

Pearls of Spiritual Wisdom

Eternal Paramdham

Domain of Aksharateeth paar-Brahm

**Eternal Akshar or Brahmaand
Yogmaaya**

Domain of Akshar Brahm

**IMPERMANENT KSHAR BRAHMANAND
OR
'KAALMAYA BRAHMAAND**

Domain of Kshar Purusha or Aadi Naarayan

**Translated by
Prof. A. V. Ramachandran**

Pearls of Spiritual Wisdom

**English version of hindi title-
"Boddh Manjari"**

By: Shri Rajan Swami

**Translated by:
Prof. (Dr.) A. V. Ramachandran**

**Published by:
Shri Prannath Gyanpeeth
Nakur road, Sarsawa, Distt. Saharanpur (U.P.)
India**

www.shriprannathgyanpeeth.org

**All rights reserved
Copyright © 2009, Shri Prannath Gyanpeeth**

Index

Preface (Hindi Version)

Preface (English Version)

Chapter -01 Present Day Society and its Outlook

Chapter -02 Why the Need for the Knowledge of the Absolute Truth

Chapter -03 The Cardinal Questions of Spiritualism

Chapter -04 Where is Paar Brahm and What is His Nature?

Chapter -05 The Three Forms (Principles) and their Sport

Chapter -06 Paar Brahm – The Supreme Brahm of Singular Sport

Chapter -07 Who is the Source of Love, Peace and Bliss

Chapter -08 The Principal Aim of Our Life

Chapter -09 What can be Done in the Midst of Sectarian?

Chapter -10 Solution to the Key Questions

Chapter -11 Who is the Only One Worthy of Adoration & Worship?

Chapter -12 How Should The Path Of Worship/Devotion Be?

Chapter -13 Review about Incarnation and Appearance of Paar Brahm

Chapter -14 Conversation About Love in Paramdhaam

Chapter -15 The Sports of Braj and Raas

Chapter -16 Three Fold Incarnation And The Sport As Krishna

Chapter -17 Predictions (Forecasts) From Scriptures

Chapter -18 The Coming of Sadguru Dhani Shri Devchandrajii

Chapter -19 The Appearance of Mahaamatiji

Chapter -20 Glory in the Form of Paar Brahm

Chapter -21 Awakening Drive or Campaign (Jaagni Abhiyaan)

Chapter -22 Unification of Ved and Kateb

Chapter -23 Spiritual Debate at Haridwaar

Chapter -24 The Ways of Brahmamunis

Chapter -25 Attempt to Awaken Aurangazeb

Chapter -26 The Seven Signs of Kayaamat (Kaliyug)

Chapter -27 Incidents and Events of Shri Pannaji

Chapter -28 Special Features of Nijanand Philosophy

Chapter -29 What is Needed to Maintain Communal Harmony

Chapter -30 The Gift of Nijanand Philosophy to the World

Preface ***(Hindi Version)***

***“Prathham lagoon do-oun charan ko, ddhani ae na chhudaayiyo khin |
Laank tali laal aediyaa, mere jeev ke aehi jeevan | |”***

Dear believers who consciously keep infallible faith and trust in ***Sat-Chit-Anand Paar Brahm!*** It is a natural quality or attribute of the consciousness to search for love, peace and bliss but, unfortunately, mankind is forced to falter around in blind allays of ignorance not being able to find the path of truth, essentially due to conflicts in beliefs and ideas.

Realization of the ***Absolute Truth*** should be the ultimate aim of all. This simple and basic booklet ‘Boddh Manjari’ has been written to meet this objective. It was indeed an extremely arduous task for a lesser mortal like me but, for the benevolent grace of my Sadguru ‘Paramahans Maharaj Shri Ramratan Daasji’ and ‘Ddharmveer Jaagni Ratna Sarkar Shri JagdishChandrajji’; the fruit of which is being offered to your lotus hands.

I hope that this booklet will interest you and will be liked by you. Any errors or shortcomings may kindly be brought to notice so that rectification or incorporations can be made in future editions.

Yours
Rajan Swami

Preface ***(English Version)***

‘Pearls of spiritual Wisdom’ is an English version of Bhoddh Manjari in hindi written by Shri Rajan Swamyji, one, who is well versed in Vedaas and other ancient scriptures and a leading light of Nijanand Philosophy in recent times. This booklet addresses the essence of spiritual wisdom in a very brief form to all those, who are the seekers of the ***Absolute Truth*** or are lost in the bewildering array of confusing and contradicting religious and spiritual beliefs and faiths. It tries to bridge what is commonly known and what is not known to the world at large. Whatever is known is the information that is available in many traditional and ancient Hindu scriptures or are known to the many sects *(the incomplete information which has been erroneously considered as supreme knowledge or have been interpreted and developed into a polytheistic and ritualistic culture, with each one of the belief system practiced by the various sects proclaiming it to be most original and real)*, and, whatever is not known *(the information that is not available in any of the scriptures or are present scattered in scriptures of various religious orders in an unrevealed esoteric or cryptic form)* which has come to light through the ***Nijanad Philosophy***, a philosophy or understanding which cannot be credited to any living mortal but to only the Exalted Power of Sat-Chit-Anand Paar Brahm. It is this Transcendental Power which after manifesting in the

bodies of Shri Devchandraji (the Jeev of Devapi and the Aatma of Shyamaji) and Shri Mihir-raj (the Jeev of Maru and the Aatma of Indravati), came to be proclaimed as ***Buddh Nishkalank Incarnation***. This is very much in keeping with the declaration in Khoraan that Allah would come down as ***Imaam Mehndi*** and play in two Jaamaas (bodies). It was the body of Devchandraji with the in-dwelling Jeev of Devapi and the Aatma of Shyamaji, consort of Aksharateeth Raaj Ji, who got the epithet of Sadguru Nijanand Swamy and Buddh Incarnation while, the body of Mihir-raj with the in-dwelling Jeev of Maru and the Brahmashrushti Aatma of Indravati, who got the epithet of Mahamati, Praan Naath, Shri Ji and Nishkalank or Kalki Incarnation. As Buddh, Paar Brahm revealed the Taartamya Knowledge through Nijanand Swamy and, as Kalki, Aksharateeth Paar Brahm with all his 5 powers revealed the entire Eternal Wisdom relating to the three hierarchal Universes and opened out the hitherto unknown and esoteric statements and indications in all scriptures. This justifies the proclamation of Jesus Christ that “***when my Father comes down, He will speak in plain words.***” It was Shri Praan Naathji who established the Nijanand Philosophy based on His revealed wisdom at the Kumbh Mela ceremony at Haridwar in 1765 V S or 1678 A D and, He revealed Himself as the awaited Nishkalank Form, and was accordingly recognized and proclaimed as the ‘***Buddh Nishkalank Form***’ by all assembled Hindu spiritual sects.

I am sure that committed and interested readers in pursuing the path of Absolute truth would find this booklet as an eye opener and guiding force for their spiritual uplift leading to the attainment of Eternal Brahm. Any of you

interested in taking wholesome dips into the ocean of spiritual wisdom of Nijanand Philosophy should contact '***Praan Naath Gyaan Peeth***' for all their queries, further information and literature.

I humbly submit this English translation to all those seekers of the Absolute Sublime Truth and hope, it would give a new impetus to your spiritual quest. Any errors and omissions are highly regretted and the readers are requested to bring to light any mistakes or errors in the text so that they can be rectified or incorporated in the later editions.

Prof. A.V. Ramachandran

CHAPTER - 1

Present Day Society and its Outlook

Scientific discoveries and technological developments are influencing every one of us. There are unlimited means and sources of entertainment and, the advent of information Technology has helped spread messages across the world in no time. Advancement in modes of transportation has made the world smaller (or has shrunken the world) as, far off distances can be covered in a matter of hours or days and, moreover, man is reaching out to other planets like moon, mars, Jupiter etc. with the help of rockets and spacecrafts.

Despite all these developments, unfortunately there is another side to the story. Man in his quest for accumulating materials and objects of pleasure and comforts has forgotten human values and brotherhood. Materialistic expectations have eroded the inner bonding between fellow humans. When on one side the flames of terrorism are raging, on the other side we are being swept away by currents of divisive forces, generating hatred based on caste, creed and religion.

Man's greed for power, position and comforts has disfigured the religious or spiritual faith and splintered it into small groups and made it sectarian. The

flames of hatred and ill feeling spread by these sectarian groups cannot be extinguished without the benevolence and mercy of the Ultimate – Paar Brahm/Allah/The Supreme Truth God. A question that arises is, “What can people looking for Eternal Peace and Happiness do in the midst of such divisive forces”? Where can we get the Absolute Truth? How can we divert mankind from the path of destruction and lead them towards Universal love for all living?” All those who aspire to realize the Absolute Truth and, understand the meaning of true love will be drawn towards the philosophies and teachings of *Nijanand* and, will be influenced to accept the same. However, to grasp the philosophies and teachings of Nijaanand, the seeker should have a pure and open mind and have the right spirit and desire to quench one’s thirst and enjoy the sweet nectar of the Sublime Knowledge.

CHAPTER - 2

Why the Need for the Knowledge of the Absolute Truth (Paarbrahm or Allah or the Supreme Truth God)?

It is natural for man to desire for Eternal Peace and Happiness. In meeting this objective, man becomes a victim of illusionary desires and materialistic acquisitions. Just as a fire does not get extinguished but, it burns vigorously by the addition of ghee/oil, it is man's materialistic pursuits only that makes him thirst for more, never getting satiated.

Na jaatu kaamaha kaamaanaamupabhogen apashaamyati |

Havishaa krshnavatrmeva bhooya aevaabhivarddhate |

Manusmruti 2/14

According to King turned Saint, Bhatrahari, man may grow old and develop wrinkles on his face, hair may turn grey and all parts of his body may become weak, but yet, his desires keep increasing day by day.

Valibhihi mukha maakraantam paliteiha ankitam shiraha |

Gaatraani shithilaayante trishneikaa tarunaayate |

Bha. Sha. Shlok 8

It is said that King Yayaati was cursed by saint Shukraachaarya that he will grow old in his youth itself. The only recourse left by shukraachaarya was that he can regain his youth if somebody was willing to exchange his youthfulness with the King. His younger son, Puru, agreed to exchange his youthfulness with his father. However despite regained youthfulness, King Yayaati could not find peace and happiness. Worried very much about the youth of his son Puru, he immersed himself in various scriptures, but could find no solace.

In another instance, the hermit Saubhari left his hermitage, married the daughter of Maandhaatha and entered into worldly life. But, other than repentance and unhappiness, he could not find anything worthwhile. Saankhya Darshan, one of the six Hindu shaastraas has recited this episode of hermit Saubhari and said that the worldly enjoyment and materialistic gains can never provide peace and happiness.

Na bhougaad raagashaantihi munivat |

Saankhya 4/27

Satisfying the pleasures of the senses may decrease the urge of the senses but nevertheless increases the imaginative fancy, desire and passion of the mind. Wajid Ali, a former Nawaab of Lucknow could never find mental peace and happiness despite having 365 wives.

For the attainment of Eternal Peace and Happiness, our Upanishads have suggested only one path, the path of realizing the Benevolent and beautiful

bliss of ocean “Paar Brahm, The Ultimate” through our inner conscience.

***Tamaatmastham ye anupashyanti ddhiiraaha teshaam
sukham shaashvatam netreshaam |***

Kattopanishad 2/5/12

***Tamaatmastham ye anupashyanti ddhiiraaha
teshaam shannti shaashvati netreshaam |***

Kattopanishad 2/5/13

But, till we have a correct understanding of the Abode, Form and the Blissful Sport of Paar Brahm, our inner conscience will not be able to realize Paar Brahm or even have His vision. According to Saankhya Darshan, just as poison from a snake bite can be removed only by cutting off the bitten part, so a man cannot find peace and happiness without relieving himself off materialistic wants and desires and, again, just as a snake does not feel comfortable till it frees itself off the old skin (sloughing or molting), so a man cannot find peace without moving away from worldly pleasures.

Chhinnahastavat va |

Saankhya 4/7

Ahirmirvalyiniivat |

Saankhya 4/6

In this context, Vedaanta has suggested, hearing of Eternal Knowledge of Brahm and, thinking and meditation of Brahm as the paths for achieving the objective of peace and happiness.

From all the above, it is clear that, if man wants to attain eternal peace and happiness, he/she should try to acquire the knowledge of Paarbrahm. It is said even in the Hindu scripture, ‘Darshan Shaastra’ that, without acquiring the pure knowledge of “Paar Brahm” man can never attain Eternal Salvation (Mukti or Nirvaan). Those who remain ignorant of this knowledge are the ones who go through the cycles of birth and death and remain bonded to worldly existence.

Rute gnaanna muktihi |
banddho viparyayaat |

Darshan Shaastra

CHAPTER - 3

The Cardinal Questions of Spiritualism

After passing through 84 lakh life forms, when the soul gets the human form endowed with piety and rationalism, the first thoughts or questions that arise are: “What is this world in which my soul has been wandering around during thousands of births? What is my eternal form? What is my pure form devoid of this body, consciousness and life force? Where is my eternal abode? Where and how is that Paar Brahm who with His power creates and dissolves countless number of Universe (Brahmaands)? How is his celestial sport? What is the way to attain Him?”

The cycles of creation and dissolution have been going on from times immemorial and, will go on and, humans of different creations have been searching for answers to the above questions.

Perfect and true answers to these questions cannot be provided by even by the most knowledgeable and intelligent man except with the knowledge and grace of the Ultimate (Paar Brahm).

The quest for spiritual knowledge starts with these questions and the quest can end only by getting satisfactory answers to them. All the spiritual scriptures of the world do address these questions and have also attempted to provide answers but, only an unusual or rare person blessed with the grace and power of the Lord (Paar Brahm) can knit all the scattered priceless beads of information into a garland of knowledge capable of giving true and exact answers.

CHAPTER - 4

Where is Paarbrahm and What is His Nature?

The entire spiritual world considers Paar Brahm to be omnipresent and permanent. This is true in a sense but, to prove that He is omnipresent and permanent, it becomes necessary to assume His presence in every part of this Universe (anywhere and everywhere) and His minuteness and subtleness. And from here starts the concept of formless (Niraakaar). Once we accept the concept of PaarBrahm's omnipresence in this illusory (Maayaavi) world, certain assumptions follow automatically.

1. This material world of relative consciousness should be of pure consciousness, permanent and indestructible.
2. Every subtle particle of this world should emit sparks of brilliance of Paar Brahm like the flashes of embers emanating from a red hot metal.
3. Every living soul would be fully knowledgeable with no need for scriptures or the process of learning or teaching.
4. All living forms in this world should be in perpetual happiness but, in reality, this world is afflicted with sadness and unhappiness.
5. There would be no difference between Heaven, Vaikund (the abode of Vishnu) and Hell as, the omnipresence/existence of Paar Brahm leads to

oneness and permanence of this world.

6. No human shall possess bad qualities like desire, passion, anger, greed, ego etc.
7. With the purported existence of the indestructible Paar Brahm in all physical forms of this Universe, there shall be no cycles of birth and death.
8. Again, the wastes from our body (urine and faeces) should not be repugnant to us if Paar Brahm is existent in all matter.
9. Since the entire world is enveloped by Paar Brahm, there would be no need for religion/Godly devotion or salvation etc.
10. The operation of endless cycles of creation and dissolution of the Universe would become irrelevant and meaningless when Paar Brahm Himself is considered manifest in everything.

Just as the Sun does not exist in the envelope of darkness, so is Paar Brahm not manifest in His splendrous form in any part of this illusory world. However, His governing power can be felt in every manifest matter of this world but, not His form.

Though Paar Brahm's omnipresence everywhere is doubtless in His own abode (Paramdhaam), which is blindingly bright (the degree of illumination being even more bright than the light spread by countless Suns), there is absolute bliss. This is so enunciated in the Rigveda.

