating, decomposed (foul-smelling) non-nutritious, (dry), and prejudicial to the growth of the intellect, and use those articles that are productive of mental tranquility, health, strength, intellect, energy and good temper - qualities that go to make a man refined. Such foods are milk, butter, cereals etc., foods and drinks that help to make the reproductive element (both male and female) of the highest quality, free from all faults and imperfections. During conception the mother ought to be very careful as to her diet and dress. Till the birth of the child those articles only should be used as are productive of intellect, strength, beauty, health, energy and mental tranquility, and such other good qualities.

After the child is born and its cord had been cut and tied, it ought to be bathed with scented water and Homa performed with scented clarified butter. The mother should also be well looked after in the matter of diet, etc., so that both mother and child may

gradually gain in health and strength. After confinement the mother and the child should be removed to another room, where the air is pure, and which is well furnished with scented and beautiful things. They should move about in a pure atmosphere.

A mother should so instruct her children as to make them refined in character and manners, and they should never be allowed to misconduct themselves in any way. When the child begins to speak, his mother should see that he uses his tongue properly so as to pronounce letters distinctly in the right place and with the right amount of effort. She should try to cultivate a sweet, subdued and pretty voice in her child. In his/her speech, letters, syllables, words, conjoined words and stops should be distinctly discernible. When he/she begins to talk and understand a little, he/she should be taught how to address his superiors and inferiors, father, mother, king and a learned man, and how to conduct himself in their presence so that he may never be slight in company, but be always treated with respect. Parents should endeavor to inculcate in the minds of their children an intense desire for the love of knowledge, elevating company, and control of the senses. Children should avoid useless playing, crying, laughing and wrangling. They should not give way to excess of pleasures and sorrows, nor become completely engrossed in a thing. Jealousy and malice they should not harbor. They should never handle or rub the reproductive organs, as it causes the loss of the reproductive element and, consequently besides soiling the hand, leads to impotence. The parents should try, in every possible way, to develop in their children such sterling qualities as truthfulness, heroism, patience, cheerfulness, etc.

When children attain the age of 5 years they should be taught the Sanskrit Alphabet, as well as that of foreign languages, thereafter the parents should make them understand and learn by rote such verses - poetical pieces, aphorisms, prose passages, etc. as are full of good precepts, inculcate truth and virtue, love of

knowledge and God; and give advice as to the general behavior towards father, mother, sister and other relatives, friends, teachers and other learned men, guests, king, fellow subjects and servants, so that they may not, as they grow up, be duped by any unprincipled person. They should also counsel them against all things that lead to superstition, and are opposed to true religion and science, so that they may never give credence to such imaginary things as ghosts (Bhuts) and spirits (Preta). Preta (in Sanskrit) really means a dead body, and Bhuta means the past.

People ignorant of the principles of Medical and Physical Sciences look upon persons afflicted with the physical and mental diseases, such as high fever and lunacy, as possessed of devils (Bhut and Preta). But instead of having such persons treated medically, dieted properly, otherwise cared for, they trust them to such rogues, scoundrels, cheats, idiots, profligates and extremely low, selfish, despicable and dirty charlatans as victimized them by their trickery, quackery, so-called charms, and magic incantations. They waste their money and bring misery and suffering on their children by the increase of disease. Then those ignoramuses and their friends say "Please Sirs, cure him though it may cost us our last penny". On this the rogues feel triumphant and say "Well bring us such and such material, our fee, offerings to the God, and presents to ward off the influence of unlucky stars." Then, they sing, beat upon drums play on castanets, cymbal, etc., in front of the man who is supposed to be possessed of a devil, by and by, one of those scoundrels begins to dance and skip about as if in a fit of madness and says "I will even take his life" and the ignoramuses fall at the feet of that mean rascal, saying "O! save him Sir! Save him. You shall have anything you like". Upon this the rogue says "I am Hanuman; bring me my offerings - sweets, oil, a basket of loaves and a red dress." or "I am God, or Bhairava, bring me five bottles of liquor, twenty fowls, five goats, sweets and clothes", and when these dupes answer "You shall have anything

you like" the rogue begins to skip about and dance still more. But if a sensible man were to give them an offering of a good thrashing or shoe-beating, kicking or smacking on the face instead, their Hanuman God or Bhairava is at once propitiated, and they immediately take their heels and all this quackery is simply meant for robbing the simpletons of their money.

Similarly, when these ignorant people go to an astrologer and say " O Sir! What is wrong with this person"? He replies "The sun and other stars are maleficent to him. If you were to perform a propitiatory ceremony, or have magic formulas chanted, or prayers said, or specific acts of charity done, he will recover. Otherwise I should not be surprised, even if he were to lose his life after a long period of suffering." Inquirer "Well, Mr. Astrologer, you know, the sun and other stars are but inanimate things like this earth of ours. They can do nothing but give light, heat, etc. Do you take them for conscious being possessed of human passions, of pleasure and anger, that when offended, bring on pain and misery, and when propitiated, bestow happiness on human beings?"

Astrologer "Is it not through the influence of stars, then, that some people are rich and others poor, some are rulers, whilst other are their subjects? Inquirer "No, it is all the result of their deeds - good or bad". Astrologer "Is the Science of stars untrue then?" Inquirer "No, that part of it which comprises Arithmetic, Algebra, Geometry, etc., and which goes by the name of Astronomy is true; but the other part that treats of the influence of stars on human beings and their actions and goes by the name of Astrology is all false. Astrologer "Is then the horoscope of no value?" Inquirer "No, and it should be named not horoscope, but death-knell of happiness; because the birth of a child gladdens every heart in the family, but this happiness lasts only so long as the horoscope is not cast, and the aspect of the planets is not read out to the parents".

Those children alone become well-behaved, refined, and

scholarly, whose parents do not indulge them; but on the other hand, always reprimand them when necessary. Says Patanjili, in his Mahabhashya:- "Those parents and tutors who are not slow to reprimand their children and pupils (when needed) are as if giving them a drink of immortality; but those who indulge them are, in fact, giving them poison, and are thus the cause of their ruin, because indulgence spoils children, whilst (occasional) reproof develops good qualities in them." MAHABHASHYA 8: 18. Children should also feel pleased when reprimanded, and feel uneasy when fondled. But parents and teachers should never reprimand them out of malice or spite. Outwardly they should keep them in awe; whilst inwardly they should be tender hearted and kind to them. Likewise they should advise them to abstain from stealing, sexual abuse, contracting habits of indolence, arrogance, drunkenness untruthfulness, malevolence, wickedness, malice, jealousy, blind passion; and to cultivate good qualities, such as, truthfulness, virtue. Once a person has committed theft or sexual abuse or has spoken an untruth in your presence you can never respect or trust him anymore. A broken pledge injures a man's character more than anything else. Therefore, once you make a promise, keep it. Deceitfulness, hypocrisy, and ingratitude are painful even to the soul that harbors them. How much more so then to others? It is hypocrisy to believe one thing and say another, and thus mislead people in order to gain selfish ends. Ingratitude is that condition of mind in which you do not feel thankful to one who has been good and kind to you.

"Parents who neglect the education of their child are his veritable enemies. In company, he is like a goose among swans." To give their children the highest education possible, to instruct them in the ways of truth, to make them refined in character and manners, in short to devote all their resources, body and mind, to accomplish this object is the paramount duty, the highest virtue, and the glory of parents.

Chapter 3

Subject of Education

It is the highest duty of parents, preceptors., and relatives to adorn children with good sound education, nobility of character, refinement of manners, and amiability of temper. The wearing of jewelry (gold, silver, pearls, rubies, diamonds. etc.) adds no beauty to the soul. It only arouses vanity and other lower passions, gives rise to fear of robbery, and may even be the cause of death.

Boys and girls, when they attain the age of 8 years, should be sent to their perspective schools. In no instance, should they be placed under the tuition of teachers of low character. Only those persons are qualified to teach who are masters of their subject and are imbued with piety. Boys school should be at least 3 miles away from that of the girls. The preceptors and employees, such as servants, should, in the boys school, be all of the male sex, and in the girls school the female sex. Not even a child of 5 years of the opposite sex should be allowed to enter the school.

Parents and teacher should teach Gayatri mantra to the students:

Aum Bhur Bhuvah swah, Tat Savituh Varneyam Bhargo
Devasya Dhimahi Dhiyoh Yah nah Prachodyaat. Yajurved 36:3

The meanings of the Gayatri Mantra are:-

Father of all; may we contemplate Thy holy adorable nature so that Thou mayest guide our understanding. Thou art our God, who alone art to be adored and worshipped. There is none beside Thee who is equal to Thee or above Thee. Thou alone art our Father, Ruler, and Judge. Thou alone bestoweth happiness.

Praanayaama – All girls and boys should do Praanayaama.
"Just as a goldsmith, by blowing strongly against a piece of impure gold, removes its impurities by oxidation, so Praanayaama burns off all impurities of the mind and senses." MANU

Method of Praanayaama - "As in the act of vomiting all the contents of the stomach are violently expelled, so should the breath be expired forcibly, and held out as long as possible by drawing up the pelvic viscera." YOGA Shaastra, Samadhipada, When discomfort is felt, the air should be gently inspired. This process should be repeated according to one's desire and strength. This exalts the purity of the mind and develops concentration.

After praanayaama the students should do Upaasana and Homa.

Question - What is the good of doing Homa?

Answer - It is a well known fact that impure air and impure water are productive of disease, which, in turn, causes so much pain and misery, whilst pure air and pure water are productive of health, and consequently of happiness.

Question - I think it would do people more good to apply Sandal locally as a plaster, and eat butter instead. Is it wise to waste these things by destroying them in fire?

Answer - That only shows your ignorance of Physical Science, for it is one of its cardinal principles that nothing is really lost in this world. You must have noticed that, even when you are standing at some distance from the place where Homa is performed, you can smell a sweet fragrant odour in the air. That alone proves that an odoriferous substance put into the fire is not destroyed, but, on the other hand, being rarefied, fills the room, and is carried by the air to distant places where it rids the air of its foulness.

Question - If this be the case, the keeping of such odoriferous things, as saffron, musk, camphor, scented flowers and attar, in the house will serve the same purpose.

Answer - That scent has not the disintegrating power to rid the house of its impure air, and replace it by the fresh pure air. It is

fire alone which possesses that power, whereby it breaks up the impurities of the air, and reduces them to their component parts, which, getting lighter, are expelled from the house and replaced by fresh air from outside.

Question - What is the object of reciting mantras whilst performing Homa?

Answer - The objects are three:-

1. The Mantras explain the uses of Homa.
2. In this way Vedic texts are learnt by heart.
3. It helps the study of the Veda and preservation thereof.

Question - Is the omission of Homa a sin?

Answer - Yes, the amount of suffering, a man inflicts on his fellow-beings by polluting the air, and water with the waste products of his body and consequently bringing on disease, becomes the measure of his sin, to atone for which it becomes incumbent on him to perform Homa and thereby purify air and water to an extent, equal to, or greater than the harm he has done. As regards the internal use of these things, that are used in Homa, such as butter, that would benefit only the individual who takes them; but the same amount of material, used as directed above, benefits hundreds of people. If people were not to eat and drink such nutritious substances as butter and milk, they could never gain in strength, physical and mental. Therefore, it is only right, that they should do so, but more material should be used in Homa than as food and drink. It is, therefore, our bounden duty to perform Homa daily.

A wise man would do well to practise both Yamaas and Niyamas -

Yamas are 5 in number:- (a) Harmlessness; (b) Strict devotion to veracity; (c) Honesty in word, deed and thought; (d) Controlled sexual indulgence; and (e) abstinence from the

headlong pursuit of worldly things and freedom from the pides of one's possessions (such as wealth and Power). YOGA SHASTRA Sadhanapada.

Nyamas are also 5 in number:- (a) Cleanliness (physical and mental); (b) Contentment - which does not mean contentedness with physical inertia, but which does mean that you do your utmost to attain your object, but are not carried away by the resulting profit and loss, joy or sorrow; (c) Devotion to duty regardless of consequences; (d) Acquisition and discrimination of true knowledge; (e) Resignation to the Will of God through extreme devotion to Him.

The five great daily duties are, 1. Worship of God; 2. Homa and duty towards the learned; 3. Service of one's parents and other learned and righteous persons; 4. Duty towards animals and the poor and helpless, and 5. Duty towards the altruistic teachers of humanity and ordinary guests, i.e., to show them proper respect and serving them to the utmost of one's power and means.

"As skillful driver keeps his horses under control , even so should a wise man keep his senses which are apt to lead both mind and soul into the pursuit of wicked objects - under complete control." MANU

"Verily, that man alone can achieve his heart's desire who is a master of his senses; he who allows himself to become their slave soon loses his character." MANU

"There should be no omission in the study of the Veda and performance of the Five Great Daily Duties and other good works even on holidays, as there is no omission in the act of respiration without risk to life, so there can be no omission of one's daily duties; a good deed done even on an Anadhayaaya - so called day of exemption from study, etc., cannot but bear good fruit." MANU 2: 105, 106. As it is always a sin to tell a lie, and always a virtue to

Speak the truth, a man should on all days shun vice and practise virtue.

"He who has a sweet and amiable disposition and serves the wise and old with all his heart, continually gains in knowledge, reputation and strength and enjoys a long life." MANU 4: 121. Whilst he who is otherwise, never advances in knowledge, etc. "Let a wise man bear malice to no living soul and let him show all men the path that leads to true happiness, let his speech be sweet and kindly, let him be truthful in word, deed, and thought. This alone can lead to the spread of truth and righteousness. Verily, he alone can have a true conception of the teachings of the Vedas whose mind and speech are pure and well under control." MANU

Never neglect your duty to serve your father, mother, teacher, and all preachers of the true religion (atithi). Love virtue and shun vice. Imbibe our virtues, not our faults and imperfections. Always keep the company of those Brahmans (wise men) amongst us who are learned and imbued with piety; put your trust in them and them only. Be charitable. Give - in faith or without faith, for fame or through shame, give whether through fear of public opinion, or simply for keeping your word. Always give. If you are ever in doubt as to the truth of any practice of religion, or a doctrine, or mode of divine worship, follow the practice of those highly virtuous Brahmans, whether Yogis or not, who are free from prejudice, charitable in disposition, and well versed in philosophy and science (physical and spiritual), and extremely desirous of furthering the cause of righteousness. This is the advice. This is the commandment. This is the mandate of the Vedas. This is the Law. Follow this advice. Obey the Law."

THE FIVE TESTS OF TRUTH The truth of every thing that is learnt or taught should be carefully examined by the following five tests –

1. The Veda and nature of God - All that conforms to the teachings of the Vedas, nature, attributes and characteristics of

God is right, the reverse is wrong.

2. Laws of Nature - All that tallies with laws of nature is true, the reverse untrue; e.g., the statement that a child is born without the sexual union of its parents, being opposed to the laws of nature can never be true.

3. The practice and teachings of A'ptaas, -i.e., pious, truthful, unprejudiced, honest, and learned men. All that is unopposed to their practice and teachings is acceptable and the reverse is unacceptable.

4. The purity and conviction of one's own soul. - What is good for you is good for the world. What is painful to you is painful to others. This ought to be the guiding principle of one's conduct towards others.

5. Eight kinds of evidence - Direct Cognizance. Inference. Analogy. Testimony. History. Deduction. Possibility. Non-existence or Negation.

Direct Cognizance (Praatyaksha) is that kind of knowledge, which is the result of direct contact of the five senses with their objects, of the mind (faculty or organ of attention) with the senses, and of the soul with mind. NYAAYA Shaastra 1: i, 4.

Anumaana - inference - Literally it means that which follows direct cognizance. Two things have been observed to exist together at some time and place, when on some other occasion, one of them is observed, the other, i.e., the unknown can be inferred. For instance, you see a child and you at once infer that he must have had parents. Again, seeing the smoke issuing from behind a hill you infer the existence of fire. You infer the previous incarnation of the soul from observing unequal joy and sorrow in this world at the present moment.

Mana (Principle of thought and attention)- "The existence of Mana (the mind or the organ of attention) is established from the fact that one is only capable of attending to one thing at a time."* NYAAYA Shaastra 1; i, 16.

We have recommended only the books of Rishis for students to study, because they were men of great learning, masters of all the sciences, and also imbued with piety. but the books of mean scholars we have condemned, because they had only a smattering of knowledge, and were not free from prejudice either. How could their writings, then, be free from the faults of their authors?

We believe that the Vedas alone are the supreme authority in the ascertainment of true religion - the true conduct of life. Whatever is enjoined by the Vedas we hold to be right; whilst whatever is condemned by them we believe to be wrong. Therefore we say that our religion is Vedic. All men, especially the Aryas, should believe in the Vedas and thereby cultivate unity in religion.

Question - Are even women and Shoodras (low-caste) allowed to study the Vedas? What shall we do if they take to reading? Besides, there is no authority for their doing so. On the other hand, is condemned by the Vedas thus - Shruti "Never should women and the Shoodras study."

Answer - All men and women (i.e., the whole of mankind) have a right to study Vedas. You may go and hang yourselves. As for the text you have quoted, it is of your own fabrication, and is nowhere to be found either in the Vedas or any other authoritative book. On the other hand, here is a verse from the Yajur Veda that authorizes all men to study the Veda and hear it read:- God says:- "As I have given this Word (i.e., the four Vedas) which is the word of salvation* for all mankind. Thus preach the Veda and thereby acquire true knowledge, practise virtue, shun vice, and consequently being freed from all sorrow and pain, enjoy true happiness." YAJUR VEDA 26:2.

Had God meant that the Shoodras should not study the Veda or hear it read, why should He have created the organs of speech and hearing in their bodies? As He has created the sun, the moon, the earth, the water, the fire, the air, various food and

drinks, etc., for all, so has He revealed the Veda for all. As for you debarring women from education, that only shows your ignorance, selfishness and stupidity. Here is an authority from the Veda entitling girls to study "Just as boys acquire sound knowledge and culture by the practice of Brahmacharya and then marry girls of their own choice, who are young, well educated, loving and of like temperament, should girl practice Brahmacharya study the Veda and other sciences and thereby perfect her knowledge, refine her character, give her hand to a man of her own choice, who is young, learned and loving." ATHARVA VEDA 11, 14:3, 18.

Question - Should even women read the Veda?

Answer - Certainly. Here is an authority from the Shraut Sutra: "(In the Yajna) let the wife recite this mantra." Were she not a scholar of the Veda as well as of other Shaastras, how could she in the Yajna recite the Vedic Mantraas with proper pronunciation and accent, as well as speak Sanskrit? In ancient India, Gaargi and other ladies, - jewels among women - were highly educated and perfect scholars of the Veda. This is clearly written in the Shatpatha Brahmana.

Manu says - "The State should make it compulsory for all to send their children of both sexes to school at the said period and keep them there for the said period till they are thoroughly well educated. It should be made a penal offence to break this law. In other words, let no child - whether a girl or a boy - be allowed to stay in the house after the 8th year; let him remain in the seminary till his Samaavartana time, [i.e. the period of Return home] and let no one be allowed to marry before that." MANU 7:152.

