

नमो नमस्तेऽस्त्वृषभाय सात्वतां विदूरकाष्ठाय मुहुः कुयोगिनाम् ।
निरस्तसाम्यातिशयेन राधसा स्वधामनि ब्रह्मणि रंस्यते नमः ॥

(भा. 2/4)

Sanatan Dharm is the universal religion
of the Upanishads, Gita and the
Bhagwatam which Bharatvarsh has
introduced for the whole world.



Sanatan Dharm and the true path to God.*

What is Sanatan Dharm?

The religion which eternally exists in God, which is revealed by God, which describes the names, forms, virtues and the abodes of God, and which reveals the true path of God realization for all the souls is called Sanatan Dharm, the universal religion for the whole world.

The word *dharm* (धर्मः) is formed from the root word *dhryan* (धृञ् धारणे); it means such actions and such spiritual or religious practices that finally result in all-good for a soul. A general description of *dharm* is: “यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः।” (वै.दर्शन 1/1/2). It means that such actions, thoughts and practices that promote physical and mental happiness in the world (*abhyudaya* अभ्युदय) and ensure God realization (*nishreyas* निःश्रेयस) in the end, are called *dharm* (धर्म).

There are two kinds of *dharmas*: (a) *Apar dharm*, or *varnashram dharm*, or *seemit dharm*, or general *dharm*, and (b) *par dharm* or *bhagwat dharm*.

*Detailed descriptions of soul, *maya*, God, creation, devotion (*bhakti*) and God realization are in “The Divine Vision of Radha Krishn.”

(a) *Apar dharm, or varnashram dharm, or seemit dharm, or general dharm.* The word *dharm* means the religious practices and thoughts that are aimed to fulfill a pious goal in life. Accordingly the *apar* or *varnashram dharm* is the religious discipline and injunctions of do's and don'ts that are explained in the scriptures for uplifting the *sattvic* qualities of a human being in general. *Varnashram* word refers to all kinds and classes of people of this world living various orders of life (like a family man, a priest, a monk or a *sanyasi*), and *apar* word means 'secondary' or 'general' or 'preliminary' because it is not the absolute or prime *dharm*, it is the preliminary *dharm* for everyone in the world.

The discipline and rules of *apar dharm* vary according to the state of the spiritual consciousness of a person, and its rigidness also varies from age to age, that is, from *satyug* to *kaliyug*. **In short you can understand that (for the existing age) all kinds of good deeds and philanthropic works that are beneficial to the society, and sincere observance of the religious discipline of the 'order of life' (religious student, family man, or a renounced person) you are following, come in this category, provided, that they are done with *sattvic* motivation.** *Sattvic* motivation means having faith in God and then doing all the good *karmas* only to please God and not for any kind of personal gain. Even if you think of receiving compliments for your good *karmas* or the religious practices which you observe, it will not be classified as *sattvic*, it will become *rajas*, because you desired for the compliments and you have received them. Thus you have already availed the outcome of your so-called good deeds. According to the Gita (न च तत्रेत्य नो इह ॥ 17/28), there is hardly any further good outcome of such good looking *karmas* in the next lifetime.

So, *apar dharm* means good *karmas* with *sattvic* motivation where a person is devoted to God in a conventional manner, which means a general faith in all the forms of God. Such good *karmas* pacify the mind of the doer in the existing life, and in the next lifetime they create a good destiny which is called '*abhyudaya*' that brings physical and mental well-being in a person's life.

(b) *Par dharm or bhagwat dharm.* This is the main *dharm* which brings the absolute good (the *nishreyas*) of a soul, and the absolute good of a soul is only God realization which happens through the direct devotion to God in His personal form. It is called *bhakti*. It

gives both, peace and happiness in life as well as God realization. *Apar dharm* is the general *dharm* for all and is only a preliminary *dharm*, which is like the preparatory practice for entering into *bhakti* for those who cannot accept it in their life right away. *Bhakti* is above all the religious formalities, rituals and intellectual practices of meditation. In one sentence you can say that *bhakti* is the true 'love' for your soul-beloved God. It could be observed by any person of the world. It is universal; it is for every age; it is said and revealed by God Himself; and it is *sanatan* which means eternal. Thus, the *dharm* which is based on such *bhakti*, which is eternally established in *bhakti*, and which establishes *bhakti* for God as a universal religion of the world, is called Sanatan Dharm.

God is: “**धर्माधिष्ठान** *dharmadhishtan*.” It means that the Sanatan (eternal) Dharm is established in God and resides in God as a Divine power. It is revealed by God through Brahma before the human civilization and is represented through the Upanishads and the Puranas.



God and His path of attainment are both eternal.

Material beings are eternally under the bondage of *maya* and are ignorant. So the Divine matters are beyond the reach of human mind. It is thus quite obvious that a material mind can never find a way to approach the Divine. It cannot even know the nature of the Divine power on its own. It is thus only God Who Himself reveals His knowledge to the human beings. It is seen in the world that nature produces milk in the bosom of a woman before the birth of a child as the child may need it immediately on birth. So, even before the birth of human beings on this earth planet, God produces the knowledge of His attainment through the Upanishads (**धर्मो यस्यां मदात्मकः । भा. 11/14/13**) and the Puranas.

These scriptures reveal the form of God, personality of God, nature of God, greatness of God, Graciousness of God, path to God and also the procedure of the path. This path is called *bhakti* or divine-love-consciousness. Everything that relates to God is eternal because God is eternal. Thus, all the knowledges of the Upanishads and the Puranas along with the path of *bhakti* are eternal. *Bhakti* and the Grace of God are very closely related to each other.



The definition of (the devotional) *bhakti*.

Bhakti is the submission of the deep loving feelings of a devotee's heart for his beloved God where all of his personal requisites are merged into his Divine beloved's overwhelming Grace which He imparts for His loving devotee. This loving submission has been described in the scriptures and in the writings of the *acharyas* and Saints in many ways.

The *Gita* uses the terms surrender and single-mindedness (शरणागति, अनन्यता). “सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज। अनन्याश्चिन्तयन्तो माम्।” are the famous verses of the *Gita* that tell about surrendering all the social and religious (*apar dharm*) commitments at the lotus feet of Krishn and then wholeheartedly and single-mindedly worshipping Him with faith and confidence.

The *Bhagwatam* stresses on the selflessness (धर्मः प्रोज्झित कैतवः) of a devotee (*bhakt*) of Krishn and tells that the *leela* Bliss of Krishn is so deep, profound and limitlessly charming that even God Shiv's heart was entangled in its fascination and He always wandered in Braj absorbed in the love of Krishn. So the *Bhagwatam* advises the souls (पिबत भागवतं रसम्) to drink the nectar of the *leela* Bliss of Krishn and selflessly desire for His vision and the Divine love.

The *Ramayan* emphasizes on the sincere humbleness of a devotee. Goswami Tulsidas says, “मो सम दीन न दीन हित तुम्ह समान रघुबीर। अस विचारि रघुवंशमणि हरहु विषम भवभीर। O my supreme beloved Bhagwan Ram, the crown jewel of the dynasty of King Raghu! I am the most fallen and humble soul of this world, and You are the most kind friend of all such souls. Your Graciousness has no compare. So, please lift me up from this unlimited cosmic ocean and make me Your own forever.” Selfless devotion to God with such feelings of devotional humbleness are constantly expressed in the *Ramayan* and also in the *Vinay Patrika*.

Jagadguru Nimbarkacharya introduced a method of devotional remembrance and meditation called *ashtyam seva* (अष्टयाम सेवा), which means that a selfless devotee should remember the *leelas* of Radha Krishn, whatever They normally do since the early morning when They get up from the bed and till the night when They go to sleep. In this way, meditating upon Their *leelas*, the devotee should feed and decorate Radha Krishn accordingly. (*Ashtyam* literally means the 24

hours.) This is just a procedure of meditation where a devotee develops his longing to see the Divine *leelas* of Radha Krishn and to be in Their Divine service forever in Vrindaban or Golok.

Jagadguru Ramanujacharya used a word *prapatti* (प्रपत्ति) to express the feelings of a devotee who very humbly surrenders his heart, mind and soul at the lotus feet of his loving God and earnestly desires for His Divine vision.

Vallabhacharya defined his path of devotion as the *pushti marg* (पुष्टि मार्ग). *Pushti* means the loving Graciousness of Krishn which fosters the devotional feelings of a selfless devotee, and *marg* means the path. So *pushti marg* means the path of devotion to Krishn where a devotee, depending upon the Graciousness of Krishn, humbly surrenders and dedicates his whole being for the service of Krishn.

Chaitanya Mahaprabhuji simplified the procedure of *sadhana* (devotional) *bhakti* for the devotees and said that the remembrance of Krishn is easily and most effectively done through the chanting of His name and the *leelas*, and the desire of His meeting is quickly deepened when you develop the feeling of longing for Him in your heart. He says in the Shikchashtak,

“तृणादपि सुनीचेन तरोरपि सहिष्णुना।
अमानिना मानदेन कीर्तनीयः सदा हरिः॥”

It means that a devotee should be humble, forgiving, forbearing, respecting to the devotional feelings of others but not desiring for any personal compliments for himself. With such a humble heart, which is yearning for the love and the vision of his beloved Krishn, the devotee should sing and chant the *leelas* and the names of Krishn.