Yatra jyotihi ajasram, yasmin loke swahritam |

Tasmin maam ddhehi pavamaana amrte loke akshit

Indraaya indo parisrava |

Rig Veda 1/113/7

Even in Bhaagwat Gita, it is said (revealed) that, in Paar Brahm's abode, there is neither a Sun shining nor moon nor even fire. This is the place that any soul if successful in reaching does not return back, the abode of Paar Brahm.

Na tatra bhaasayate sooryo na shashaanko na paavakaha |

Yad gatvaa na nivartante tad ddhaama paramam mam |

Gita

Yajurveda avers that, it knows Paar Brahm who is brighter than the Sun and who is quite separate from the darkness of Nature and without knowing Him there is no way to free oneself from death.

***Vedaahametam purusham mahaantam
aadityavarnam tamasaha parastaat |***

***Tameva viditvaati mrutyumeti naanyaha
panthhaa vidyateayanaaya |***

Yajur Veda 31/18

From this averment it becomes clear that, the form of Paar Brahm is above and separate from this illusory world and, at the same time it also disproves the false idea perpetuated by some, of the formless nature of the Ultimate.

Similarly, it is averred even by Braahman Grandhas (Holy books) – O’ Paar Brahm, take me away from this non-truth (false illusory world) to truth (Paarbrahm’s indestructible form). Take me away from Tamas (the darkness of nature) to brightness (Paar Brahm’s abode). Take me away from death (the world of attachments) to no death (Paramdhaam).

Asato maa sadgamaya |

Tamaso maa jyotirgamaya |

Mrutyormaa amrutam gamayeti |

Shatpathh Braahman 14/3/1/30

Had the form of Sat-Chit-Anand Paar Brahm been present in every part/particle of this illusory world, the averments of vedaas and Braahman Grandhas would not have been so. Brahman is the causative force while the matrix (of the Universe) or environment is the material cause of creation. Let us take the example of an earthen pot made by a potter. Just as the presence of the potter (the force of creation) cannot be seen or felt in the earthen pot (the created) made by moulding mud (the material cause of creation) but only His artistry can be sensed, so is the fact that Brahman (the creator) cannot be

present in His physical form in this created world. However his force (energy) which keeps the created world afloat can be felt in every aspect of it. It is very clearly said in “Mundakopanishad” – the Eternal Brahmapur is the abode of Paar Brahm and that the indestructible (permanent) Akshar Brahm has four aspects (parts, planes). According to the utterance of vedaas – the entire Universe is made from “Avyaakrut” (the unmanifested), the fourth plane or aspect of Akshar Brahm. All the planes of Akshar Brahm are sentient (possessing the powers of feelings and perception and hence active or lively), bright and resplendent and permanent. The form of Paar Brahm is beyond these planes of Akshar Bbrahm and is known as Paramdhaam, the celestial Brahmapuri.

Divye brahmapure hyeshaha vyomni aatmaa pratishtitaha |

Mundakop Upanishad 2/2/7

Chatushpaad bhootvaa bhogyaha sarvamaadat bhojanam |

Atharva Veda 10/8/21

Purusha aevedam sarvam yad bhootam yachh bhaavyam |

Paadosya sarvaa bhootaani tripaadasyaamrutam divi |

Rig Veda 10/90/2

Tripaadoorddhva udaitpurushaha paadoasyehaabhavat punaha |

Yajur Veda 31/4

In ‘Vidwat Varg’ (spiritually enlightened world), there are two lines of thinking about the form of Paar Brahm. According to the first line of thinking, Paar Brahm is possessed of form and He is worshipped and extolled in the form of Shri Raam, shri Krishna, Vishnu, Naaraayan etc. The second line of thinking considers Paar Brahm as devoid of form and as per this view, Paar Brahm is omnipotent (omnipresent) and without form or quality and can be achieved or perceived only through meditation.

But what is the truth in the midst of such differing views and concepts? We need to get at the truth. For this we need to read and think (reflect) on the sayings of holy/spiritual scriptures through the visionary Taartamy knowledge.

The first line of thinking is purely based on Mythological Puranaas and is not according to the dictates of the Vedaas, the eleven Upanishads or the Darshan Shaastraas.

Due to the inability to grasp the deeper/hidden meanings of Vedaas, even the second line of thinking has certain fallacies/errors of understanding. If Paar Brahm is considered being without qualities (or virtueless) because of the lack of three qualities (virtues) and not being made of the five matter and also considered omnipresent in this world, not physically but in terms of His all pervading power (force), it is justifiable. **Note:** His physical presence is manifest in every morsel of matter only in His abode – Paramdhaam. However, the description of Paar Brahm as without shape (form) is not appropriate or true.

When the Vedaas say that Paar Brahm is bright and shining like the Sun, how can He be described as formless? In fact, the meaning of Niraakaar is – shapeless and not formless. Many mantras (hymns) of Veda have in fact described Paar Brahm as extremely beautiful and brilliantly bright or lustrous. But, His appearance is distinct from the form made by the five matter of this world and, is devoid of nerve, blood vessel, blood and muscle.

Let us see some of the hymns of Vedaas.

1. *Shukroaasi Bhraajoaasi* | Atharv 17/1/20

Meaning: Hey Brahm, You are splendrous and resplendent.

2. *Ruchirasi rochoaasi* | Atharv 17/1/21

Meaning: Hey Brahm, You are effulgent and captivating.

3. *Aeddhoasyedddhisheeya samidaasisameddhi sheeya* |

Tejoasi tejo mayi ddhehi | Atharv Veda 7/81/4

Meaning: Hey Brahm, You are brightness personified, let me also be bright. You are self radiant, You are intelligent and enlightened, give me also the power of enlightenment and intelligence.

4. *Shukrajyotishcha chitrjyotishcha satya jyotishcha
jyotishmaanscha* |

Yajur Veda 17/80

Meaning: That Brahm, One of light and luster, One of extraordinary

brilliance, One who is indestructible and of true glitter is complete in self effulgence.

Because of the realization as, all round light and brilliance, it becomes difficult to mentally perceive any definitive form of Brahm; nevertheless, this fact should be kept in mind that the original source of eternal light has to be some unearthly/transcendental form.

Let us look at the saying of Vedaas in this context which is very relevant.

***Tameva vidvaana na vibhaaya mrutyoraatmaanam
ddheeramajaram yuvaanam |***

Atharva Veda 10/8/44

Meaning: It is only after knowing the beautiful, ever-youthful, eternal (immortal) Paarbrahm that, wise (learned) people have become fearless of death.

In this context, those interested in specific and judicious evaluation are requested to peruse in detail the ‘Satyaanjali’ scripture.

CHAPTER - 5

The Three Forms (Principles) and their Sport

A disturbing thought in the minds of all people is, why was the sorrowful and dreadful world made when Paar Brahm Himself is full of Bliss? When He Himself is Eternal and immutable, why is the world made by Him subject to dissolution? These acts which are not in keeping with His nature or quality, is quite perplexing and could be suggestive of some hidden mystery.

It is said in Geeta that:

“Dwaavimaou purushou loke Ksharashchaakshara aeva cha |

Ksharaha sarvaani bhootaani kootasthoakshara uchyate |

Uttamaha purushastwanyaha paramaatmetyudaahrtaha |

Yo lokatrayamaavishya bibhartavyaya iswaraha” | Geeta 15/16, 17

There are two Forms or principles; 1. Kshar and 2. Akshar. All living things and the five matter are destructible (Kshar) and beyond Him is considered Akshar Brahm. The One beyond these two, known as Uttam Purush in Geeta is Aksharateeth. He and He alone is Sat- Chit-Anand.

Some people consider the world as the perishable (Kshar) and the nature as

imperishable (Akshar). The One beyond these two is considered Uttam Purush (Purushottam) or Aksharateeth. (Puraan Sanhita).

Some people, for want of exercising their mind or, for not searching deep, consider Jeev and Naarayan to be Akshar or Imperishable. If this be true, then, why is it that both Naaraayan and Jeev are incapable of preventing their destruction during the Great Dissolution (Mahapralaya)? Even Naaraayan is Jeev (appropriately Aadi Jeev) and so, cannot be considered as Akshar or Imperishable. (See Puraan Sanhita as cited below)

“Aatyantikam tu pralayam na sahete katham nu tau |

Hiranya garbajeevaakhyam tasmaannakshara sanchnitam |

Aksharatwena prakrtim ye vadanti vimohitaaha |

Purushatwena nirdishtam katham pashyanti te na hi” |

Puraan Sanhita 23/26, 27

Why don't those who consider nature as Akshar (imperishable), due to their misconception or wrong fallacious understanding, worship it as the Eternal Purush (Principle) and realize or accomplish it?

In Upanishads, the One Brahm, who creates, nurtures and annihilates is only described as Akshar (Permanent).

1. ***“Aksharaat Sambhavati iha vishwam |*** Mundakop Upanishad 1/1/7

Meaning: It is only from Akshar Brahm that this creation (or created) manifests.

2. ***“Ath paraa yayaa tadaksharamaddhigamyate” |***
Mundakop Upanishad 1/1/5

Meaning: It is only by Divine Eternal Knowledge Akshar Brahm can be known.

3. ***“Aetasya vaa aksharasya prashaasane gaargi soorya
chandramasao viddhrtaou***

***Thishttata aetasya vaa aksharasya prashaasane
gaargi ddhayava pruthivyaou viddhrte thishtata” |***
Brahad- aaranyakop Upanishad 8/1

Meaning: It is under the controlling power of the Akshar Brahm that, Sun, Moon, Earth and, the source of origin of all galaxies are existing.

4. ***“Aetadevaaksharam brahma hyetadevaaksharam param |
Aetad’dध्येvaaksharam gnaatwa yo yadichhati tasya thath” |***

Katthopa Upanishad 1/2/16

Meaning: This Akshar only is the highest Brahm (or above all). It is only after knowing this Akshar, people get fulfilled of their desires.

5. “Aksharamambaraantaddhrteha: |

“Saa cha prashaasanaat” |

Vaisheshik Darshan 1/3/10, 11

Meaning: It is the indestructible Akshar Brahm who is the bearer of the 14 worlds of this Brahmaand extending up to space and the entire Universe.

When the information contained in the scriptures are reviewed in the light of Taartamy Knowledge (the eternal Knowledge revealed by Paar Brahm through Devchandraj and Mihirraaj-ji in the form of Kuljam Swaroop (and interested readers should look up this repository of Ultimate Knowledge) it becomes clear that Aksharaateeth Paar Brahm Himself is the Uttam Purush, whose figurehead of power is His Sat aspect, Akshar Brahm. From the lowest plane of Akshar Brahm’s inner conscience, the “Avyaakrut”, arises the primordium of nature of this Universe or Brahmaand by its creative urge, which is likened to a dreamy state (like day dreaming). Into this primordium of nature, enters the creative power from Akshar Brahm which ultimately manifests as Aadi Naaraayan. It is Aadi Naaraayan who is referred to as Kshar Purush. All living forms of the earth (this Brahmaand) come forth from the creative power of Aadi Naaraayan. All the living forms, this world of five matter, the eight forms of nature (the matter of 5 senses and Man, Chit, Buddhi and Ahankaar), Aadi Naaraayan and the Mahaa-soonya (place of Aadi Naaraayan), are all under the purview of Kshar Purush.

Just as all the scenes being witnessed by us during a dream disappears on

coming awake from sleep, so would this entire Universe along with Aadi Naaraayan undergo complete dissolution (Mahapralaya) when Akshar Brahm terminates His dreamy state of imagination. This entire Universe called Kshar Brahmaand (the destructible or impermanent world), is also known as The Limited (by time, space and desires) Brahmaand of Kaal-Maaya (Kaal = Time; Maaya = illusory aspects) because, everything originating in this world is subjected to worldly desires and, bound by time and changes. Because of this, all are subject to destruction. This Universe is also witness to cycles of birth and death and happiness and sorrow.

Beyond this Universe, is the Eternal Universe of Akshar Brahm (indestructible or permanent), Akshar Brahmaand, the domain of His sport. It is also known as limitless ie. Behad or Yog-Maaya Brahmaand and, herein is enacted the perpetual and permanent Sport of the powerful Akshar Brahm. Every particle or object here is, as bright as the brightness of crores of Sun. In contrast to the limited perishable Brahmaand with its three attributes/qualities, the imperishable Brahmaand is active and permanent with oneness between Akshar Brahm and His power.

Even beyond this Behad Brahmaand is Paramdhaam, the domain of the Sport of Aksharateeth Paar Brahm (Supreme Brahm or Brahm of yonder). Every particle of all matter here is but manifestation of Paar Brahm Himself. He is also known as Sat-Chit-Anand Swaroop and His Sport in Paramdhaam is one of fullness of love and bliss.

CHAPTER - 6

Paar Brahm – The Supreme Brahm of Singular Sport

There have been quite a bit of differences of opinion among people about deciding the Swaroop or Form of Paar Brahm. The explanation/commentary in Vedaanta Darshan itself generated diverse opinions. Shri Shankaraachaarya propounded the idea of everything being Brahm and, this world, jeev, nature etc. being non-truth and just imaginary manifestation of Brahm. According to Raamaanujam, Jeev is a part of Brahm and by realizing Brahm, Jeev attains Brahmaswaroop. Till the Jeev (Spirit) does not attain the inner feeling or countenance, it remains separate from Brahm despite being a part of it and hence referred to as Vishisht Adwait. According to Nimbaark, Brahm is quite different from Jeev and Prakruti (Nature) and hence referred to as Dwait Adwait. Maadhavaachaarya considered Jeev and Brahm as separate entities and hence Dwait. Vallabaachaarya referred to Brahm as Shuddh Adwait, as according to him, Brahm is separate and pure and ever involved in His own own Sport and remains at all times away from illusory Jeevs. Followers of Ved have supported the concept of three forms of Brahm. Though each sect has been engaged in finding faults with the concepts of others, by applying Taartamya (Eternal) Knowledge of Mahaamati, some similarities become apparent in these diverse views and a clear understanding becomes possible.

There is duality in this perishable Universe (Kaal-Maaya Brahmaand) as the sport here involves Jeev and nature, both of which are separate. In the imperishable (Akshar Brahmaand) Universe, there is non-duality and Akshar Brahm is engaged in ever-active Eternal sport with His inseperable consort, Mahalakshmi. In Paramdhaam, there is singular (non-dual) Self- Sport. The Sat-Chit-Anand Paar Brahm (Aksharateeth) is engaged in a perpetual blissful Sport with His consort, Shyamaaji, (a manifestation from His Anand aspect) and His self manifested Aatmaas (from Anand aspect again). Every single particle or object is Sat-Chit-Anand Himself as they are all His manifestation and hence, described as Singular Self-Sport.

Just as moonlight from moon or, waves from Sea or, sunlight from Sun or, digits from hand are inseperable (as, one is the source and the other, the manifestation), so are the Aatmaas inseperable from Sat-Chit-Anand Paar Brahm. This is the secret of Singular Self-Sport of Paramdhaam.

Contrary to this, the Jeevs of this Kaal-Maaya Brahmaand are riddled with desires and non-desires, peace and anger, activity and laziness, happiness and sadness or, pleasure and pain etc. and are ever-experiencing the dual components of this world. In spiritual texts, such a distinction is clearly discernible. As per the narration in Shruti, Naaraayan is considered the real Paar Brahm of Jeevs and, Jeev is said to be a reflection of Naaraayan with, minute qualities of Naaraayan being inherent. Jeevs are not free but, dependent on Naaraayan and, is also said to be permanent. Its permanence is also a matter of

misconception as, like the matter or materials or entities that one sees during a dream have existence only till the duration of sleep, so are the jeevs also transitory. So people end up with misconceptions, due to lack of proper understanding of original scriptures or Vedaas.

The narration in Maheswar Tantra:

*“Tesdaam naaraayanaha saakshaatparabrahma shrutiranaat |
Brahmaabhaasamayaa jeevaa kshudropaaddhi gunaashritaaha |
Asvatantraaha paraaddheena nityaa ityapi chakshate |
Avyaaahatam cha nityatwam bhraantimoolamapi priye |
Nidropalabddha bhaavaanaam nidraa taavatsithitihi sthira |
Iti yat shaashtrohridayamajnaatwaa vivadanti ye |*

Maheswar Tantr 20/44-46

establishes that, all Jeevs originate from Aadi Naaraayan. As soon as Aadi Naaraayan awakens from his slumberous state and recognizes his original form, this world with its Jeevs would undergo Great Dissolution (Mahapralaya) and, as per the understanding of Jeevs as mere reflection of Naaraayan, they would undergo dissolution on to him. Aadi Naaraayan can also be considered as the causal form from which the manifest Jeevs, appear and so, during dissolution, they just go back into the causal form.