Again says Manu - "Of all gifts (that one can bestow on another) - water, food, animals (as cows, and buffaloes), sesame seeds, land, clothes, gold, and butter, etc. - that of the knowledge of the Veda is the best and the noblest." MANU

Chapter 4

Marriage and Family Life

"A girl, who is not descended on his mother's side within the sixth degree and does not bear the same family name (Gotra) as his father's, is eligible for marriage." MANU 3: 5.

The marriage of near relatives does not improve the race for want of interchange of fluids and essences (such as blood) of the body, it rather deteriorates it. This is analogous to the addition of water to water, no new quality being produced. As the addition of sugar and such medicines as ginger improves the taste and quality of milk, so does the marriage of people, who are not related to each other (either on father's side or on mother's side), improve the race.

"For marriage a man or woman should avoid the following ten families, be they ever so great in political power or rank, or ever so rich in gold or grain -the family which is not religious, that which is destitute of men of character, that in which the study of the Veda is neglected, that the members whereof have long and thick hair on the body and that which is subject to such diseases as Piles, Consumption, Asthma, Bronchitis, Dyspepsia, Epilepsy, Leprosy, and Albinism; because all these faults and diseases are transmitted to the offspring. Therefore both husband and wife should come from good (physically, morally and intellectually) families." MANU 3: 7.

"Let a man never marry a woman who is pale and anemic, nor one who is bigger and stronger person than himself or has a redundant member, nor one who is an invalid, nor one either with no hair or too much hair, nor one immoderately talkative, nor one with red eyes." MANU 3: 8.

"Let him choose a girl for his wife who has a graceful figure without any deformity, who has a pretty name, who walks

gracefully like a swan or an elephant, who has fine hair and lovely teeth, and whose body is exquisitely soft." MANU 3: 10.

"It is better that men and women remain unmarried till death rather than marry unsuitable person i.e., person of mutually unsuitable qualities, characteristics and temperaments." MANU 9: 89

It is best that marriage be under the control of the marrying partners. The Swaymvara marriage, i.e., marriage by choice - the most ancient form of marriage in India is the best form of marriage.

Before a man and a maid think of marrying, they should see that they suit each other in point of knowledge and disposition, character, beauty, age, strength, and built of body and the like. Until they suit each other in all these things, no happiness can result from marriage, nor can marriage in early life ever lead to any beneficial result.

In this universe created and sustained by the Omnipresent God, he who is the (mukh) head, leader among men, is called a Braahman, he in whom power and strength (Baahu) reside preeminently is a Kshatriya, he who travels about from place to place for the purposes of trade, etc., and obtains all things (for the community) on the strength of his thighs (i.e. is the support of the community just as the thighs are that of the human body) is called a Vaishya, lastly a Shoodra is like feet, that supports the whole body.

The sage Manu holds the same view. Says he " "As the son of a Shoodra may attain the rank of a Braahman if he were to possess his qualifications, character and accomplishments of a Braahman, and as the son of a Braahman may become a Shoodra, if he sinks to the level of a Shoodra in his character, inclinations and manners, even so must it be with him who springs from a Kshatriya; even so with him who is born of a Vaishya. In other

words, a person should be ranked with the Class whose qualifications, accomplishments and character he possesses." MANU 10: 65.

"Studying and teaching, performing Yajna* and assisting others in doing it, giving alms, and receiving gifts - these six are duties of a Braahman. But should be borne in mind that receiving of gifts is a mean thing."

Duties of Kshatriyas – To protect people by the administration of perfect justice without fear and favour.

Duties of Vaishyas – To raise cattle, do farming and business.

"It behoves a Shoodra to earn his living by helping Braahmans, Kshatriyas and Vaishyas in their work, without showing any disrespect, jealousy and conceit."

"Wherever the husband is quite contented with his wife, and the wife with her husband, in that family alone all prosperity, fortune and happiness perpetually dwell. And wherever they disagree and squabble there poverty, ill-fortune and misery are assuredly permanent." MANU 3"60

"If the husband does not please his wife, she being unhappy, the whole family is unhappy and miserable; but if the wife be quite contented with her husband, the whole family enjoys felicity." MANU 3: 62.

"Let women be always propitiated (worshipped) by their fathers, brothers, their husbands and the brothers of their husbands, in other words, they should speak sweetly to them and provide them with good food, nice clothes and ornaments, and thereby keep them happy. Those who seek great prosperity and happiness should never inflict pain on women." MANU 3: 55.

"Where women are honored (worshipped), in that family great men are born; but where they are not honored, there all acts are fruitless.

Where women pass their days in misery and sorrow

because of the misdeed of their husbands that family soon entirely perishes, but where they are happy because of the good conduct of their husbands, the family continually prospers." MANU 3: 56, 57.

In these quotations the word worshipped, of course, means duly honored. Let the husband and the wife whenever they separate from or meet each other for the first time during the day or the night, greet each other with Namastay which means , I respect you.

"Let a woman attend to her household work most cheerfully and with great dexterity, keep her utensils and apparel clean, her house tidy, her furniture free from dust, all eatables pure and clean. Let her never be lavish in expenditure. Let her cooking be done so nicely that the food may act on the system like a good medicine and keep away disease. Let her keep a proper account of her (income and expenses), and show it to her husband (if necessary), use her servants properly and see that nothing goes wrong in the house. MANU 5: 150.

"Let a man utter what is true and what is pleasing, i.e. good for others. Let him not speak a disagreeable truth. Not to let him speak an agreeable falsehood. This is the Eternal Dharma."

Let him say what is good for another, even though it may offend him. In the Mahabhaarat the sage Vidur says: "In this world, O Dhritraashtra, there are many people who would say sweet things to please and flatter others; but rare is the man who would say or hear a truth which is unpleasant to his ears but really conducive to his good." Mahaabhaarat, Udyoga Parva, Vidur Niti.

It behaves all good men to point out one's faults and shortcomings to one's face and hear their own (from others). But the way with the wicked is that they talk of one's merits to one face, whilst they speak of his demerits behind his back. So long as a man does not reveal his defects to another, he cannot get rid of

them nor can be acquire good qualities.

Detracting from one's merits as his demerits, and of his demerits as merits constitutes Nindaa or misrepresentation; whilst speaking of a man's merits as his merits, and of his demerits as demerits constitutes Stuti, whilst untruthfulness in speech constitutes Nindaa.

"Let him constantly perform the Five Great Daily Duties, viz., Brahmayajna, Devayajna, Balivaishwadevayajna, Pitriyajna and Atithiyajna, to the best of his power. Brahma Yajna. comprises studying and teaching the Veda and other Shastras, morning and evening devotions and practice of Yoga. Devayajna. it comprises the feeding of fire with clarified butter and odoriferous substances, association with the learned and the good, cultivation of purity, truthfulness and similar other good qualities, and the advancement of knowledge. These two Yajnas should be performed daily. "It is said in the Atharva Veda, "The Homa substances (such as clarified butter, musk, camphor, saffron) used in the morning Homa keep the air pure and wholesome till the next morning, while those burnt in the evening Homa keep the air pure till the evening and thereby promote health, strength and intellect.."ATHARVA VEDA 19:7: 3, 4

He should never lead an unrighteous life. Unrighteousness practiced in this world does not go unpunished, nor does it immediately produce its fruit. This is the reason why the ignorant do not fear sin, but it must be borne in mind that the practice of unrighteousness advancing slowly cuts off the very root of your happiness." MANU 4: 174.

"As he who attempts to cross the water in a boat of stone, sinks to the bottom, even so an ignorant donor and an ignorant donee sink low; in other words are afflicted with misery and pain." MANU 4: 194

It should be borne in mind. "A man commits a sin and thereby

obtains something which he brings home, where all his family members enjoy it, but they do not suffer the consequences of his sin, it is he alone, who committed the sin that reaps the consequences thereof." MAHABHAARAT PAAJAGAR PARVA.

But whatever is dependent upon both should be done with each other's approval, because the relation between the husband and his wife is such that they cannot be independent of each other, in other words, they should treat each other most lovingly and live harmoniously. They should never quarrel with each other, nor commit adultery. The wife, subject to her husband's control, should be supreme in the house, whilst all affairs other than those relating to the household should be under the control of the husband. They should prevent each other from contracting vices, in other words, it should be borne in mind that after marriage, the husband and the wife entirely belong to each other, that is, their hearts, their feelings and their bodies from top to toe, become subject to each other's control. Let them never do anything against each other's wish. Of all things likely to upset their happy relations, the worst are adultery and fornication, etc. Let them avoid these. Let the husband always remain contented with his wife, and the wife with her husband. If they belong to the Brahman Class, let the husband teach boys, and his wife, if she be well-educated, teach girls. The husband is the adorable God for the wife, and the wife is the adorable goddess for the husband.

As long as boys and girls remain in their respective seminaries, let them look upon their teachers as their parents, whilst the teacher should consider their pupils as their children.



Chapter 5

Vanprasth and Sanyas Ashram

"Having completed his Brahmacharya, let a man enter Grihastha (married life), and thereafter, Vaanprasth, and last of all become a Sanyaasi." This is the consecutive order of the different stages of life. SHATPATHABRAAHAMAN

"When a householder perceives that his muscles have become flaccid and his hair gray and even his son has become a father, let him renounce all the good things of town such as tasty dishes, fine clothes, commit his wife to the care of his sons, or take her with him and dwell in a forest." MANU 6:3

"Having thus passed the third stage of life i.e., from the fiftieth to the seventy fifth year as a Vaanaprasthi in a forest, let a man in the fourth stage renounce all connections and become a Sanyaasi." MANU 6: 33

"But he whose character is low, who is not free from passions, is not a yogi and whose mind is not contented, can never know God and commune with Him, a Sanyaasi though he be." KATH UPANISHAD 2:23.

Therefore, "Let a wise Sanyaasi restrain his mind and speech from all that is sinful, and apply them to the acquisition of knowledge and the realization of his inner self. Let him use his knowledge, and then devote his enlightened soul to the realization of the All-Calm Supreme Being, and find rest in Him." KATH UPANISHAD 3: 13.

"The embodied soul can never be free from pleasure or pain, but when the disembodied soul, being purged of all its impurities, lives in the All-pervading God in the state of Emancipation, pleasures or pains of this world can effect it no longer." CHHANDOGYA UPNISHAD 8: 12

"Let a Sanyaasi renounce all love of fame, love of wealth

and power and the enjoyments thereof, and love of his kith and kin, live on alms, and devote himself, day and night, to all those things that lead to Eternal Bliss." SHATAPATH BRAHMANA 14: 2, 1

Dharma, i.e., the practice of righteousness, devotion to justice, the acceptance of truth, and the rejection of untruth, obedience to the Will of God as revealed in the Veda, and promotion of public good, are the same for all Classes and Orders, that is, for all mankind; but the following are the special duties of Sanyasis:-

"Let a Sanyaasi keep his eyes to the ground and never look hither and thither while he walks; let him always speak the truth, and let him think well before he acts, and thus embrace truth and reject falsehood." MANU 6: 46. "If in the course of a discourse or a discussion a man be angry with him, let him not in his turn be angry. Even though abused, let him say kindly what is good for him; let never falsify his speech. MANU 6: 48 "With his soul composed and centered on the supreme Spirit, let him be indifferent to pain and pleasure, abstain from meat and intoxicants, seek only spiritual happiness, and go about preaching the gospel of truth and enlightening the world with the light of knowledge." MANU : 49.

"Let a Sanyaasni, therefore, burn away impurities of his senses, mind and soul by the practice of pranaayaama, destroy sin by Dhayaana, sensual attachments by pratyakaara, and qualities contrary to the nature of God, as joy and sorrow, and ignorance by Dhyaana.

"Only when a Sanyaasi gives up all desire for earthly things, and is pure in thoughts and feelings towards all things, subjective and objective, he obtains true happiness that endures after death." MANU 6: 80

"It therefore, behoves, all - Brahmacharis, Grihasthis,

Vaanaprasthis and Sanyaasis - to follow assiduously the right conduct of life which has ten chief characteristics:- 1. The cultivation of firmness of mind and contentment. 2. The cultivation of the spirit of forgiveness under all circumstances - whether one be censured or praised, honored or dishonored, etc. 3. Devotion of mind to virtue and abstinence from sin and vice, that is, refraining from the entertainment of sinful thoughts even for one moment. 4. Honesty - The acquisition of a thing without the permission of its owner, or through fraud, hypocrisy, or breach of faith, or by teaching falsely, or in any other way that is condemned by the Vedaas, is called dishonesty or theft; the reverse of it is called honesty. 5. Purity or cleanliness - bodily and mental. Mental purity consists in freedom from inordinate love or hatred, from prejudice or injustice, etc. Bodily cleanliness consists in keeping the body clean with water, earth, etc. 6. Direction of the senses in the path of rectitude and freedom from sin. 7. Development of one's intellect by abstaining from intoxicants and other articles that are prejudicial to its growth, from the company of the wicked and from sloth, negligence, etc., and by using things possessing healthful properties, associating with men of noble character, and by the practice of yoga. 8. The acquisition of correct knowledge of all things - from earth to God - and its proper application. In other words, to know a thing as it is, to speak of it as it is in the mind, and to act upon what is spoken, constitutes correct knowledge; and reverse of it is ignorance. Truthfulness is the harmony of thought, word and deed. 9. Freedom from wrath and other evil habits, and the cultivation of calmness of mind and other good qualities.

Let all Sanyaasis, therefore, enlighten minds of Grihasthis and others on all questions, remove their doubts, free them from all kinds of unrighteous conduct, and help them to follow the path of rectitude. This alone is the bounden duty of Sanyasis.

Chapter 6

System of Government

No single individual should be invested with absolute power. The king, who is the president of the Assembly, and the Assembly itself should be inter-dependent on each other. Both should be controlled by the people, who in their turn should be governed by the Assembly. If the system be not followed and the king be independent of the people and have absolute power, "He would impoverish the people, - being despotic and hence arrogant - and oppress them, just as a tiger or any other carnivorous animal pounces upon a robust animal and eats it up. A despotic ruler does not let anyone else grow in power, robs the rich, usurps their property by unjust punishment, and accomplishes his selfish end. One man should, therefore, never be given despotic power." SHATPATHABRAAHMAN 12:2, 3, 7, 8.

"O men! Let that man alone among you be made a king - the President of the Assembly - who is very powerful, conqueror of foes and is never beaten by them, has the capacity to become the paramount sovereign, is most enlightened, is worthy of being made a President, who possesses most noble qualities, accomplishments, character and disposition, who is thoroughly worthy of the homage, trust and respect of all." ATHARVA VEDA 1: 6, 10, 98.

"King should be as powerful as electricity, as dear to his people's hearts as their very breath, able to read the inmost thoughts of others, and just in his dealings as a Judge. He should enlighten people's mind by the spread of knowledge, justice, and righteousness, and dispel ignorance and injustice as the sun illuminates the world. He should be like one who consumes wickedness like fire, keeps the wicked and the criminal under control like a jailer, gladdens the hearts of the good like the moon, makes the country rich and prosperous, as a treasurer keeps his

treasury full, is powerful and majestic like the sun, keeps the people in order and awe, and on whom no one in the whole world dares to look with a stern eye. He alone is then fit to be the Head of the State who is like fire, air, the sun, the moon, a judge, a treasurer, a goaler in keeping the wicked under control." MANU 7: 4, 6, 7.

"The Law alone is the real king, the dispenser of justice, the disciplinarian. The Law alone is the true Governor that maintains order among the people. The Law alone is their Protector. The Law keeps awake whilst all the people are fast asleep. The wise, therefore, look upon the Law alone as Dharma or Right. When rightly administered the Law makes all men happy but when administered wrongly, i.e., without due regard to the requirement of justice, it ruins the king. People would become corrupt, all order would come to an end, there would be nothing but chaos and corruption if the Law were not properly enforced. Where the Law strikes fear into the hearts of the people (evil) and preventing them from committing crimes, rules supreme, there the people never go astray, and consequently live in happiness if it be administered by a just and learned man.

He alone is considered a fit person to administer the Law who invariably speaks the truth, is thoughtful, of highly intellectual and very clever in the attainment of virtue, wealth and righteous desires. The Law rightly administered by the king greatly promotes the practice of virtue, acquisition of wealth and secures the attainment of the heart-felt desires of his people. But the same Law destroys the king who is sensual, indolent, crafty, malevolent, mean and lowminded.

The Law can never be justly administered by a man who is destitute of learning and culture, has no wise and good men to assist him, and is sunk in sensualism. He alone is fit to administer the Law- which is another name for justice - who is wise, pure in heart, of truthful character, associates with the good, conducts

himself according to the law and is assisted by the truly good and great men in the discharge of his duties." MANU 7: 17, 19, 28, 30, 31.

A king addicted to vices arising from the love of pleasure loses his kingdom, wealth and power and even his character. Whilst one who is addicted to vices arising from anger may even lose his life. Ten vices proceeding from love of pleasure are - 1. Hunting. 2. Gaming - playing with dices, gambling, etc. 3. Sleeping by day. 4. Gossiping of sensual subjects. 5. Excess with women. 6. Use of intoxicants such as alcohol, opium etc. 7. Saying unkind or hard words. 8. Useless wandering about from place to place.

The vices that proceed from anger are - 1. Tale-bearing 2. Violence, such as outraging another man's wife. 3. Malevolence. 4. Envy, i.e. mortification excited by the sight of another person's superiority or success. 5. Detraction from one's character. 6. Expenditure of money, etc. for sinful purposes. 7. Saying unkind or hard words. 8. Infliction of punishment without any offence.

The use of intoxicants, gaming, excess with women, and hunting - these four are the most pernicious vices that arise from the love of pleasure. Infliction of punishment without offence, the use of slanderous language, the expenditure of money for unrighteous purposes - these three are the great vices born of anger that bring extreme suffering on the possessor thereof.

"It is certain that it is better to die than to be addicted to vices, since the longer a wicked man lives, the more sins he will commit and consequently lower and lower will he sink and thereby the more will he suffer. Whilst he who is free from vices enjoys happiness even if he dies."

"Let a king appoint seven or eight good, righteous and clever ministers who are natives of the country, are thoroughly conversant with the Vedas and the Shaastras, are very brave and courageous, whose judgement seldom errs, who come from a

good family and are well-trying men.

Even an act easy in itself becomes difficult to be accomplished by a man when single-handed. How much more so then, is the great work of the government of a country by a man singlehanded. It is, therefore, a most dangerous thing to make one man a despotic ruler, or entrust a single man with sole management of the affairs of the State.

Let him likewise appoint other ministers who are men of great integrity, highly intellectual, of resolute minds, of great organizing power and of vast experience. Let him appoint good, energetic, strong, and clever officers, as many as he requires, for the due transaction of the business of the State. Under them let brave, courageous strong men of great integrity and of noble lineage fill position involving great responsibility and risk, whilst let timid and faint-hearted men be employed for the administration of internal affairs. Let him also appoint an Ambassador who comes from a good family, is very clever, perfectly honest, able to read the inmost thoughts of others and to foretell future, developments and events by observing the expression of faces and other significant signs and acts, and is well-versed in all the Shaastras - branches of knowledge. He alone is fit person to be appointed an Ambassador who loves his country with all his heart, is of irreproachable character, pure in heart, highly intelligent and endowed with an excellent memory, who can adapt himself to the manners and customs of different countries and different times, is good looking, fearless and a master of elocution." MANU 7: 54-57, 60-62, 64.