These are all the descriptions and the definitions of the devotional *bhakti* (साधना भक्ति) as to how it should be observed in the practical life.



The significance and the greatness of *bhakti*.

As mentioned above, *bhakti* is eternal. It means that it is the eternally existing path to attain God. God is one, so the path of His

attainment is also one, and thus, the same path of *bhakti* ensures the attainment of any of the forms of God. The path of *bhakti* is prevalent in every *brahmand* of this entire universe and it is for all the souls of this universe. It remains the same in all the four *yugas* (*satyug*, *treta*, *dwapar* and *kaliyug*) and, as it is directly related to soul and God, it is above caste, creed, sect and nationality. It can be adopted by any person of any nation of this world, because it is gifted by the supreme God Himself for the benefit of the humankind; and again, there are no physical requirements in doing *bhakti*. There are no meditation postures to adopt, no concentration techniques to follow and no rituals to observe. So it can be done by anyone, young, old or sick, and at any time in twenty-four hours, because *bhakti* is the pure love of your heart that longs to meet the Divine beloved of your soul in this very lifetime. The philosophy of *bhakti* is also described in **Narad Bhakti Sutra** and **Shandilya Bhakti Sutra**.



God is realized with His Grace and His Grace is received through *bhakti*.

The definition of Grace. Grace and God are one, just like the Divine Bliss and God are one. It means that God Himself is the form of Grace and God Himself is the form of the Bliss. Grace is such a power of God with which all of His absolute and unlimited virtues are revealed. It is the Grace of God that makes a Saint experience His absolute Bliss, beauty and love; and it is the same power of Grace through which a Saint imparts God realization to his disciple. God and Grace are one and the same. So wherever God is, Grace is there.

Grace cannot be received by any amount of practice or by any limit of *sattvic* evolution of the mind. All the practices that are prescribed in the *apar dharm* gradually evolve the *sattvic* quality of the doer. Austerity, *yog*, study of Vedant, practice of renunciation or any kind of similar practices could only develop the *sattvagun* of a person's mind to a certain extent, and *sattvagun* is a *mayic* quality, it can never reach God or His Grace. God and His Grace are beyond *maya*.

It is a common misunderstanding among the followers of the (*nirakar brahm*) impersonal form of God that they begin to believe that knowledge of the 'self' may produce liberation. First thing is: Knowledge of the true

‘self’ may only happen at the highest stage of the *yogic* practices which are done according to the Yog Darshan and only after fully perfecting the *nirvikalp samadhi*, not simply by the study of the Vedant. Yog Darshan itself describes that its final stage is, “स्वरूप प्रतिष्ठा कैवल्यम् ॥ 4/34 ॥” and the Bhagwatam says, “कैवल्यं सात्त्विकं ज्ञानम् ॥ 11/25/24 ॥” It means that in the final stage of *yog*, the mind of the *yogi* is established in the extremely peaceful radiance of his own soul. This is called “*swaroop pratishtha*, the establishment of a *yogi’s* mind in his own self.” But the Bhagwatam says that this state is nothing more than a fully evolved *sattvic* stage. Thus, the limit of all kinds of religious and *yogic* practices is the *sattvagun* of *maya*, and not God.

***Bhakti* evokes the Grace of God and ensures God realization.** *Bhakti* is humble, loving and wholehearted self-submission to a personal form of God. The follower of the path of *nirakar brahm* (*gyan* or *yog*) at the height of his practice develops a deep and intense desire to receive liberation. It is called *mumukcha* (मुमुक्षा). He then has to convert his *mumukcha* into a humble submission to a personal form of God, which is *bhakti*. Then, with the Grace of God, he may receive the Divine knowledge of *brahm* (ब्रह्म ज्ञान) and become a *gyani* Saint, but not before that. Krishn says in the Gita, “भक्त्या मामभिजानाति । Through *bhakti* one can know Me;” and further He says, “मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ 7/14 Only those who surrender to Me are liberated from *maya*.” So only through *bhakti* one realizes God even if he is following the path of *yog* or *gyan* or austerity or anything else. Technically it so happens that *bhakti* unites a soul with the power of Grace and Grace reveals God. **Thus, through *bhakti* the Grace of God is received, and through His Grace His Divine form is revealed.**

God’s Grace is omnipresent and absolute. God is always Gracious and He is omnipresent. So His Grace is also omnipresent and is absolute. As an axiom, absolute relates to absolute and limited relates to limited. Thus a limited effort cannot reveal the absolute. Any kind or any amount of spiritual practice, no matter how great it is, it always remains limited. But the loving feeling of self-submission to God (which is *bhakti*) when it grows to 100%, it becomes absolute; because 100% love for your beloved God with 100% renunciation from the worldly attachments makes it 100% absorbment in the love of God which is the absolute perfection of *bhakti* that instantly unites the devotee with the Grace of God.

Sattvic good *karmas* on their own only purify the heart to some extent; but if the doer of good *karmas* starts doing *bhakti*, his actions are classified as *karm yog*, and then, on the perfection of *bhakti*, he receives God realization. Literally the word *yog* (योग) means ‘the unity.’ Thus, the (Divine) uniting factor, *bhakti*, when it is predominantly added to the *sattvic* good *karmas*, it is then called “*karm yog*.” Similarly, when *bhakti* is predominantly added to the practice of *gyan* (or *yog*), it is called *gyan yog*. So, now we know that **all kinds of good *karmas* and all kinds of *yog* and *gyan*-related practices are only *sattvic*, but when they are predominated with *bhakti*, they become the means of God realization, because *bhakti* unfolds the field of God’s Grace.**



The Grace of God reveals His knowledge, vision and love.

There are three very distinct things in the Divinity of God. They are: His knowledge, His vision, and His Divine love.

The Divine knowledge of God means to practically conceive in the absolutely pure *sattvic* mind (called the pure *antahkaran* with *leshavidya** in scriptural terms) the omnipresence of the Divinity of God in a subtle form. This is the state of a *gyani* or *yogi* Saint whose experience is mentioned in the Upanishads as “सर्वं खल्विदं ब्रह्म।” which means that the *gyani* (or *yogi*) Saint observes the presence of the formless aspect of God (*nirakar brahm*) in the whole world. It means that he practically understands the omnipresent absoluteness of the Divinity of God and his mind is drowned in the contentedness arising out of the experience of the limitless serenity of the formless Divine existence (which is called *brahmanand*), but he does not actually perceive the Divine beauty of God; and, after his death, his identity is terminated and he receives liberation called the *kaivalya mokch* which is a ‘no-experience’ Divine state, forever.

The vision of God is actually the perception of the limitless Divine beauty of the Divine personality of God with the Divine senses and the

**Leshavidya* is a very subtle layer of the *sattvic* aspect of *maya* that maintains the individuality of a *gyani* (or *yogi*) Saint up till the end of his destined life in the world. After his death the *gyani* (or *yogi*) Saint’s *sattvic* mind is terminated along with the *leshavidya*, and thus, his individuality is also terminated forever.

Divine mind which has been Graced and given by God to the *bhakt* Saint. Along with the perception of the Divine beauty, the *bhakt* Saint also experiences the absolute Divine Blissfulness of God because God Himself is Bliss; and the understanding of the omnipresence, absoluteness and the greatness of God of a *bhakt* Saint is much more vivid than that of a *gyani* Saint, because a *gyani* Saint only conceives this understanding and a *bhakt* Saint actually conceives as well as perceives the absoluteness of God in His omnipresent Divine personal form. How is it done? It's the Divine miracle of the power of Grace. Thus, the state of the Divine knowledge called '*brahm gyan*' has only the Divine knowledge of the absoluteness of the Divine existence, but the Divine vision of God has both: knowledge of His absoluteness and also His absolute Blissful vision.

The Divine love of God is also the perception of the Divine beauty of the beloved God by a *bhakt* (*rasik*) Saint. But it is in such an intimately approachable manner that induces an affectionate thrill from both sides, *bhakt* and Bhagwan (God). This is something very, very special among all kinds of Divine experiences and it is so great that even Goddess Maha Lakchmi, the supreme sovereign of Vaikunth abode, desires to receive that; and this very example is enough to understand the unequalled supremacy of Divine love.

The same nectar of Divine love supreme *brahm* Krishn gave to all the *Brajwasis* (the inhabitants of the Braj) when He descended on the earth planet about 5,000 years ago. All the Saints and the eternal Divine personalities of Golok and Divine Vrindaban are always drowned in the ever-new and the ever-increasing charm of the Divine love of Krishn. Thus, **the sweetness and the lovingness of the Divine love of Krishn are like several absolute additions in the absolute Bliss of the Divine vision of God**, and it is all the miraculous work of the Grace of Krishn.