Let us further look at what is said in Maheswar Tantr:

“Nochitaste priye saaddhvi maano mayi niraagasi |

Tvadaatmakaha tvatsakhyo me sarvaaha priyatamaa api |

Laharyaha salilasyeva yathaagne visphulingakaaha |

Prthaka na santi te tadvatsakhyo bhinna na te kvachit |

Taasu sarvaasu yatprema madeeyam parivartate |

Anekaddhaapi vilasat tvayyeva paryavasyati |

Maheswar Tantr 41/12, 13, 14

Meaning: Aksharateeth Paar Brahm is addressing His Anand (Bliss) Swaroop Shyaamaji.

Listen, my beloved! Your veneration towards me is appropriate. All the comrade companions are only your own form and so they are all my beloveds.

Just like the waves from water and embers from fire are not separate, so are the companions not separate from you. My love for them though of different forms, nevertheless, finds completion or absolution by merging with you.

So, it becomes clear that the eternal or perpetual relationship of Aatmaas is with Aksharateeth and, in fact, they are His own manifested forms ever inseperable from Him. As against this, the relationship of Jeevs or spirits is with

the Kshar Brahm, Aadi Naaraayan. Jeev is ever trapped in cycles of birth and death while Aatma is free of worldly associations and birth and death. This world of duality is the abode of Jeev while, the original abode of Aatma is the Eternal and Imperishable Paramdhaam, the Universe of the Absolute Paar Brahm.

CHAPTER - 7

Who is the Source of Love, Peace and Bliss?

This entire world of ours is full of allurements and, has manifested from the inmanifest primordial prakruti (nature) endowed with the three qualities or attributes, as said in Mahaabhaarat. “Jagat mohaatamakam praahuha, Avyaktaat vyakt sanjnakam”. When this world of three attributes is devoid of love and is also bereft of bliss (as bliss is an offshoot of love), it is useless or meaningless to think of peace in the absence of happiness.

It is the averment of Bhatrahari that, “we have not enjoyed worldly pleasures but, worldly pleasures have consumed us. We have not performed deep austerities of devotion but, threefold austerity has inflamed us. Kaal (time) has no time or period but, our own life has ebbed away. Our greed or avarices have not grown old but, we have ourselves grown old”.

***“Bhogaa na bhukhtaa vayameva bhukhtaastapo na
taptam vayameva taptaaha |***

***Kaalo na yaato vayameva yaataastrshnaa na
jeerna vayameva jeernaa |***

Bhatrahari in Vairaagya Shatak- Verse 8

In Brahmad Upanishad, Seer, Yagnyavalakya tells his wife that “even if the entire earth filled with priceless gems and stones is gifted to someone, he will never find eternal peace and immortality. It is only because of desires that everything in this world becomes dear to people. So, it is the one and only one Paar Brahm, who is worth, seeing, hearing about or reflecting (contemplating) upon. Everything in this world becomes known just by knowing or hearing or by seeing that Eternal Paar Brahm”.

*“Saa hovaacha maitreyi yannu maiyam Bhagoha sarvaa prthivi vit.ten
poornaa syaatsyaam nvaham tenaamrtaaho*

3 neti neti hovaacha yagnyavalkyo |

Aatmanaha tu vaikaamaaya sarvam priyam bhavati |

*Aatmaa vaa aredrshtavyaha shrotavyo mantavyo
nididdhyaasitavyo maitreyyaaatmani khalvare drshte
shrute mate vignaate idam sarva veditam”|*

Brahmad Upanishad 4/5/3,6

Similarly, it is the assertion of Kattop Upanishad that “Eternal happiness is, only with the one, who has realized Paar Brahm with his own conscience and, not with anyone else’s”.

***“Tamaatmastham ye anupashyanti ddhiraaha
teshaam shaantihi shaashvati netreshaam |***

Kattop Upanishad 2/5/13

It is because of this that, Nachiketa, steadfastly refused all worldly pleasures and happiness despite being enticed again and again by Raamaachaarya and instead, solicited only Brahma Gyaan (Eternal Knowledge). If peace and happiness could be found in worldly or illusory pleasures, there would have been no need for Prince Siddharth to abandon all his royal comforts and do penance below a tree.

It is because of this that, by not realizing Paar Brahm in this creation or, by keeping away from spirituality, one suffers from untold misery and sorrow. It is in this context that, Saankhya Darshan has proclaimed aloud - as though making a declaration by the beating of a drum - that, “nobody is happy anywhere or, in anyway in this creation (world), without getting freed of the fetters of Prakruti (nature)”.

“Kutraapi koapi na sukhi |

Saankhya Darshan 6/7

CHAPTER - 8

The Principal Aim of Our Life

In Shrimad Bhaagwat Geeta, the ascetic of ascetics, Shri Krishnaji has said of Seer Kapil, to be the greatest. “Sid’dhaanaam kapiloasmi”. And this great seer Kapilji has opined in his Saankhya Darshan that, attaining Brahmaanand (Eternal Happiness) is the prime objective of man’s life by freeing oneself of all three kinds of sorrow – physical, mental and material.

“Sid’dhaanaam kapiloasmi” |

Geeta

“Atha trividdha dukhaat atyant nivrtihi atyantapurusharthaha” |

Saankhya Darshan 1/1

Shankaraachaaryaji has made a telling comment in his scripture, ‘Vivek-Chudaamani’. He has commented that, “It is after much difficulty that one gets the rare human birth. It is foolish of people to waste this life, by putting false faith in the inert nature, instead of striving for salvation especially when, one has got a purposeful human attribute with knowledge of the doctrine of Vedaas. Doubtless, such a person is committing suicide without realizing the true worth of human existence.”

***“Labddhvaa kathhajchinnarajanma durlabham
tatraapi punstvam shrutipaardarshanam yaha
swaatmamuktaou na yateta mooddaddhihi
sahyaatmahaa svam vinihantyasadgrhaat” |***

Vivek-Chudaamani verse 4

The assertion made by Bhatrahari in his scriptural creation, ‘Vairaagya Shatak’, as below, is adequate enough to open the eyes of any wise and prudent man.

***Bhogaa meghavitaana maddhya vilastsaudaamini chanjchala
Aayurvaayu vighatitaabja patali leenaambuvad bhadguram |
Leela youvan laalsaastnu bhrtaamityaakalasya drutam
Yoge ddhairya samaaddhi sid’ddhisulabhe bud’ddhim
vidaddhvam buddhaaha |***

37

***Bhogaa bhanguravrt’thayo bahuviddhaastaireva chaayam bhava
statkasyeha krte paribhramata re lokaaha krtum cheshtitaiha |
Aashaa paashashatopashaantivishadam chetaha samaaddheeyataam |
Kaamotpattivashaat swaddhaamani yadi
shrad’ddehymasmaadvachaha |***

38

Aayuhu kallolalaulam katipayadivasasthhaayini yauvanshree

***Rarthhaaha sankalpkalpaa ddhanasamayatatidvibhramaa
bhogapoogaaha |***

***Kanttaashleshopagoodam tadapi cha na chiram
yatpriyaabhihi praneetam***

***Brahmnyaasakt chit'taa bhavata
bhabhayaambodddhipaaram tareetum |*** 39

***Brahmondraadimarudganaamstrnkanaan yatr sthrito manyate
Yatswaadaadvirasaa bhavanti vibhavaastrailokyaraajyaadayaha |***

Bhogaha koapi sa aeka aeva parmo nityodito jrmbhate

***Bho saaddho! Kshanabhadgure taditare bhoge ratim
maa krtthaaha |*** 40

Vairaagya Shatak: verses 37-40

Like the lightening that flashes across the clouds in the sky, even the happiness and pleasures of this world are transitory. Life is as momentary as the drops of water on a lotus leaf fluttering in the wind. Fanciful and intense desires as well as enthusiasm are also temporary. By realizing these illusory and transitory aspects of life, the wise and prudent should maintain balance and

commit oneself to contemplation of the Eternal Brahm with confidence and courage. Various types of happiness and enjoyment of this world are all momentary and are the cause for the unending cycles of birth and death. No happiness or pleasure of this world is permanent and so, it is useless to waste one's life in the pursuit of these. Control your ever increasing urge to enjoy the illusory pleasures of this world and make your mind pure and serene, by freeing yourself from the shackles of expectations and hopes and try to concentrate it on your own inner self and on Paar Brahm. Making the mind to concentrate on Paar Brahm, by freeing it from temptations and enjoyments, is the best possible act of life.

Life is as fickle as the restless waves of water. Even the youth and beauty of body are short lived. Wealth and property are like castles in the air with no lasting guarantee. Happiness and enjoyments are momentary like the flashes of lightning across a monsoon sky. Embraces of lovers are also not durable or permanent. Therefore, to cross the ocean of illusions and sorrow of this world, concentrate or contemplate on the one and only one Sat-Chit-Anand Paar Brahm.

One who has experienced the bliss of Brahm, considers even Godheads like, Brahma, Indra etc. to be as trifle and insignificant as a straw. One who is in the midst of that bliss feels even the kingdoms of the three worlds as totally insipid and tasteless. Real and unadulterated (pure) happiness is only in that. And that Eternal Bliss keeps growing with time. Every other pleasure or happiness other

than that Bliss is only temporary and fleeting. Therefore it is desired that, everyone should contemplate and concentrate on that one Sat-Chit-Anand Paar Brahm.

CHAPTER - 9

What can be done in the midst of Sectarian Plurality and differences of Opinion?

Seer Kanaad has said in his composition, 'Vaisheshik Darshan' that, religion is that which helps one attain salvation along with worldly prosperity. It is the contention of Mahaabhaarata that, religion alone is the supporter and sustainer of all living. It is clear from this averment that, without the guiding force of religion, man is likely to forget his importance and behave like animals. It is a great fallacy to consider religion and, sect or a school of thought, as the same.

Religion is like a tree while sects are like its branches. As much as the greatly enlightened leaders and saints assimilated the eternal and permanent truth of religion, their followers with the passage of time transformed the realized truth into different faiths or sects. As the religious acumen and levels of understanding were not the same amongst the followers, varying different interpretations and thought processes developed from the original singular eternal truth which, have in recent times led to much malice, hatred and antipathy.

Presently there are nearly 1000 different sects under the Vaidic (Hindu) religion and of which about 700 are not based on any known Hindu religious

scripture or philosophy and hence without any basis. Of the remaining 300, most of the sects are such that, they are not able to give full evidence or, proof for their beliefs/thoughts from any of the real/original scriptural texts. Yet, they all continue to propagate their own philosophies or beliefs as the real truth, all the while criticizing other belief systems and raising serious allegations against them. At such a confusing impasse, an ordinary person is faced with the dilemma of deciding which belief system or philosophy is the correct one and worth accepting and following.

In this context, the words of Bhatrahari clearly express and reflect the difficulties faced in the process of assimilating spiritual wisdom into one's inner conscience, as can be found in the following verses.

*Aayurvarsh shatam nrnaam parimitam raatrau tadarddh gatam
Tasyaarddhasya parasya chaarddhamparam baalatvavr'ddhtvyoha |
Shesham vyaaddhi viyog dukh sahitam sevaadibhirneeyate
Jeeve vaaritaradgachaj'chalaatare saukhhyam kutaha praaninaam ||*
Vairaaagya Shatak- Verse 49

He says that the longevity of human is about 100 years. Half, of these years is lost, as sleeping time during night. Twenty five years are lost as childhood and old age. Remaining twenty five years are wasted in disease, separation and bereavement, professional activities, working for earning bread and butter etc. In this way, how can humans find happiness in this ephemeral

life as, all are sorrowful?

In reality, the eager ones who are desirous of knowing or learning the spiritual knowledge should discriminate between truth and non-truth from the eight modes of testimony. 1. Experience; 2. Conjecture; 3. Comparison; 4. Words or Sound; 5. Traditional theory; 6. Presumption; 7. Possible and 8. Privation.

But it should be kept in mind that, even if all the seven testimonies are on one side and word or sound testimony (averments of Vedaas) is on the other side, word testimony is to be considered the truth. Against the attestations of Vedaas, all other contentions are to be considered as non-truth. Any sect or belief system which is not in tune with the principles of Vedaas is never to be accepted, even if it appears dazzling and attractive.

CHAPTER - 10

Solutions to the Key Questions

As per the Taartamya Knowledge, answers to the key questions of the spiritual world are, in short as follows:

1. ***How is this world in which I have been wandering around through countless vicissitudes of birth and death?*** – This inert or lifeless material world has come into existence by agitation or perturbation in nature. The instrumental or motive cause is, Brahm and, the material cause is nature. The craving for enjoyment of pleasures generated by the five senses (sound, touch, appearance, taste and smell) made of the five elements (matter), has made the livingbeings of this world to wander around in 84 lakh forms or classes. As long as the Jeev entertains the desire and craving to enjoy the illusory pleasures of this world or nature, it will neither be able to cross this illusory ocean and realize Brahm nor, become eligible for attainment of Eternal Salvation.
2. ***What is my original form?*** – In its original form, Jeev is both pure and unaffected or dispassionate but, it is only due to association with a body in this world that the Jeev remains trapped in pleasures of the senses. To attain its original pure form, it will have to free itself away from the five sheaths surrounding the soul in the human body (food, vital air, mental sheath,

intellectual sheath and sheath of bliss) and the three bodies (gross, subtle and causal) by way of full devotional meditation of Paar Brahm. The gross body has 5 gross elements, 10 senses and their organs put together, 5 subtle forms of matter and 4 aspects of inner conscience. The subtle body has 10 senses and their organs, 5 subtle forms of matter and 4 aspects of inner conscience. The causal body has only the 4 aspects of inner conscience linked with Jeev.

In the cause of cause or, eternal cause, when Jeev gets freed of nature, it attains oneness or becomes homogeneous with Brahm by meditational bliss obtained by the mercy of Paar Brahm, like an iron rod merging with fire when red hot. This pure state of Jeev is called the ascetic state. The Iswari-shrushtis of Behad or Akshar Brahmaand and the Brahma-shrushtis of Paramdhaam have no illusory bonding with this world and they attain their original abodes by their Brahm consciousness and their eternal devotional love.

3. **Who am I?** – From among the three creations (shrustis), either I am Jeev creation, Iswari creation or Brahm creation. By the eternal devotional love and knowledge, both Brahma-shrushtis and Iswari-shrushtis will go to their respective abodes of Paramdhaam and Behad or Akshar Brahmaand respectively while, Jeev shrushtis will also attain Eternal Salvation in Behad, beyond Vaikund and Niraakaar.

4. ***Where is Paar Brahm?*** – The form of Kshar Purush (Aadi Naaraayan) appeared in the ocean of illusion. The sport of Akshar Bbrahm is in Behad and, the form of the one beyond these two, Sat-Chit-Anand Paar Brahm is, ever present in every particulate matter of Paramdhaam while, in every particulate matter of this destructible or impermanent world, there is only His authority. In short, beyond this Kaal-Maaya Brahmaand is, the Brahmaand of Yog-Maaya and, even beyond is Paramdhaam.
5. ***What is the form of Paar Brahm?*** - He has either a definitive form or image (Saakaar) or, is God – Goddess like or, is like a great saint or is, simply an executive form of this gross, inert world. The Incorporeal (Niraakaar) form is applicable to, the causal form of this inert nature (prakruti), the material energy related to one of many creations, known as vyasti (Mahat-Tatva), ego, the highest plane of inner conscience or psyche (Ahankaar), the sky or space (Aakaash) and air (Vaayu). The form of Sat-Chit-Anand Paar Brahm is a pure Eternal one beyond and different from those of Saakaar and Niraakaar and, free of the three attributes (qualities) of this world; and this has been said as Effulgent (Bhargaha) or Sun like brightness (Aadityavarna) in Vedaas and, in Khoraan as Radiant or of Light (Noor).