As a farmer separates the husk from the corn without injuring the latter, so should a king exterminate dacoits and burglars, and thus protect his people.

Let the king punish properly the magistrate who accepts bribe either from the plaintiff or the defendant in a case and, therefore, gives unjust decision, confiscate all his possessions,

and banish him to a place from which he can never return. Were that man to go unpunished, it would encourage other officials to commit similar wicked crimes, whilst the infliction of punishment would serve to check them.

The king who can be both gentle and stern as occasion demands is highly honored if he be gentle to the good and stern towards the wicked.

Either a just and virtuous man should not enter an Assembly (or a Court of Justice), or when he does enter it, he should invariably speak the truth. He who looks on injustice perpetrated before his very eyes and still remains mute, or says what is false or unjust, is the greatest sinner.

Where justice is destroyed by injustice and truth by untruth under the very nose of the Judges who simply look on, all those who preside over that Court are as if dead, not one of them is alive. Justice being destroyed shall destroy the destroyer, Justice being protected shall protect the protector. Let no man, therefore, violate the laws of justice, lest justice being destroyed, destroy him.

"Among all classes those persons alone are eligible as witnesses who are men of character, learned, straightforward, who know their duty properly, and are truthful and free from covetousness. Never should men of low character be considered as eligible to bear witness.

A witness who speaks the truth in a court of law and does not deviate from righteousness should be praised, but he who does otherwise, should be properly punished. A witness, who says anything in a court of law or in an assembly of good men, different from what he had seen or heard, should have his tongue cut-off. He will consequently live in misery and pain for the rest of his life and will have no happiness after death in consequence of having perjured himself.

O man! If you want to obtain happiness by uttering a

falsehood thinking that you are alone, you are mistaken, for the Supreme spirit that resides in your soul sees whatever you do - good or bad. Fear Him, O man! and live constantly a truthful life." MANU 8: 63, 72, 75, 78-81, 83, 84, 96, 91.

A king who inflicts punishment on such as deserve it not, and does not inflict punishment on such as deserve it, brings infamy on himself in this life and shall sink to great depths of misery in the next life. Let the guilty, therefore, be invariably punished, and the innocent never punished.

Where an ordinary man is fined one penny, a king shall be fined a thousand, i.e. punishment inflicted on a king should be a thousand times heavier than that on an ordinary man, the king's minister eight hundred times, the official lower than him seven hundred, and one still lower, six hundred, and so on; even the lowest officials such as a constable, should be punished not less than eight times as heavily as an ordinary man would be, for if the government officials or servants be not punished more severely than ordinary people they would tyrannize them.

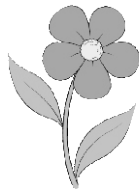
As a lion requires a severer punishment than a goat to be well-broken, similarly do the rulers (from the highest officials - the king - to the meanest servant of the State) require heavier punishment than ordinary people. If a person possesses the power of discrimination, and yet commits theft, let his punishment be eight-fold i.e. eight times the amount of the theft - if he be a Shudra; sixteen-fold if a Vaishya; thirty-two fold if a Kshatriya; sixty-four or hundred-fold or even a hundred and twenty-eight-fold if he be a Brahman, i.e., the more knowledge a man possesses and the greater his reputation and influence, the heavier his punishment should be.

Question - How can it be right to inflict severe punishments?

Answer - Whosoever calls it severe punishment is ignorant of the true principles of Right Government. The infliction of a heavy

punishment on one man prevents others from committing similar crimes, and tends to keep them steadfast in righteousness. Truly speaking this so-called heavy punishment is no heavier than the weight of a mustard seed when distributed among all the members of a community, whilst so-called light punishment, by its failure to check crime, is really a thousand times heavier than the first, as it is multiplied a thousand times by the proportional increase of crime. Now take for an illustration a community of one thousand persons. If every one of them be punished, say, one pound each, the total punishment will be one thousand pounds, whilst if one man in this community of one thousand persons be punished, say, one hundred pounds and should that punishment succeed in preventing the repetition of similar crimes, the total punishment will not be more than a hundred pounds, which is ten times less than one thousand pounds. Thus the seemingly light punishment in the long run turns out to be the heavier one.

Let the king as well as his advisers bear in mind that the marriage in early life must not be allowed, nor the marriage of old persons with young ones. Let the king encourage the practice of Brahmacharya, let him put a stop to prostitution and the custom of plurality of wives (as polygamy, etc.) so that both body and soul may attain perfect strength and power. For if only mental powers and knowledge be developed, but not physical strength, one man of great physical strength may vanquish hundreds of scholars. On the other hand if physical strength alone be sought after and not mental, the high duties of Government can never be rightly discharged.



Chapter 7

God, Soul and Veda

Question - There are more Gods than one mentioned in the Vedas. Do you believe this or not?

Answer - No, we do not, as nowhere in all the four Vedas there is written anything that could go to show that there are more gods than one. On the other hand, it is clearly said in many places that there is only one God.

Question - What is meant by the mention of various devatas (Gods) in the Vedas then?

Answer - Whatsoever or whoever gives us something is called a devata, as the earth for instance, it gives us everything to survive, but it is nowhere said that it is God or is the object of our adoration. There are thirty three Devtas - eight Vasus, eleven Rudras, twelve months of a year, Electricity or Indra and Yajna or Havan. The Vasus are earth, water, fire, air, sky, moon, sun and stars. Rudras are the air in eleven different parts of our body. That makes them thirty three.

God existed in the beginning of the Creation. He is the Creator, Support and Sustainer of the earth, sun and other luminous worlds. He was the Lord of the past Creation. He is the Lord of the present. He will be the Lord of the unborn future universe. He created the whole world, and He sustains it. He is Eternal Bliss. YAJUR VEDA, 13:4

Question - Is God All-pervading or does He reside at some particular place?

Answer - He is All-pervading. If He were localized to some particular place, He could never be Omniscient, Universal Controller, Creator of all, Sustainer of all and the Cause for resolution of all things into their elements, as it is impossible for the doer to do anything in place where he is not.

Question - Is God Just as well as Merciful?

Answer - Yes, he is both.

Question - These two attributes are opposed to each other, since Justice consists in giving a person the just amount of pleasure or pain - neither more nor less - according to the nature of his deeds, while mercy consisted in letting the offender go unpunished. How could He be both merciful and just at the same time?

Answer.- Justice and mercy differ only in name. The object served by justice is the same as accomplished by mercy. Now the object of inflicting punishment through justice is to prevent people from committing crimes and thereby enable them to be freed from pain and misery. The object of mercy is to rid people of misery? Your definitions of justice and mercy are not correct, because the infliction of just punishment in exact accordance with the amount of crime is called justice. If the offender be not punished mercy will be destroyed, for one such criminal to go unpunished amounts to giving pain to thousands of righteous and law-abiding people.

Question - Is God in form or is He formless?

Answer - He is formless. Had He been in a form He could never be Omnipresent or Omniscient, since a finite substance can possess only finite attributes, actions and nature. Besides, He could never be free from hunger and thirst, heat and cold, disease, imperfections and injuries. This proves, therefore, that God is formless.

Question - Is God All-powerful or not?

Answer – Yes He is, but what you understand by the word All- powerful is not right. It really means that God does not require the least assistance from any person in all His works such as Creation, Sustenance and Dissolution of the Universe, and administration of Divine Justice. In other words, He does all His works with His own infinite power.

Question - Is God Anadi or Sadi?

Answer - He is Anadi as He has no cause or beginning. He has always been there.

Question - What does God desire?

Answer - The good of all, and the happiness of all, but He does not, by the caprice of His own will, subordinate one person to another without an offence.

Question - Should we glorify God, pray to Him and commune with Him? Will God by one's doing so suspend His laws, and forgive the sins of His devotees?

Answer - No.

"Thou art Light, be merciful and shed that light into my heart. Thou art Infinite energy, through Thy grace endow me with unfailling energy. Thou are Infinite strength, endow me with strength. Thou art Infinite power, endow me with great power. Thou art wrathful with the wicked, make me also wrathful".

"Thou art moved neither by slander, nor by praise. Thou art forbearing towards those who offend against Thee, make me also forbearing." YAJUR VEDA 20: 9.

"Lead us, O Supreme Spirit, Teacher of teachers, from falsehood unto rectitude, from darkness into light of knowledge, from death and disease to immortality and Eternal Happiness." SHATPATHA 14:3,30.

A man should act in accordance with what he prays for. For example, if he prays for the attainment of highest wisdom, let him do his utmost to attain it. In other words, prayer should be addressed to God for the attainment of an object after one has strenuously endeavoured to attain it.

Question - Does God incarnate or not?

Answer – No, because it is said in the Yajur Veda, "He is unborn. He overspreads all. He is pure and never takes on a

human form."

Question - But Bhagwan Krishan says in the Gita, "Whenever there is decay of virtue, I take on a human form. What is your answer to this?"

Answer - Being opposed to the Veda, it cannot be held to be an authority. Though it is possible that Shri Krishan, being very virtuous and being extremely anxious to further the cause of righteousness, might have wished that he would like to be born again and again at different times to protect the good and punish the wicked. If such was the case then there is no harm in it. In spite of all this Krishan could never be God.

Question - How could such wicked men as kansa and Raavana be destroyed if God did not incarnate?

Answer - Firstly, whosoever is born, is sure to die. Secondly, what are Kansa and Raavana, when compared with the Almighty God, who without being incarnated has created this world, is sustaining it and can resolve it into its component elements? He being Omnipresent also pervaded the bodies of Kansa and Raavana and could at His will cut their vitals and instantaneously kill them.

Question - What are God and the soul in essence, and what are their natures, attributes and actions?

Answer - In essence they are both conscious entities. By nature both are pure, immortal and virtuous, etc., but the creation of the universe, its sustenance and dissolution into elementary form and its control, the awarding of the fruits of their deeds - good and evil - to souls are the righteous actions of God; whilst the reproduction and rearing of children, the distribution of knowledge and arts, etc., are acts of the soul which may be virtuous or sinful. Eternal knowledge, Eternal bliss and Omnipotence, etc., are the attributes of God whilst those of souls are - Desire for the acquisition of things, repulsion, activity, feelings of pleasure,

feelings of pain, sorrow, displeasure; consciousness, inspiration and expiration, closing and opening of the eyes, organic growth, discernment, memory and individuality, movement, regulation of the senses, internal changes and disorders, such as hunger and thirst, joy or sorrow, etc., are the attributes of the soul which distinguish it from God. The existence of the soul is known only by these attributes as it is not material nor perceptible by the senses. These attributes manifest themselves only so long as the soul is present in the body, but cease to do so as soon as the soul leaves it.

Question - Does God possess desire (Ichchha)?

Answer - No, not that kind of desire which is another name for a passion excited by the love of an object from which pleasure is expected, because, you only desire to obtain a thing which you do not already possess. Now there is nothing that God does not possess or is superior to Him, and being All-Bliss He can also have no desire for further happiness. Therefore, there is no possibility of the presence of desire in God.

Question - Do you believe God to be Formless or embodied?

Answer – Formless.

Question - Being formless how could He reveal the Vedas without the use of the organs of speech, as in the pronunciation of words the use of such organs as the palate and of a certain amount of effort with the tongue are indispensable.

Answer - Being Omnipresent and Omnipotent He does not stand in need of the organs of speech in order to reveal the Veda to the human souls, because the organs of speech, such as the mouth, the tongue, etc., are needed in pronouncing words only when you want to speak to another person, and not when you are speaking to yourself. It is our daily experience that various kinds of mental processes and the formation of words are continually

going on in our mind without the use of the organs of speech.

Question - Whose hearts did God reveal the Vedas in?

Answer – "In the beginning God revealed the four Vedas - Rigveda to Agni, Yajurveda to Vayu, Samaveda to Aditya and Atharvaveda to Angira." SHAPATHABRAHMAN 11: 4,2.3.

Question - Why did God reveal the Veda in Sanskrit instead of a language of some particular country?

Answer - Had He revealed the Veda in the language of some particular country, He would have been partial to that country, because it would have been easier for the people of that country to learn and teach the Veda than for the foreigners. Therefore it is that He did it in Sanskrit that belongs to no country and is the mother of all other languages.

Question - Why should He have revealed the Vedas to those four men alone and not to others as well? That imputes favoritism to God.

Answer - Among all men those four alone were purest in heart. Therefore God revealed the true knowledge to them only.

Question - Which books are called the Vedas?

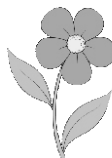
Answer - The books - the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda - the Mantras Sanhitas are called the vedas and no other books are called vedas.

Question - How many Shaakhaas (branches) are there of the Veda?

Answer – Eleven hundred and twenty-seven.

Question - What are Shaakhaas (branches)?

Answer - The expositions are called shaakhaas.



Chapter 8

THE CREATION, SUSTENANCE AND DISSOLUTION OF THE UNIVERSE

Question - Has this universe proceeded from God or from something else?

Answer - God is the efficient cause of this universe, but the material cause is prakriti - the primordial elementary matter.

"In the beginning the whole was enveloped in utter darkness. Nothing was discernible. It was like a dark night, Matter was in its very elementary form. It was like ether. The whole universe, completely overspread by darkness, was insignificantly small compared with the Infinite God who thereafter, by His omnipotence, evolved this cosmic world - the effect - out of the elementary matter - the cause.* RIG VEDA 10: 129, 3

Question - Has not prakriti emanated from God?

Answer - No, it is beginningless. "O Men, that All-pervading Being alone is the Lord of the imperishable prakriti - the material cause of the world - and of the soul and is yet distinct from both. He is the Creator of universe - the past, present and the future." YAJUR VEDA 21: 2

"That Supreme Spirit, from Whom all things proceed and in Whom they live and perish, is the All pervading God. Aspire, O men, to know Him." TAITREYA UPANISHAD BHRIGU, 1.

Question - How many entities are eternal or beginningless?

Answer - Three - God, soul, and the prakriti (matter). The prakriti, the soul and God, all of them, are uncreated. They are the cause of the whole universe.

Question - Are the Vedas eternal or non-eternal?

Answer - They are eternal. God being eternal, His knowledge and attributes must necessarily be eternal.

QUESTION – How many causes are there of the Universe?

ANSWER - Three - The efficient , the material and the common. The efficient cause is the one by whose directed activity a thing is made, and by the absence of whose directed activity nothing is made. It does not change itself, though it works changes in other things. The material cause is one without which nothing can be made. It undergoes changes, is made and un-made. The common cause is one that is an instrument in the making of a thing, and is common to many things. The efficient cause is of two kinds - The Primary efficient cause is the Supreme Spirit - the Governor Of all, who creates the universe out of the prakriti (matter), sustains it, and then resolves it into its elementary form.

The secondary efficient cause is the soul. It takes different materials out of the universe created by God and moulds them into different shapes. The material cause is the prakriti which is the material used in the making of the universe. Being devoid of intelligence it can neither make nor unmake itself, but is always made or unmade by a conscious intelligent being; though here and there even one kind of dead matter (but those changes are never ordered). Let us take an illustration. God made seeds (of different kinds), when they fall into a suitable soil and get the proper amount of water and nourishment, they develop into trees; but if they come in contact with fire they perish. All ordered changes in material things depend for their occurrence on God and the soul.

All such means as knowledge, strength and hands, and instruments, time and space, that are required for the making of things constitute its common cause. Now take for illustration a pot. The potter is its efficient cause clay its material cause, whilst the rod, the wheel and other instruments, time, space, light, eyes, hands (of the potter), knowledge and the necessary labour, etc., constitute its common cause. Nothing can be made or unmade without these three causes.

Question - What object had God in creating the world?

Answer - What object could He have in not creating it?

Question - Had He not created it, He would have lived in happiness? Besides, the souls would have remained free from pleasure and pain and the like.

Answer - These are the ideas of the lazy and the indolent, but not of men of energetic and active habits. What happiness could the souls enjoy during the period of Dissolution? If the happiness and misery of this world were compared, it will be found that the happiness is many times greater than the misery.

If you were asked what is the function of the eyes, you can only say 'sight of course'. In the same way of what use could the knowledge, activity, and power of creating the world be in God other than that of creating? Nothing else. The attributes of God, such as justice, mercy, the power of sustaining the world, can have significance only when He makes the world. His Infinite power bears fruit only when it is applied to the creation, sustenance, government and dissolution of the universe. Just as sight is the natural function of the eye, so are the creation of the world, the free gift of all things to the souls and promoting the well-being of all the natural attributes of God.

Question - Was the seed made first or the tree?

Answer - The seed, because the seed is the cause.

Question - In different cycles of Creation does God make the universe of a uniform or a different character?

Answer - Just as it is now, so was it in the past, so will it be in the future. It is said in the Veda, "Just as God created the sun, the earth, the moon, the electricity, the atmosphere in the previous cycles, so has He done in the present and so will He do in the future." RIG VEDA 10: 190, 3. God's works, being free from error or flaw, are always of uniform character.

Each of the six Shastras talks of different subjects -

- The Mimaansaa says, "Nothing in this world can be produced without proper application.
- TheVaisheshika says, "Nothing can be done or made without the expenditure of time."
- The Niyaya says, "Nothing can be produced without the material cause."
- The Yoga says, "Nothing can be made without the requisite skill, knowledge and thought."
- The Saankhya says, "Nothing can be made without the definite combination of atoms."
- The Vedaanta says, "Nothing can be made without a Maker."

Question - What was first created, man or earth, etc.?

Answer - The earth, etc., because without them where could man live and how could he maintain his life?

Question - Was one man created in the beginning of Creation or more than one? Answer - More than one, many men and women as well as rishis, i.e. learned seers were created.

Question - In the beginning of creation were men created as children, adults or old people or in all conditions?

Answer - They were adults, because had God created them as children they would have required adults to bring them up, and had created them as old men, they would not have been able to propagate the race, therefore He created them as adults.

Question - Does creation ever had a beginning?

Answer - No, just as the night follows the day and the day follows the night, the night precedes the day and day precedes the night, so does Creation follow Dissolution and Dissolution follows Creation.

Question - Does not the belief of souls in lower beings impute partiality? God put some souls in human bodies, while

others he clothed with bodies of ferocious animals such as tigers, others with those of cattle, such as cows, others with those of birds and insects. Does this belief not impute partiality to God?

Answer - No, it does not impute any partiality because He put souls into the bodies they deserved according to deeds done in the previous lives. Had He done so without any consideration as to the nature of their deeds, He would have been unjust indeed.

Question - Where was the man first created?

Answer - In Trivishtap, now it is called Tibet.

Question - Were all men of one class or divided into different classes at the time of Creation?

Answer - They all belonged to one class that of man, but later on they were divided into two main classes - the good and the wicked. The good were called Aryas and the wicked Dasyus. Says the Rig Veda, "Do you know there are two classes of men - Aryas and Dasyus. The good and learned were also called Devas, while the ignorant and wicked, such as dacoits were called Asura."

Question - How did they happen to come here (to India) then?

Answer - When the relations between the Aryas and Dasyus, or between Devas and Asuras, developed into a constant state of warfare, and serious troubles arose, the Aryas regarding this country as the best in the whole earth emigrated here and colonized it. For this reason it is called Aryavarta - the abode of the Aryas.

Question - What was the name of this country before that and who were its original inhabitants?