Now the question is, what is the criteria of receiving the Divine knowledge, or Divine vision, or the Divine love, and who receives what? You should know that all the three situations are absolute: (a) Absolutely nonexperiential Divine state. (b) Absolute Bliss and vision, and (c) absolute Divine love; and all of them are revealed through *bhakti*. One more thing: God has no preference of any kind. He just gives whatever a devotee desires. Thus, it is only on the devotee's part as to what he wants; whether he wants only liberation, or the Divine vision,

or the Divine love. *Yogis* and *gyanis* generally desire for liberation, and, some *bhaktas* desire for the vision of God and some for the Divine love of God. What makes them decide that, is just the personal preference and mainly the depth of their understanding of the Divine truth, whatever they have; otherwise, **when the same Grace reveals all the three Divine states which are progressively more and more luscious than the previous one* and in an absolute manner, why not then desire for the Divine love?** Anyway, it's all on the part of the devotee as to what his preference is. So, Krishn says in the Gita, “ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्। (4/11). Whatever concept of God a devotee holds in his mind, I Divinize the same (on the perfection of his *bhakti*) and reveal Myself to him in the same form.” ❀❀



Forms of God and Their Divine abodes.

One should not get confused about the celestial gods. **Celestial gods are only the *sattvic* manifestations of *maya*.** There are 33 main gods (page 81). Out of them 8 are important: Indra, Brihaspati, Kuber, Surya (sun god), Varun (god of water), Agni (god of fire), Vayu (god of air) and Prajapati; and out of eight, two are prominent: Indra and Prajapati. Brahma is the supreme authority in the celestial world and he is the creator of our *brahmand*. These gods have in no way any relation to devotion to the supreme God.

There are mainly six forms of the same one single God that reveal and represent: His knowledge, His vision and Bliss, and His Divine love. They are termed as: *chit shakti* (चित् शक्ति), the power of knowledge; *sandhini shakti* (सन्धिनी शक्ति), the power of almightiness which also has Blissfulness; and *hladini shakti* (ह्लादिनी शक्ति), the power of affection or the Bliss of Bliss whose efflorescence is called 'Divine love.' In general, all the forms of God are the form of Bliss with Their special characteristics.

All the six forms of God relate to these three powers and every form of God has His own Divine dimension or abode called *lok* (लोक).

*The progressive sweetness of the Bliss of the Divine abodes from Vaikunth to Divine Vrindaban, and the increasing charm of the various forms of relational feelings with Krishn (called *dasya*, *sakhya*, *vatsalya* and *madhurya*) are detailed in “The Divine Vision of Radha Krishn.”


These forms and Their abode are: (1) *Nirakar brahm* (the formless aspect of God that represents only the knowledge aspect or the *chit shakti* of God). This Divine existence, where all the liberated souls of *Gyanis* and *Yogis* enter, is called *brahm drav* (ब्रह्मद्रव). It is also called *avyakt shaktik brahm* (अव्यक्तशक्तिक ब्रह्म), which means that it is such an aspect of God where all of His Divine attributes and virtues are in an absolutely dormant state; that's why it remains formless (*nirakar*). (2) God Vishnu, (3) God Shiv, and (4) Goddess Durga. The abode of all the three forms of God is collectively called Vaikunth (or परम् व्योम *param vyom*) and it is the form of *sandhini shakti*. These are the almighty forms of God. (5) God Ram, His abode is called Saket, and (6) God Krishn, He has three abodes, Dwarika, Golok and Vrindaban. Bhagwan Ram and Krishn are the Divine love forms of God, whereas Bhagwan Ram reveals the modest form of Divine love mixed with almightiness, and Bhagwan Krishn reveals and represents the intimate, more intimate, and the most intimate forms of His Divine love in His three abodes (respectively). These four abodes are related to *hladini shakti*, the Divine love power.

These are thus the six forms of the same one single God. There are some more forms of God which are mentioned in the scriptures, like: Ganesh, Kartikeya, Gauri, Kali, Nav Durga, Saraswati etc. All of these forms are the affiliates of the almighty forms of God of Vaikunth abode, God Vishnu, God Shiv, or Goddess Durga.

This philosophy of the forms of God and His abodes has been extensively described in the scriptures in various ways and in thousands and thousands of verses. We have compiled, consolidated and reconciled the whole philosophy and kept it here in an easily understandable form.

Sometimes some people leisurely ask that the other religions of the world have only one God, why then the Hindu religion have more than one form of God? First thing you should know is, that such questioners are just casual talkers. They are not interested in knowing God, because, if they really want to know, they could properly study our religion and find out the greatness of and the depth of the descriptions of God in our scriptures. However, the answer is that the other religions of the world either have 'no true Divine God' or have only adopted the 'impersonal aspect of God.'

‘No true Divine God’ means that although some religions use the word God in the tenets of their religious books but the ‘concept of God’ whatever they have is only a vague mythology derived on the intellectual grounds of the first promoters of that religion. So the ‘word’ God is there in their religion, but it does not relate to the true Divine God; and some religions of the world mention God only in an impersonal (*nirakar*) form. **But in Hindu religion, the Sanatan Dharm, there is a detailed and complete philosophy of God from *nirakar brahm* to the most loving form of God, Krishn.**

So the one and the same Gracious God eternally appears in various forms of His Divine dignity and Divine lusciousness Who is approachable through *bhakti*, which evokes His Grace that reveals any of the forms of God, whatever a devotee desires. 



Kinds of Divine liberation.

Liberation from the eternal bondage of *maya* is not the outcome of any amount of good *karm* or spiritual practice or devotion. Sincere, honest, humble, dedicated and correct practice of meditation or devotion or selfless good *karm* only evolves the *sattva gun* and purifies the heart of the doer. On the perfect purification of the heart, which happens with selfless *bhakti*, the *gyani* or *bhakt* devotee receives God realization (as explained on page 655) and then he is liberated from the bondage of *maya*. The liberation is primarily of two kinds: (1) *Gyani* Saint’s liberation, and (2) *Bhakt* Saint’s liberation. *Gyani* Saint’s liberation is a nonexperiential state called *kaivalya mokch*, but *Bhakt* Saint’s liberation is an absolute experience of the Divine Bliss of the Divine abode of the form of God he has worshipped. The Bhagwatam (3/29) details the states of a *Bhakt* Saint’s liberation.

The mind of a *gyani* or *yogi* Saint (after his death) is terminated and his soul joins the *nirakar* Divinity called *brahm drav*. **His personal identity is permanently terminated and his soul enters an absolutely no-experience (*kaivalya*) state forever;** whereas the *mayic* mind of a *Bhakt* Saint (upon God realization) is instantly replaced with the Divine mind and the Divine senses of that form of God which he has realized. Thus, his material identity is replaced with the Divine identity (body, mind

and senses), and, with this Divine body (after his death) **he enters the Divine abode of his beloved God (which is omnipresent) and perceives and enjoys the absolute Bliss of that abode forever.** This is the liberation of a *Bhakt* Saint. Thus, a Vishnu *Bhakt* goes to Vishnu's abode, Shiv *Bhakt* goes to Shiv's abode and Durga *Bhakt* goes to Durga's abode, and so on. All of these abodes of the almighty forms of God are collectively called the Vaikunth abode. A Ram *Bhakt* goes to Saket and a Krishn *Bhakt* goes to Krishn's abode. If he has worshipped Dwarikadhish Krishn, he goes to Dwarika abode; if he has worshipped Krishn of Golok, he goes to Golok abode; and if he has worshipped Radha Krishn or Krishn of Vrindaban, he goes to Vrindaban abode.

Every *Bhakt* Saint enjoys the unlimited Bliss of the Divine abode he is in, in its absoluteness. However, the lusciousness and the enchanting fascination of the Divine Bliss progressively goes on increasing in an absolute fashion from Vaikunth to Vrindaban abode. Thus, one single Divine Bliss appears in a number of unimaginably amazing forms. 🌸

GOD IS EQUALLY OMNIPRESENT WITH ALL OF HIS FORMS AND ABODES

(1) VAIKUNTH	(2) SAKET	(3) DWARIKA	(4) GOLOK	(5) VRINDABAN
LAKCHMI VISHNU	SITA RAM	RUKMINI KRISHN	RADHA KRISHN	RADHA KRISHN
PARVATI SHIV				
DURGA				

Nirakar brahm is also omnipresent.



An artistic representation of all the six Divine dimensions.



The philosophy of the descension (*avatar*) of God, and Bhagwan Ram and Krishn.

To establish and to protect the Sanatan Dharm and human civilization, and sometimes to help the celestial gods, the supreme God descends on the earth planet. Sometimes He also descends in the celestial space of this *brahmand*. The Sanskrit word is *avatar* (अवतार), which means the descension of God in the material (*mayic*) realm.

There cannot be parts or fractions of God, He is always absolute and eternal and so are His descensions. A common verse telling the same thing is, “सर्वे पूर्णाः शाश्वताश्च देहास्तस्य परात्मनः ॥”

So, all the descensions of God are complete, but most of the descensions don't reveal the full Divine glory of God. They reveal only a part or a fraction of it, whatever is needed according to the situation. It is like a college professor who uses only a part of his intellect when teaching his six year old boy and he uses a little more of his intellect when he is giving lessons to his twelve year old boy, but when he is lecturing in the college he uses his full intellect.