6. ***What or how is the sport of Paar Brahm?*** – The form of happiness is always found ensconced within love. Therefore the sport of Sat-Chit-Anand Paar Brahm is Love-filled and Blissful. He does not indulge in the sport of joy and sorrow of this world.

Saa twasmin param prem roopa |
Amrut swaroopa cha |

Naarad Bhakti Sutra- 2
Naarad Bhakti sutra- 3

CHAPTER - 11

Who is the only one worthy of adoration and worship?

Though all the religious/spiritual sects of the world proclaim that ‘Ultimate God (Paramaatma) is only one, due to the thick veil of ignorance, polytheism and, worship of multiple Gods and Goddesses have become the order of the day. Keep aside the worship of Gods and Goddesses, even, worship of tombs of Muslim saints and hermits, vegetation and flora and rivers have started off.

It is the averment of ‘Shatpat Brahman’ that, whoever worships any other form other than the one Ultimate (Paarbrahm), is like an animal, amongst the scholars or learned ones.

Yo anyaam devtaamupaasate sa na ved yathaa pashubhireva devaanaam |
Shatpat Brahman: 14/4/22

Therefore, the earlier prevalent worship during the days of the great Saint/Seers, is the greatest worship. Even Lord Shri Ram, the epitome of virtues, had meditated at Rishikesh. If we follow in his footsteps, that, in itself is his worship. Taking the path of contemplation and meditation to realize the Ultimate Truth, as indulged in by the greatest of Yogis, Shri Krishna and Lord Shivji, is the best way of showing veneration or faith towards them. The

pictures of Shivji are always made in his meditational pose. If he himself is the Ultimate, on whom, is he concentrating and meditating sitting in a cave at the mountain peak of Kailash? There are descriptions in Ramayan and Mahabharat about the virtuous Shri Ram and the great yogi Shri Krishana worshipping and propitiating Paar Brahm.

“Thereafter Shri Ramchandrajaji offered evening prayer at the twilight hours, covering himself with a piece of cloth and only partaking water brought by Lakshmanji.”

***Tatashcha cheeronta raasadga sandhyamanvaasya paschimaam |
Jalamevaadade bhojyam lakshmanenaahrtam swayam ||***

Ayodhya Kaant. Sarg 50 verse 48

It is mentioned in ‘Sunder Kaant’ of Ramayan that, when Hanumanji had gone to Lanka in search of Sita, he said thus, seeing the lake at Ashok Vaatika (a small garden).

“At the twilight hours, revered Sitaji will definitely come to this auspicious lake to offer her evening prayers”

***Sanddhyakaalamanaaha shyaama ddhruvameshati jaanaki |
Nadi chemaam shubhajalaam sanddhyartho varavarnini ||***

Sunder Kaant Sarg 14/50

In Mahabharat, there is description of the great Yogi, Shri Krishnaji, offering prayers.

“Shri Krishnaji got up early in the morning and finished his morning routines and prayer. Then he left for Hastinapur taking permission from Braahmins.”

Praataroot'thaaya krishnaastu krtavaansarvaahyikam |
Brahmanairabhyasnugathaha prayayou nagaram prati ||
Udhyog Parv chapter, 89/1.

“Attired in his pure clean clothes and adorned with his ornamental decorations, Shri Krishnaji completed his forenoon rituals like facing Sun and invigorating with its energy, making oblations to fire and morning prayers and worship.”

Krtvaa paurvaahrikam krtvam snaataha shuchirlamkrtaha |
Upastathe vivaswantam paavakanch janaardanaaha ||
Udhyog Parv chapter, 83/9.

Krtvaa paurvaahrikam krtvam snaataha shuchiralamkrtaha |
Upastathe vivasvantam paavakanch janaardanaaha ||
Udhyog Parv chapter, 89/1.

It is well known that, Hanumaanji is an eminent scholar of Vedaas and grammer, as well as an eternal celibate and a great yogi. He was the son of King Pavan (wind) from Southern part of India. His mother's name was Anjana but, it is rather unfortunate that the Hindu community worships him portraying as monkey God, which is really ridiculous and a joke on him.

Same way, to portray austere ascetic like Jataayu and, a scholar like Jaambuvaan as, vulture and bear respectively is again an insult to these great seers. The greatest possible worship of eternal celibate, Hanumaanji, is to practice or follow his qualities.

It is the averment of Veda that, there had never been anyone like the Eternal Aksharaateeth Paar Brahm and, neither is there nor would there be at any time to come. Therefore, other than that Paar Brahm, none else is worthy of worship.

Na tvaavaam anyo divyo na paarthivo na jaato na janishyate |
Rig Ved. 7/32/23.

As He is an embodiment of all grandeur and supremacy, Paar Brahm is referred to as Indr in Vedaas. Since He is the affectionate and endeared one to all, is referred to as Mitra; since is the greatest and the best of all, known as Varun; since is all knowing or embodiment of all knowledge, mentioned as Agni;

since is embodiment of absolute qualities worth emulating, referred to as Suvarna; being of ultimate divine form, known as Garutmaan and, being brilliantly bright or effulgent, called as Divy. Though the Eternal, Permanent and Indestructible Brahm with pure, brilliant form is only one, the intelligent and wise refer to Him by different names. Since this Brahm is the controller and regulator of all, is referred to as Yam and, since is the embodiment of all strength, vigor and vitality, is also referred to as Maatarisva. It is because the mythical mythologies (Puraans) have imagined up or, concocted plurality of Gods, distinct from the one single Brahm, that people of Hindu community have got trapped and lost in the worship of multiple Gods and Goddesses.

Let us look at the relevant hymns from Vedaas.

Indram mitram varunamagnimmaahuratho divyaha sa suvarne garootmaan |
Aekam sad vipraa bahuddhaa vadantyagni yamam maatarisvaanamaahuha ||
Atharva Ved. 9/10/28

Na dwatiyo na trutiyaschaturtho naapyuchyate |
Na panj'chamo na shashttaha saptamo naapyuchyate ||
Atharva Ved. 13/4/16

There is usage of pungent and bitter words by the followers of one God over the followers of another God in Puraans and, the bad effect of this is reflected in the misunderstanding and frictions generated between the various

Hindu sects and faiths. A glimpse of this bitterness is presented here for those interested.

1. There are verses in criticism of Lord Shiva in Padma Puraan. *Padma Puraan Uttar Khaand Chapter- 266, verses 53, 60, 63, 97, 98 and 99.*

***Devataanaam hitaarthaya vritha paashandinaam shubhe |
Kapaal charmabhasmaasthi ddhaaranam tatkrutam mayaa ||
Ye mei matmaashritya charanti prthivi thale |
Sarva ddharmaeishcha rahitaaha pashyanti nirayam sadaa ||***

Padma Puraan, Uttar Khand, chapter-266, verses 53, 60. (Anand aashram Press – Pune)

2. Criticism of Ved in Padma Puraan. *Padma Puraan, chapter-253, verses 42-44.*
3. In Shiv Puraan, Shiv alone is considered as the ultimate while all others considered as Jeev have been criticized. Look at the criticism of Brahma and Vishnu in *Ling Puraan Uttar Bhaag, chapter-11, verses 5, 6, 17, 35 and 36.* Shiv Puraan Vidhye. Sam. Chapter-5, verses 13, 14 and 75.

***Maheshasyeva daasoayam vishnustenaanukampittaha ||
Indropendraadyaha sarve maheshasyeiva kinkaraaha ||
Tein tulyo yadaa vishnubrahmaa vaa yadi gaddhyate |
Shashti varsh sahastraani vishttaayaam jaayate krmih ||***

Ling Puraan, Uttar Bhaag, chapter-11, verses 5, 6, 17.

***Shivling samutsrjya yajante chaanya devtaa |
Sa nrpaha saha deshen raukham narakam vrajeta ||
Shiv bhakto na yo raajaa bhaktoanyeshu sureshu cha |
Svapatim yuvatistyaaktvaa yathaa jaareshu raajate ||***

Ling Puraan, Uttar Bhaag, chapter-11, verses 35, 36.

4. And in Devi Bhaagwat, all the three God-heads have been considered inferior to Devi (Goddess or Shakti). See *Devi Bhaagwat, part 4, chapter-12, verses 2, 4 – 8. Devi Bhaagwat, part 5, chapter-16, verse 16. Devi Bhaagwat, part 4, chapter-20, verses 4-6. Devi Bhaagwat, part 3, chapter-4, verses 14-17, 20, 22.*

***Shapto haristu bhrgunaa kupitena kaamam meeno babhuva kamattaha
khalu sookarastu |
Paschaannrsinha iti yach'chhala krd'ddharaayaa taansevtaam janani mrtyu
bhayam na ki syaat ||***

Devi Bhaagwat, part 5, chapter-16, verse 18.

Since the words of Padma Puraan verses 63 and 97 – 99 are highly scurrilous, they are not being reproduced here.

CHAPTER - 12

How should the path of worship / devotion be?

In present times, there are very many paths or percepts of worship and devotion in vogue. It becomes difficult for an ordinary man to choose the correct path by which he can realize the one and only one, Sat-Chit-Anand - Paarbrahm.

As given in Naarad worship aphorisms (Naarad Bhakti Sutraas), worship has been considered as a form of supreme love and sweetest nectar. However it becomes difficult to decide, which form of worship is the best rewarding as, there are multitudes of methods that have come into vogue as practiced by various faiths. Those engaged in the *nine-fold devotion* (Navd'dha Bhakti) remain involved in acts like ceremonial adoration (aarti), offerings to deities (bhog), prayer (praarthana), circumambulation (parikrama), singing devotional songs loudly and recitation of name, phrase or mantras (Kirtan and shraavan) while, those involved in Yoga, a system of physical and mental exercises and devotional meditation (Yog-Saadhana), practice severe physical exercises to cleanse the body by mudras, asanaas and praanaayam (Hath Yoga), practice chanting exclusively primal sounds like OM or AUM (Naad Yoga), praying God while doing daily routine work (Laya Yog), recite a mantra or hymn for 12 years at least (Mantra Yoga), channel or move energy called kundaalini, a serpent like coiled vein, by awakening it via meridian system from lower energy centres to

higher energy centres (Kundaalini jaagran), self realization by control of mind and meditation (Raja Yoga) and, practice of the yoga of 'sound current' leading to the union of the soul with the essence of the Absolute Supreme Being (Surat Shabd Yoga). The proper way or method to realize Paar Brahm can be searched only by evaluating finely the Taartamy Knowledge. It is said in Vedaanta that, Paar Brahm is beyond the percepts of mind and words and that He is not attainable by the sensory resources like mind, words and intellect.

It is the clear contention of Kattop Upanishad that one can be said to be on the path to salvation only when all the five senses including the mind merge with the causal and, even the intellect is free of all its actions.

***Yada panj'chaavatishttante gnaanaani manasa saha |
Bud'dhischa na vicheshtati aahuha thaam parama gatim ||***

Kattop Upanishad: 2/6/10

From this averment it becomes clear that, all aspects of Ten-fold devotion - Navda Bhakti (hearing – shravan, recitation – kirtan, remembering – smaran, offering – archan, submission at the feet – paad sevan, bowing or paying obeisance – vandan, servitude – daasya, friendly devotion – sakhya and self dedication – aatma nivedan) are not effective in realizing Brahm because, these are done at the level or plane of body, senses and mind and intellect. These types of devotion are restricted to the realization of Gods and Goddesses with a form or image.

***Yato vaacho nivartante, apraapya manasaa saha |
Aananda brahmano vid'ddhwaan na vibheti kadaachaneti ||***
Taittiriya Upanishad: 2/4

Similarly, the various aspects of Hath Yoga like muscle force (bandhas), symbolic gestures (mudras) and breath control (praanaayam) as well as chanting of primal sounds (naad yog), praying God while doing daily routine work (laya yog) and awakening centres of energy (kundaalini) etc. cannot take one beyond the incorporeal nature as the reach of bodily meditation is never beyond the incorporeal nature (Mahasoonya). Through Raaj Yog of Paataanchali, one can realize the self conscious state. By Samprajnaata Samaadhi (or savikalpa Samadhi, in which there is identification or oneness with the essence of an object; 'enstasy with form or seed'), one can reach the end state of nature and realize the material energy related to one specific creation or vyasti (Mahat Tatwa) ie. 'conscious enstasy'.

After Samprajnaata Samadhi, one attains Asamprajnaata Smadhi also known as Nirvikalpa Smadhi or Nirbeej Smadhi ("enstasy without form or seed"), identification with the Self, in which all modes of consciousness are transcended and a state beyond time, form and space, is experienced; "supraconscious enstasy" - samadhi, or beingness, without thought or cognition. Because in this state, the power of consciousness of Jeev is existent only in its original form, this state is also called, 'Kaivalya'.

***Shravana kirtanam vishnoha smaranam paadsevanam |
Archanam vandana daasyam sakhyam aatma nivedan ||
Tasyaapi niroddhe sarvaniraaddhaannirbeej samaadhihi |***

Yog Darshan: 1/51.

***Purushaarth shoonyaanaam gunaanaam prati prasavaha
Kaivalyam swaroopa pratishtha va chitishaktiriti |***

Yog Darshan: 4/34.

There is another state beyond Asamprajnaata Samadhi known as 'Hans'. The sixth stage, called Hansa, is the real perfect pure stage of a Jeeva. (Rig Veda 4/40/5, Kathop Upanishad 5/2) A Yogi, in his sixth 'Hansa' stage, enters the last plane (the fifth Bhumi, also called Param Guha) of Yogmaaya where he exclusively experiences the infinite eternal divine light (Noor or Brahm). Upanishad, Ved, Vedaanta etc. mention only about Param Guha or Yogmaaya (Aekadash Dwaar) but nothing further than that.

***Benastat pashayata paramam guhaam yad yatra vishwam bhavatyekaroopam |
Treeni padaani nihita grhaasya yastaani ved sa pitushyitaasata ||***

Atharva Ved: 2/1/1,2.

Tripaadurd'dhva udaitpurushaha |

Yajur Ved: 31/4.

Shubhro hi Aksharaat parataha paraha | Mundakop Upanishad: 2/1/2/4.

Purushaha sa paraha paarth bhakthya labhyastu ananyayaa | Gita.

Grhaam pravishtau aatmanno hi tadarshanaat |
Vaisheshika Darshan: 1/2/11.

Puramekaadashadwaarmajasyaavakrachetasaha |
Anushttaya na shochati vimuktashcha vimuchyate ||
Kathop Upanishad: 5/1.

Hansaha shuchishadwasuranta rikshasad'ddhotaa vedishada tithirduronasat |
Kathop Upanishad: 5/2.

But even in Param Guha (Yogmaaya), it is only the personage of the three inner planes of Brahm (Sablik, Keval and Satswaroop) that can be realized. It is the contention of Vedaas that, the form of Aksharateeth Paar Brahm is even beyond the sweetness and pleasantness of three planes of Akshar Brahm. And so, Aksharateeth cannot be realized by any of the above devotional acts or paths. To realize Brahm by entering the Param Guha is the most hidden or secret aspect of the path of yoga. Even the Soorti-Shabd yog propounded by Saint Kabir Ji is this path only. From all these, we come to the conclusion that to realize or attain Aksharateeth Paar Brahm we have to abandon the devotional paths or acts undertaken at the level of body, mind, intellect etc. and adopt that path shown by Praan Naathji through his words of Taartamya Knowledge. That's

what is indicated in Gita, when it is said therein that, the only way to realize Uttam Purush, the one beyond the precincts of nature, is by following the path of exclusive (solely) love filled devotion. There is no other way other than this to attain Him.