Answer - It had no name, nor was it inhabited by any other people before the Aryas.

Question - How much time elapsed since the creation of the world?

Answer - One billion, nine hundred sixty millions and some hundred thousand years have passed since the creation of the world and the revelation of the Vedas. For detailed exposition of this subject the readers should consult our book called "An introduction to the Exposition of the Vedas." (1,960,853,124 years old).

Question - What supports this earth?

Answer - "It is God Who creates and sustains luminous bodies, (such as the sun) as well as the non-luminous (such as the earth)." YAJUR VEDA 13:4.

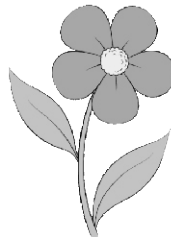
Question - Does the earth and other planets revolve or are they stationary?

Answer - They revolve. Some people say that it is the sun that moves, not the earth, while others say just the reverse. Now who are right? They are both half wrong because it is written in the Veda, "This earth with all its waters revolves around the sun." YAJUR VEDA 3, 6

In each solar system there is one sun that gives light to all the planets (such as the earth).

Question - Are the same Vedas revealed in the other worlds as in this?

Answer - Yes. Just as the policy of a king is the same in all the countries under his rule, so is the Vedic system of Government of the God in other worlds too.



Chapter 9

Knowledge and Ignorance, Emancipation and Bondage

The body and mind do not feel heat or cold, nor therefore the consequent pain or pleasure. It is the soul that feels heat and cold when a hot or a cold substance comes in contact with their bodies. They can feel neither hunger nor thirst. It is the soul that feels the sensations of hunger or thirst.

The soul is not a witness of acts. It is the actual doer and it reaps the fruits of its deeds done. The One Incomparable Supreme Spirit God alone is the Witness.

Question - What is Emancipation?

Answer – Freedom from pain and attainment of happiness.

Question – What are the means to attain Emancipation?

Answer - Obedience to the Will of God; dissociation from sin, ignorance, bad company, evil influences and bad habits; the practice of truthfulness in speech, the promotion of public good, even-handed justice, righteousness and the advancement of knowledge, worship of God - Glorification, Prayer and Communion -in other words, the practice of yoga, study and tuition or instruction of others, and advancement of knowledge by righteous efforts, the employment of best means towards the accomplishment of one's object, the regulation of one's conduct in strict accordance with the dictates of even-handed justice which is righteousness, and so on are the means of obtaining Emancipation, whilst the reverse of these and disobedience to the Divine Will lead to Bondage.

Question - Does the soul in the state of Emancipation keep its individuality or is it absorbed (into God)?

Answer - It lives and keeps its individuality.

Question - Where does it live?

Answer - In God.

Question – Does emancipated soul remain in some definite place or go about just as it desires?

Answer - It retains its innate power, activity and attributes but no physical body. It is said in the Shatapatha Braahmana:- "An emancipated soul has no physical body or bodily organs but it retains its pure natural attributes and powers. By virtue of its innate powers, an emancipated soul has the principle of hearing when it wants to hear, the principle of touch when it wants to feel, the principle of sight when it wishes to see, the principle of taste when it desires to taste, the principle of smell when it wants to smell, the principle of thought for thinking, the principle of judgement for ascertaining truth, the principle of memory for remembering, the principle of individuality for feeling its individuality."

Question - Does the soul, once being emancipated, ever become subject to birth and death again?

Answer – It does become subject to birth and death again.

Question - If the soul returns to this world from the state of emancipation, what is the duration of Emancipation then?

Answer - The emancipated soul returns to this world from the state of emancipation after the end of the Grand-Dissolution (Mahaakalpa). The period covered by Grand-Dissolution is calculated thus:- Time is divided into four yugas or cycles:-

Kaliyuga	432,000 years.
Dvaaparyuga	864,000 years.
Tretaayuga	1,296,000 years.
Satyayuga	1,728,000 years.
Total	4,320,000 years.

Thus 4,320,000 years make one Chaturyugi.

2,000 Chaturyugi is 8,640, 000,000 years and is equal to an Ahoratra (Day and Night),

30 Ahoratras equal one Maasa (month).

12 Maasas equal one year.

Thus, the duration of Emancipation is = $100 \times 12 \times 30 \times 2000 \times 4,320,000 = 311, 040,000,000,000$ years.

“Let a man be friends with the happy, kind to those who are in pain and distress, love those who are good and virtuous, but neither love nor hate those who are wicked.” Yoga Darshana

Question - Do you believe in the unity or the plurality of birth (of soul)?

Answer - In the plurality of births.

Question - Why can't the soul then remember what happened in its previous births and deaths?

Answer - The soul is finite in knowledge and powers. It is not the seer of the three periods of time - the past, the present and future. It cannot therefore recall its past. Besides, the mana - the principle of thought and attention, cannot do two things at one time - of the past as well as the present. Let alone things that happened in the previous life of the soul, can a man remember all that happens in this very life form the time of conception till, say, the age of five years. It is a good thing too that the soul cannot remember its past, otherwise there would have been no happiness for it. It would have died of sheer pain and mental anguish brought on by brooding over the terrible sufferings and sorrows of its past lives.

Question -How can the punishment, that God inflicts on the soul, reform it when it cannot remember its past, because the punishment could prevent it from committing any further sins only if it were to know that such and such a punishment was meted out to it for such and such a sin?

Answer - Why can you not then infer the existence of the

previous life of the soul form seeing different people born and brought up under different circumstances in this world such as affluence and poverty, happiness and misery, talent and idiocy. Suppose a physician and a layman are taken ill. The physician at once finds out the cause that brought on the disease on him, while the layman cannot, because the former has studied Medical Science while the latter has not. But even the layman knows this much that he must have violated some law of nature - dietetic or sanitary, to bring on the disease, such as fever. Similarly, why can you not infer the pre-existence of the soul by observing people afflicted with pain and suffering, or endowed with pleasures or joys of this world in unequal proportions - results of their actions not in the present life? God can be just only when He gives the soul pleasure or pain according to its good or evil deeds done in its previous lives.

Question - God has pre-ordained all. He gives one or acts by one whatsoever He had determined before-hand to give or do.

Answer - His determination is always in accordance with the actions of the soul. Should it be otherwise, He would be unjust and guilty.

Question – Are the souls in the bodies of men and animals of the same nature or different?

Answer - They are all of the same nature, but are pure or impure according as they are virtuous or sinful.

Question - Do the souls of men go into bodies of animals and vice versa and do souls of men go into bodies of women and vice versa?

Answer - Yes, they do. When sin predominates over virtue in a man, his soul goes into the bodies of animals and the like when virtue predominates over sin in a soul, it is born as a good and learned person. When sin and virtue are equal, the soul is born as an ordinary man.

Question - Can Emancipation be obtained in one life or in more than one?

Answer - In more than one; because it is said in the Upanishad: "Verily it is only when all the knots of its heart - darkness, and ignorance - are severed, all its doubts dispelled, and when it sins no longer and the soul finds rest in that Supreme Spirit Who pervades it both within and without." MUNDAK UPANISHADA2: 8.

Question - Is the soul in Emancipation absorbed into God or does it retain its individuality?

Answer - It retains its separate individuality for should it get absorbed into the Divine Spirit, who would then enjoy the bliss of Emancipation. Besides, all the hardships borne, all the efforts made and all the means employed to obtain Emancipation would become useless.

Question - When the soul cannot enjoy worldly happiness without a body, how could it then enjoy the bliss of Emancipation without a physical body?

Answer - The soul enjoys the bliss of emancipation through God in the same way as it enjoys the worldly pleasures through the body. The emancipated soul roams about in the Infinite all-pervading God as it desires, sees all nature through pure knowledge, meets other emancipated souls.

Sattvic, Rajasik & Tamasic - three-fold nature of the mind - "When a man feels that there is tranquility, peacefulness, and contentment in his mind and also his soul is pure as the purest light, let him know then that the Sattva predominates; whilst the Rajas and Tamas occupy a subordinate position." "When the soul is unhappy, has no peace of mind, is restlessly engaged in the pursuit of sensual objects, let him then know that it is the Rajas that predominates, whilst the Sattva and Tamas are suppressed." "When the soul and the mana - the principle of thought - are

engaged in the headlong pursuit of worldly things, lose all sense of right and wrong, are thoroughly infatuated with sensual gratification and absolutely incapable of discussing a subject, and are extremely dull of understanding, let him understand that it is the Tamas that predominates in him."

"Study of the Veda - source of all true knowledge, strict devotion to duty, the advancement of knowledge, the desire for purity - corporeal and spiritual, self-control, the practice of righteousness and Divine contemplation verily betoken Sattva." "Spasmodic zeal, impatience, practice of unrighteous act, and habitual indulgence in sensual gratification are the signs of preponderance of Rajas and the comparative suppression of the Sattva and rajas is tamas."

"Extreme covetousness - the root of all evils - extreme indolence, stupidity and sleepiness, discontents, cruelty, atheism, i.e., want of faith in God and the Veda, distraction of mind, want of mental concentration, and contraction of evil habits should be looked upon by a wise man as indications of Tamas. It is the Tamas, then, that predominates whilst the Rajas and Sattva are not markedly manifest."

"Besides, whenever a man's soul feels shame, doubt and fear in having done, in doing or in going to do an act, let him know that the Tamas greatly preponderates in him." "When a man seeks great fame in this world, and does not cease giving money to flatters, flunkeys, and parasites: poor though he be, let him understand that the Rajas preponderates in him." "When a man's soul thirsts after knowledge, no matter where it comes from, cultivates good qualities, feels no shame in doing good actions at which it greatly rejoices, in other words is always desirous of practicing righteousness, let him know then that the Sattva predominates."



Chapter 10

Desirable and undesirable Conduct, Permissible and Forbidden Food

"People should always bear in mind that whatsoever is done by learned men, who are free from inordinate affection and hatred, or whatsoever is known to be true by the testimony of the inner monitor is the true conduct of life." MANU 2: 1.

"In this world, neither inordinate desire nor its total absence is conducive to a man's happiness, because it would be impossible either to lead a virtuous life as enjoined by the Veda or to acquire true knowledge without desiring the same." MANU 2:2.

"It is impossible for any man to be altogether free from desire, because all our actions - philanthropic works, truthfulness in speech, the practice of Yamas* and Niyamas, proceed from desire for the same."

"Even the most insignificant action in this world is impossible without a desire on the part of the doer. Therefore, whatever a man does (e.g., the movements of his hand, feet, eyes) is the outcome of his will." MANU 2: 4.

"Let a man, therefore, carefully view all these - the Veda, the teachings of the Vedic seers, practices of good men, the approval of his own soul - with the eyes of wisdom, and do his duty in obedience to what is sanctioned by the Veda and approved by his own soul." MANU 2: 8

"Therefore, the Veda, the Smriti, the practice of good men and the approval of one's soul - these are undoubtedly the four criteria of the True conduct of life. In other words, it is by these alone that the true religion is ascertained." MANU 2: 12.

"As a skillful driver keeps his horses well under control and directs them in the right path, so should a man strive to keep his

senses - that are apt to lead one's mind to the pursuit of wicked objects and temptations - under thorough control, restrain them from the path of sin and temptation, and always guide them in the path of righteousness. This alone is the true conduct of life." MANU 2:88.

"Let a wise man never speak unless spoken to, nor answer a question when unjustly and hypocritically asked. Among hypocrites let him remain as if he were dumb; but to the honest truth seeker let him preach even though unasked." MANU 2: 110.

"A man does not become old by years, nor by grey hair, nor by wealth, nor by powerful kindreds and friends. The wise and holy sages have declared, - 'He among us is old (great) who is most learned in knowledge - material and spiritual.'" MANU 2:154.

"As an elephant made of wood or as a deer made of leather, so is a man destitute of knowledge. He is a man only in name." MANU 2:157.

The ancient Indians used to go abroad to all parts of the world for the purposes of trade, travel, or on political business. The present day bug-bear of loss of one's character and faith through travelling abroad is simply due to the false teachings of the ignorant people.

Let all good men remember that good conduct consists only in the avoidance of untruthfulness, injustice, inordinate affection or hatred and other evil habits, and in the practice of love and kindness towards all, in the cultivation of gentle disposition and in the promotion of public good, etc. Let them also understand that religion has reference to one's soul and good life. When we live righteous lives, foreign travel can do us no harm.

These hypocrites - the so-called priests and other religious teachers perfectly understand that if they educate the people, and let them travel abroad, they would get enlightened, and consequently would no longer be ensnared in net of fraud and hypocrisy spread by them. They would thus lose their livelihood

and respect. This is the reason that they make so much fuss in the matter of eating and drinking. Their object is to prevent people from going abroad. It is quite true though that not even by mistake should they ever eat meat or drink wine.

The causes of foreign rule in India are:- mutual feud, differences in religion, want of purity in life, lack of education, child-marriage, marriage in which the contracting parties have no voice in the selection of their life-partners, indulgence in carnal gratification, untruthfulness and other evil habits, the neglect of the study of the Veda, and other mal-practices.

It is only when brothers fight among themselves that an outsider poses as an arbiter. Have you people even forgotten the practices that were in vogue at the time of the Mahaabhaarat War, a little over five thousand years ago? In the war they - the soldiers - ate and drank even while riding. Mutual feud ruined the Kauravas, the Paandavas and the Yaadavas in the past. The same fatal disease is still clinging to us. None knows whether this dreadful fiend will ever leave us, or rob us of all our happiness and plunge us in the depths of misery. The Aryas are still treading the wicked path of the despicable low Duryodhana, the destroyer of his race and enemy of his country. May God through His mercy rid us (Aryas) of this dreadful disease.

People should abstain from flesh diet and intoxicants such as wine, Ganja, Cannabis and opium, etc. Let them never use those articles that are prejudicial to the growth of the intellect. They should also avoid the use of all those articles of food that are decomposed, fermented, unclean or foul smelling, etc., and those that are not properly cooked as well as those prepared and handled by such men as live on flesh diet and intoxicating drinks whose very bodies are saturated with the fine particles of meat and alcohol.

The Aryas should neither themselves kill such useful animals as cows, nor let others do the same.

Buffalo's milk is not so useful in promoting the growth of the intellect as a cow's. Therefore, it is that the Aryas have always regarded the cow as the most useful animal. Other enlightened people should do the same.

When the Aryas were in power, these most useful animals were never allowed to be killed. Consequently, men and other living beings lived in great peace and happiness. Because of milk, butter, and such animals as bullocks being plentiful, there was abundance of food and drink (as milk, etc.). But since the meat-eating, and wine-drinking foreigners - the slayers of kind and other animals - have come into this country and become the ruling power, the troubles and sufferings of the Aryas have ever been on the increase; because, it is said, "How can you get fruits and flowers of a tree when its root is cut off?"

The use of all such food and drinks as are obtained through injuring or killing others or through theft, dishonesty, breach of faith, fraud or hypocrisy is forbidden, in other words they all come under the heading of forbidden articles of diet; while the acquisition of foods and drinks through righteous means without injuring or killing any living creature falls in the category of permissible articles of diet.

Question - Is there any harm in eating together, i.e., out of the same dish?

Answer - Yes, it is harmful, because people differ in their nature and constitutions, etc., from each other. Just as one is eating out of the same dish with a leper is apt to catch disease, likewise eating with other people is always liable to produce evil results. It can never do any good. Therefore it is said in the Manu Smriti:- "Let no man give the leaving of his food to another, nor eat out of the same dish with another, nor eat too much, nor after finishing his meal leave his seat without washing his hands and rinsing out his mouth." MANU 2: 56.

Chapter 11

Examination of the Religions Prevailing in India

Now we shall examine the religions of the Aryas, i.e., the people who lived in Aryavarta (India). This country is such that no other country in the whole world can come up to the level of its excellence. It is also called the Golden Land as it produces gold and precious stones. It was for this reason that in the beginning of the world the Aryas came to this country.

The natives of all other countries on the earth praise this very country, and believe that the philosopher's stone is to be found here. Though this story of the philosopher's stone is a myth, yet it is true that this country (Aryavarta) itself is verily a philosopher's stone whose very touch converts all base metals - poor foreigners - into gold - rich people.

Since the beginning of the world till 5,000 years back, the Aryas were the sovereign rulers of the whole earth, in other words, there was only one paramount power whose suzerainty was acknowledged by the rulers of the earth. Till the time of the Kauravas and the Pandavas, all rulers of the earth and their subjects obeyed the law laid down by the rulers of this country.

Question - Is it true that the ancients knew the use of fire-arms, such as Agneyastra, about which we read in ancient Sanskrit literature. Were cannons and muskets known to the ancients or not?

Answer - Yes, it is true. Guns and like fire-arms were used in ancient times. The Agneyastra and the like weapons can be manufactured by the application of scientific principles.

All the knowledge that is extant in the world originated in Aryavarta (India). Thence it spread to Egypt, thence to Greece, thence to the whole continent of Europe, thence to America and

other countries. Even today India heads all other countries in the matter of Sanskrit learning. The impression that the Germans are the best Sanskrit scholars and that no one has read so much of Sanskrit as Professor Max Muller is altogether unfounded. Yes, in a land where lofty trees never grow, even the common Castor oil plant may be called an oak.

The study of Sanskrit being almost non-existent in Europe, German scholars like Professor Max Muller, who have read a little Sanskrit may have come to be regarded as the highest authorities in Germany, but compared with India the number of Sanskrit scholars in that country is very small. We came to know from a letter of the President of a German University that even learned enough to interpret a Sanskrit letter are rare in Germany. We have also made it plain from the study of Max Muller's History of Sanskrit Literature and his commentary on some Mantras of the Vedas that the Professor has been able to scribble out something by the help of the so-called paraphrases of the Vedas current in India.

Prince Dara Shikoh had also come to the same conclusion viz., in no other language is knowledge to be found so good as in Sanskrit. He says in his commentary on the Upanishad that he read Arabic and other languages, but his doubts were never dispelled, nor was he ever so happy till he studied Sanskrit, which cleared all his doubts and made him extremely happy.

It is a pity that this jewel of country received such a rude shock from the Great War that even today it has not recovered from its effects. What doubt can there be in the ruin of a country wherein brothers begin to kill each other. Rightly has it been said, "When the time of destruction is at hand, intellect becomes perverted," VRIDHACHANIKYA, 16: 17

The Vedas, and the Shaastras written by the Vedic sages and seers have declared men of learning as Braahmans and worthy of respect; but here they, who were ignorant, lascivious,

deceitful, licentious, lazy and irreligious, declared themselves as Braahmans and worthy of homage. But how could the sterling virtues of the righteous, learned and truth-loving Braahmans be found in them. When the Kshatriyas and others became absolutely destitute of Sanskrit learning, whatever cock and bull stories the Braahmans concocted, the simpletons believed. They ensnared all in their net of hypocrisy, brought them under thorough control and began to teaching - "Whatever a Braahman declares is as infallible as words falling from Divine lips."

When the Kshatriyas and others who had more money and less brains became their dupes, these so called Braahmans got a golden opportunity of enjoying sensual pleasures. They also declared that all the best things of the earth were meant for the Braahmans only. In other words, they subverted the whole system of Classes and Orders, and based it on the mere accident of birth, instead of on the qualifications, character and works of the people, as it originally was. They even began to accept charity given in the name of the dead, in fact they did whatever they pleased. They went even so far as to say - "We are lords of the earth. No one can enter Heaven without serving us." The so-called Braahmans of the present day say the same thing.