Out of twenty-four descensions, only in two descensions (Bhagwan Ram and Bhagwan Krishn) the full glory of the Divine was revealed. As regards the glory of Divine love, it was partially revealed in the descension of Bhagwan Ram and fully revealed in the descension of Bhagwan Krishn, that's why the Sages of Dandak forest again took birth in Braj to receive the Bliss of Krishn love. But in the other twenty-two descensions only a fraction of the Divine glory was revealed. These descensions were called *ansh* or *kala* (*avatar*) which means the revelation of only a fraction of the Divinity. (एते चांशकलापुंसः कृष्णस्तु भगवान् स्वयम् । भा.) They were only for a particular purpose which was needed at that time.

For example: The **Kachchap** *avatar* (the Divine tortoise) was only to help the celestial gods to hold the Sumeru mountain during the ocean churning event; **Vaman** *avatar* was also to help the celestial gods recover their *lokas* (abodes) from the possession of King Bali; **Nrasingh** *avatar* was to help Bhakt Prahlad and to eliminate demon Hiranyakashyap; **Parashuram** *avatar* was to eliminate the vainful and corrupted *chatriyas* from the society; **Kapil** *avatar* was to reveal the Sankhya Darshan; **Ved Vyas** *avatar* was to reveal all of the scriptures; and **Buddh** *avatar* was

only to introduce compassion for all the beings and to teach that worldly desires are the cause of pains. So, **Buddh did not teach the path to God**, he limited the approach of his formulated meditations only up to the “absolute nothingness,” which is a state of *maya*. (Mahavir Swami, the promulgator of Jain religion, was a contemporary of Buddh and his religion also vaguely embraces the soul energy and not the supreme God.)

For the devotional purpose and for the realization of God’s love for all the souls of the world, there are only two descensions (Ram and Krishn) in which the supreme God has descended in His full Divine dignity and in His same name and form as He is seen in His Divine abode.



Bhagwan Ram.

Bharatvarsh was glorified with the descension of Bhagwan Ram which happened in the *tretayug* about 18.144 million years ago. The Bhagwatam (9/11/18) tells that Bhagwan Ram lived for thirteen thousand years. But, in fact, He is always with His humble devotees as He is eternally omnipresent. In His eternal Divine abode, Saket, along with His consort Goddess Sita, and His brothers Lakchman, Bharat and Shatrughn He always rejoices His Devotees.

To reveal the same Bliss of Saket abode for the souls of the world, Bhagwan Ram descended and appeared in the palace of King Dashrath in front of His mother Kaushalya. When He appeared He was in His full youthful form and in His absolute Divine glory (भये प्रगट कृपाला दीनदयाला कौशल्या हितकारी ।। रामायण). Then, on the request of His mother, He became like a day-old child and, in His *leelafulness*, He began to cry like a normal baby. (कीजै शिशु लीला अति प्रियशीला यह सुख परम अनूपा । सुनि बचन सुजाना रोदन ठाना होइ बालक सुरभूपा ।।)

Tulsidas describes the childhood *leelas* of Ram in detail. Then he tells about the wedding of Ram and His other three brothers. But, all through the Ramayan, the image of Bhagwan Ram, whatever he portrays, is exceedingly marvelous and befitting to His Divine dignity.

King Janak, who was always absorbed in the Bliss of the *nirakar brahm*, when the first time he saw Ram, became overwhelmed with the Blissfulness of His Divine beauty. He said, “इन्हिं बिलोकत अति अनुरागा ।

बरबस ब्रह्म सुखहिं मन त्यागा ॥ My mind has ceased relishing on the formal Bliss of formless *brahm* and my heart is thrilled seeing the all-exceeding loving beauty of Ram's Divine personality."

When Bhagwan Ram went around to see the town of King Janak, the people overjoyedly rushed to have the vision of Ram. One maiden says, "सखि हमरे अति आरत ताते । कबहुँक ए आवहिं एहि नाते ॥ My dear friend! I am dying to see that Ram weds Sita, so that, at least with this relationship, He would again come to this town and I would be able to see the love of my heart once more."

Several descended Saints have written the *leelas* of Bhagwan Ram, and the descriptions of all of them are mostly on the same lines. The dedication of Lakchman, the devotion of Bharat, the adoration of Hanuman and the affection of all the people of Ayodhya for Bhagwan Ram are such facts that naturally represent His loving kindness and His causeless Graciousness upon all the souls. Sage Valmiki, in the last section of his Ramayan, tells that when Bhagwan Ram was leaving Ayodhya and was going to ascend to His Divine abode, all the people of Ayodhya including the birds and the animals also followed Him and ascended to His Divine abode along with Him. This Divine historical event proves that during the descension period of Ram all the people of Ayodhya were the descended Divine personalities who had come from Saket abode to associate with and to become a part of the *leelas* of Bhagwan Ram.

Tulsidas says in the Ramayan that once Bhagwan Ram called for the people of Ayodhya and gave a discourse telling about the greatness of *bhakti* and the remembrance of the Divine name which easily eliminates the bondage of *maya*, reveals the Divine Grace, and makes the soul Blissful forever.



Bhagwan Krishn.

A Divine breeze permeated the entire *brahmand* with the descension of supreme God Krishn. His mother Deoki saw Him in His absolute Divine glory, lovingly smiling and standing in front of her in His full youthful form. In the meantime celestial gods and goddesses along with Brahma and Shiv came, sang homage to Krishn and returned to their abodes. Krishn then became like a day-old baby.

Deoki and Vasudeo were imprisoned by the demon Kans, the King of Mathura, because a celestial warning had informed him that the eighth son of Deoki would be his destroyer. But when Krishn appeared, a tiny touch of His Divine power shattered the defense system of the jail: locks broke, watchmen went into deep sleep, gates opened and all the restrictions were eliminated. The flooding Yamuna river gave way to Vasudeo so that he could safely transport baby Krishn to his relative Nand Baba's house which was in Gokul and on the other side of river Yamuna. Thus, Krishn first descended in Mathura and on the same night He came to Gokul. He appeared on the eighth waning moon night of *bhadon* (August) in Rohini Nakchatra (asterism) in 3228 BC.

The next day, at the house of Nand Baba and Yashoda all the *Brajwasis* came together to join the most joyous celebration of Krishn's birthday. God Shiv also came rushing to Gokul to see the innocent loving smile of baby Krishn, and, in this way, from the very first morning of His descension on the earth planet, His playful Divine loving *leelas* started. **From that day on, every day in Braj was a joyous celebration and every moment in Braj was an experience of Krishn's ever-new and ever-increasing love that enchanted the heart of every *Brajwasi*.**

As Krishn grew, the field of His playful activities expanded and reached almost all over Braj. That's how everywhere in Braj there are *leela* places which are the inspirations for the devotees that remind them of the presence of Krishn in Braj. In those places a temple or a pond, or both, have been made to represent the liveliness of the *leela* which Krishn did over there. There are hundreds of such *leela* places in Braj. The devotees of Radha Krishn adore these places and, trying to feel the Divine presence of Radha Krishn, they enhance their feelings of love and longing when they visit those places.

When Krishn was only five years old He Graced the *Brajwasi* girls of similar age who were collectively worshipping Goddess Katyayani with a desire to become the sweethearts of Krishn. At the age of seven, Krishn did the Govardhan *leela* and at the age of eight years He did *maharas*.

During the Govardhan *leela*, to save the *Brajwasis* from the severe cloudburst caused by Indra, Krishn lifted and held the Govardhan hill, and all the *Brajwasis* lived together with Krishn for seven days under

that hill. It was so exciting to live with Krishn, day and night, for seven days, which only those could imagine who were in that group.

Maharas leela happened in Vrindaban in Braj. It was the descension of the true Vrindaban Bliss on the earth planet when the Grace of Krishn established Divine Vrindaban on the soils of Braj; and, in that Divine space, Shree Raseshwari Radha Rani, Who is the life-essence of Krishn's all-greatness, revealed the most intimate Divine Bliss to all the *Gopis* on the Sharad Poornima night. On that particular night, Radha, Krishn and all the *Gopis* sang, danced and played together in an extremely elevated Divine state which is only seen in Divine Vrindaban. That was *maharas*. It was so great that Brahma couldn't imagine the depth of its Blissful superiority, Shiv experienced it but He was unable to explain it in words, Maha Lakchmi desired for it but She couldn't receive it and Maha Vishnu knew that its description was beyond the Divine language of the Vedas.