CHAPTER - 13

Review about Incarnation and Appearance of Paarbrahm

The great Yogi, Shri Krishnaji says in Gita that, “whenever there is mutilation or threat to righteousness and religious or spiritual edifice, I appear (incarnate) at all such times to protect righteousness and for the progress of religion and spirituality”. This proclamation of Shri Krishnaji has to do with the sentiments of great seers who incarnate for the welfare of mankind. Even the representation in Vedanta that, emancipated or liberated Jeevs of great saints appear or incarnate on earth for the establishment righteousness or virtuous religious faiths, is a pointer to this. The description of incarnations of Lord Vishnu as given in mythological scriptures (Puraans) also strengthens this aspect. But, according to the averment of Vedaas, incarnation of Sat-Chit-Anand Paar Brahm in this world is not possible. It is the contention of Chandogya Upanishad (6th prapaattan) that the one who is immersed in utmost love towards Paar Brahm is an epitome of pure wisdom. It is such virtuous or great ascetics who appear in human form for the welfare of humanity and, they are the ones accorded recognition as incarnations in mythological scriptures. One who is addressed to as ‘kutast’ (immutable or unaffected), ‘ddhruv’ (eternal or permanent) and ‘parinaam se rahit’ (free of consequences) in Ved, Gita and Upanishads, can never ever be born like a human through pregnancy.

Sarvatra samachintyam cha kutastthamachalam ddhnavam | Gita: 12/3.

It is of profound interest to know how, ‘Nijaanand Faith’, which is against (or does not support) polytheism and incarnation of Paar Brahm, pronounces the sport of the Exalted Power of Paar Brahm in two bodies in the present kaliyug (day of judgement)?

In fact, the two bodies (Shri Devchandra and Shri Mihirraj) in which Paar Brahm is supposed to have played His sport, did not manifest the Exalted Power of Paar Brahm from the time of birth but, only after the age of 40 years. It was only when both Shri Devchandrajji and Shri Mihirraj ji attained the age of 40 that, both the resident Aatmas (Shyamaji and Indravati) could realize their beloved Paar Brahm. Just as iron gains the quality of fire when it turns red hot on being heated in fire, same way by realizing Paar Brahm, the Aatmas or Jeevs also attain homogeneousness with Paar Brahm. It is the contention of Taittiriya Upanishad that, one who realizes Brahm also attains a form like that of Brahm. It is based on this principle that, Shri Nijaanand faith considers one who realizes Paar Brahm as the ‘form of Brahm’.

Brahmavido brahmeva bhavati | Taittiriya Upanishad: 3/2/9.

Mythological scriptures recognize all incarnations to be born through pregnancy. In relation to incarnation of Lord Ram in “Ramcharit Maanas” it is said that, ‘*Ja din se hari garbahi aaye*’ but, Nijanand Faith (which is all about Paar Brahm) does not concur with this about Paar Brahm. Nijanand Faith only talks of

manifestation of the Exalted and Inspirational Powers of PaarBrahm in the worldly body made of five matter. Sat-Chit-Anand Aksharateeth Paar B rahm who is brighter than the brightness of countless Suns can never be born in the worldly sense. It is only after entry of the Exalted Power of Paar Brahm into a born and existing worldly body that the body (Human) gets the credit of manifestation/incarnation of Paar Brahm. The advent of Eternal Wisdom (Brahma Gnaan) through the Exalted Power of Paar Brahm in the 28th (ongoing) Kaliyug is predicted in many religious texts and the same shall be made clear in the later chapters.

CHAPTER - 14

Conversation about Love in Paramdhaam (Ishk-Rabd)

It is said in Puraan Sanhita that “Akshar Brahm is, perfect-indestructible, innocent, free of the qualities (attributes) of nature, attachment (bonding) and desires, eternal and, distinct and separate from nature (prakruti).

***Aksharaha purusha poornoanavach'chhinnasch nirgunaha |
Niha sandgo nirmaloananto nirihaha prakrteha paraha ||***

Puraan Sanhita: 22/44.

Similarly that Eternal Paar Brahm is with the attributes of Power (Sat), Consciousness (Chit) and Bliss (Anand). He is eternally existent distinct from the form and flavour of this world.

***Anaadimatparam brahm Sach;chhidaananda lakshanam |
Rasa roopataya tat'thu nityameva prthhak sthhitam ||***

Puraan Sanhita: 51.

That Paar Brahm, who is imperceptible (not capable of being sensed or perceived through our senses), incomparable and engaged in non-dual singular (self) sport is, the beloved eternal entity of His alter-ego female companions

(Aatmas or Brahmashrishtis) with a blissful divine form.

***Anopamyaatsva bhogyatwaatpurooshaagocharatwataha |
Preshttatvaatparamam tatwam steenaam kaama swaroopaddhrik ||***

Puraan Sanhita: 53.

His alter-ego female companions are not apparently competent enough to truly acquire or attain Him, love Him or savour Him. Hence to indulge in the sport of blissful love with Him, His own alter-ego consort form (Shyamaji) is the principal one.

***Paatum laalayitum bhoktum striyaha shaktaa na tam pare |
Ramanaarthh prthhagbhaavaatswaamini swaamini prathamam dalam ||***

Puraan Sanhita: 54.

Akshar Brahm's mind is not an ocean of rising waves of love and bliss. In fact, he is not an embodiment of love and bliss but is the form of intellect or wisdom and like an innocent child, is involved in the sport of creation and annihilation of universes.

***Niha spamdeirvrtibhiheenam tathhaantaha karanena cha |
Tadaksharam cha vigneyam gnaanamaatram cha baalvat ||***

Puraan Sanhita: 59.

Therefore, just to create the desire to enter Paramdhaam, a tiny bit of love is inherent within the eternal form of Akshar Brahm.

Dwaaratva sid'ddhaye tasminnich'chha vibhaavahetave |
Kaamaansho lavamaatrastu nityameva vyavasthhithaha ||

Puraan Sanhita: 61.

Once, Akshar Brahm went to Paramdhaam to pay his obeisance to Aksharateeth Paar Brahm.

Tadeikadaaksharo drshtum jagaama purushottamam |
Mahaasauddhaadganabahihi padmod'dyanabhuvishritaha ||

Puraan Sanhita: 65.

Having kindled in his mind the desire to witness or experience the blissful sport of Paramdhaam, Akshar Brahm remained standing for quite sometime staring towards Rang Mahal with undivided intense concentration. At that time, at the third floor, Aksharateeth was surrounded by His alter-ego companions or Aatmas immersed in the blissful sport of divine dance and music.

Didrkshaakulaachitatwaa doorddhvadrushtihi krtaanjjalihi |
Ananyachetaastatsauddha bhoomikaalagna lochanaaha ||

Pu. San. : 66.

Chirantastau thadaakrshnau bhoomika triteeyaam shritaha |
Sakhi vrndheiha parivrttau nrtyagaana paraayaneiha ||

Pu. San. : 67.

He was amazed by what he saw and remained enchanted and captivated. He thought to himself, “wow! How serenely beautiful, charming and pretty are the faces and how delightfully captivating is the sport?”

Drshtava vimohita manaa vabhuvaavikrtoapi san |
Vichaarayaamaasa tadaa aho kimidamadbhutam ||

Pu. San. : 74.

This sport is so inestimably unparalleled and mysteriously exquisite. My mind is so restless and, I yearn to see this delightful sport but, I can witness or experience it, only if the mercy of Aksharateeth is on me.

Leelarahasyamatulam kattham drakshyehamaaturaha |
Drakshyehamapi chetkrshnoanugraham karote mayi ||

Pu. San. : 79.

At the same time, the beloveds of Aksharateeth (Aatmas or Brahmashrushtis) said, O’ Lord! What can be scarce or unavailable in this completely blissful abode of ours? But still O’ Lord! There is a great desire in the hearts of your loved ones.

*Poornaananda pade naattha durlabham kim na vidyate |
Tathhaapi mahati naathha trushnaika tvatpriyaasu cha ||*

Pu. San. : 23/51.

O' our beloved! Our mental agitation due to this desire is inflicting on us unbearable pain and anguish. Kindly free us from this pain by fulfilling our desire. Our minds are restless to see the strange sport of nature indulged in by Akshar Brahm. So please show us that sport today itself without any delay.

*Karoote mahateemaarti taam vaaraya mahaabhuja |
Akshara prakrterleelaa vichitraa ya pravartate ||*

Pu. San. : 52.

*Taddhvidrksha tu naschitthmaakuleekuroote prabho |
Talleelaa darshanam nodya kaarayaaswavichaarataha ||*

Pu. San. : 53.

Now Aksharateeth Poornabrahm addresses his Aatmas and tells, “The sport of nature (prakruti) of Akshar Brahm is enticing and illusory and one which can blacken (like ink mark) the nectar like sweet psychic wall of yours. It is the sport where, just by entering only, one's intellect stops functioning”.

*Prakrutaa mohini leelaa swaatmabhit'thi suddhaamasi |
Yatra pravesha maatrena swaatmaanamutsrjedbuddhaha ||*

Pu. San. : 56.

In that sport, the body, made of five matter itself is falsely identified, as the form of soul which hides the attribute of the soul.

***Panj'ch bhootamayampindamaatmatvenaabhimanyate |
Tiro bhaveyuha swaatmadharmaa udbhavanti tatoanyatha ||***

Pu. San. : 57.

And in its place arises the vice (fault or defect) of illusion and desires. O' my beloveds! After going there you would end up doing everything at the dictates of illusion (Maaya) and, this illusion has with it the ghost of greed and avariceness which would possess you.

***Aacharishyatha bho sarvaa maayaakaaryaani sarvattha |
Trshna pishaachi yatraaste swaatmaanandaapahaarini ||***

Pu. San. : 58.

Further, there are six enemies like passion, anger etc. who plunder Jeevs by weakening them by drowning them in sinful acts and making them to do cruel and wicked deeds.

***Kaama krodhaadinaamaano yatra shat dasyavaha sthita |
Paavishtaaha krura karmaano vilumpanti balaadgatam ||***

Pu. San. : 59.

After going there, you would become opposite of what you are here by losing your true self attribute, beauty of mind and smartness (skillfulness). You will never see me anywhere there and you will remain forgetful of me all the while.

***Guna saundarya chaaturyavaipareetyamavaapsyattha |
Maam na drakshyattha kutraapi vismarishyattha sarvadaa ||***

Pu. San. : 78.

This type of description can also be found in ‘Maheswar Tantrum’ in the context of *Naarad Panjchraatr*. Even the contention in ‘Khoraan’ under *Alasto virabb kum*, points to (or indicates) this Ishk Rabd (dialogue of love).

Repeatedly Aatmaas pleaded with Paar Brahm three times at intervals of time to see the sport of Akshar. Even Akshar Brahm kept alive in his mind the desire to see the blissful sport of Paramdhaam. Lost in the thought of that blissful sport of Paramdhaam, Akshar Brahm remained in an eternal trance like state at his abode.

***Samaya vyavaddhaanena trivaaram praartthito vibhuha |
Aksharenaanvahamapi tadaddhaaddhrdaye nije ||***

Pu. San. : 24/25.

***Aksharastu swakam ddhaama gatve nijapade stthitaha |
Leelaachintaapraavishtaatamaa samaaddhisttha ivaachalaha ||***

Pu. San. : 26.

Because of this colloquy (conversation) of love at Paramdhaam and the insistence of Aatmaas to see this illusory world of Akshar Brahm, Paar Brahm had to come for his Aatmaas in Braj, Raas and Jaagni (in this 28th Kaliyug) sports, which, otherwise, is a highly impossible or never to happen event. Details and explanations of this are to appear in future chapters.

CHAPTER - 15

The Sports of Braj and Raas

Like Paar Brahm, His Aatmaas also cannot be born from mothers' womb. The mental consciousness of Brahmashrushtis left their original divine bodies (Paraatams) at Paramdhaam and entered the bodies of young milkmaids at Braj in wave form, at the time of birth of Krishana as incarnation of Vishnu. Paramdhaam is self illuminated with a brightness equal to that of countless Suns and, nothing (not even a particle) can enter from there into this world and neither can anything go from here to Paramdhaam. That is why only the mental consciousness of Aatmaas came in wave form into the bodies of the young milkmaids of Braj. This is described in beautiful words in Puraan Sanhita.

“Twelve thousand companion damsels, who are the alter-egos of Aksharateeth, went to Gokul in the form of their mental consciousness to witness the illusory sport of this world. They remained there engrossed in the worldly and household deeds of the cowherds. Under the influence of the delusory illusion of this world, they remained completely oblivious (unaware) of their true form or identity. The bodies of the beloved companions of Aksharateeth (Paraatams) remained transfixed in the same position in a lifeless manner at Mool Milawa (the residence of Paar Brahm and his Aatmaas in Paramdhaam). Sitting in a silent group in front of Aksharateeth, they remained lost in the dream like illusory sport of this world.

***Ityaagyaaha sooryasaahastreesadkhyataaha Krishna vallabhaaha |
Praagyaasana vaasita mano vratayo gokulam yayuha ||***

***Taa gopa geha krtyaani kurvaanaastatra samstthitaaha |
Paraaddhyaasavasham praaptaaha svaanusanddhaanavarjitaaha ||***

***Moolabhoomau tu taaha Krishna priyaaha swaasanasanstthitaaha |
Krishnaasya purataha padktyaakaaren swapnemohitaaha ||***

Puraan Sanhita: 26/80, 81, 82.

After seeing his beloved companions seated in front of him lost in the desires and illusions of the impermanent destructible world, the highly compassionate Aksharateeth formed a resolve in his mind to go there himself to awaken his souls from the stupor of delusory illusions. (Puraan Sanhita: 26/97).

After installing his Exalted Power within the consciousness of immutable Akshar Brahm, Purushottam Aksharateeth manifested in the house of Nand.

***Praaturbhootastatra nand graheapi purushottamaha |
Kutasttha chit'thavrt'tau tu nijaavesham niddhaarayan ||***

Puraan Sanhita: 31/12, 13.

And then for 11 years and 52 days Aksharateeth who was ensconced in the body

of Shri Krishnanaji enacted the blissful sport of love with his alter-ego Aatmaas.

Tasmaadekaadasha samaa dvipanj'chaashaddinaani cha |
Krishno brajaat'tu samyaato leelaam kritvaa swamaalayam ||

Aalamandaar Sanhita: 6/114.

During this period he killed demons like Addhaasur, Bakaasur, Shaktaasur etc. sent by the demon king Kans. After the sport of blissful love for 11 years there was the sport of separation for 52 days. Thereafter, he entered the Brahmaand of Yogmaaya (Akshar Brahmaand) to enact the sport of Raas. The Brahmaand of Yogmaaya, which is full of consciousness, completeness and brightness, is entirely different from this impermanent world. The entire eternal Vrindaavan was lit with the beautiful and serene rays of light of a fulsome perfect moon (as beautiful as the face of Lakshmi) which had risen in the horizon.

Bhagavaanapi tha raatrihi sharadotphullamallikaaha |
Veekshyarantu manashchakre yogmaayaamupaashritaha ||

Bhaagwat: 10/29/1.

The Exalted Power of Aksharateeth adorned a very handsome form and played the flute. On hearing the melodious divine notes of the flute, the ensconced Aatmaas of milkmaids deserted their earthly bodies and left the Brahmaand of Kaalmaaya to reach the Brahmaand of Yogmaaya. There, after acquiring unworldly divine forms, played the blissful sport of Raas with their beloved

Aksharateeth. After giving a taste of the pain of brief separation during the sport of Raas, Paar Brahm made Akshar Brahm to realize that he was watching the sport of Paramdhaam only in the Brahmaand of Yogmaaya. After this brief interlude, he once again assumed his glorious Exalted form and gave the bliss and pleasure of the sport of Raas to both Akshar Brahm and His alter-ego companions (Aatmaas).

Thereafter as per the wish of his Aatmaas, he took them to Paramdhaam and awakened them in their original forms or bodies (Paraataams). Akshar Brahm's consciousness also awakened in his original form or body. Since the wish of Brahmashrushtis to see the sport of the illusory world was not fully satisfied, they had to once again come back to this impermanent and imperfect world. In the sports of Braj and Raas as well the awakening (jaagni) sport of the present time, the alter-ego forms of Akshar Brahm (24000 Iswarishrushtis) had also accompanied and remained with the Brahmashrushtis.