Question - Who are we then?

Answer - You are popes.

Question – Who is a pope?

Answer - The word pope is originally meant father in Latin, but here this term is applied to a person who robs another person through fraud and hypocrisy and achieves his selfish end.

Question - No, we are Braahmans and holy men (Saadhu) for our parents were Braahmans and we are the disciples of such and such a holy man.

Answer - It may be true, but one does not become a Braahman or a Saadhu by being the offspring of Braahman

parents or a disciple of a Saadhu. A man becomes a Braahman or a holy man by bearing good character, by doing righteous deeds and by possessing such good virtues as altruism.

It is said that the Popes of Rome used to say to their followers - "If you will confess you sins before us, we shall grant you absolution from them. No one can enter Heaven unless one pays homage to us and thereby obtains our permission. Should you wish to go to Heaven you must deposit money with us and you will get your money's worth of property there. "Upon hearing this, those ignorant men who had more money than brains and were anxious to enter Heaven would offer the stipulated amount of money to the Pope who would then stand before the image of Jesus Christ or Mary and write down a draft in the following words - O Lord Christ! The bearer has deposited Rs. 100,000 to Thy credit with us in order to get admission into Heaven. When he comes there mayest Thou be pleased to give him in Thy Father's Kingdom, houses, gardens and parks worth Rs 25,000, horses, carriages hounds and servants worth Rs. 25,000, foods, drinks and clothes, etc., worth Rs. 25,000, and get him the remaining Rs. 25,000 in cash so that he may entertain his friends, brothers and other relations.

The Pope would then sign his name on the draft and give it to the supplicant saying - "Tell your family members before-hand to put this draft under your head in the grave before you are buried. The angels will then come to take you to Heaven, and after you have been conveyed there along with the draft, you shall get everything mentioned therein.

But let it be borne in mind that it is only those who practice fraud and hypocrisy, and follow other evil occupations that are called popes, whilst those, even among the so-called Braahmans, who live righteous lives, are learned and devoted to the public good, deserve to be called true Braahmans and holy men.

This evil took root 1000 years before the Great War, and

even though the Vedic sages and seers lived in that age, yet the seeds of indolence, negligence, mutual jealousy and hatred had begun to sprout a little, and gradually they grew into lofty trees. When the preaching of the truth died away, ignorance spread all over India and its people began to quarrel and fight among themselves, for it is said, "Righteousness, wealth, gratification of legitimate desires and salvation are attainable only when teachers of the highest type are found in a country, but in the absence of good teachers and good disciples dense ignorance prevails. Whenever good teachers are born who preach the truth, ignorance is dispelled and the light of truth begins to shine forth." SAANKHYA 3:79, 81..

When the people were completely brought under subjection, the popes became entirely negligent of their duty, and extremely immersed in sensuality. As they were like shepherds, and the people like their sheep - ignorant dupes knowledge intellectual power, strength, courage, bravery and valor and all other good qualities were gradually lost. When they became licentious, they began to eat meat and drink wine secretly.

Then a sect sprung up among them whose followers wrote books called the Tantraas in which various statements were introduced with words Shiva said, Parvati said, Bhairava said. In these books such curious things are written as follow - "(Madya) wine, (Mansa) meat, Meena) fish, (Mudra-cakes), (Maithuna) copulation, all these five beginning with the letter M lead to salvation in all ages." KALITANTRA "He, who drinks and drinks and drinks till he falls to the ground, gets up and again drinks, shall never be born again." MAHANIRMANA TANTRA. "Except his mother let a man have sexual intercourse with all women. The Vedas and the Shastras and other ancient books are like harlots.

"Sexual intercourse with a woman in menses is like having a bath (in the sacred Tank) at Pushkar, with an outcast woman a pilgrimage to Kashi (Benares), with a woman working in leather

like a bath (in the Ganges) at Prayaga (Allahabad), and with a washer-woman like a pilgrimage to Mathura, and with a prostitute like a pilgrimage to Audhya." RUDRYAMALA TANTRA.

It is childish to say that there is no sin in eating meat, drinking wine and committing adultery, for meat cannot be had without killing animals, and it can never be right to hurt or kill animals without an offence. With regard to drinking wine, it is interdicted everywhere, and nowhere except in the books of Vaama Margis has it been allowed, on the other hand its use has been forbidden in all (sacred) books Sexual intercourse with a woman excepting one's wedded wife is undoubtedly sinful. He who declares it permissible is indeed himself a great sinner.

"A king governs his people justly and righteously. This is called Ashwamedha." "A learned man gives a free gift of knowledge to the people. This also is called Ashwamedha. Again, "the burning of clarified butter and odoriferous and nutritious substances in the fire in order to purify the air is also called Ashwamedha. SHATHAPATHABRAHMANA 13: 1,6,3.

"To keep the food pure or to keep the senses under control. Or to make a good use of the rays of the sun or keep the earth free from impurities (clean) is called Gomedha." "The cremation of the body of a dead person in accordance with the principles laid down in the Vedas is called Narmedha."

Question - The sacrificers assert that the Yajmaana and the animals burnt in a sacrifice both go to heaven, and also that they bring the animals (burnt in the sacrifice) to life again. Do you think it to be true or not?

Answer - No, if it be true that they go to Heaven, why should not he (as well as his dear relations), who asserts it, be killed and burnt as a sacrifice and thereby sent to Heaven, or why could they (i.e., the sacrificer and his relations) not be brought back to life after they have been killed and burnt in the sacrifice.

About 2,200 years ago Shankaracharya, a Braahmana of Dravid (Southern India), studied Grammar and all other Shaastras - books on Logic, Philosophy, Metaphysics, Theology, etc. - during his student life, and seeing the religious degradation of his country began to soliloquies thus:- "What a pity! The true theistic Vedic religion has disappeared, whilst the atheistic Jain religion has prevailed to the great detriment of the people. This (i.e., the Jain religion) must be put down somehow."

Shankarcharya had not only read the Shaastras but also the Jain scriptures. He was also a powerful debater. He began to think as to what was the best method of overthrowing Jainism. At last he came to the conclusion that preaching and holding discussions with the Jainis were the best methods to put down Jainism. With this object in view he went to Ujjain (in Central India). King Sudhanwa then ruled there. He had read the Jain books as well as a little Sanskrit. Shankaracharya began to preach the Vedic religion there. He went to the king and said "You have read the Jain books as well as Sanskrit, and also believe in the Jain Religion. I, therefore ask you to arrange a discussion between the exponents of the Jain religion and myself on the condition that the vanquished party should embrace the religion of the victor and that you should also accept his faith. Although king Sudhanwa was a follower of the Jain religion, yet as he had read Sanskrit he had some light of knowledge in his heart, and his intellect had not been obscured by extreme animalism, because a learned man can distinguish between right and wrong, and then embrace the truth and reject falsehood.

As long as King Sudhanwa had not come across a very learned teacher, he was in doubt as to which of the two - Vedic and Jain - religions was right, and which false. When he heard Shankaracharya, he was very much pleased with what he said, and replied that he would certainly arrange the desired discussion and find out which religion was true and which false. He invited

many exponents of the Jain religion from very distant places and convened a meeting for a discussion between them and Shankar.

In this Shankar was to prove the truth of the Vedic religion and to refute Jainism, whilst the Jain teachers were to prove their own religion to be true and refute the Vedic religion. The Jains held that there was not Eternal Maker of this universe, and the soul and the world were beginningless, they were never created, nor will they ever be reduced to their component elements.

The discussion lasted for many days; in the end the religion of the Jains were refuted both by reason and cogent proofs, while that of Shankar remained unrefuted. Thereupon those Jain teachers and King Sudhanwa renounced Jainism and embraced the Vedic religion i.e., the religion advocated by Shankaracharya.

Thereafter Sudhanwa and other kings arranged for Shankar's tour throughout the whole of India and furnished him with an escort of armed men to protect him and with servants to attend upon him. For ten years he toured all over the country, refuted Jainism and advocated the Vedic religion. All the broken images that are now-a-days dug out of the earth were broken in the time of Shankar, whilst those that are found whole here and there under the ground had been buried by the Jains for fear of their being broken (by those who had renounced Jainism). Shankar also refuted Shivism that had come into vogue a little before his time, and also Vaama Margism.

The soul which is distinct from God could not be the author of the universe, for being possessed of finite energy and knowledge it has not the power to build up the Cosmos. Hence the soul is distinct from God. VEDANT SHAASTRA 1:1, 16.

"The soul and God are distinct from each other, as it has been declared by the Upanishads that they are different. Had it not been so, it would not be true that the soul attains bliss through communion with God Who is All-bliss and that God is the object of

realization. "The soul and God are, therefore, not identical.
VEDANT 1:1, 17

Three hundred years after Shankara there flourished in Ujjain a glorious potentate named Vikramaditya. He put down internecine warfare among the ruling Princes of India and established peace. Later on Raja Bhartri Hari acquired some proficiency in poetry and allied branches of literature, and in other departments of learning. He renounced the world, and abdicated the throne.

Five hundred years after Vikrama there flourished another king called Bhoja. He encouraged the study of Sanskrit Grammar to some extent, and patronized artistic poetry so much even a shepherd, named Kalidas, became the author of 'Raghuvansha'. Whoever composed a fine verse and presented himself at his court was richly rewarded and honored.

In the reign of Raja Bhoja some Pundits wrote the Markandeya and the Shiva Puranas and gave out that Vyasa was the author thereof. When this was brought to the notice of the king, these Pundits had their hands chopped off by way of punishment. Further he issued an order that all works on poetry and other subjects should bear on their title pages the names of the authors and not of sages and seers (of yore). This is written in the historical work Sanjivani by Raja Bhoja. This book is to be found with the Tivari Braahmans of Bhind, a village in the Gwalior State. The Rao Saahib of Lakhuna and his minister Ram Dyal Chaubey have seen it with their own eyes.

It is clearly written therein that Vyasa composed 4,400 verses of the Mahabharat, and his pupils added another 5,600. so there were in all 10,000 verses in the original Mahabharat. In the time of Raja Vikramaditya the number of verses rose to 20,000. Raja Bhoja says that in his father's time the number came up to 25,000 and at the time of writing the books under notice, when he was a middle aged man, it had risen to 30,000; if it went on

increasing at the rate the Mahabharat will in no time become a camel's load.

In spite of the effort of the popes, their disciples continued their visits to the temples of the Jains, they even began to attend Jain meetings wherein passages from the Jain scriptures were recited. The Jain popes began to inveigh the followers of the Puranic popes into their nets. The Puranic popes then be thought of themselves that unless they devised some means of stem the tide of conversion, their disciples would become Jains.

Upon this the Puranic popes by mutual consultations came to the conclusion that like the Jains, they should also have their incarnations, temples, images and mythological books. For instance they devised 24 incarnations in place of Jain Tirthankars which likewise are 24 in number. The Jains have Tantras and sub-tantras. The Puranic popes wrote out 18 Puranas (sub-puranas).

The Shivites had the Shiva Puran, and the Shaktas their Devi Bhagvat Puran, so the Vaishnavites their Vishnu Puran. The authors did not publish these books in their own names, but instead fathered their publications on sages, and seers like Vyasa fearing that no one would attach any weight to what was published in their own name. These books should appropriately have been names Navina (i.e., of recent date).

Just as in the Devi Bhagvat Purana, Mahadeva, Vishnu, Brahma, etc., have been spoken of disparagingly whilst the goddess (Devi) has been exalted, in like manner in the Shiva Puran the Devi, etc., have been held up to contempt. All these have been described therein as the servants of Mahadeva who is proclaimed their Lord and Maser.

Now if the wearing of the stones of a fruit and the besmearing of the body with ashes can lead to salvation, why then the donkeys and pigs and other animals who wallow in dust, and Bhil and other low-born men who wear strings of fruit-stones on

their bodies are already saved.

These various Puranic texts were invented owing to the wrong interpretation of the Vedic texts (quoted above). The following story illustrates this tendency - a faqir had two disciples who shampooed him everyday. One undertook to massage the right foot and the other the left. One day it so happened that one of the disciples had gone out shopping, while the other was at his post. In the mean time the faqir change his side and it so happened that the foot in charge of the disciple, who was away, fell on the top of the other foot that was assigned to the disciple that was present. The latter took a stick and aimed a blow at the offending foot. The faqir cried out, "Oh you wicked one! What have you done? The disciple replied - "Why has the other foot fallen on the one that I am kneading?' Just at that moment the other disciple returned home and began to knead the foot assigned to him and found that it was swollen. He asked the faqir as to what had happened to that foot. The faqir related the whole story. This fellow without uttering a word took up a stick and struck a heavy blow at the other foot. The faqir screamed aloud and both the disciples fell to battering his feet. When there was a great uproar, a large number of people crowded in and asked the faqir what the matter was. A sensible man from among the crowd rescued the faqir, and expostulated with the foolish disciples thus "Look you here - Both these feet belong to the body of your preceptor. If you knead them, it is he alone that is benefited thereby, and if you cause injury to them, it is he again who suffers pain."

Just as the two disciples in the story made fools of themselves, likewise the Shivites, Shaktas, Vaishnavites and the like revile one another, because they are ignorant of the true meanings of words Shiva, Rudra, Vishnu, etc., which, as is set forth in the first chapter of this book, are the different names of the Immutable God Who is Self-existent,

Question - With whom did idol worship originate?

Answer - It originated with the Jainees.

Question - Why did the Jainees start idol worship?

Answer - They did it out of their ignorance.

Question - The Jainees contend that when one looks at an idol which is symbolical of deep meditation and peaceful repose, one's soul is illumined by these spiritual influences.

Answer - The soul is possessed of consciousness, while idol is dead and inert. Do you mean to say that the soul should also lose its consciousness and become lifeless like the idol. Idol worship is a fraud. The Jainees were the authors of this mode of worship.

Question - God being Formless cannot be contemplated. Idols are, therefore, absolutely needed. Where is the harm if we stand before an idol with folded palms, think of God and recite His name?

Answer - God being Formless and Omnipresent cannot have an image. If the sight of an idol puts God in one's mind why cannot this wonderful creation, which comprehends the earth, water, fire, air, vegetation and a hundred and one other things?

Question - Pray tell us what the Vedic mode of taking the name of the Lord is.

Answer - It is this. Take for instance the name Nyayakari (Just) which is one of the many names. Contemplate what it connotes. Even as God dispenses justice to all and is free from the least taint of partiality, so should you conform your conduct to the requirements of justice and always refrain from doing anything unjust. The contemplation of even one name of the Deity in this way conduces to one's spiritual welfare.

Question - We too know that God is Formless, but we believe that He incarnated as Shiva, Vishnu, Ganesha, Surya and Devi, etc., and also appeared in flesh as Rama, Krishna, etc. That is why the images of the Deity are extant. Would you say that even

this is wrong?

Answer - Of course we would, for Veda declares God to be "Unborn Indivisible, Formless," etc., and, therefore, not subject to birth and death and the necessity of incarnation. The doctrine of the incarnation of God cannot stand even the test of reasoning, for He, who pervades the universe like ether, is Infinite, Invisible and is not susceptible to pleasure and pain, cannot be contained in a drop of semen or in the uterus or in a bodily tenement.

This may be termed worship of gods that are truly worthy of reverence.

1. "The first object of worship is the mother. It is the duty of her sons and daughters to serve this goddess with all their heart and all their soul, and keep her happy. Let her never be treated harshly."
2. "Second object of worship is the father. This God should also be served like the mother."
3. "The third object of worship is the teacher who bestows knowledge (upon his pupils). This God should also be served with utmost devotion."
4. "The fourth object of worship is the altruistic teacher of humanity who is learned, deeply religious, upright, well-wisher of all and goes from place to place preaching the truth the thereby making the people happy."
5. "The fifth object of worship is the husband for the wife and the wife for the husband."

When the Mohammedan invaders who had been breaking idols and pulling down temples in their march to Benares came close to the town, the priests took the idol of Mahadeva and threw it into a well and hid the idol of Veni Maadhava in a Braahman's house.

Question - Rameshwaram was built by Rama Chandra. Had

the worship of idols been opposed to the Vedas, why should he have founded an idolatrous temple and Valmika mentioned it in his Ramayan?

Answer - In Rama Chandra's time there was not a trace of the linga or its temple. It is true, though, that a king of Deccan by the name of Rama and this temple built and placed a linga in it and called it Rameshwaram.

Question - Somnath used to live in mid-air. It was a great miracle. Is this also untrue?

Answer - Of course, it is. There were magnetic rocks placed both above and below the idol. On account of their attraction and counter-attraction, it stood in mid-air. When Mahmud of Ghazni attacked this temple, it was razed to the ground, its priests and other devotees were humbled and reduced to a most wretched condition.

God is called by hundred different names (such as Brahma, Parameshwara, Ishwara, Niyayakari, Dayalu, Sarvashaktimaan, etc.) by virtue of possessing manifold nature, attributes and characteristics. He is called Brahma because He is the greatest of all. Parameshwara (Great God) because He is the Lord of the powerful, Ishwara because He is Almighty, Niyayakari (Just) because He is Just, never unjust, Dayaalu (Merciful) because He is Merciful to all, Sarvashaktimaan (Omnipotent) because He creates and sustains the world and resolves it into its elementary condition by His power alone and does not need the help of another being. Vishnu because He pervades all and protects all. He is called Mahaadeva because He is the Lord of all devas - all material and spiritual objects that possess brilliant or useful properties as well as sages, seers and wise men. Rudra because He is the cause of the dissolution of the world. Let a man, therefore, try to imbibe His virtues.

All-wise and Blissful.

Now mark the wonderful trickery of the Chakrankitas and Vaishnavites! The Ramanuja Patal Padhiti says - "Branding the body with red hot iron, making the mark of a trident on the forehead, wearing a rosary, bearing a name (ending in Das) and receiving the knowledge of the mystic word are the five holy acts that lead to salvation." These people brand the upper-most part of their arms with a red-hot iron marked with the sign of a conch-shell, a discus, a mace, or a lotus, then quench the iron in a vessel containing milk. Some even drink that milk.

Vyas was not the author of Puranas. Had Vyasa been the author of the 18 Puranas, there would not have been so many stories in them, as it appears from the perusal of his other works, such as his commentary on the Yoga Shastra, and the Vedanta Shastra, that he was a very truthful and righteous man of vast learning and a great Yogi. He could never have written such falsehood (as are recorded in the Puranas).

Question - Is everything that is said in the Puranas false? Is there nothing true in them?

Answer - They are mostly false but there may be a thing here and there that is true, but that is taken from the Vedas and the Shastras, while that which is false is the invention of the popes.

The story of Creation is given thus in the Bhagvat - A lotus came out of the navel of Visnu, And Brahma out of the lotus, Swayambhava out of the right big toe of Brahma's right foot and the queen Satyrupa out of his left great toe. Out of his forehead were born ten sons such as Rudra and Marichi who begot them Prajapatis, whose thirteen daughters were married to Kashyapa. Out of these thirteen wives of Kashyapa, Diti gave birth to fiends, Danu to demons, Aditi to the sun, Vinata to birds, Kadru to snakes, Sharma to dogs, and jackals, etc., and others to elephants, horses, donkeys, buffaloes, grass, straw and trees such as acacia with thorns and all. O you senseless, idiotic author of the Bhagvat Purana. What a shameless creature you were! You did not feel a

bit of shame or hesitation in writing such falsehood! You became so utterly blind.