So, in the Samrahasyopnishad, Maha Vishnu says, “शृणु लक्ष्मि अस्य लोकस्य हन्त माहात्म्यम्। अहं वक्तुमशक्तश्च।। ...ब्रह्मलोके स्थिता रुद्रलोके स्थिता इमां लीलां न जानन्ति। अन्ये मम भक्ताः बहवः सन्ति। तेऽपीमां लीलां न जानन्ति।। ...तस्मात्तया श्रीराधिकयानुगृहीतास्तं रसं जानन्ति नान्ये।। O Lakchmi! Listen! The greatness of Vrindaban Bliss is so great that I am unable to describe it... Those Saints who live in the abode of Brahma and Shiv do not understand this. My *bhaktas* also do not understand the greatness of Vrindaban *leelas*. *Only those* who receive the Grace of Shree Radha Rani understand and experience Vrindaban Bliss, *and no one else.*”

Radha had descended in Braj a year earlier than Krishn. She appeared in Her absolute Divine dignity and glorified the palace of King Vrishbhanu in Barsana. Kirti was Her mother. All the celestial gods and goddesses and Brahma, Shiv and Narad came and sang the glory of Radha Rani. Radha always lived in Barsana. Whereas Nand Baba and others, after a few years of Krishn's appearance, had moved from Gokul to Nandgaon because the demons of Kans were causing a lot of disturbance over there. Nandgaon and Barsana are only four miles apart. So, most of the *leelas* of Radha and Krishn happened around there. Later on Krishn went to Mathura and then to Dwarika; but, Radha still stayed in Barsana, and, when Krishn ascended to Golok, at the same time Radha and all other *Brajwasis* also ascended to Golok.

Although the whole of Braj is the *leela* place of Krishn but three places are most important: Barsana, Vrindaban and Govardhan. Barsana is important because the sovereign of *Gopis'* hearts, and the soul of Krishn (आत्मा तु राधिका तस्य ॥ भा. मा. 1/22), Radha, always lived there. Vrindaban is famous because *maharas leela* happened over there, and Govardhan is the place where Krishn did most of His playful *leelas* with His playmates (called *Gwalbal*) while grazing the cows.

After eleven years of age Krishn went to Mathura, eliminated demon Kans and made Ugrasen the King of Mathura. Later on He went to Dwarika, married Rukmini (Who was the descension of Maha Lakchmi) and lived there up till His ascension to Golok. During that time He helped the Pandavas, taught Gita to Arjun and assisted him in fighting the Mahabharat war.

Before His ascension Uddhao came to Him. Krishn gave Uddhao all the philosophical and devotional teachings. They are fully described in the eleventh canto of the Bhagwatam. Krishn called for Arjun and advised him to take the people of Dwarika to a safer place because immediately after His ascension a sea deluge was going to destroy Dwarika.

Dwaparyug had ended, Krishn ascended to His Divine abode in 3102 BC, and *kaliyug* started. There is a reference in the **Garg Sanhita** (Ashvamedh Khand, chapter 60/21-25) that first Krishn disappeared from Dwarika and came to Braj, then, at the time of actual ascension of Krishn, a Divine figure, Who was Vishnu of this *brahmand*, came out of Krishn's body and went to His own abode. Then **Maha Vishnu and Maha Lakchmi emerged from Krishn and They went to Vaikunth abode; and then, Krishn and Radha along with *Brajwasis*, went to Golok abode.** This statement further clarifies this situation that Vishnu and Maha Vishnu, as a subordinate Divine power, reside within the personality of Krishn.

The *leelas* of Krishn are described in the tenth canto of the Bhagwatam which has ninety chapters. They could be categorized as: (1) *Braj leela*, (2) *nikunj leela*, and (3) *Dwarika leela*. *Braj leela* is where all the *Brajwasis* join; *nikunj leela* is where there are only Radha, Krishn and the *Gopis*; and *Dwarika leela* refers to all the activities of Krishn when He went to Dwarika and lived there. *Dwarika leela* has a touch of almightiness along with the lovingness of Krishn and that makes it totally separate from the

braj and the *nikunj leelas*; whereas the *braj* and the *nikunj leelas* are the absolute experiences of Krishn's intimate loving Bliss that He gave to His playmates, mother Yashoda and the *Gopis*, and where the Divine almightiness can never enter. Krishn has three Divine abodes: Dwarika, Golok and Divine Vrindaban. Rukmini Krishn are in Dwarika, and Radha Krishn are in Golok and Divine Vrindaban. Dwarika *leelas* are related to Dwarika abode, and *braj* and *nikunj leelas* are related to Golok and Divine Vrindaban.

It is beyond imagination how much Radha Krishn have Graced us. They descended only 5,227 years ago. They revealed such loving *leelas* that fascinated even God Shiv and Goddess Parvati and Maha Lakchmi. All of this They did only for us so that the eternally miserable souls could also receive the same Bliss of *maharas* which is beyond the reach of Brahma and which is earnestly desired by God Shiv. But see the people of this world whose *kaliyug*-affected minds still criticize and allegorize the *leelas* of Krishn. You must know that such doings are extreme transgressions, and as such, **a lover of Sanatan Dharm should discard such diabolical publications, which, even in the least, criticize, allegorize and degrade the absolute Divinity of Bhagwan Ram and Sita or Radha and Krishn and Their Divine leelas**, or dispute the Divine eternity of the Vedas, Upnishads and the Puranas, and the eternal Sages and Saints. You should remember that the Divine dignity of Bhagwan Ram and Krishn and Their loving *leelas* are the soul of Sanatan Dharm.



The first tribal migration in the world.

After the ascension of Krishn *kaliyug* started, and a fierce sea deluge destroyed Dwarika. Much before that the *chatriyas* of Bharatvarsh (India) had been going out to settle in other countries and to have their own domain. However, there is a big question in the minds of certain intellectuals that how did the migration of the tribes start in the world? When they try to probe into the migration problem, the scanty historical information prior to 3500 BC, and then a dead stop caused by the latest ice age, obscures the situation. However, the scriptures give a reference to this situation and explain that the existing human civilization was re-established by Vaivaswat Manu 120.533 million years ago on the plains

of the Ganges. We had the same Puranas, Gita and the Bhagwatam all the time. When the population increased and stretched towards the Indus Valley and the eastern side of India, the prideful youths, desirous of conquering new lands and territories, spread out all over Asia, Middle East and also Europe. This could have happened before the last ice age and would have kept on happening even prior to the Mahabharat war.

The Manu Smriti gives a brief account of such a tribal movement when these prideful people went out of India and settled in the other parts of the continent long ago. It says,

“शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः । वृषलत्वं गता कोके ब्राह्मणादर्शनेन च ।।

पौण्ड्रकाश्चौद्रविडाः काम्बोजा यवनाः शकाः । पारदापह्लवाश्चीनाः किराता दरदाः खशाः ।।”
(मनु. 10/43,44)

“Because of the non-association of the Vedic teachings of India, the people of Dravid, Kamboj, Shak (central Asia), China, Yavan and Parad (Gulf countries) etc., became worldly and lost their original Indian culture.”

When they left India they had our locally spoken Sanskrit language with them and the stories of the Puranas and our religious customs were also in their minds. But the prolonged lapse of time and no social and spiritual relations with India made them forget India and they all started their new culture and religion and also a new style of language. **In this way a number of cultures started in the world whose remote prime origin was India (Bharatvarsh).**



The *bhakti* aspect of the Puranas and the Divine authenticity of the scriptures.

The stories of the Puranas play a very important role in the life of a Bhartiya (Indian), when, from the very childhood, he learns how the child Bhakt Dhruv received the Divine vision of God, and how was Bhakt Prahlad saved by God from all the calamities. Such historical stories induce a faith in the greatness and the Graciousness of God and also His accessibility for every human being.

A common man in the world is always desiring for something. Stories of the Puranas mostly tell such events when God gave His

vision and fulfilled the desire of His devotee, and in the end, the devotee went to God's abode. Such things induce a desire in a person's mind to become a devotee of God, even if he is fully attached to his worldly possessions. But the aim of the Puranas is to introduce wholehearted devotion (*bhakti*) to God, because once a person has become a true devotee of God, he would start experiencing the blissful effects of his devotions and a feeling of closeness with his beloved God. Such experiences will naturally make him a selfless devotee of God, truly desiring for His vision and love. **In this way the Puranas introduce wholehearted and single-minded devotion to a personal form of God,** where, upon God realization, the devotee may receive anything he desires: the *mayic* luxury like the sovereignty of the world or the seat of Indra or Brahma; or the liberation; or the Divine vision of any of the almighty forms of God; or the Divine love of Bhagwan Ram or Bhagwan Krishn.

The Puranas reveal both, *apar* and *par dharm*. They reveal the greatness of Radha and Krishn and also reveal the Divine and the devotional philosophies, but in their own style. They are the major source of the Divine history. They relate the events since the very first day of the birth of Brahma who created our *brahmand* (sun, moon, earth planet, the planetary system and all the celestial abodes) 155.52 trillion years ago, and up to the end of the Gupt dynasty (83 BC), and even more. Puranas were first revealed by Brahma to the Sages of Bharatvarsh even before the very beginning of human civilization which started from Swayambhuva Manu and Shatroopa. It means that the prime origin of Bhartiya civilization or Sanatan Dharm goes back up to 155.52 trillion years ago. Since then thousands of times the earth planet went through the partial dissolution (called *kalp pralaya*). **The latest revival of the earth planet was 1,972 million years ago, and since that time we have an uninterrupted continuation of Bhartiya civilization up till today.**

All of the scriptures, Vedas, Upnishads, their affiliates and the Puranas (along with the Sanskrit language) are eternal. It means that they are Divine powers, eternally staying in God, and, with the will of God, they are revealed into the Divine conscience of Brahma who then introduces them to the Sages of Bharatvarsh who are eternal Divine personalities. Vedas and Upnishads themselves relate this fact in their writings (ऋ. 10/90/9, बृ. 2/4/10, छां. 7/1/2, and त्रि.महा.उ.).