CHAPTER - 16

Three fold incarnation and the sport as Krishna

Worship of Shri Krishna in various forms, is popular all over in recent times and, many faiths and sects have come up for this but, only few know the real identity and sport played in the form of Shri Krishanaji. It is rarely understood that though the name Shri Krishna was only one, three different powers incarnated and played their sport at different time periods. When the Exalted Power of Aksharateeth left for the Brahmaand of Yogmaaya after his sport as Shri Krishna for 11 years and 52 days, this worldly (Kaalmaaya) Brahmaand was subjected to dissolution and later, this Brahmaand was recreated, as it was before dissolution in continuation in which, a duplicate or ‘vyvaharic’ sport of Raas was enacted. If for a moment it is accepted that there was no dissolution, then the question is, what happened to the bodies of milkmaids as, the Aatmaas had deserted the bodies and left for Yogmaaya as soon as they heard the divine melodious sound of flute played by Aksharateeth? There is no description of cremation of the bodies of milkmaids anywhere in scriptures. In fact, it is written in Bhaagwat that the cowherds found their wives (milkmaids) with them on the bed next morning. This clearly indicates that they were not the same milkmaids and so had no inkling of the dissolution of the previous world.

***DrshTvaa kumudvantamakhandamandalam ramaananaabham
navakunkumaaroonam |***

Vanam cha tatkomala gopiranjitam jago kalam vaamadrshaam manoharam ||
Bhaagwat: 10/29/3.

Tamaeva paramaatmaanam jaara buddhayaapi sadgataaha |
Jahurgunamayam deham sadyaha praksheena banddhanaaha ||
Bhaagwat: 10/29/11.

Naasooyan khalu krishnaaya mohitaastasya maayayaa |
Manyamaanaaha swapaarshvastthaana swaan swaan daaraan vrajaukasaha ||
Brahmaraatra upaavrutte vaasudevaanumoditaaha |
Anichchhantyo yayurgopyaha swagruhaan bhagwatpriyaaha ||
Bhaagwat: 10/33/39.

From the point of view of Taartamy knowledge and the contentions in scriptures, it becomes clear that, it was the Exalted Power of Aksharateeth Paar Brahm who had played his sport through the body of Shri Krishanji for 11 years and 52 days. Then, after this new Brahmaand was made, the power of *Gauloki Shri Krishna played the duplicative sport for 7 days at Gokul and for 4 days at Mathura, and thereafter for 112 years, the Lord of Vaikund Bihaari Vishnu (new Vishnu as Krishna) played his sport as Shri Krishna. After the sport of 11 days (7 + 4), the Gauloki power left the body of Shri Krishnaji (new one) and took abode in the heart of Raadha (as the new Raadha is the gauloki Raadha). This is the reason why despite suffering the pangs of separation for years, neither Raadha nor her companion maids (Ved Ruchas or Gauloki powers) never went to

Mathura to meet Shri Krishna (who is the new Vishnu and not related to them) though Mathura was only 7 km. away from Gokul.

Grastaha prapanj'cho nihisheshaha kaalashakti vinirmitaha |
Yog shaktyaa tadaa mohamrute shistam na kinj'chana ||
Tasminneva mahaamohe nirmito yogmaayayaa |
Prayaj'chaha punarevaayamut'thitaha sahasaa mahaan ||

Puraan Sanhita: 29/45, 46.

There is very elegant description of the *three fold sport* in Brahad Sadaashiv Sanhita which is as follows.

It was Aksharateeth only, the embodiment of Sat, Chit and Anand, who had played the blissful sport of love at Braj to fulfill the desire of his alter-ego Aatmaas.

Krishna aeva aksharaateethaha sachchitaananda lakshanaha |
Priyaabhihi praar'thitaha premnaa reme vrundaavane vibhooha ||

Brahadsadaashiv Sanhita: 7.

*The Gauloki Krishna is the soul of Lord Vishnu of previous Brahmaand who had been given salvation in Yogmaaya during dissolution and installed as Gauloki Shri Krishna. He plays the Eternal Sport of Braj at Yogmaaya with the jeevs of Raadha and milkmaids (Gauloki Raadha and maids) who have also been

given salvation with new eternal bodies at Yogmaaya.

Paar Brahm who always satisfies all the wishes of his beloveds, descended in Braj with his part Exalted Power and the Aatman of Akshar Brahm, to fulfill their repeated pleas to witness the worldly sport and to avoid their pangs of separation.

***Vipralambha vihaaraarttham priyaamanugataha prabuha |
Vrajamaavrajya somshenaakshar buddhayaa vishad'ddhvarau ||***
Brahadsadaashiv Sanhita: 8.

The divine sport played in eternal Vrindaavan was the sport of Aksharateeth, the one even beyond Akshar Brahm. It was highly esoteric and mystic and beyond the percepts of mind and words. That sport is present in eternal form in the mind of Akshar Brahm.

***Vrundaavanaashrayaaleelaa saaksharaatparataha paraa |
Guhyaad guhyataraagamyaa nityaaksharahrudi stthitaa ||***
Brahad. San. : 9.

The supremely glorious sport of Paar Brahm existing at the Eternal Vrindaavan is what is described as the sport of childhood and adolescent in Gokul.

Yadbrahmaparamaiswaryam nityavrindaavane stthitam |

Tadeva gokule proktam baalyakaishora bhedavat ||

Brahad. San. : 10.

The magnificence of Vaikund is said to have occurred in Mathura and Dwarika. The glorious sports of Vrindaavan and Madhuvan are accredited to the Gauloki powers.

***Vaikundavaibhavacha yachcha mathuraadwaarikaashritam |
Maddhye vrindaamaddhuvanam yachch maddhyaalayaashrayam ||***

Brahad. San. : 11.

During the sport at Braj, on being vocally implored and pleaded (prayed) by the young (unmarried) milkmaids (Iswarishrushtis), Shri Krishnaji gave a boon to satisfy their wish of playing the sport of Raas with them and accordingly, Gauloki Shri Krishna played the sport of Raas with these damsels (in the new Brahmaand) for 7 days at Vrindaavan and Madhuvan. Then He left for Mathura leaving the arena of Braj. Within 4 days, he killed Kans and others and send them to their abode.

***Shrutibhihi sanstuto raase tushtaha kaamavaram dadou |
Vrindaavanam maddhuvanam tayorabhyantare vibhuha ||***

Brahad. San. : 12.

Taabhihi saptadinam reme viyujya mathuraam gataha |

Chaturbhirdivasaireeshaha kamsaadeenanayatparam || Brahmad. San. : 13.

Thereafter he took secret abode with his magnificence in the hearts of the milkmaids (the Gauloki powers or maids who had descended in the new Brahmand) at Braj. Then the yearning (agitated) mental conscience of the companions went to the abode of Gaulok.

That aadaaya tad'ddhaama gudam gopihrdi stthitam |
Tadaaddhinaa kshipt chintaastaptadam shrutayo yayuha || Brahmad. San. : 14.

Subsequently, to lighten the burden of earth, Shri Krishna, the form of disc wielding Vishnu, remained in Mathura for a few years.

Thato maddhupuri maddhye bhuvo bhaara jiheershayaa |
Yaduchakra vruto vishnuroovaasa katichitsamaaha || Brahmad. San. : 15.

Then he went to Dwaarika and, finally he went to his abode at Vaikund. This way the secret of the three fold sport of Shri Krishna has been told in a very elegant way.

Tatastu dwaarakaam yaatastato vaikundamaastthitaha |
Aevam guhyataraha prokthaha Krishna leelaarasastriddhaa ||
Brahadsadaashiva Sanhita: 16.

CHAPTER - 17

Predictions (forecasts) from Scriptures

It is clearly predicted in scriptures that in the 28th Kaliyug (Day of Judgement) Paar Brahm would descend down to this world once again (like he previously descended at Braj) with his Aatmaas. These predictions are as follows:- It is said in *Puraan Sanhita* that, the desire of witnessing the sorrowful sport of this impermanent illusory world, a desire which had never ever arisen previously, was not fulfilled as their beloved Aksharateeth was with them (at Braj).

Dukhaha leelaavalokaaya yoabhootpoorva manorattaha |
Priyasya saahacharyena na sid'ddhoabhootsvabhaavataha ||

Puraan Sanhita: 31/25.

That desire was still present in the minds of Aatmas like a little seed ready to germinate. Only Jeevs who have the craving for mundane happiness are suited for attaining this world. Jeevs are not able to rid themselves of this inherent innate nature (attribute). Similarly, the Aatmaas of Aksharateeth also were not able to free themselves of their earlier desire. Since this desire could not be fully realized, they were not able to awaken fully in their abode (Paramdhaam). So, a new Brahmaand of Kaalmaaya exactly similar to the previous one came into existence and, the world of illusion and desires which was similar in vastness, character, appearance and attributes manifested.

Sa aeva beejaroopena tasyou shishto muneeshwara |
Vaasanaalindga sambad'ddhaa jeevaaha sansaaramaapnyuyuha ||
Puraan sanhita: 26.

Sarvathaa na vimichyante janmabhaajo bhavanti hi |
Tatthaa krishnapriyaaha sarvaaha poorvavaasanayaanvitaaha ||
Pu. Sa. : 27.

Tadpootryaa nije ddhaamni na prabid'ddhaa muneeswara |
Thataha praadurbhootkaalamaayaa poorvavadeva saa ||
Pu. Sa. : 28.

Tirohitaa yogashaktihi prapaj'chaha punaroot'thitaha |
Tatsvabhaavastadaakaaratad gunastad'ddhiddho mahaan ||
Pu. Sa. : 29.

Due to the nonfulfillment of their desires, the beloved Aatmaas of Aksharateeth will manifest in this Brahmaand. After remaining in a dormant state for sometime in their Paramdhaam, Brahmashrushtis will again incarnate in this dream like Brahmaand of Kaalmaaya. Due to the lingering desire to experience the illusory world, they will reappear at the beginning of 28th Kaliyug and experience untold miseries and sorrows. They will appear in different parts of the world and in different classes and lineages. Some will be in the form of women and others would be in the form of men.

*Tatraavateernaaha krishnasya priyaastaa vaasanaabalaat |
Kij'chitkaalam nijapade sushuptaaviva sanstthitaaha ||*

*Astaavinshatime tasya kalau tachcharanaadi mei |
Manoratthaavasheshasya bhogamaapsyanti duhasam ||*

*Deshe deshe bhavishyanti braahmanaadi kuleshvapi |
Kaashchitstree roopaddhaarivyaha purooshaa'api kaashchana ||*
Pu. Sa. : 31/30, 33, 34.

When his beloveds fall into a deep sea of ignorance, Paar Brahm himself will bathe them in his merciful ocean, meaning that, he will himself manifest and awaken them by his eternal (unworldly) wisdom.

*Aagaaddhaagnaana jaladdhaou patitaasu priyaasu cha |
Swayam kripaamahaambhoddhou mamaj'ch purushottamaha ||*
Pu. Sa. : 31/50.

Based on the indications encased in verses 52 – 70 from chapter 31 of Puraan Sanhita, one summary verse has originated whose essence is that, the two bodies in which the two Aatmaas of Paramdhaam, Sundari and Indira (Shyamaaji and Indraavati) will manifest will bear the names of moon and sun (Devchandra and Mihir-raaj). Further, Paar Brahm Himself in person will ensconce in these

bodies and play His sport by which the cloud of darkness of ignorance enveloping this world will be destroyed.

***Sundari chendira sakhyou naamaabhyam chandrasuryayoha |
Maayaamddhakaaranaashaaya prati buddhe bhavishyataha ||***

Pu. Sa. Essence verse of (52 – 70).

Even in Brahad Sadaashiv Sanhita it is said that, those alter-ego companions of Sat-Chit-Anand Paar Brahm who had participated in the sports at Braj (last Kaalmaaya Brahmaand) and eternal vrindaavan (in the Brahmaand of Yogmaaya), would manifest again and return to their abode after getting fully awakened. Empowered with the Exalted Power of the ever conscious Paar Brahm, the intellect of Akshar Brahm will incarnate in Bhaarat (India) to awaken the beloved Aatmaas of Paar Brahm as well as to give eternal salvation to all jeevs of this 14 tiered Brahmaand. The eternal knowledge or wisdom emanating so, would spread all around after being installed (by Paar Brahm Himself) in the heart of Lord's consort (Shyamaaji). This way the beloved Aatmaas of Paar Brahm would attain eternal bliss by being awakened by acquiring the Eternal Wisdom and after fulfilling all the desires fully.

***Aanandaroopaha yaa sakhyaa braje vrindaavane sthitaaha |
Kalou praadurbhavishyanti punaryaasyanti tatpadam ||***

Chidaaveshavati buddhiraksharasya mahaatmanaha |
Prabhoddhaaya priyaanaam cha krishnasya paramaatmanaha ||

Muktidaa sarvalokaanaam bhavita bhaaratajira |
Prasarishyati hraddhyeshe swaminyaaha prabhuneritaa ||

Aevam sampraapt vignaana vinidraa brahmanaha priyaaha |
Praapsyanti paramaanandam paripoorna manoratthaaha ||

Brahdsadaashiva Sanhita: 17-20.

The following averment of Bhaagwat, is in consonance with the averment of Brahad Sadaashiva Sanhita. It is said that, brother of Shaantanu, Devaapi and, the king of the Ikshvaaku line of descent, Maru are present in the hermitage at Kalaap. They are both endowed with great yogic powers. By the motivation of Paramaatma they would establish a righteous faith (Dharma) as was there before Kaliyug.

Taavihaitya kalerante vaasudevaanushikshitou |
Varnaashramayutam ddharma poorvavata pratthayishyataha ||

Bhaagwat: 12/2/37, 38.

The previously cited assertion of Puraan Sanhita becomes meaningful with this contention of Bhaagwat. Therein it was said that, the two bodies in which Paar Brahm is going to manifest and play His sport will bear the names of moon and

sun. In these bodies, the Aatmaas would be of Shyamaaji and Indira and, the inherent jeevs would be of Devaapi and Maru respectively. This way, the two bodies in which Paar Brahm enacted His sport in this kaliyug were of Devchandraji and Mihir-raj (In Sanskrit, the meaning of Mihir is sun). Because of the sport of Paar Brahm, they became popular (or came to be known) as Nijaanand Swamy and Praan Naathji respectively.

In the scriptures of Bhavishyottar Puraan and Bhavishya Deepika, even the time of their manifestation is clearly spelt out. “The time, when Hindus and Muslims would be on the path of confrontation and the ruler of Bharat would be Aurangazeb, would be Vikram sanwat 1738. At that time, the power of the one even beyond Akshar Brahm, Sat-Chit-Anand Paar Brahm would manifest in Bharat within the Aatma of Indiraavati and will be known as Vijayaabinand Buddh-Nishkalank incarnation. He will manifest so in the beautiful forest area of Chitrakoot (Padmaavatipuri Panna).

Parasparam viroddhe cha avardgankhyoha bhavadhyadaa |
Vikramasya gateabde saptadashaashta trikam yadaa |
Tadaayam sachchitaanandoaksharaatparataha paraha ||

Bhaarate chendiraayaam sa buddhaha aavirbhavishyati |
Sa buddhaha kalki roopena kshaatra ddharmena tatparaha ||
Chitrakootte vane ramye sa vai tatra bhavishyati ||

Bhavishyottar Puraan: Uttar Khand, chapter, 72; Brahma Prasaran.

In this context, on page numbers 65-66 of *Puraatan Sau Saakhi (Evidences of Future)*, the scripture of Sikh faith, it is written clearly:-

Neh kalank hoy utarsi, mahaabali avatar |
Sant rakshaa jug jug kare, dushtaa kare sanhaar ||

Navaan Ddharam chalaavasi, jag mein hovan haar |
Naanak kaljug taarsi, keertan naam aaddhaar || Pur. sau Saa., pp. 65, 66.

It is the same time of Vikram Sanwat 1738, shaakaa shaalivaahan 1600 is about to complete – It is the averment of the scripture of Bhavishya Deepika that, when shaalivaahan year 1600 is completed, for the salvation of all jeevs, Kalki will appear in this world.