Now, as regards Hiranyakashyapa, his son Prahlada was a great devotee of Naryana. When his father sent him to school, he would ask his teachers to write the word Rama on his slate. When his father heard about it, he asked him why he worshipped his (father's) enemy, the boy made no answer; he simply would not obey his father who, at last, had him tied hand and foot and pushed from the top of a mountain and thrown into a well but he was not at all hurt. Thereupon his father had a red hot iron pillar heated in fire and said to the boy "If your God Rama whom you worship be the true God you should not be burnt by embracing the pillar." Prahlada made a start to embrace the pillar, doubt arose in the mind as to whether he would escape being burnt or not. Naraayana made rows of ants crawl on that pillar. That gave Prahlada heart, off he went and embraced the pillar which burst and man-lion came out of it who caught hold of his father and ripped his belly and then began to lick Prahlada lovingly and asked him to utter a wish. He requested that his father should be saved.

Bhagwat Puraan was made by Bobadeva whose brother Jayadeva wrote Gitagovind. He has written some verses in his book called Himadri to the effect that he was the author of shrimad Bhagvat.

Once upon a time there was a peasant who had a good cow that gave plenty of milk per day. This milk was very delicious. Now and then even the pope (the priest attached to the family of the peasant) had the pleasure of drinking it. He was always thinking of somehow or other making the peasant give that cow away (in charity) to him on the occasion of the death of his father. At last, when the father was at the point of his death the pope cried out. "O Yajman, let a cow now be given away (in charity) by your father." The peasant took ten rupees out of his pocket, placed them in his father's hand, and asked the priest to read the Sankalpa. The

pope said: "How funny! Is your father going to die more than once that you have substituted money for a cow. At this moment you should bring a real cow that yields milk, is not old and is good in every other respect. Such a cow should be given away in charity." The peasant - "I have got only one cow and my family cannot do without her. I cannot, therefore, part with her. Come, now, I give ten rupees more. Read the Sankalpa. You could buy a cow with this money." The pope - "Well! Do you, then, hold your cow even dearer than your father? You are, indeed, a dutiful son!" His father died and the priest took the cow, her calf and the milk-pail home, and, having tied the cow there and placed the pail in a safe place came back to the peasant's house, followed the bier to the crematorium, and helped in cremating the body of the deceased.

A few days later the peasant went towards the priest. He asked the priest "you are a big liar. What lie have I uttered? The peasant, Tell me what did you get the cow for from me. Priest "To help your father to cross the river Vaitarnee. Peasant "Well! then, why did not you send the cow to the bank of the river Vaitarnee. The Priest "Oh no! By virtue of this gift of a cow to me here, another cow must have been created there to help your father to cross the river. Peasant – "How far is the river Vaitarnee from here and on which side is it? Priest "It is nearly 300.000,000 kosas* from here, as the diameter of the earth is 490,000,000 kosas and is situated in the south-west.

If you have got a reply to the effect that a cow had been created there by virtue of the gift of a cow to you to cross the Vaitarnee, please show it to me. Priest "I have got no letter nor telegram to that effect. I have only the authority of the Garur Purana to assure you. Peasant "That book was written by one of your forefathers to enable you to make a good living by it. How can I believe what is written in it? When my father sends me a letter or a telegram asking for a cow, I will cause her to be sent to the banks of the Vaitrnee, help my father to cross that river and

bring her back home. Members of my family and myself will drink her milk. Bring hither that pail full of milk, the cow and her calf." He got hold of all these and returned to his house. Priest as you take back what you had given in charity, you shall perish. Peasant "Hold your tongue, otherwise I will make up for all that we have suffered from want of milk for thirteen days. "This silenced the priest and the peasant went back to his house with cow, her calf and milk-pail.

Question - Who should be given charity? He who leads a chaste life, keeps his senses under thorough control, studies and teaches the Vedas and Vedic books,.

Question - Do the Garude and other Puranas support the Veda and Vedic teachings or not?

Answer - No, on the other hand, they are opposed to the Veda, and teach what is contrary to its dictates. The same is true of the Tantras.

These are many fasting days according to the Puranas and it is written everywhere (in these books) that whoever partakes of food or drinks on these days or dates shall go to hell. I

A pregnant woman, a child or a youth should never fast: but if one must fast at all, one should do so when one has no appetite, and got indigestion or in sickness. On such an occasion one should take juice (of fruits) mixed with water or milk. Whosoever does not eat when hungry and eats when not hungry suffers terribly from diverse diseases. Let no one, therefore, believe in the writings of these lunatics -e.g., the founders of these books, etc.

There are two sects among Vama Margis, one is called Choli Margi - while the other is called Bija Margi - the path of Bija or seed (semen). Choli Margis - their wives and husbands, boys and girls, sisters and mothers, daughters-in-law - meet together in a secret place, eat meat and drink wine together. They strip a woman naked, all men worship her private parts and call her Durgadevi

(the goddess Durga). The women strip a man naked and worship his private parts. When they get quite intoxicated with drink, they take bodice of all the women present and shuffle them together and place them in a big earthen vessel. Each man goes there, puts his hand into the vessel, picks up a bodice, the owner of the bodice, be she his mother, sister, daughter or daughter-in-law, becomes for the time being his wife, and has sexual intercourse with her. When they get highly intoxicated, they would even fight each other with shoes, etc. early in the morning when it is still dark they go back home where they treat their mother, sister, daughters and daughters-in-law as such.

The Bija Margists - at the time of sexual intercourse drop the semen in water and mix it well and take this drink. These vile wretches believe that such acts lead to salvation! They are as a rule altogether destitute of learning, culture, understanding and other good qualities.

A man was sleeping under the shade of a tree. He died in his sleep, a crow sitting above on the tree passed its excrement that fell on the dead man's forehead and formed itself into a tilak. The messengers of Yama came to fetch the body, Vishnu's messengers also got there at the same time. There arose a quarrel between them over the body. Both said that they had their respective masters' orders to fetch the corpse. The messenger of Vishnu, in support of their claim, pointed to the mark on the forehead of the dead man that was sacred to Vishnu and said. "With that mark on the dead man's forehead, how could you take him with you." Thereupon the messengers of Yam kept quiet and went away, whilst the messengers of Vishnu carried him comfortably to Vaikutha wherein he was admitted by Narayana.

Now, what we should like to say is that if a man goes to heaven by making a small tilak on his forehead, he is sure to go to a place further than heaven by plastering or blackening his whole face or plastering his whole body. It is clear, therefore, that all

these things are altogether absurd,

Now many a Khaki* among Vaishnavites wear a small piece of cloth round their lions and sit before wood-fire, grow long matted hair and assume the appearance of a saint, sit as if in deep meditation, smoke hemp (Cannabis Ind.) and Charas awfully, and thereby keep their eyes red and congested, beg for handfuls of flour and grain, coppers and shells, dupe the children of the householders and make them their Chelas (disciples). Khakis are chiefly men from the working class. If they find a man engaged in acquiring knowledge, they dissuade him from doing it by saying, "What have godly persons (santas) to do with studying, since those who read die and so do others who do not. Why should a man, then, wear out his teeth by reading?"

Question - Are, then, Kabirpanthees good?

Answer - No.

Question. - Why are not they good? They condemn idol-worship, etc., Kabir was born among flowers and (in the end) became a flower. Kabir lived even before Brahma, Vishnu or Mahadeva was born. He possessed great and miraculous powers. What the authors of the Vedas and the Puraanas did not know he knew. It is Kabir alone who has shown the right path. His mantra is: "Kabir is the true name, etc."

Answer - Leave alone idol-worship, his followers worship even beds, cushioned seats, pillows, wooden sandals and lamps. The worship of these objects is nothing short of idol-worship. Was Kabir a flower insect that he was born among flowers and became a flower after death. There lived a weaver in Kashi (Benares), he was altogether childless. One day, a little before dawn while he was passing through a street, he happened to see a newly-born infant lying amidst followers in a blanket and took it home to his wife. She reared that child till he grew up when he began to follow the business of a weaver. He went to a Pundit to learn Sanskrit

with him, but he insulted him by saying that he would not teach a weaver. In a like manner, he went to several other Pundits but no one would teach him, thereupon he began to compose hymns, etc., in incorrect and unidiomatic language and sing them to weavers and other people to the accompaniment of a Tambura. He especially spoke ill of the Vedas, the Shastras and the Pundits. Some ignorant persons were ensnared into his net. After his death his followers made a great saint of him. His disciples kept on reading whatever he had composed in his lifetime. The noises that are heard on closing one's ears are called Ahhat Sabda by them. This is their chief doctrine. They call the activity of the mind Surati. To direct that in hearing anhat shabda is the highest contemplation of God and the chief qualification of a Santa (holy man). Now a little reflection will show that these things can be of no help in the betterment of the soul and increase of knowledge. All this is more like a child's play.

Sikhism - the sect of Guru Nanak.

Question - Nanak has founded a sect in the Punjab. He refuted idol-worship, and saved many people from embracing Mohammedanism,. More over he never became a Sadhu and, instead, remained a house-holder. He taught the following Mantra:- "He whose name is Truth, is the Maker (of the Universe), the all-pervading Being who is Nirbhau (free from fear and enmity), is beyond the reach of time, is never born and is the all-glorious Being. Worship Him, (O Disciple!) May your preceptor help you to do it. That Supreme Spirit lived in the beginning of Creation, lives in the present and shall live in the future." JAPAJAU PAUREE.

Answer - The aim of Nanak was, no doubt, good, but he did not possess any learning and was merely acquainted with the dialect of the (Punjabi) villagers among whom he was born. He was quite ignorant of the Vedas and the Shastras and of Sanskrit, otherwise why should he have written Nirbhau instead of

Nirbhaya. Another proof of his ignorance of the Sanskrit language is his composition called Sanskrit hymns (Satotras). He wanted to show that he had some pretensions to the knowledge of Sanskrit. But how could one know Sanskrit without learning it. Is it possible that he might have passed for a Sanskrit scholar before those ignorant villagers who had never heard a man speak Sanskrit. He could never have done unless he was anxious to gain public applause, fame and glory. He must have sought after fame or he would have preached in the language he knew and told the people that he had not read Sanskrit. Since he was a little vain, he may possibly have even resorted to some sort of make-believe to gain reputation and acquire fame, hence it is that in his book called the Grantha the Vedas have been praised as well as censured, because had he not done so, someone might have asked him the meaning of the Vedic Mantra and as he would not have been able to explain it he would have been lowered in the estimation of the people. Anticipating this difficulty, he, from the first, denounced the Vedas here and there, but occasionally also spoke well of the Vedas, because had he not done so, the people would have called him a Nastika, i.e., and atheist or a reviler of the Vedas. For instance, it is recorded in the Grantha, "Even Brahma who constantly read the Vedas died. All the four Vedas are mere fiction. The Vedas can never realize the greatness of a Sadhu." SUKHMANI, 7: 8. "Nanak says that a man versed in Divine knowledge is himself God." SUKHMANI 8:6.

It is true though that in Nanak's time the Punjab was altogether destitute of Sanskrit learning and was groaning under the tyranny of the Mohammedans. He did save some persons from embracing Mohammedanism. Nanak in his lifetime had not had many followers, nor did his sect flourish much. But it is a habit with the ignorant that they make a saint of their Guru after his death, then invest him with a halo (of glory) and believe him to be an incarnation of God.

Nanak was neither a rich man, nor was he one of the aristocracy and yet his followers have written in Nanak Chandrodaya and Janamsakhi that he was a great saint who possessed miraculous powers, met Brahman and other (sages of yore), had long talks with them, all paid him homage on the occasions of his marriage when he went to marry his bride, he had a long procession of horses, carriages and elephants ornamented with silver, gold, pearls and diamonds. All this is recorded in the above-mentioned books. It is his followers who are to blame for this and not Nanak.

After his death, the sect of Udasees originated with his son, while that of Nirmalas with Ram Das, etc. Many a successor to the throne of Nanak have incorporated his writings in the Grantha. The tenth Guru of the Sikhs was Guru Gobind. Since his time no addition has been made to it, but, instead, all the smaller books that were extant then were collected together and bound in one volume (and the name of Granth was given to it). The successors of Nanak wrote various treatises: some of them invented fictitious stories like those of the Puranas and, acting on the precept "The man versed in Divine knowledge is himself God," arrogated to themselves Divine privileges.

Their followers renounced the practice of good works and Divine contemplation and, instead, paid their Gurus the homage due to God. Thus has been done a great mischief. It would have been very good had these men kept on worshipping God in the way pointed out by Nanak. Now, the Udasees claim to be superior to all others, while the Nirmala make the same claim for themselves. The Akalees and Suthreshahees hold that they are above all.

Gobind Singh was indeed a very brave man among the followers of Nanak. The Mohammedans had oppressed his people very much. He was anxious to revenge himself on them, but he had neither the men nor the necessary material for the

purpose whilst the Mohammedans were at the zenith of their power. He, therefore, resorted to a strategem. He gave it out that the goddess had given him a sword and a blessing saying: "Go forth and fight against the Mohammedans. You shall win." He gained many supporters from amongst the people. he appointed five kakas, i.e., five articles all beginning with the letter K as the signs of his faith just like five makers of the Vama Margis - and five Sanskars of the Chakrankits. The five Kakas of Sikhs were of great use in fighting. They are as follows:- 1. Kesha - long unshaven hair - this protects the head to some extent, against blows from sticks and sword thrusts. 2. Kangan - a big iron ring worn by akalees on their turbans. Kara - an iron bangle worn on the wrist which helps to protect the wrist and the head. 3. Kachha - a kind of knickers used in running and jumping, very commonly used by wrestlers and acrobats for the same purpose. It protects the most vital parts of the body as well as makes the movements free. 4. Karda - a double -edged knife useful in hand -to-hand fight with the enemy. 5. Kangha - a comb for dressing the hair.

Gobin Singh, through his wisdom, started the practice of wearing these five articles. They were very useful for the time in which he lived, but they are of no use at the present time. (It is strange that) those things which were required to be used because of there being of great service in fighting (with the enemy) have now come to be regarded as part and parcel of the religions of the Sikhs. It is true that they do not practice idolatry but they worship the Grantha even more than idols. Now is not this idolatry?

Now they - the Dadupanthees - have renounced the teachings of the Vedas and Shastras and taken, instead, to the muttering of Dadu Ram Ram which alone is held to be the means of obtaining salvation. It is only in the absence of true teachers that such malpractices come into vogue.

It is only a short time ago since the Ram Snehi (lover of

Rama) sect came into existence at Shahpura. They have given up the performance of duties enjoined by the Vedic religion, and have, instead, come to believe that the repeating of the word Rama is a very good thing, it alone leads to the attainment of true knowledge, concentration of mind necessary for Divine contemplation, and salvation. But, it is a pity when hungry they cannot get bread and vegetables by the repetition of this name, as food and drink can only be had from the house-holders. They also decry idol-worship but have themselves become objects of worship (like the idols). They mostly live in the company of women, as Rama can never be happy without Ramki.

The Rama Charan sect. There was a Sadhu named Rama Charan. He founded a sect at Shahpura. His followers believe the repetition of the word Rama to be the highest Mantra and the holiest doctrine. The following is written in one of their books "When a man repeats the name of the Lord, all his doubts are dispelled, diseases afflict him no longer and the Great Judge, Yama, tears his record into pieces and all his sins are forgiven." Now, let the intelligent reader see how, by the mere repetition of the word Rama, doubts, which is another name for ignorance, can be dispelled, the judgment of the Great Judge given in accordance with the nature of one's deeds, good and bad, averted or sins forgiven. Such teachings simply tempt men to live in sin and thereby waste their lives.

The cult of the Gokuliey Gosaeens.

Question - The cult of Gokuliey Gosaeens is undoubtedly very good. Mark! How they are rolling in wealth and luxuries. Can it ever be possible to enjoy such luxuries unless they were possessed of Divine powers?

Answer - The luxuries the Gosaeens enjoy are not the result of their own efforts. It is at the expense of the house-holders that they live such luxurious lives.

Question - Nonsense! It is all due to the Divine powers of Gosaeens otherwise why don't other people enjoy the same pleasures as they?

Answer - Should they resort to the same kind of fraud and deception as the Gosaeens do, they would surely obtain all those luxuries that they enjoy. Whilst those who would practice greater rascality might be still more prosperous.

"Therefore let the followers of this faith first offer all things to Gosaeens as nothing can be offered after the owner had enjoyed it himself." Hence let the disciples of Gosaeens, in whatever they do, first offer all things to them. Let them offer their wives to Gosaeens before they have sexual intercourse with them."

When a disciple of the Gosaeen is about to die, the Gosaeen puts his foot on his chest and gets money and other stuff from the family members of the diseased. Is not it more like the work of Mahaa Braahmans? Occasionally a disciple of the Gosaeen, when about to marry, sends for him and makes him accept that hand of his bride at the ceremony.

A man was caught burgling. The judge ordered his nose and ears to be cut off by way of punishment. As soon as his nose was cut, that scoundrel began to sing, dance and laugh. The people asked him why he did it. "He rejoined that he could see the very four armed Narayana Himself standing before him and that is the reason that he sang and dances and blessed his stars that he had seen the Lord face to face. The people wanted to know why they could not see Narayana. He replied that their noses were in the way, they could only see Him when their noses were cut off, and not otherwise. Some dunce among the people wanted to see Narayana even at the sacrifice of his nose. He offered his nose to be cut so that he could see Narayana. That rogue chopped off his nose and whispered in his ears, "you should also do like me, otherwise we shall be laughed at." Thereupon that man also began to sing, dance, skip about, play and laugh, and said that he

could also see Narayana. By and by, the number of the people who had their noses cut in order to see Narayana, reached about 1,000. They called their sect "The cult of Narayana-seers." An ignorant king heard of it and sent for those people. When they got there, they began to sing, dance and laugh. The king asked them the reason of all this. They replied that they saw the Narayana Himwself face to face. The king asked why he did not see Him. The Narayana-seers answered that he could not do so on account of his nose. As soon as he would have his nose cut, he would see Narayana face to face. The King thought that it appeared to be right. When the king made up his mind to have his nose cut off, he ordered that all those thousand men be fed at the expense of the State. The ministers and some other wise people of the State did not like this affair. There was an old man 90 years old who was Prime Minister four generations back. He knew that that man was a scoundrel and wanted to save the king." The king gladly told him everything about the Narayana-seers. The ex-Prime Minister answered, "Hear, O King. Do not be in such a hurry. One soon repents of what one has done precipitately without properly inquiring into it.

Diwan - I am an old man, live an indoor life, and have only a few days more to live, let me then first test the truth of the contention of these men. You can afterwards, do whatever you think proper.