Out of all of the scriptures, the Upanishads, Gita and the Bhagwatam are most important. Gita is the direct speech of Krishn Himself and the Bhagwatam is the last revelation of Bhagwan Ved Vyas in which he has kept the entire Divine truth. Thus, the teachings of all of our Sages, Saints and the *acharyas* follow the guidelines of these scriptures. ❀



The Divine teachings of the Upanishads, Gita and the Bhagwatam (as followed and expounded by all of the Saints and the *acharyas*).

The Upanishads.

The famous “Purush Sookt” of Rigved (10/90), that describes the Divine greatness of God, starts with the word *purush* (पुरुष) which means ‘the Divine personality of God’; and the very first Upanishad in the list of 108 Upanishads starts with the word *Ishah* (ईशः) which also means the same. **In general, teachings of the Upanishads relate to the personal form of God Whose path of attainment is *bhakti*.** We can see how it is worded in the Upanishads.

We get three prime statements in relation to God realization:

- (1) “उपासते पुरुषं ये ह्यकामाः ।” (मुं. 3/2/1)
- (2) “यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदिश्रिताः ।” (कठ. 2/3/14)
- (3) “यस्य देवे परा भक्तिर्यथा देवे यथा गुरौ ।” (श्वे. 6/23)

It means that only those people realize God: (1) Who selflessly adore God in His personal form; (2) whose all the desires (along with their subtle forms) are totally removed from their heart; and (3) who wholeheartedly worship and adore a personal form of God and the Divine Master with equal reverence.


The first statement clearly asserts that selfless *bhakti* to a personal form of God is the means of God realization. The third statement further clarifies the situation and says that, for the steady progress in devotion, during the devotional period, a devotee needs to surrender to a knowledgeable Divine personality (श्रोत्रिय ब्रह्मनिष्ठ) and, accepting him

as his Divine guide and Spiritual Master, he should lovingly and wholeheartedly follow his instructions and do the devotions. Then, with the Grace of his Divine Master, the devotee will receive the knowledge, vision and love of God.

The second statement literally means that ‘when the desires are absolutely eliminated from the heart,’ only then the practitioner receives liberation and experiences the omnipresence of God. **This statement refers to the *gyani* and *yogi* practitioners**, because their style of practice is based on total renunciation and the removal of all the desires.

But the practical difficulty is that ‘desires’ originate in two ways: (1) By observing the world and then desiring for it; and (2) by the subtle instincts of the old *karmas* that are stored in the mind. Such instincts in a very subtle form emerge from the unconscious section of the mind (where all the *karmas* are stored) and then appear into the conscious mind in the form of a desire. Thus, as long as the *karmas* are stored in the mind, the desires cannot be totally eliminated, and such *karmas*, which are called the *sanchit karmas* (*sanchit* means accumulated), are uncountable. So, they cannot be destroyed by any means. **Even the highly evolved state of *yog* could only eliminate the apparent desires but not the internal inherent instincts of the desires.**

Thus the Upanishad further says, “क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ।। (मुं. 2/2/8) The (*sanchit*) *karmas* of a person are destroyed with the Grace of God upon God realization when he receives the Divine vision (दृष्टे) of his beloved God.” It means that a *yogi*, with his sincere and prolonged *yogic* practices, eliminates his worldly desires and attachments, and then, when he devotionally surrenders to a personal form of God, His Divine Grace destroys all of the *sanchit karmas* of the *yogi* and thus his total desires are absolutely eliminated. Then he crosses the effects of *maya* and the omnipresent form of the impersonal aspect of God (called *nirakar brahm*) is revealed to him (अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ।। कठ. 2/3/14).

It is thus established that the prime theme of the Upanishads is devotion (*bhakti*) to God, but they also describe about the path of *gyan*, *yog* and the good *karmas*. 



The Gita.

Krishn Himself summarizes the teachings of the Gita in one verse and says,

“सर्वगुह्यतमं भूयः श्रृणु मे परमं वचः । इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥”
(18/64,65)

“O Arjun! You are very dear to Me. So, for your own good, I am telling you the greatest secret of the Divine world. Listen carefully. If you or any soul of the world desires to come to Me and be with Me forever, the easiest path is that he should worship Me, love Me, remember Me all the time and dedicate his life for Me. Then surely he will come to Me. It's My promise.”



The Bhagwatam.

Although the Bhagwatam also teaches selfless *bhakti* to God, but the Divine Bliss that it describes is something very special and has no compare. It amazed the foremost *gyani-bhakt* Saint of his time, Uddhao, who was a friend of Krishn in Mathura and had closely experienced the Blissfulness of Krishn's almighty glory which is especially seen in Vaikunth abode. Now see what happens to Uddhao.

Uddhao comes to Braj, sees the *Gopis*, and receives their greetings as he had come from their beloved Krishn. During the conversation he recognizes the Divine warmth of Krishn love in the behavior of the *Gopis* which he had never felt before, although he had loved his friend Krishn very dearly. In a while, Uddhao is seen drowned in the excitedness of such a Krishn love which is overflowing from the heart of everyone around him. In such a state, he deeply desires for a favor from the *Gopis* so that he could also taste the real sweetness of Krishn love; and, with the Grace of *Gopis*, Uddhao begins to perceive the unsurpassing blessedness of Braj in which the *leela* Bliss of Krishn love is permeated everywhere. Uddhao begins to sing the glory and the greatness of *Gopis'* love and says,

“नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः स्वयंषितां नलिनगन्धरुचां कुतोऽन्याः ।
रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठलब्धाशिषां य उदगाद् व्रजवल्लवीनाम् ॥”

“वन्दे नन्द्रजस्त्रीणां पादरेणुमभीक्षणशः । यासां हरिकथोद्गीतं पुनाति भुवनत्रयम् ॥”
(10/47/60,63)

“The Bliss of Krishn’s intimate Divine love, which *Gopis* received during *maharas*, was so special and limitlessly sweet and charming that even Maha Lakchmi, the eternal consort of Maha Vishnu and the goddesses of the celestial abodes, could not receive that; then what to talk of the others.” Uddhao further says, “I adore the footdust of the *Gopis* and put it on my forehead. They are so Divinely great that the songs of the Krishn *leelas* and the Krishn love which they have sung purify the whole world.”

This is the Bliss of the Bhagwatam which is the essence of all the Divine Blissfulnesses. The Bhagwatam contains the substance of all the philosophies, Divine and devotional, along with the description of Krishn love whose lusciousness surpasses all the Divine experiences. This is the reason that after tasting the sweetness of the charming *leelas* of Krishn love as described in the Bhagwatam, the dry philosophies and other Divine descriptions become tasteless (सर्ववेदान्तसारं हि श्रीभागवतमिष्यते । तद्रसामृततृप्तस्य नान्यत्र स्याद्रतिः क्वचित् ॥ 12/13/15).

In the light of the above facts it is clear that, in general, **the religion of Sanatan Dharm is the wholehearted devotion (*bhakti*) to God Who is kind, Gracious and omnipresent in His Divine personal form.** The good *karmas* including social philanthropic deeds with pure *sattvic* motivation, Vedic rituals, religious fasting, general worship to any form of God, recitation of scriptures, pilgrimage to the holy places of India, pious charity, study of Vedant with a humble heart and sincere *yogic* practices are the means of improving the *sattvic* qualities of the doer. Once the mind is established in piety, a humble desire to see God develops in the heart of the doer. If it doesn’t happen, one should know that his good deeds are blemished because of his *mayic* desires and weaknesses. However, when a sincere desire to see God is developed, the person should follow the guidelines of single-minded devotion to his beloved God Who is his true friend and Who is eternally waiting for him to Grace him with the Divine vision and the Divine love.



The outcome of various paths and practices, and the effects of spiritual transgressions.

God is kind and Gracious. He is not an impersonal energy. He has His Divine personal form and with that personal form He is omnipresent. So you have to desire to meet Him in His personal form. You must understand this very clearly that 'impersonal form' has no Grace and no kindness, so that 'form' can never help you in any way. It's only a fancied imagination if someone thinks that his impersonal God communicates with him or could communicate with him.

When a person sincerely begins to desire God and truly longs to meet Him in His personal form, no matter wherever he is or which country he belongs to, God surely helps that person and he finds the true path of God realization. But still, there are a lot of practitioners in the world who follow a path of their own liking and observe a religious practice of their own choice.