Shaalivaahan shaakaat thu gata shodashakam shatam |
Jeevod'ddhaaraaya brahmaande kalkihi praadurbhavishyati ||
Bhavishya Deepika. Chapter, 3.

The time as per Hindu calendars of Vikram Sanwat – 1738 and Shaalivaahan Sanwat – 1600, is the year 1010 of Muslim era. According to the narration of saying of Mohamed in Khoraan, the time of manifestation of Paar Brahm Allah-Tallah as Imaam Mehndi is the same. Allah will awaken the dead on the day of Kayaamat and then all will go towards him.

Blamautaa yab asuhumullaaha summailaihi yurja aun |

Khoraan: Manjil 2, paara 7, Soorah 6, Aayat 36.

In this Aayat, the word coffin is used for the body. When Imaam Mehndi brings ‘Ilme Lad’ddhuni’ (Eternal Knowledge), Jeevs will get awakened and recognize themselves as well as Khuda (Paramaatma). This is what is said as getting up of dead from the coffins. This would become possible only after the arrival of Allah at the time of Kayaamat. So, when the time of Kayaamat is known, the time of coming of Khuda as Imaam Mehndi also will become clear.

It is said through Jabrail on behalf of Allah – “O Kaafir (non-believer), tell, you are being asked, if you are true, when will the promise of Kayaamat be fulfilled? Tell that it is the promise of one day with you.

Va yakooloona mat’taa haajalva’aduin kuntuma saadikeena |

Kula lakuma meeaaduyoumilla tasat akhiroona ana hu saa’aataouva laa tasta koodimanaa ||

Manjil 5, paara 22, soorah 34, aayat 29, 30.

It is clear here that Kayaamat will happen on ‘pharda Roz’ (tomorrow). “And, O’ Paigambar (Messenger)! You are being asked to expedite punishment of wicked and cruel (where is the justice of your Khuda?) and, Allah will never go back on his promise; and there is no doubt that one day of your Parvardigaar (Paramaatma) as per the calculation of you people is, equal to 1000 years.

***Vayasta'ajiloonaka bila ajaabi va laiyukhali phallahu
Va'adahu ta va inna yauman ind rabbika ka'alki sanatimmimmaa tauchhoona*** |
Manjil 4, paara 17, soorah 22, aayat 47.

Equal to human 100 years is, one night of Khuda.

That means, $1000 + 100 = 1100$ YEARS.

This way, according to the declaration in Khoraan, the time of appearance of Allah-Tallah as Imaam Mehndi gets established as 11th century.

It is also said in *Mukmmal sahi bukhaari Hajrat Imaam Sapha* – 664/9 that, at the time of Kayaamat, you will have vision of Allah and there will be no problem.

One of the seven signs given in Khoraan about Kayaamat is that, Imaam Mehndi will be accompanied by The Archangel of Supreme Intellect, Asrafeil and Hukam (Lord's Supreme command).

Same thing is said in Bible as well. It is said that, Lord (Paarbrahm) himself will come down from Paramdhaam with a soul searing sharp voice and accompanied by the Archanagel of Supreme Command armed with a powerful booming voice and a big trumpet and, those who keeps trust in him and are dead will awaken first to meet him.

For the Lord Himself shall descend from heaven with a shout, with the voice of Archangel and, the trumpet of God: and the dead in Christ shall rise first.
Thessalonians (1) 4:16.

In this averment of Bible, the Archangel of Supreme Intellect, Asrafeil, has been referred to as the trumpet of Paar Brahm. Overall, it means that when Supreme Truth God (Praan Naathji) will come in this world, he will be accompanied by the soul awakening Supreme Intellect (Nij Buddhi), Lord's Supreme Command and the Archangel Asrafeil. The coming alive of dead is only a metaphoric statement and the hidden meaning is that, by acquiring the awakening Eternal Knowledge given by Paar Brahm, the dead soul (meaning ignorant soul) will be made to come alive (soul being awakened from ignorance) and recognize the reality of self and Aksharateeth Paar Brahm.

From the suggestion that Supreme truth God will be accompanied by the Archangel Asrafeil and Lord's Supreme Command, it becomes very clear that even according to Bible, the time of descend of Paar Brahm to this impermanent world is, Vikram Sanwat – 1735 or Muslim era – 1010 as prophesied in Hindu and Islamic scriptures.

CHAPTER - 18

The coming of Sadguru Dhani Shri Devchandrajji

According to the statements of religious scriptures, the Jeev of Devaapi, resident of Kalaap village, took birth as Devchandrajji on the fourth day of, new moon to full moon fortnight (chaturdashi of shukla paksh), in the month of Aswini of 1638 in the village of Umarkot at Maarwaad. He was born to Mathu Mehta (father) and Kunwar bai (mother). The Anand aspect of Paar Brahm (consort Shyamaaji of Paramdhaam) entered the body of Devchandrajji.

By the time Devchandrajji was 11 years old, he was overcome by the compelling curiosity of knowing answers to the questions “who I am? From where have I come? And, who is the beloved of my soul (Aatma)?” Though he tried his very best to get answers to these questions, he was not successful in getting satisfactory answers. After a few years when he was trying to follow a marriage party of the king of Umarkot to Kutch, he was accosted by Paar Brahm (in disguise) and helped him reach the right destination but, being in disguise, he could not recognize his beloved Paar Brahm.

With the aim of achieving what he was seeking, he approached many highly enlightened masters, saints, seers and mendicants. He tried to practice the paths of meditation and other yogic activities taught or suggested by them, but still, he was not happy as he could not achieve what he was pining for.

Ultimately he met Haridaasji, a follower of the sect of Raadha-Vallab, and submitted himself to his services and devotional activity. Haridaasji even gave him an initiation mantra (hymn) as part of investiture. At the age of 26, after utmost dedication and concentration for so many years, he had a realization of Paar Brahm for the second time.

After that, with the advice and guidance of Haridaasji he went to Navtanpuri (Jaamnagar) to listen to recitals on Bhaagwat from Kanhji Bhatt. Here, one day at the age of 40, when he was listening to the recitals on Bhaagwat at the temple of Krishna, he had a clear vision of Paar Brahm Himself. Paar Brahm reminded him of all that had happened previously like, the dialogue of love at Paramdhaam (Isk-Rabd), the sports of Braj and Raas and, about the new awakening (Jaagni) Brahmaand and after awakening him so, ultimately took up residence in Devchandrajji's heart in the form of His Exalted Power.

After this incident, Devchandrajji became popularly known as 'Nijaanand Swamy' and hordes of people started thronging him to listen to his discourses on unworldly, eternal knowledge and truth. All those who became his followers after acquiring the Taartamic Wisdom (Eternal Wisdom) came to be known as 'Sundersaath'. Haridaasji (one who had initiated Devchandrajji earlier) was also one amongst the Sundersaath.

CHAPTER - 19

The Appearance of Mahaamatiji

As per the prophecy in scriptures, King Maru took birth as Mihir-raaj in the family of Keshav Thakur (minister of Jaamnagar Kingdom) and Ddhan bai. He was born on the fourth day of the fortnight of full moon to new moon (chaturdashi of Krishna paksh) in the month of Bhadra (Bhadau) in the year vikram sanwat 1675. Into the body of Mihir-raaj, enetered Indravati (a leading Aatma of Paramdhaam) who, was later glorified as ‘Mahaamati’ and in whose heart, Paar Brahm took abode in full glory and played His sport.

At the age of 12, Mihir-raj reached the feet of Sadguru Ddhani shri Devchandraji and took Taartamya initiation. As soon as Nijanand Swamy (DDhani Shri Devchandraji) saw Mihir-raj, he realized that this is the body through which the sport of Paar Brahm is to occur at a future date. Shri Mihir-raj had 3 elder brothers named, Harivansh, Saanvaliya and Govardhan and a younger brother, Ud’ddhav Thaakur.

Shri Mihir-raj was so spiritually bright that Kahnji Bhatt, the greatest exponent of Bhaagawat at Jaamnagar could not answer his question “where will be the abode of Paar Brahm when this world of 14 tiers gets annihilated by the Great Deluge (mahapralaya)?” Bhattji replied straight away that the answer to this question is not there even with Brahmaaji.

Later, Mihir-raj ji observed so strict observances (penances) for a vision of Paramdhaam that he became very thin and frail and he just succeeded in getting a brief glimpse of Paramdhaam. Soon, Shri Nijanand Swamy send him to the Arab world with the errand of awakening people there and he spent nearly 5 years serving at the cause of Nijanand Swamy. On his return, due to some reasons (caused due to jealous people) he was deprived of contact and personal interactions with Nijanand Swamy.

In vikram sanwat 1712, Nijanand Swamy terminated his sport in the worldly body of Devchandraji and left the mortal body. Before that, he summoned Mihir-raj Ji and revealed to him about all future happenings and impressed upon him the fact that the future awakening sport of Paar Brahm is going to take place through his body. After the departure of Dhani Shri Devchandraji to the Eternal Abode, the responsibility of the task of spreading the eternal wisdom was borne by Shri Mihir-raj ji.

CHAPTER - 20

Glory in the form of Paar Brahm

Shri Mihir-raj ji started herding Sandersaath together with the intention of awakening their souls (Aatmaas), but found himself imprisoned at the instance of Prime Minister of Jaamnagar due to the false complaints of some jealous backbiters. While in prison, suffering from the pangs of separation from his Beloved Paar Brahm, he became a mere skeleton. But ultimately Sat-Chit-Anand Paar Brahm revealed Himself to him and took abode in his heart. Now, all used to address him as Praan Naath, Ddhaam ddhani (the opulently rich), Shri Raaj, shriji etc. as, all the above titles are synonymous with Aksharateeth. The contention of Upanishads, '***Brahmavido brahmeva bhavati***', found its true worth at that time.

Now, under the Exalted Inspirational Power of Paar Brahm, 'Shri Mukhwaani' (self spoken words) of Eternal Wisdom (Brahma Gyaan) started emanating from him. The very first collection of verses that originated was about the Eternal Raas ('Raas Granth') which had the descriptions of the Eternal Sport of Mahaa-Raas as well as of the glorious dual form adorned by Paar Brahm. Thereafter came, the texts of 'Prakaash' and 'Shatrutu'. For the sake of awakening of the Aatmaas from Paramdhaam, appropriate Eternal Wisdom or Brahma Gyaan started emanating from time to time at different places. The Bliss of Paramdhaam has been brought out in texts like 'Khilwat', 'Parikrama', 'Saagar',

‘Shringaar’ and ‘Sindhi’. Through the texts of Sanandh, Khulaasa, Maarfat Saagar and Kayaamat Naama, the secrets of **Hakikat** (knowledge about the Sat or power aspect of the Supreme Lord and the sport of Akshar Brahm) and **Maarfata** (the unparalleled single minded love of oneness of Paramdhaam) have been explained; based on which, the mutual hostility between Hindus and Muslims in the name of ritualistic traditionally propounded norms (Shariyat) can be ended and the path of peace and understanding can be established. ‘Kirantan granth’ is a summary of the entire ‘Self Emanated Wisdom’ (Mukhwaani) wherein the deeply hidden and unsolved statements of scriptures like Vedas, Vedaanta,. Bhaagwat and others have been clearly elucidated. Even in Kalas Granth, the secret statements of various Hindu scriptures have been clearly brought out or explained.

As a matter of fact, the importance or significance of the Eternal Wisdom (Brahmwaani) which had emanated from Praan Naathji in person, can be gauged (understood) only by those who have failed to grasp the truth in spite of delving deeply and continuously into Vedaas, Vedaanta and other Islamic scriptures and, are true and curious seekers of Eternal Truth.

CHAPTER - 21

Awakening drive or campaign (Jaagni Abhiyaan)

Now Shri Praan Naathji started moving around different parts of India, as well as neighbouring countries, for the purpose of awakening the Aatmaas of Paramdhaam (who have descended in different parts of the world at the beginning of this Kaliyug). Despite hardships of travel, he toured different parts of Bhaarat (India) like, Gujarat, Maharashtra, Rajasthan, Madhya Pradesh, Uttar Pradesh, Delhi and Sindh as well as different cities of Arab world showering the elixir of Eternal Wisdom of Paramdhaam.

Very first in Vikram Sanwat 1718, he made Harji Vyaas (the greatest exponent of scriptures from Junaagad) bow his head in shame with his unworldly knowledge as, Vyaasji was not able to answer the question of “where is the Eternal Abode of Akshar Brahm?”.

Thereafter, Shri Praan Naathji moved around Dieu, Katch-Maandvi, Kapaayiye, Bhojnagar etc. awakening many Aatmaas and then reached Thattanagar (currently in Karaachi) where, he awakened the Master of the Kabir sect, Chintaamaniji and his 1000 disciples. Meanwhile, a rich businessman, Lakshmandaas who used to trade with about 11 ships also got awakened. He became popular in later days as Laaldaasji.

Subsequently, Shriji (Shri Praan Naathji) went to the Arab lands where, he awakened many Aatmaas from the port cities of Muscat and Abbasi. At Abbasi port, even a person like Bhairav Thakkur, who was ever immersed in wealth, wine and non-vegetarian food, gained realization of Paar Brahm by the grace and mercy of Shriji.

In Vikram Sanwat 1728, Shri Praan Naathji returned from the Arab world to Thattaanagar. Then he came to Surat and stayed there for 17 months during which time, master of Vedaanta like Shyaambhai and even hundreds of others like Govindji Vyaas took Taartamy initiation and satisfied their spiritual thirst. From Surat itself, nearly 500 Sundersaath left their home and near and dear ones permanently and set out with Praan Naathji in his crusade of Awakening.

Praan Naathji left for Merta from Surat via Siddhpur. At Merta, while strolling in the evening by the side of a Mosque, he heard a Muslim Priest (Mullah) calling out the faithful Muslim prayer (La-Allah-Allah). Realizing the similarity of it with the Hindu version of Kshar-Akshar-Aksharateeth or Uttam Purush, he decided to unite Hindus and Muslims and lay the foundation for one religion (of humanity). With the idea of awakening Aurangazeb with the knowledge of **Hakikat** (knowledge about the Sat or power aspect – Akshar Brahm or Noor Jalaal- of the Supreme Lord and his sport at Akshardhaam or Jabroot) and **Maarfath** (the unparalleled single minded love of oneness between Raaj ji, Shyamaaji and Aatmaas or Allah, Rooh Allah and Roohs at Paramdhaam or Arshe Ajeem or

Laahoot) instead of **Shariyat** (ritualistic, human propounded and routinely practiced norms), he reached Delhi but, could not succeed due to failure in meeting him. Again, from Delhi he went to Haridwaar at the time of ‘Maha Kumb Mela’ in 1735 (Christian era 1678). There he had a free exchange of ideas or discussion on spiritual tenets with the four sects of Vaishnavs, the sect of Dasnaam ascetics, the exponents of Shat Darshan as well followers of Shiva and Shakti ; at the end of which, all accepted defeat in not being able to give satisfactory answers to all questions related to scriptures and beliefs. Then Mahaamati Praan Naath removed their ignorance and explained everything in detail and introduced them to the path of Nijaanand as expounded by him. Realizing the unparalleled wisdom of Mahaamati Praan Naath, they proclaimed him as the much awaited “Vijayaabinand Buddh Nishkalank Incarnation” and unfurled a flag and started a new era in his name known as “Buddhji Ka Shaaka”.

From Haridwaar, Shriji again came to Delhi and tried to send the message of the manifestation of Kayaamat (Doom’s Day) to Aurangazeb. On the way from Delhi to Anoopshahar, the text on Sanandh manifested through him. At Delhi, he send twelve of his principal disciples (Sundersaath) to reason with Aurangazeb but, they were subjected to harsh and cruel treatment despite the fact that Baadshah had asked his men to treat them with respect.