On the appointed day the old Diwan went to the King, and asked him to take a couple thousand soldiers with him to the place where his nose was to be cut. King - "Well General! Go and get the soldiers ready." The King sent for their leader who was the founder of this sect and was the first one whose nose was cut, and spoke to him thus: "Show Naryana to our Diwan to-day." A man held a plate under the nose of the old Diwan, while the leader of the Narayana-seers chopped off his nose with a sharp knife and placed it on the plate. A stream of blood began to flow from his

nose, and the Diwan's face became pale. The rascal, then, whispered into his ear. "You do also laugh and tell the people that you see Narayana now. Remember a cut nose cannot be made whole and if you don't say what I tell you, everybody will laugh at you."

The Diwan told the king "It is all fraud. Arrest them all, inflict heavy punishment on them and keep them in prison as long as they live, whilst the scoundrel who led them all astray should be placed on the back of a donkey, then, be put to death. When the Narayana-seers saw the King and his Diwan whispering into each other's ears, they made preparations for running away, but being surrounded on all sides by the soldiers they could not escape." Thus did the cult of the Narayana-seers come to an ignominious end. Like them there are plenty of other people opposed to the teachings of the Veda who are very clever in defrauding others of their money. Such are the evil doings of various sects.

Question - You have all along been refuting everybody. All religions are good, hence it is not good to criticize anyone (of them). If an Emperor were to make a list of all the different religions (in the world) they would not be less than one thousand but the chief among them are only four in number - the Pauranic (Hindu), the Christian, the Jain (or the Buddhistic) and the Mohammedan. All other sects are included in these four. If an inquirer after truth asks a Vaama Margi "Reverend Sir! I have never had a preceptor before, nor embraced any religion yet. Tell me, pray, which you think is the best religion in the world, so that I should embrace it."

Vama -Our religion is the best. Inquirer - What do you think of the remaining nine hundred and ninety-nine religions? Vama - They are all false and lead their followers to hell. It is also written "There is no religion higher than the Vama Marg." Inquirer - What is your religion? Vama - It consists in believing in the Goddess Bhavati, in using five things beginning with the letter M, such as

Mans (meat), Madira (wine), etc. If you want to be saved, embrace our faith and become our disciple. Inquirer - Alright, I will see other holy men as well and make inquiries about their religion. I will, afterwards, embrace the religion which I have the greatest faith and for which I feel the greatest love.

He, then, went to a Shivite and put him the same question as he had done to the Vama Margi who gave him the same sort of answer as latter had done, with this addition that, without believing in Shiva wearing Rudraksha and smearing the body with ashes and worshipping phallus, no one could be saved.

He left the Shivite and went to a Neo-Vedantis and addressed him thus, "Tell me, O reverend Sir! What is your Dharma?" Neo-Vedantist - we do not believe in religion or irreligion. We believe ourselves to be God, we cannot be affected by religion or irreligion. The whole world is an illusion. Shouldst thou desire to be possessed of true wisdom and pure consciousness, get it out of thy mind that thou are soul, believe thyself to be Brahma and thou shalt be saved forever.

Inquirer - If you are Brahma (God), who is Eternally-free, why don't you possess the nature, attributes and characteristics of Brahma, and why are you imprisoned in this (human) body? Thou seest the body while I don't. This is because thou art in ignorance. We see nothing but Brahma. Inquirer - Who are you that see, and whom do you see? Neo-Vedantist - It is Brahma that sees and Brahma sees Brahma. Inquirer - are there two Brahmas, then? Neo-Vedantist - No, Brahma sees His Ownself. Inquirer - Can anyone stand on his own shoulders? There is no sense in what you say. You talk like a mad man.

He, then, went further and inquired from Jainees what they thought was the true religion. They answered in the same fashion as the other three had done but with this addition that - "All other religions but the Jain, are false. There is no eternal God, the Maker of this world. The world has been eternally existing as it is and will

continue to exist forever. Come, become our disciple, since, we are good in all respects, and all our doctrines are true. All faiths except the Jain are false."

Then he proceeded further and put the same question to Christian as he had done to others, who answered him in the same way as the Vama Margi, but with this addition that "All men are sinners, and cannot free themselves from sin by their own actions. No one can be saved until he has been purified through faith in Christ who revealed (his infinite) mercy by sacrificing his life by way of atonement for the sins of mankind. Come and become a Christian."

Having heard this, he went to a Maulvi (Mohammedan priest) and asked him the same question. He gave him the same answer as others had done, with this addition that, "No one could obtain salvation without believe in One God Incomparable without a second, His prophet and the Holy Quran. Whosoever refused to believe in this religion would go to hell. He was an infidel and deserved to be put to the sword."

He, then, went to a Vaishnavite and had the same sort of conversation with him who also added that even Yamaraj (king of death) "trembles with fear at the sight of our tilak and chhap." The inquirer thought in his mind: "Well, if these things had no terror for mosquitoes, police constables, thieves and robbers, and one's enemies, who should the messengers of death fear them?"

As he went further he found that every religionist called his own religion the best and the truest. One said that his religious teacher Kabir was a true prophet. Another said our Guru Nanak was the greatest teacher. Another said that Ballabhu was the greatest among men, he was God incarnate whilst others said the same of Sahjanand and Madhava, etc.

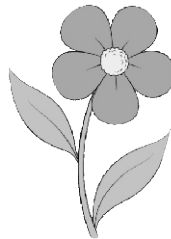
Having questioned all those thousand religionists and found that they were all opposed to each other, he came to the

conclusion that there was not one among them whose religion he could embrace as there were 999 witnesses against every one of them. They were no better than the lying shopkeepers, prostitutes, and buffoons who bragged about their own commodities and cried down others. Then he thought of those verses of the Upanishad which say - "Let a seeker after truth meet someone well versed in the Vedas, who has realized God." He should meet such an inquirer as is possessed of self-control, contentment and tranquility of mind, into the truly divine science, - which treats of the nature, attributes and characteristics of God - and do all in his power to teach him what means he should adopt to learn the true nature of righteousness, wealth, legitimate desires, emancipation and God.

When he met such a man he addressed him thus, "O Reverend Sir! My mind is greatly perplexed by the wrangling of these sects. Should I become the follower of one of these, I shall make the remaining my enemies. How can one be happy who has 999 enemies and only one friend? Teach me, Sir, what I should accept." The true teacher - All these religions are the product of ignorance. They are the enemies of knowledge, mislead the ignorant, the foolish and the unenlightened and ensnare them into their nets, and thereby gain their selfish ends; these poor, ignorant people miss the object of their lives and waste them. In whatever they agree with each other, know that to be the Vedic religion worthy of being accepted, but in whatever they all disagree, know that to be wrong, false, sinful and unacceptable.

Inquire - How can I test what you say? The true teacher - You go and ask them all the following questions - they will be unanimous in their answers. There upon the seeker after truth went to the assembly of 1,000 religionists and said with loud voice, "All you people! Lend me your ears. Tell me pray, whether it is dharma (right) to speak the truth or otherwise." They all answered with one voice, "It is right (dharma) to speak the truth and wrong

(adharna) to tell a lie." Similarly, on being questioned they declared unanimously that Dharma (true religion) consisted in acquiring knowledge, controlling the sensual passions, marrying in the full bloom of life, associating with the good, cultivating active habits and being honest in dealings with others, whilst it was irreligion to remain ignorant, become a slave of the senses, commit adultery, keep bad company, be dishonest in dealings, practice fraud and hypocrisy, bear malice and do harm to others. Thereupon he asked them, "Why don't you agree in this manner and advance the cause of true religion and eradicate false religions." They replied, "Should we do so, who will care for us. Our disciples will leave us, won't obey us, we shall lose our livelihood. We are now enjoying ourselves, all this enjoyment will be lost to us, therefore even when we know what true religion is, we continue to teach our false, sectarian religions and refuse to abjure falsehood and embrace the true religion, acting on the proverb 'Cheat the world with your cunning and enjoy yourself.'"



Chapter 12

Charvaka, Buddhist and Jain Faiths

When the people of Aryavarta gave up the study of the Vedic lore which alone enables one to discriminate between right and wrong, ignorance spread over the land and many sects sprang up. The Jain religion, whose teachings are opposed to science, took root in the country.

We find no mention of the Jainees in the Ramayana by Valmiki and in the Mahaabhaarata, while in the Jain scriptures we find the life stories of Rama, Krishna, - the heroes of the two poems - in detail. This goes to show that this religion came into existence after the period of the Epics, for, if the Jainees have been right in holding that their faith dates from remote antiquity references to it would surely have been met with in the books like the Ramayana. It is clear, therefore, that the Jain religion was later than the period of these books.

The Jain religion do not let others read or copy out their books. By dint of great efforts made by the author and especially Mr. Sevak Lal Krishna Das, secretary, Arya Samaj, Bombay, some books have been obtained.

Charvak - Once there lived (in India) a man named Vrihaspati who did not believe in the existence of God, the Veda and in the efficiency of good works, such as Yajnas. This is what he believed " No living creature - not even a human being - is immortal. All are subject to death, let a man, therefore, live in ease and comfort so long as he draws breath. Let a man, then, enjoy himself to his utmost capacity, deport himself in this world as expediency may direct, accumulate wealth and spend it on the gratification of his desires. All our interests are centered in this world. There is nothing hereafter." "The soul is called into existence as the result of the combination of the four elements - earth, fire, air and water - and is annihilated synchronously with

the dissolution of the body, for, the existence of the soul, after death, is not demonstrable by direct cognition only.

Answer - Your so-called elements are devoid of consciousness, therefore consciousness cannot result from their combination.

They do not believe in any other conscious entity - God - besides the soul. The Buddhists and the Jainees hold that there is no Eternal, Perfect God. Raja Shiva Prasad writes in his book called the Itihas Timir Nashak that they have got two names - Jain and Bouddha (Buddhist). These two terms are synonymous. But some of the Buddhists are Vama Margis and eat meat and drink spirituous liquors.

The ignorant Jainees neither know anything about their own religion nor that of others. Being blinded by prejudice they simply talk nonsense, but those who are learned among them know very well that the word Buddha is synonymous with Jina and Budha (Buddhist) with Jainee. There is not the least doubt about it.

The Jainees hold that soul itself becomes God, their Tirthankaras having attained salvation become God. They do not believe in an eternal God.

Jains believe that - "This world has no beginning nor an end. Neither it was ever created, nor will it ever perish, in other words, this world has never been created by anyone." Ratnasara Part 2: 60, 2.

Now, we come to the measurements of the earth - On this crooked planet there are Asankhyata lands and Asankhyata oceans. On this earth Jambudwipa is in the midst of all islands. Its area is 100,000 yojanas or 1,000,000,000 kosas. This island is surrounded on all sides by the salt sea. Its area is 200,000 yojanas or 2,000,000,000 kosas. Next to it is the ocean called Kalodadhis; its area is 8,000,000,000 kosas. Further back is Pushkaravarta island. Its interior is divided into zones. One-half of it is occupied by men. Further than this there are countless oceans and islands

in which crawling creatures live. (Ratna sarbhaga page 153).

The belief of reincarnation without the existence of God.

Question - It is foolish to believe in the existence of God, for a man can take on a new body as a result of deeds done in the past birth.

Answer - If it be in the power of the soul to take on a new body without Divine instrumentality, it is inconceivable that it will, of its own free will, be re-incarnated amidst unhappy environments. The plea that the soul is subject to the fruits of its deeds will not hold good, for even a thief does not go to jail voluntarily, nor does a killer mount the gallows of his own free will. It is the king by whose authority these sentences are executed. You cannot, therefore, but believe that God exists in order to cause the soul to take on new bodily forms and to reward or punish it according to its (good or evil) deeds.

The Jains are strictly prohibited to - 1. praise a person belonging to another religion or talk of his good qualities, 2. salute him, 3. talk much to him, 4. talk to him frequently, 5. bestow upon him food and clothes, 6. to supply odoriferous substances and flower to enable him to worship his idol. Vivekasar page 121

Let the wise consider with what feelings of hatred, malice, and hostility the Jainees are actuated in their relations with those who profess a religion different from theirs.

We should now expose further the errors of the Jain teachers.

"Whoever disobeys the behests of the Jain saints by deviating from the path carved out by them and thus falls into moral turpitude commits a sin and is involved in misery." Prakaran Ratnakar, Part 2:6-11.

"Just as a ruby, which is embedded in the head of a venomous snake, should not be sought after, even so it behoves the Jainees to shun the company of a non-Jainee, no matter how

virtuous and learned he is." Prakaran Pratinakar, Part 2:18.

"All religions that are opposed to the Jain faith lead mankind to sin. It is, therefore, best to shun all other faiths and believe in the Jain religion only." Prakaran Ratnakar, Part 2:6, 27.

"In a former aphorism it has been stated that all belonging to the non-Jain religion are preachers of falsehood and the Jainees alone are possessed of true knowledge." Prakaran Ratnakar, Part 2: 76.

"It would have been very much better if the non-Jainees - the preachers of falsehood - had not been born at all or had not attained growth, even if born." Prakaran Ratnakar, Part 2: 81

"It is a good thing to worship Jain idols but worshipping idols of non-Jain is no good. Whoever obeys the commandments of the Jain religion is a philosopher, whoever does not is not so." Prakaran Ratnakar, Part 2: 90

"Let the Jainees never engage in trade and agriculture, even though they risked their lives by obeying this injunction. These occupations lead one to hell." Prakaran Ratnakar, Part 2: 109

"People that believe scriptures whose teachings are opposed to those of Jain scriptures are extremely wicked. Let no one believe or speak anything against the Jain religion even if by doing that he can gain his end. Let no other religion be accepted even if by so doing something be gained." Prakaran Ratnakar, Part 2:121

"If a man were to say that the Jain ascetics are virtuous and so are others, he would be doomed to pass billions of years in hell and thereafter will be re-born as a despised creature." Prakaran Ratnakar

"If a man has only a desire to believe in Jain scriptures and never to pin his faith to non-Jain books he can cross the sea of misery." Prakaran Ratnakar, Part 2:128.

"The Jain religion is accepted only by those that are possessed of good fortune; in other words, all non-Jains are ill-

starred wretches." Prakaran Ratnakar, Part 2:148

"Idol worship leads to salvation and by visiting a Jain temple one becomes possessed of admirable qualities. Whoever worships the idols of the Tirthankaras by offering them water and sandal is released from hell and goes to heaven." Viveksar, pages 51 and 52.

"By worshipping the idol of Rishabhdeva, placed in a Jain temple, one attains righteous ends, wealth, the fulfillment of desires and salvation." Viveksar, page 55)

Question - You commit a sin in drinking water that has not been heated by fire. You should, like us, drink the water that has been heated.

Answer - This is also foolish. When you heat the water, all the animalcules in it must die. The particles of their bodies are so thoroughly mixed with water which is being boiled, you in a way drink a decoction of the dead bodies of those tiny creatures. You are, therefore, very great sinners.

Question - We never heat water with our own hands, nor do we ask any householder among us to do so. We, therefore, commit no sin.

Answer - If you refused to take boiled water, the householder would not heat it (for you), you are, therefore, answerable for the sin. You are, we think, greater sinners than the householders, because if you had asked a particular householder to heat water, it would have been heated only by that householder. Now, because the householders do not know when one of you sadhus will turn up, each one keeps boiled water, therefore, you are the chief sinner.

Again, it cannot be gainsaid that you are engrossed in ignorance. Is it not a sin to take pity upon tiny creatures and to malign and injure non-Jainees?

It should be borne in mind that a Dhanush is for the purpose

measurement, three and a half times the length of a human hand.
Jain Tirthankars -

Rishabhdeva	Length 500 Dhanush	Age 84,00,000	Purva years
Ajithnath	Length 450 Dhanush	Age 72,00,000	Purva years
Parisnath	Length 9 Dhanush	Age 100	Purva years
Mahavirswami	Length 7 Dhanush	Age 72	Purva years

The twenty-four Tirthankars were the chief preceptors and teachers of the Jainees.

Here are a few more absurd statements made by the Jain teachers.

Nagket lifted on his finger a stone as big as a village. (Kalp Bhashya, page 4)

Mahavir pressed the earth with his finger. This caused the snake (which supports the earth) to tremble. (Kalp Bhashya, page 46)

Rice pudding was cooked on the foot of Mahavir, but the limb was not burnt. (Kalp Bhashya, page 47)

A camel was made to stand in a small vessel. (Kalp Bhashya, page 10)

The dirt on the body should not be removed or rubbed away. (Ratanasar, part 1, page 14)

A Jain Sadhu, named Damsar who was beloved of the Tirthankar Mahavir, chanted the aphorism which brings on terrible calamities and a city was set on fire. (Viveksar, part 1, page 15)

A prostitute named Koshar heaped up oil-seeds in a plate and fixed in the heap a needle covered with flowers and danced on it. The food, however, was not pricked by the needle, nor was the heap of oil-seeds scattered. (Viveksar, page 227)



Chapter 13

Examination of Christianity - Based on Bible

2. "And God said, Let there be light: and there was light. And God saw the light that it was good and God divided the light from the darkness." (1,3,4)

Author - Was the dead inert light able to hear what God said? If so, why cannot the sun, the lamp and the light of fire hear us. The light is dead and inert and therefore cannot hear anyone. Did God only, after he had seen the light, know that the light was good? If he did not know it beforehand he could not have been God. Hence the Bible is not the Word of God, nor is God mentioned in it an Omniscient Being.

9. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had no respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth and why is the countenance fallen." (IV ,3,4,5,6)

Author - If God was not a flesh eater why did he respect Abel and accept his offering of sheep and did not respect Cain and accept his offering? God is really responsible for this quarrel between the two brothers and for the death of Abel. The Christian God here (in these verses) talks like a man. His planting of the Garden of Eden, coming into it and going out of it are quite like the doings of man. This shows that the Bible is the work of man, not of God.

10. "And the Lord said unto Cain, where is Abel thy brother? And he said, I know not: am I my brother's keeper? And he said, what has thou done? The voice of thy brother's blood crieth unto

me from the ground. And now art thou cursed from the earth."
(VI,9,10.11)

Author - Could not God know about Abel's death without inquiring from Cain? Can the voice of blood ever cry unto anyone from the ground? All these things are like the doings of the ignorant. This book could not, therefore, have been made by God or even by a learned man.

15. "And God blessed Noah and his sons, and said unto them, 'Be fruitful, and multiply, and replenish the earth. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat.'" (Ix,1,3,4)

Author - Is not the God of the Christians destitute of mercy, since he helps some to enjoy at the expense of the lives of others? Are not the parents, who cause one of their children to be killed in order to feed the other, considered most sinful? The same is true in this case since all living creatures are like children to God. The Christian God (in their case) is more like a butcher. It is this that has made men so hard-hearted and cruel towards other sentient creatures. Why is not the Christian God sinful since he is destitute of tenderness of feeling?

17. "He said unto Serai his wife, behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they save thee alive. Say, I pray thee, thou art my sister, that it may be well with me for thy sake; and my soul shall live because of thee." (XII,11-13)

Author - Now reader mark! This Abraham, who is looked upon as a great prophet both by the Christians and the Mohammedans alike, tells lies and does such other wicked deeds. How can such people find the way to true happiness and knowledge whose prophets were men of such a low character?

23. "Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the first born went in, and lay with her father; let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. Thus were both daughters of Lot with child by their father." (XIX,32 - 34, 36)

Author - The vices of the Christians and others who are addicted to drink - the wicked drink that has degraded men and women so much that even a father and his daughters have not escaped from being guilty of misconducting themselves with each other - know no bounds. Good people, therefore, should not even think of drinking wine.