There are only two fields: The field of *maya* and the field of God's Grace. All the thoughts, faiths, actions and practices that are in some way related to any kind of personal benefit, gratification of personal ego, psychic field, *yogic* field, social welfare or celestial dimensions, relate to the *mayic* field only. The outcome of such practices is received according to the doer's good and bad *karmas* and motivations, and according to the quality of the consciousness of his mind at the time of death. God's Grace, although omnipresent, is received only through wholehearted devotion to the personal form of God where the prime aim of devotion is to receive the vision and love of God.

There is one most important thing which the spiritual practitioners mostly forget, and that is the **spiritual transgressions**. The follower of a faith or a path should know that the universe is running on definite principles and fixed laws of *karmic* consequences; and it is governed by the Divine power of God Who is omnipresent. So, for his own good, a person has to follow the rules of devotion as advised and prescribed in the scriptures (the Upanishads, the Gita and the Bhagwatam) which were revealed by God Himself.

One may create a dogma according to his own imagination and whim and add the name of a fictitious God to it. He may create a

group (or even a religion) and befool others with that ideology. But that has no concern or consideration in relation to the laws of the *karmas* of this universe. The person following that dogma will have to be punished or rewarded according to the rules set down by the Divine scriptures. You should know that God Himself has revealed the simplest path of *bhakti* for His realization, descended on the earth planet in His absolute Divine glory, and revealed His loving *leelas* for the devotional remembrance of the devotees; for such a kind and Gracious God, even the slightest disregard is a grave transgression. God is always kind. He never looks to the wrongs of any soul who comes to Him; but such transgressions come under the category of bad *karmas*, and thus, the doer is punished according to the *karmic* laws of this universe.

Any kind of disregard for the supreme personality of God is a spiritual transgression. Thus, such thoughts, actions or writings that disregard, disrespect, criticize or allegorize His *leelas*, His descensions, His personality, His abode, His Divine love, His scriptures, His eternal Saints and His true *bhaktas* (Devotees), are called the spiritual transgressions (नामापराध). Misrepresentation of the true philosophy of Bhartiya scriptures (the Upanishads, Gita and the Bhagwatam) and using religious oratory to please the audience and entertain his ego by receiving the compliments of his followers are also spiritual transgressions. The negative effect of such transgressions on the doer's mind is much greater than other sinful deeds. For example: a person is following a path. He is doing all the rituals, fasting, worship, recitation, meditation and *jap**, whatever he likes. But, in the presumptuousness of such doings, if he even ignores to accept the greatness of Divine love or *bhakti* or the supremacy of God's personal form or he disregards the other *acharyas* and Divine personalities, he is committing a spiritual transgression that will further multiply the negativity and the vanity of his mind. It means that as a result of his spiritual practices whatever *sattvic* quality he would be earning, on top of that, as a result of his transgressions, he would be adding much more negativity in his mind. It would be like a businessman who earns ten thousand dollars and loses twenty thousand dollars every day. Imagine what would be the fate of his business. This is the reason that a lot of such practitioners and religious preachers and

*Repeating the name of God while counting it on the bead-chain, which the doer holds in his right hand, is called '*jap*.'

teachers, instead of coming close to God and improving their humbleness, they only multiply their vanity and become more and more attached to their worldly possessions.

The Puranas tell that such people are in abundance in *kaliyug*, and in fact, they are the ones who represent the evils of *kaliyug* in the name of God. The Bhagwatam says, “धर्मं वक्ष्यन्त्यधर्मज्ञा अधिरुह्योत्तमासनम्। (12/3/38) In *kaliyug* the anti-God elements appear in the form of such so-called religious preachers and *sadhu sanyasis* (the people who wear the appearance of a monk and do the religious preaching) who, holding a prestige in the society, speak on the Hindu religion while sitting on a high seat on a stage as a *guru*, but their speeches despise the truth of Sanatan Dharm and *bhakti*.”



The recognition of a true devotee of God (*gyani* or *bhakt*), be he a *sanyasi* or a family man.

It is explained earlier that God is realized through *bhakti*, whether *nirakar brahm* (the *nirakar* aspect of God) or a personal form of God. Shree Chaitanya Mahaprabhuji has clearly stated that (हरेर्नामैव नामैव हरेर्नामैव केवलम्। कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्वथा।।) in the age of *kaliyug* the remembrance of the Divine name of Hari (Krishn) is the only way to receive God realization, and the promoter of *advait vad* (absolute monism), Jagadguru Shankaracharya, has himself declared that (शुद्ध्यति हि नान्तरात्मा कृष्णपदाम्भोजभक्तिमृते।। प्र.सु.) without the *bhakti* of Krishn the heart of a spiritual practitioner can never be purified. In that case there seems no reason as to why a seeker of God should follow the extremely difficult path of *gyan* instead of *bhakti*. However, for any of his intellectual reasons, if a *sanyasi* (who has renounced his family) or even a family man is trying to follow the path of *gyan*, he should know that **these are the indications of a true follower of that path:** (a) He should be away from all kinds of social and religious functions and activities; (b) he should be resorting to his practices of *samadhi*, according to the instructions of the Yog Darshan, for a major part of the day and night; (c) he should not have any attachment to his property and his physical comforts, he should not desire for his name and fame in the society and he must be truly

humble and forgiving (not having any arrogance or a show of pride in his behavior); and (d) he must be having a true regard for all the forms of God with a feeling of self-surrender to a particular form of God (Vishnu, Shiv, Durga, Ram or Krishn).

The indications of a true devotee (*bhakt*) of God are: (a) He should be humble, forgiving and having no arrogance in his behavior; (b) he should be fully dedicated to a personal form of God and, regarding Him to be the true beloved of his soul, he should be yearning for His Divine vision and love; (c) while lovingly remembering his beloved God all the time, he should be doing his regular devotions and should be away from the attachments of the world; and (d) he should have a regard for all the *acharyas*.



The consequence of various paths and the practices that are followed by the people of the world.

The aim of human life is to receive God realization while living in the world by following the guidelines of *bhakti* as described in the Gita and the Bhagwatam. But the people of the world engage themselves in various worldly activities, and even those who seem to be following a path, a majority of them observe non-Godly practices in the name of God and very few follow the true path of God realization which is *bhakti*. A brief review of such practices is as follows:

General practices.

- (1) All kinds of intellectual and technical meditations where a meditator tries to enter into a thoughtless state of the mind.
- (2) All kinds of dogmatic and non-dogmatic religions of the world where God is impersonal or of a celestial nature.
- (3) Practices that are of the psychic nature, or they are supposed to give any kind of energy to the practitioner to heal or to work a small-time miracle. (They are all related to the *rajogun* and the *tamogun* of *maya*.)
- (4) Those religious practices where “absolute nothingness (शून्य),” or just a soul-like energy, is the ultimate truth.

- (5) Observing rituals, religious fasting and general worship to any form of God (as described in our scriptures) in order to receive His boon for family welfare. (They relate to the *sattvagun* of *maya* if sincerely practiced.)
- (6) True *yogic* practices. (*Yogic* practices according to the rules of *Yog Darshan* relate to the *sattvagun* of *maya*.)

The first four kinds of practices have no concern with God or the *apar* or *par dharm* of Sanatan Dharm (explained earlier). However, all of these practices relate to the *mayic* field of *sattvagun*, *rajogun* and *tamogun* depending upon the practitioner's bent of mind. The practices which are done with a sincere and *sattvic* mind may produce *sattvic* results. But, being related to the *mayic* field, **all the *karmas* of these practitioners are classified as 'good' or 'bad,' and thus they are fructified according to the *karmic* rules of the universe.**

Wholehearted devotion to God.

- (1) Devotion to Vishnu alone or Lakchmi Vishnu.
- (2) Devotion to Shiv alone or Parvati Shiv.
- (3) Devotion to Goddess Durga.
- (4) Devotion to Ram alone, or Sita Ram, or Sita Ram with Lakchman Bharat and Shatrughn also.
- (5) Devotion to Krishn alone or Rukmini Krishn.
- (6) Devotion to Radha and Krishn, alone or together.
- (7) Devotion to Radha Krishn of Divine Vrindaban.

Wholehearted and single-minded devotion to any of these forms of God (or any of the affiliated Divine powers of Vishnu, Shiv or Durga as explained on page 659) with a desire to receive the Divine vision and the Divine Bliss relates to the power of Grace. **This is called *bhakti* or divine-love-consciousness which reveals all the exciting Divine experiences of the Divine abodes from Vaikunth to Divine Vrindaban according to the form of God a devotee is worshipping.**



Saints, *acharyas* and their religion.

The Saints and the *acharyas* of Bharatvarsh have always established and expounded the devotional and the philosophical themes of the Upanishads, Gita and the Bhagwatam which form the body of Sanatan Dharm. There are no discrepancies in their descriptions. If any discrepancy is seen in their descriptions, it is only the lack of correct interpretation by the reader, because every Saint describes the Divine theory in his own style and so you have to understand the style of his writing.

The common source.