34. "And as Jacob went on his way the angels of God met him. And when Jacob saw them, he said, this is God's host: and he called the name of that place Mahanain." (XXXII, 1, 2)

Author - Now there can be no doubt that the Christian God is a man as He also keeps an army (host). He must, therefore, also have war implements (arms and ammunition), and be in the habit of attacking others and fighting with them; otherwise it would be of no use to keep an army.

36. "And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him. And Judah said unto Onan, go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother, and the thing which he did displeased the Lord: wherefore, he slew him also." (XXXVII,7 - 10)

Author - Now, it must be clear to all that these are the doings of man, not of God. Onan entered into Niyoga with Er's wife, why did God slay him? Why did not He guide his understanding?

44. "Now there kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women and children that have not known a man by lying with him keep alive for yourselves." (XXXI,17, 18.)

Author - Well done Christians! How good is your prophet Moses as well as your God, who could not keep aloof from taking even the lives of women and children, the aged and the cattle. It also conclusively proves that Moses was voluptuous, since had he not been sensual, he would not have spared virgin girls for himself as well as for his followers, nor would he have issued such cruel order as encouraged sensualism.

66. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." (VII,21)

Author - Now if all the great Bishops, Missionaries and other Christians, hold what Christ has said in this verse to be true, they should never all Christ Lord (or God). Should they refuse to do so, they will be sinners.

71. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. For it is not ye that speak, but the Spirit of your Father which speaketh in you. Think not that I have come to send peace on earth: I came not to send peace, but a sword. For I come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." (X, 20, 34 - 36)

Author - These are the very disciples one of whom betrayed Christ for 30 rupees, all others also forsook him and fled. All such things as one's being possessed of devils or casting them out, curing of disease without proper medicine and diet are impossible as they are opposed to the dictum of knowledge and contrary to the laws of nature.

73. "And then he shall reward everyman according to his works." (16:27)

Author - When all men shall be rewarded according to their works, it is useless for the Christians to preach the doctrine of the forgiveness of sins. If the latter be true, the former must be false. If the Christians say that those that deserve to be forgiven shall be forgiven, while those that do not deserve it shall not be forgiven, it cannot be right, since justice and mercy consist only in awarding punishment and reward for all works.

75. "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (18:3.)

Author - If the conversion of a man by the offering of his will be the cause of his entering into heaven and his not doing so the cause of his going to hell, it is clear then that no one can take upon himself the sins or virtues of another. And the use of the expression "except ye.....become as little children." Etc., shows that most of the teachings of Christ were opposed to the dictum of knowledge and contrary to the laws of nature, and he also wished that the people should accept them like children without questioning their validity, in other words, accept them with their eyes closed. Plenty of Christians have blind faith like children, otherwise why should they believe in such things as are opposed to reason and science. It is also clear that had not Christ himself been destitute of knowledge and understanding like children, he would not have taught others to become as children, since a man always wants to make others like himself.

76. "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of needle, than for a rich man to enter into the kingdom of God." (19:23, 24.)

Author - It appears from this that Christ was a poor man. The

rich very likely did not respect him, hence he taught the above; but this teaching is not true, because there are good and bad people among the rich as well as among the poor. A man may be rich or poor, but he always reaps the fruits of his deeds - good or bad - as the case may be. It is also clear that Christ believed that the kingdom of God was in some particular locality and not everywhere. Such being the case, He cannot be god, since God's kingdom must be everywhere and it is foolish to speak of it as one shall or shall not enter into it.

79. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall, the heavens shall be shaken." (24:29.)

Author - Well done Jesus! With the aid of which science did you know about the falling of the stars from heaven? Had Christ read a little of science, he would have certainly known that all these stars are spheres like our earth, and, therefore, could not fall.

83. "And as they were eating, Jesus took bread, and blessed it and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the new testament." (26:26 - 28.)

Author - Can a cultured man ever do such a thing? Only an ignorant savage would do it. No enlightened man would ever call the food of his disciples his flesh nor their drink his blood. This is called Lord's Supper by the Christians of the present day. They eat and drink imagining all the time that their bread was the flesh of Christ and their drink his blood. Is not it an awful thing? How could those, who could not even keep aloof from the idea that their food and drink were the flesh and blood of their savior, abstain from the flesh and blood of others?

89. "Is not this the carpenter?" (6:3)

Author - Joseph was really a carpenter, and, therefore, Jesus (being his son) was also a carpenter, and for years together he worked as such, then he began to aspire to be a prophet. By and by he pretended to be the son of God and those savages (around him) believed him to be such. No wonder then that he was so clever in dividing people, and in causing discord and dissensions among them.

90. "And Jesus said unto him, Why callest thou me good? None is good, save one that is God." (18:19.)

Author - Whence have the Christians got this Trinity - the Father, the Son and the Holy Ghost when Christ himself declares that none is good, save one that is God.

96. "The only true God." (17:3.)

Author - When He is the only true God, it is absurd for the Christians, to talk about three Gods. (The Father, the Son and the Holy Ghost).

110. "...And he set his right foot upon the sea, and his left foot on the earth." (10:1,2. 3.)

Author - Now are not these tales of the Biblical angels even more fanciful than those of the Puraanaas and story-tellers?

114. "And there was war in heaven. Michael and his angels fought against the dragon." (12:7.)

Author - Whoever goes to the Christian heaven must greatly suffer on account of wars going on here. Let us bid farewell to such a heaven. This earth is as good as the Christian heaven? The place where wars are constantly raging and peace is conspicuous by its absence, suits the Christians nicely.

116. "Woe to the inhabitants of the earth and of the sea for the devil has come down unto you." 12:12.)

Author - Is the Christian God the Lord and the Protector of that place (heaven) alone? Is not he the Lord and Protector of the earth and men and other living creatures thereon as well: If he be

the King of the Earth also why has he not been able to kill the Devil? That Devil goes and deceives everyone and yet He does not prevent him from doing so. The fact seems to be that there is one good God and another more powerful and wicked God.

122. "...God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works." (18:5, 6.)

Author - Now, clearly the Christian God is unjust, for justice consists in awarding reward or punishment in accordance with the nature or extent on one's deeds, virtues or sins; it is unjust to inflict punishment or bestow happiness out of proportion to one's deeds. Why should not they who worship an unjust God, be themselves unjust?

130 "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (22:12)

Author - If it be true that every man shall be rewarded according to his works, sins can never be remitted, but if they are remitted this statement of the Bible is false. If it be said that remission of sins is also recorded in the Bible the two statements are self-contradictory. You should therefore cease to believe in it.

How much shall we write? The Christian Bible contains hundreds of thousands of things that are condemnable. We have only shown here a few absurdities; they will suffice to convince the wise of the untruth of it. Except a few things, all other are false. Truth adulterated with untruth can never remain pure and hence the works that contain it can never be acceptable. Besides in the acceptance of the Vedas the whole truth is accepted.



Chapter 14

Examination of Islam - based on Quran

2. "Praise be to God, the Lord of all creatures, the Compassionate, the Merciful." (1: 1, 2.)

Author - Had the God of the Quran been the Lord of all creatures, and been Merciful and kind to all, He would never have commanded the Mohammedans to slaughter men of other faiths, and animals, etc. If He is Merciful, will He show mercy even to the sinners? If the answer be given in the affirmative, it cannot be true, because further on it is said in the Quran "Put Infidels to sword," in other words, he that does not believe in the Quran and the Prophet Mohammad is an infidel (he should, therefore, be put to death). Since the Quran sanctions such cruelty to non Mohammedans and innocent creatures such as cows, it can never be the Word of God.

6. "There is an infirmity in their hearts and God hath increased that infirmity." (2: 9.)

Author - Well did God increase their infirmity, while they were innocent? Did He not have pity on them? They must have suffered terribly indeed. Is not this act more devilish than that of the Devil? To seal their hearts and increase their infirmity could never be the work of God in as much as the increase of infirmity is the result of one's own sinful actions.

7. "Who hath spread the earth as a bed for you and the heaven as a covering." (2: 20.)

Author - Well! Can the heaven a covering for anything? Now does it not show ignorance of the author of the Quran? It is absurd to believe in the sky being a covering. If the Mohammedans believe some kind of planet to be the heaven, it can only be the work of their own imagination.

11. "And when we said unto the angels, worship Adam, they all worshipped him except Eblis (Satan), who refused, and was puffed up with pride and became of the number of the unbelievers." (2: 32.)

Author - This indicates that the Mohammedan God was not Omniscient. Had he been Omniscient, He would not have created Satan. Nor was God All-powerful, since when Satan deliberately refused to obey Him he could do nothing against him. Now if only one infidel (Satan), could trouble God so much as to render Him helpless what will He and His votaries do when they will have to cope with millions (according to their own belief) of infidels? God increased infirmity in some and let others astray. He must have learnt such things from Satan and Satan from God.

15. "So God raiseth the dead to life, and shows you his signs, that per adventure ye may understand." (2: 67)

Author - If God raised the dead to life in the past, why does He not do so now? Will they all remain lying in their graves till the day of judgment? Is your God on tour in these days, that He cannot find time to administer justice? Are these, raising the dead etc., the only proofs of the existence of God? Are not the earth, the sun, and the moon, etc., His signs? Is the wonderful design so manifestly seen existing in the world of no significance?

20. "Although they had before prayed for victory over those who prayed not - yet when that Qoran came to them, of which they had knowledge, they did not recognize it. The curse of God is on the infidels!" (2: 83.)

Author - You call men professing other religions infidels, while they do the same to you, and their God curses you in the same way. Now will you please tell us which of the two should be considered right and which wrong?

22. "And say forgiveness; and we will pardon you your sins, give an increase to the doers of vices." (2:55)

Author - Does not this (so-called) Divine teaching encourage people to live sinful lives? Why should one fear sin when he is given the promise of redemption? He that gives such a promise cannot be God, nor can a book that inculcates such a doctrine be the Word of God. God can never do injustice, but if He pardons the sinners, He renders Himself unjust.

23. "And when Moses asked drink for his people, we said "strike the rock with thy rod;" and from it there gushed twelve fountains." (2:57)

Author - Now can anyone (except the Mohammedan God) utter such impossibilities? It is absolutely impossible to believe that twelve springs could gush forth on striking a rock with a rod, unless it had been hollowed out in the center and filled with water and twelve holes bored therein.

24. "But God will show his special mercy to whom He will." (2:99)

Author - Does God show His special mercy to those who do not deserve it? If He does, He works great mischief, for all men will become indifferent to the practice of virtue. No one will then lead a virtuous life and hate sin, since His mercy depends upon His will and not upon one's deeds.

26. "Whichever way ye turn, there is the face of God." (2:109.)

Author - If this is true, why do the Mohammedans turn their face towards Qibla (i.e., the sacred Mosque at Mecca)? If it be argued that they have been commanded to do so, to answer that they have also been permitted to turn their face in whatever direction they choose. Not which of these two (contradictory statements) should be held to be true. If God has a face, it can only be in one direction and not in all directions at one and the same time.

27. "Sole Maker of the Heavens and the Earth! And when He

desires a thing, He only says to it, be it." (2:111.)

Author - Now who heard God when He said "be it"? Whom did He address that word and what came into being? Where from did this world come into existence when it is written in the Qoran that nothing but God existed before Creation? No effect can be produced without cause. How could He have then created this vast universe without material cause? You cannot even make one leg of a fly, how can you then believe that God create this world by the fiat of His Will?

33. "But that which dieth of itself, and blood, and swine's flesh, and that over which any other name than that of God hath been invoked is forbidden you." (2: 168.)

Author - Now one should pause to think and realize that an animal whether it dies a natural death or is put to death, is a dead body all the same; of course there is a little difference but that difference counts for nothing so far as death is concerned. Swine's flesh is forbidden (but not human flesh). Shall we then conclude that is right to eat human flesh? Can it ever be commendable to torture animals to death in God's name? This casts a blot on the good name of God.

35. "And fight for the cause of God against those who fight against you. And kill them wherever ye shall find them; and eject them from whatever place they ejected you! For civil discord is worse than courage. Fight therefore against them until there be no more civil discord." (2: 186, 187, 189.)

Author - Had no such teachings existed in the Qoran, the Mohammedans would not have been so cruel to the non-Mohammedans. They have greatly sinned by slaughtering the innocent. They hold that one who does not believe in the Mohammedan religion is an infidel, and that it is better to out the infidels to the sword. They have always lived up to their professions in this respect.

37. "God is Bounteous without measure to whom He will."
(2:208.)

Author - Does He show His bounty without paying any regard to our good or evil deeds? If so, sin and virtue are alike, since pleasure or pain depends not upon our deeds, but on the arbitrary will of God. Now it is such teachings that have encouraged the Mohammedans to deviate from the path of rectitude and live free lives. Of course those of the Mohammedans who do not believe in such things live virtuous lives.

38. "They will also question thee as to the courses of women, say: they are a pollution, separate yourself, therefore, from women, and approach them not, until they be cleansed. But when they are cleansed, go in unto them as God hath ordained for you. Your wives are your field, go in, therefore, to your field as ye will. God will not punish you for taking your oaths falsely." (2: 209, 222, 224)

Prohibition of sexual intercourse during menstruation is commendable, but likening women to a field and giving permission to approach them whenever desired will make them lascivious. If God does not punish one for swearing falsely, all men would become liars God will thus stand guilty of encouraging untruthfulness in speech.

39. "Who is he that will lend to God a goodly loan? He will double it to him again and again." (2: 246.)

Author - Now why should God take a loan? Does He, who has created the whole universe, stand in need of taking a loan from Men? No, never. Only an ignorant man can say such things of God. Was his treasury exhausted or had He become bankrupt by engaging in trade and banking? Did he act like a businessman when He promised to pay double of what was lent to him? Such things are done only by one who is bankrupt, or by one whose expenses exceed his income, but not by God.

41. "Whatever exists on the earth or in the sky is for Him; His

chair has, as it were, occupied all earth and space." (2: 150.)

Author - God has created whatever exists on the earth or in the sky for the good of the soul and not for His own use, because He is called Purnakama (i.e., one whose desires are fulfilled). He does not stand in need of anything. He must be localized indeed when He has got a chair, but such a Being can never be God as he is All-pervading.

44. "But God guideth whom he pleaseth." (2: 274)

Author - If God guides whom He pleases, He might be misleading others with whom He is not pleased. He alone can be called God and apta (true teacher) who impartially guides all.

45. "Whom He pleaseth will He forgive; and whom He pleaseth will he punish; for God is All powerful." (2:266.)

Author - Does not God act like a tyrant when He does not forgive those who deserve forgiveness and forgives those who are not worthy of being forgiven? The soul should not be held responsible for its actions, if God makes one virtuous or wicked just as He pleases, nor should the soul, therefore, be endowed with happiness or afflicted with pain and suffering just as soldier if he kills a person under the direction of his superior officer is not held responsible for his act.

47. "The true religion with God is Islam." (3: 17)

Author - Is God the Lord of the Mohammedans alone? Did not Divine religion exist at all thirteen hundred years back? It shows that the Qoran is not the word of God, but of some bigot.

77. "Cut off the uppermost part of the infidels, I will verily aid you with a thousand angels, rank on rank." "I will cast a dread into the hearts of the infidels. Strike off their heads then, and strike off from them every finger-tip." (8: 7, 9, 12.)

Author - How destitute of compassion are God and his Prophets who order that the heads of the infidels should be cut off. Is such a God, as commands the faithful to put the infidels to sword, and sever there limbs from their bodies and aids them in

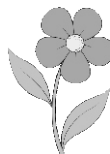
this work, any better than Ravan, the cruel king of Ceylon? This command is the invention of the author of the Qoran and is not from God, but if it be from Him, our earnest prayer is that such a God may remain at a respectable distance from us.

79. "Therefore fight against them until there be no opposition in favor of idolatry and the religion be wholly God's, and know that whenever ye gain any spoils, a fifth part therefore belongeth unto God, and to the apostle." (8: 40, 42.)

Author - Who but the Mohammedan God would be so unjust in fighting and helping other to do the same and so active in causing breaches of peace? Now look at this religion, which sanctions wholesale robbery for the benefit of the Prophet! are these people any better than thugs? God participates in the crime of robbery when He takes His share of the loot. He brings disgrace on Himself by favoring such dacoits (thieves). We are at a loss to understand whence came such a book, such a God and such a Prophet in order to disturb the happy relations between different nations of the world and thereby inflict great suffering on them. Has not such faiths flourished in the world, all would have lived in peace with each other.

84. "To the faithful, both men and women, God promiseth gardens, beneath which the rivers flow, in which they shall abide, and goodly mansions in the gardens of Eden. But best of all will be God's good pleasure in them. This will be the great bliss. Those who scoff at them, will be scoffed at by God." (8:75, 80)

Author - Here Mohammad holds out a bait to men and women, in the name of God, to compass his own selfish ends. Had not Mohammad held out such a bait, nobody would have suffered himself to be entrapped by him.



INTRODUCTION OF THE WRITER

The writer Krishan C. Garg passed B.A. (Honors) and M.A. in Mathematics from Panjab University, Chandigarh. Then he worked as a lecturer in Mathematics at D.A.V. College, Abohar, Dayanand College, Hisar and Modi Degree College, Patiala. Then he went to the United States of America. There he studied Computer Science and Actuarial Science and taught at Chicago City College and Governor's State University. He lived in the U.S.A. for thirteen years. Now he is living at Panchkula in Haryana.

लेखक की अन्य कृतियां - हिंदी भाषा में -

आर्य मान्यताएं - यह पुस्तक 96 पृष्ठ की है। आर्य साहित्य प्रचार ट्रस्ट दिल्ली वाले इसे छाप रहे हैं। आर्य जगत में यह पुस्तक काफी प्रसिद्धि पा चुकी है। अब तक इसकी एक लाख पचास हजार से अधिक प्रतियां बिक चुकी हैं। इसमें आर्यों की मान्यताओं का संक्षेप में तथा सरल भाषा में वर्णन किया गया है।

सत्य की खोज - इस पुस्तक में 128 पृष्ठ हैं। इसे सूर्य भारती प्रकाशन दिल्ली वालों ने छपा है। यह पुस्तक 25 लेखों का संग्रह है। इसमें भारत में प्रचलित गलत मान्यताओं को तथा उनके सही विकल्प को दर्शाया गया है।

वैदिक ज्ञान माला - यह पुस्तक 88 पृष्ठ की है। इसे आर्य समाज सेक्टर 9 पंचकूला हरियाणा ने प्रकाशित किया है। इसमें वेद आदि विभिन्न वैदिक ग्रंथों से कुछ चुने हुए अंशों को अर्थ सहित दिया गया है। इस पुस्तक को पढ़ने से वैदिक साहित्य का कुछ कुछ परिचय मिल जाएगा।

संक्षिप्त सत्यार्थप्रकाश - यह पुस्तक 108 पृष्ठों की है। यह महर्षि दयानन्द द्वारा रचित सत्यार्थप्रकाश का संक्षिप्त रूप है। जो लोग पूरा सत्यार्थप्रकाश पढ़ने में रुचि नहीं रखते उनके लिए यह पुस्तक अत्यंत उपयोगी सिद्ध होगी - ऐसी पूर्ण आशा और विश्वास है।