One thing you must know, that it is God Who reveals the scriptures, directly and through Brahma; it is God Who sends the Divine personalities from His abode to come to this earth planet and to establish the Sanatan Dharm; and it is God Who Himself descends on the earth planet to reveal His absolute Blissfulness through His *leelas* and to show the path of *bhakti*, which is the soul and the essence of Sanatan Dharm and all of the scriptures. Thus, the eternal Sanatan Dharm is produced by God, represented by God, and established, promoted and promulgated by the eternal associates of God.

This is the reason that all the Divine writings of the *acharyas* and Saints are in perfect coordination with the Upanishads, Gita and the Bhagwatam. All the names and the forms of God and the philosophy of God realization that they have described are already in the scriptures. But they have further simplified the path of devotion to God and expanded the devotional material by revealing the *leelas* of Radha Krishna a lot more than they are described in the Upanishads, Puranas and the Bhagwatam.

The Divine forms of one single God.

The difference which is seen in their writings is the representation of the form of God, and this difference relates to the actual Divine status of that Divine personality. It also represents this fact, that one supreme God has all these forms.

Ramanujacharya came from Vaikunth abode, so he emphasized on the *bhakti* of God Vishnu but he also described about the worship of

Bhagwan Ram and Bhagwan Krishn. He wrote about Ram in his book Ram Patal and Ram Rahasya. Nimbarkacharya came from Golok abode, so he represented the loving devotion of Radha Krishn. Shankaracharya was the descension of God Shiv Who is God of *yog* and liberation and also an ardent devotee of Krishn, so Shankaracharya explained about *gyan* and *yog* but he inserted *bhakti* in the very end of Aprozhanubhooti (गुरुदैवतभक्तानां सर्वेषां सुलभो जवात् ।।) and described Krishn devotion in the Prabodh Sudhakar. Goswami Tulsidas is an eternal devotee of Bhagwan Ram so he extensively adores and praises Bhagwan Ram in all of his writings, but at one spot he also writes in the Vinay Patrika (मैं तोहिं अब जान्यो संसार। ...जेहि हृदय न नंदकुमार।।) that *maya* cannot do any tricks upon him because he has Nand Kumar (Krishn) in his heart. These references represent the Divine status of that Divine personality and, at the same time, they also represent the internal self-submissiveness of all the Divine forms of one single God.

Clarification of the philosophy of soul, *maya*, and God.

The differences which are seen in the *bhashyas* (commentaries on the scriptures) of the *Jagadgurus* are not substantial differences. They are the descriptions of the same Divine substance in a different manner and with a different approach, and sometimes they are further clarifications of the same Divine truth.

For example: (a) Shankaracharya said in his *bhashya* that God is impersonal (*nirakar*) and *maya* is only an illusion. Ramanujacharya did not reject the existence of *nirakar brahm* and the illusive nature of *maya*, but he further explained that *nirakar brahm* is an aspect of *purushottam brahm* (the supreme personality of God) and is established in Him, and *maya* itself is not an illusion, only its effects are illusionary, whereas *maya* is an eternal and lifeless power.

(b) The other *Jagadgurus* said that soul is an infinitesimal part of the *chit shakti* of God. Jeev Goswami further unfolded this situation and explained that there is a power called *jeev shakti* which is an affiliate to *chit shakti*. Soul is actually an infinitesimal part of that *jeev shakti*.

(c) Nimbarkacharya and Vallabhacharya established the Divine supremacy of Krishn but they did not fully describe the Divinity of Radha

Rani. Jeev Goswami and Roop Goswami, further explained that Radha Rani is the soul of Krishn and the absoluteness of the *hladini* power which is the main personal power of supreme God Krishn. They wrote the detailed descriptions of the Divine love states and the ecstasies of *Gopis*, Krishn and Radha as they are seen in Golok and Divine Vrindaban, in the Krishn Sandarbh, Preeti Sandarbh and Ujjwal Neelmani. Thus we see that there is no substantial difference in the writings of the *Jagadgurus* and the *acharyas*. They are the descriptions of the same Divine existence in their own style of writings and according to their own Divine experiences.



The gist of their teachings.

Now we can have a glimpse of the prime theme of the writings of our Saints and the *acharyas*: **Nimbarkacharya** showed the path of selfless devotion to Radha Krishn; **Shankaracharya** (509-477 BC) talked about *yog* and *brahm gyan* but his *sachchidanand brahm* was Krishn Whom he himself adored (प्र.सु. 195, 200, 250); **Ramanujacharya** stressed on humbleness and total self-submission (प्रपत्ति) to God Narain (Vishnu); **Madhvacharya** said that the only goal of a soul is to selflessly and wholeheartedly love and surrender to God; **Vallabhacharya** propounded the path of *pushti* (पुष्टि) which is total submission to Krishn with a real humble desire of receiving His Grace; and **Chaitanya Mahaprabhuji** said that a devotee should desire for the Divine love of Krishn Who is seen playing in Divine Vrindaban.

There were some *gyani Saints* like Kabir (b. 1398) and Guru Nanak (b. 1469) whose teachings relate to the realization of God in His impersonal form, but there are expressions of self-surrender to God to receive His Grace in their writings which is *bhakti*. Kabir writes that God Hari is his Divine beloved and he is His sweetheart (हरि मेरो पिउ...). Srichand who was the son of Guru Nanak taught the general worship of all the forms of God in his religion.

The *bhakt Saints* like Tukaram, Guru Ramdas, Daduji, Narsi Mehta, Goswami Tulsidas, Ramkrishn Paramhans, Swami Sahajanand and many more, sang the glory of their beloved God in their writings and showed the path of *bhakti* to their followers.

During the same period, around the fifteenth and the sixteenth centuries, there were a number of *rasik Saints* and *acharyas* like Swami Haridas, Hit Harivansh, Surdas, Nanddas, Dhruvdas, Roop Goswami and Sanatan Goswami etc., who lived in Braj and enlivened the heart of every devotee with Radha Krishn love, whoever came to them. So we see that all the *acharyas* and Saints represented *bhakti* which is the central theme of Sanatan Dharm.

These Saints and the *acharyas* had their own followings which later on took the shape of a religion in which a particular form of devotion was introduced as taught by the originator of that religion. **In this way, in different periods of time, several religions were formed all over India. But the beauty of these religions was that, when they started, all of them represented pure *bhakti* which is the central theme of the scriptures** (the Upanishads, Gita and the Bhagwatam) and which was expounded by all of the Saints and the *acharyas*. Just like the fingers of a hand appear to be separate, but they are not; they are together. Similarly, **all the religions of India are initially tied up with the string of *bhakti* as if they are all one single religion of *bhakti* which is appearing in several forms.**

The absolute, omniscient, omnipresent, omnigracious, all-Blissful, all-beautiful and all-kind God has interrelated and intersubmissive five main forms (Vishnu, Shiv, Durga, Bhagwan Ram and Bhagwan Krishn), Who have Their own Divine abodes that represent sweeter and sweeter manifestations of the Divine Bliss. (This philosophy is described in detail in “The Divine Vision of Radha Krishn.”) They are all various forms and abodes of one single God. Souls who reach these Divine abodes enjoy the absolute Bliss of a non-ending and ever-increasing nature every moment. Your Beloved God, in the Divine abode, gives **His personal loving care of such an unlimited limit that drowns a soul in the sweetness of His loving association forever.** All of these abodes are attainable through selfless *bhakti*.

This is **Sanatan Dharm**, the eternal Divine religion, which represents all the aspects and forms of God, from the absolutely dormant *nirakar* form to the absolutely amazing most intimate Divine love form of God which is only seen in Divine Vrindaban. Another amazing thing is that the path of attainment of any of these forms of

God is only one, and that is *bhakti*, which is the loving remembrance of your most beloved God with a yearning heart and a desirous mind, aspiring for His vision and love.

Sanatan Dharm represents God in totality through its scriptures (the Upnishads, Gita and the Bhagwatam) and tells about His Divine virtues like: His **Graciousness** that eliminates *maya* and reveals the Divinity; His **kindness** that brings forth His supreme Blissfulness and unveils His absolute beauty; and His **lovingness** that reveals His unlimited personal love which is described as *rasah* in the very first chapter of the Bhagwatam.

Thus we have described the authentic form of Sanatan Dharm which also includes the *sanatan* (eternal) history of Bharatvarsh. It is the universal religion, eternally existing in all the *brahmandas* of this universe in the same form, because the general configuration of every *brahmand* is the same. In this book whatever Divine facts we have discussed, revealed and expounded, they are the manifestation of only a ray of the Gracious gift of the supreme beloved of my heart and soul, Jagadguru Kripalu Mahaprabhu. (गुरुः कृपालुर्मम शरणं, वंदेऽहं सद्गुरुचरणम् । अशरणशरणं गुरुचरणं वंदेऽहं सद्गुरुचरणम् ।।)

We must know that the history of Bharatvarsh is the description of the timeless glory of the eternal Divine dignitaries who, not only Graced the soils of India with their presence and Divine intelligence, but also showed and revealed the true path of peace, happiness and God realization for the souls of the whole world which remains as a sole guideline for the true lovers of God who desire to taste the sweetness of God's love in an intimate style. 