Thereafter, to stand against the intolerable cruelties of Emperor Aurangazeb, he tried to unite and awaken the Hindu Kings of Udaipur, Aurangabaad, Raamnagar

etc. but, due to the lack of spark of Paramdhaam they could not be awakened. Eventually, Shriji reached Padmaavatipuri, Panna. There, Mahaaraaj Chhatrasaal paid obeisance to him recognizing him as the form of Paar Brahm and, put him self wholly and fully at his dedicated service with body, mind and wealth. With the merciful act of Shri Praan Naathji, the land of Panna started coughing up precious stones and Mahaaraaj Chhatrasaalji remained unconquered and undefeated in 52 wars of the time. By this time about 50000 Sundersaath who, after foregoing their homes and worldly duties had, submitted themselves at the lotus feet of Shriji and embarked with him on his campaign of spiritual awakening. All throughout the sojourn with Shriji, they remained immersed day and night in the unparalleled and unworldly elixir of discourses on Eternal Wisdom (Brahma Gyaan).

CHAPTER - 22

Unification of Ved and Kateb (Eastern and Western Scriptures)

It is only because of differences in thinking and understanding that people of the day are thirsting for each other's blood under the guise of religion. If we analyze minutely, it would become clear that in all living forms, the same life force is at work. It is only the differences in thoughts or views, clothing and language that are at the core of all religious intolerances and acrimonies. Once our souls (inner conscience) are awakened, the whole world would appear as one family. In the light of Taartamy Knowledge as revealed by Paar Brahm (Allah) Himself, the unification (or unity in all apparent diversity) of all religious faiths can be seen from the following.

Vedic (Hindu)
Faith

Khoranic (Muslim)
Faith

Biblic (Christian)
Faith

Three Shrushtis
(Creation)

Three Ummats
(Creation)

1.Living creatures
2. Cobtives
3.Sheep

Fourteen Lok
(Worlds)

Fourteen Thabak
(Worlds)

Fourteen Realms
(Worlds)

One Paar Brahm

One Hak

The Lord
(Thessalonians)

Vishnu Bhagwaan

Ajaajeel

Operator

Brahmaaji

Maikayil

Generator

Shankarji (Shiva)

Ajrail

Destructor

The Inspirational
Power of Paar Brahm

Jabrail (Tafsir Husaini
pp. 444)

Gabriel
(Luke 1/19)

Vaikund

Malkoot

Lower Heaven

Moh Tatva

Andheri Paal

Slumber

Akshar Brahm	Noor Jalaal	Great God King (Psalm 95/3)
Aksharateeth	Noor Jamaal	Supreme Truth God
Brahmashrushti	Momin	The Meek (Isaiah 61/1)
Kummarika	Phariste	Angels
Akshardhaam	Sadar-Tul-Muntaha	Kingdom of God (Mathew 13/4)
Paramdhaam	Arshe Ajeem	Own Land (Jeremiah 42/12)
Shri Shyamaaji	Rooh Allah	Consort of God Isaiah 62/4)

Shri Krishnaji	Muhammed	Noah (Genesis 6, 7)
Paramdhaam Ki Sakhiyam (Aatmaas)	Dargah Ki Roohen	People of Spirit
Jaagrut Buddhi	Asrafeil	Archangel (Mathew 24/31)
Vijayaabinand Buddh Nishkalank	Aakhrool Jamaam Imaam Mehndi	Second Coming of Christ or Coming Down Of Father

Kans imprisoned his sister, Devaki and brother-in-law Vasudev and killed their male children.

Nooh, the messenger was in confinement under the Kaafir (non-believer) and he beat the sons of Nooh causing untold miseries.

Vishnu came from
Vaikund and gave his
vision to Vasudev and
Devaki and as per his
advice, Vasudev took
Shri Krishanaji to the
House of Nandji.

Pharista came from Malkoot.
He consoled Nooh, the
messenger and made him
understand. As per his advice
Nooh took his son Syaam to a
safe place and returned.

At Braj, in the community
of Ahir, Nandji and
Kalyaanji were chieftains

In the community of Mahattar,
Houd and Keel were the
Chieftains

The angered Indra caused
heavy rain at Braj for 7
nights and 8 days. Shri
Krishnaji brought all at
Gokul under Govardhan
hill and kept them
protected by lifting
it up

At the house of Houd
Naabi raged a heavy
storm for 7 nights and
and 8 days. Roohs
were saved underneath
Kohtur hill. And all
the Kaafirs died by
drowning. (Khoraan;
Paara, 21; soorah, 69)

And the hail
smote
throughout all
the land of
Egypt all that
was in the
field, both
man and
beast; and the
hail smote
every herb of

the field, and
brake every
tree of the
field.

(Exodus 9/27)

And every
living subst-
ance was de-
stroyed
which was
upon the face
of the ground
both man and
cattle and the
creeping
things, and
the fowl of
the heaven;
and they
were destroy-
ed from the
earth; and
Noah only
remained

alive, and
they that
were with
him in the
ark.(Genesis;
7/23)

Shri Krishnaji took
his companions to
Yogmaaya and
Played the sport of
Raas with them.
And the remaining
Brahmaand was
Subjected to deluge.

The momins who
had boarded the
boat of Nooh, was
saved by his son
Shyaam and the
remaining world
was sunk.
Khoraan: paara, 19
Aayat, 119.120 &
Paara, 8, Aayat, 34.

Ayam nijaha paro veti gan-na laghu cheta saama |
Udaar charitaanaam thu vasuddhaiva kutumbakam ||

CHAPTER - 23

Spiritual Debate at Haridwaar

At the occasion of the great 'Kumbh Mela' at Haridwaar in Vikram Sanwat-1735, Shri Praan Naathji reached with his Sundersaath. There Shriji had exchanges with the masters of all the four sects of Vaishnavs and the 'Das Naami Sanayasi' faith as well as with the exponents of 'Shat Darshans'. The masters of all the four Vaishnav sects as well those of the seven 'Das Naami Sanyaasi' faiths identified, their worshipping Deity, His abode, the form and place of salvation and their place of happiness and pleasure, all to be within this impermanent world of 14 tiers and the Incorporeal (Niraakaar). It was only the 'Nimbaark' and the sixth sect of 'Shat Darshan' who talked a bit of the Eternal. Finally shriji asked all of them about their Lord's abode, the form of Brahm and the place of salvation at the time of *The Great Deluge* when, this world of 14 tiers, The Incorporeal and the Moh-Tatwa (slumber or total material energy originating from Mool Prakruti, the root cause of this creation) would all undergo dissolution? None of the masters had any answer to these enquiries of shriji.

The learned masters of 'Nyaaya Darshan' said that, when the 21 steps of sorrow (5 senses and mind, 6 subject matter of the senses, knowledge of the 6 subject matter, happiness, sorrow and body) are destroyed, the soul attains eternal peace and happiness.

Shriji asked them as to where would the Eternal Brahm and Jeev be when this gross world and body will be destroyed during The Great Deluge? They could not do anything except maintain silence.

The masters of 'Mimaamsa Darshan' faith said that, 'Karma' is eternal and non-dual and there is nothing else except this.

To this Shriji said that there is always delusion in Karma while, Brahm is Eternal and of one Immutable form. Karma arises due to the communion of ego and senses. Where there is the Eternal form of Brahm, the forces or actions of mind cannot exist there. Therefore, there is no question of existence of Karma in Brahm. By the attainment of Brahma Gyaan, the bondage of Karma gets terminated. Your implications are quite opposite to the contentions of Jaimini. On hearing these, masters of 'Mimaamsa' sect also remained speechless.

When the 'Mimaamsa Darshan' people fell silent, the masters of 'Saankhy Darshan' came forward and said that, creation manifests by the communion of 'Purush' (the creative force for form) and 'Nature' and that their separation leads to Mahapralaya; and that both are permanent and eternal.

To this Praan Naathji asked them thus: "You tell me first what is the true form of Prakruti (Nature) and Purush? If they are Incorporeal (Niraakaar) then how and where do they meet? At the time of Mahapralaya, where would the form of Prakruti exist?" Once again 'Saankhya Darshan' masters also had no answer to

these.

Now the masters of 'Vaisheshic Darshan' said that, the cause for the origin and dissolution of this entire world (Universe) is 'Kaal' (Time). So that is Brahm.

On hearing this Shriji told them that, wherever there is the Eternal form of Brahm, there the power of Kaal cannot exist while, this entire universe is under the control or spell of Kaal. Your belief of the mutual inclusiveness of the forms of Brahm and Kaal is fallacious.

The 'Yog Darshan' people said that, Brahm being omnipresent, He can be found in the body itself. By the knowledge of the 8 aspects of yog and by cleansing and activating the energy channels and energy centres of the body (Nadi Chakra Shoddhan), Brahm in the form of a luminous flame can be realized. And in that Brahm this world is present in the form of a ray.

Shri Praan Naathji responded by saying that, in Ved and Upanishad, there is description of realization of Brahm only in Paramguha or eleventh door (Yogmaaya) while in 'Yog Darshan' there is nothing regarding Paramguha. To compare Brahm and this illusory world with Sun and its rays is wrong; because, both Brahm and this illusory world are of opposite qualities while, the rays of Sun are part of this illusory world.

The exponents of 'New Vedaanta' said that, like Brahm, Maaya (illusion) is also

eternal and is within Brahm only. This entire world is the form of Brahm. To look at anything else other than the non-dual Brahm is great ignorance. Brahm bereft (devoid) of desire (longing) is quite distinct from everything else.

Shriji said, O' Masters of vedaanta! "You tell me how is Maaya present within Brahm who is free of the three qualities and, how is that Brahm with only one attribute omnipresent within this illusory world? If Maaya is eternal, then tell me whether it is Corporeal or Incorporeal? If the entire Universe is itself Brahm, then what is the need for scriptures of knowledge? The enlightened Vedaantis did not have any answer to these logical questions. Alas, at last all of them accepted defeat and after hearing from him the Eternal Knowledge, they were all nonplussed and proclaimed Praan Naathji as "Shri Vijayaabinand Buddh Nishkalank Form" and unfurled a flag in his name and worshipped him.

CHAPTER - 24

The ways (practices) of Brahmamunis (Aatmaas)

During the course of the spiritual debate at Haridwaar, the ways of Brahmamunis which Shri Praan Naathji elaborated is, described in the scripture, Maheswar Tantram. It is as given below.

O'my beloved Paarvati! Please listen to the ways of Brahmashrushtis who are the greatest amongst the knowers of Brahma and are ever immersed in the nectar like Bliss of Brahm. Definitively, the *race or lineage (Gotra)* is said to be 'Nijaanand'. Our *Sadguru* is none else but the ocean of Bliss, Anand aspect of Paar Brahm, 'Shyamaaji'. *Top priority (Shikha)* is the motto of achieving the Divine wisdom of the Supreme Brahm and to meditate on the lotus feet of the 'Chid-Gyaan-Swaroop Aksharateeth'. *Linking medium (Sutra)* is 'Akshar Brahm'. *The adored goal (Isht)* is 'Consort Shyamaaji' through whom they reach the Lord. *Object of worship (Sevan)* is 'The Uttam Purusha, Aksharateeth', who is beyond Kshar and Akshar and *the tool (Sadhana)* for achieving him is 'Pati Vrata' ie. Like the physical and spiritual devotion to her husband by a chaste and virtuous wife. Our *joyous play ground (Sukh Vilaas)* is the 'Eternal Vrindaavan' in the boundless divine land called Behad Bhoomi. *Recitation (Japa)* is of the name of the Perfect Divine Dual Form (Yugal Swaroop) 'Shri Raaj-Shayamaaji' who is seated on the Supreme throne in Mool Milaawa, at Paramdhaam and the *spiritual hymn or incantation (Mantra)* is 'Taartam' as indicated in Yog Darshan.

Our *Brahm Vidya (Devi)* is ‘The Holy Kuljam Swaroop’ and Sanaatan Dev is Poorna Brahm. Our *school (Shaala)* is the ‘Eternal Gaulok’ situated in the domain of Sablik (Chit or Consciousness) of Akshar Brahm, also known as the entrance to the Eternal. Our *revered scripture (Ved)* is the fifth Veda called ‘Swasam Ved or Aatma Ved’ or Taartam Vaani, whose practice gives the fruit of eternal salvation. Our *Eternal Abode (Ddhaam)* is Supreme Heaven, which is beyond the Kaalmaaya and Yogmmaaya (Behad) and, in scriptures, it is referred to as ‘Divya Brahma Pur or Paramdhaam’. Our *Sacred Sphere of Action (Kshetra)* is the lotus feet of our true master ‘Sadguru Nijaanand Swamy or consort Shyamaaji’ which is highly purifying and cleansing. The ‘Eternal and Divine (Noori) river Yamuna’ of Paramdhaam, which originates from Pukh Raj mountain and flows into Hauj Koshar Lake, is our *Sacred Pilgrimage Place (Kshetra)*. It is only the ‘exclusive undivided love in the form of Ishak’ which is the accepted *form of love leading to Supreme Bliss or Nijaanand*. ‘Maha Vishnu, the original God Aadi Naaraayan’, who dwells in the eternal Vaikund in the domain of Avyakrut Brahm, is the *Seer (Rishi)*. ‘Shrimad Bhaagawat’, the masterpiece essence of all scriptures (description of the sports of Braj and Raas) is the *readable scripture (Shaastra)*. The awakening knowledge as propounded by Praan Naathji is the only acceptable or admissible Gyaan. The Anand aspect of Paar Brahm at Paramdhaam is the *clan or line of descent (Kul or Vansh)* whose, part forms are the Brahmamunis. The ‘faith’ practiced and enlightened by the Anand form Aatmaas of Paar Brahm is *Chitaanand or Nijaanand*.

This practiced faith of Brahmashrushtis is known as the ‘Purushottam Form of

Faith'. O'Beloved Paarvati! To realize one's eternal form, one should practice or observe this path or faith.

Brahmaanandarasaagnaanaam brahmagnaanaavataam sataam |
Pad'ddhatim brahmashrushtinaam vadyaami shrunu sundari || (1)

Gotramuktam chitaanandam brahmaanando hi sadguruhu |
Shikhaa gnaanamayi proktaa sootramakshararoopakam || (2)

Kishori parameshtaa cha sevanam purushottamam |
Paativratya mananyatvam saaddhanam samudaahrutam || (3)

Vrindaavanam nityamaktam vilaasam sukhaasaj'jnakam |
Jaapyam cha yugalam naama taartamy manuhu smrutaha || (4)

Brahma viddhyaa devi devo brahma sanaatanam |
Shaalaa goloka ityukto dwaara moorddhvamudaahrutam || (5)

Swasamveda samaadishtaha phalam nityavihaarakam |
Divya brahmapuram ddhaama paraatparamudaahrutam || (6)

Sadguroshcharanam kshetram sarva shuddhi karam param |
Yamunaa samjnakam teeram mananam prema lakshanam || (7)

Shreemadbhaagawatam proktam shravanam saaramad bhutam |
Rishihi prokto mahaavishnuhu gnaanam jaagrutsvaroopakam || (8)

Aanandaakhyam kulam praaptam nitye ddhaamni prakeertitam |
Sampradaayashchidaanando nijaanandaiha prakaashitaha || (9)

Aevam pad'ddhatiraakhyaataa purushottama saj'jhikaa |
Vartitavyam tato bhadre saaddhaneraatmalabddhyaye || (10)
Maheswar Tnatra: 28/45 – 54.

CHAPTER - 25

Attempt to awaken Aurangazeb

It was the time when almost the whole country was under the rule of Aurangazeb and he was bent upon forced religious conversion under the garb of Islam. Still, Aurangazeb was a great scholar of Khoraan but under pressure from shariyat driven Muslim clergy, he had developed feelings of hatred against Hindus.

For some time, Praan Naathji had been trying hard to get audience with Aurangazeb through his officers but, was not successful. In the end, twelve Sundersaath (Laaldaas, Shaikh Badal, Bheembhai, Chintaamani, Khimaayibhai, Chanchaldaas, Naagjibhai, Somjibhai, Kaayam Mullah, Dayaraam, Banaarasi and Gangaraam) dressed as Muslim mendicants went to the Jama Masjid and started singing Sanandh. The royal Imaam of Jama Masjid intervened to help the twelve Sundersaath to meet Aurangazeb.

The Sundersaath wanted to speak to Aurangazeb in privacy to enlighten him about the manifestation of Kayaamat and the appearance of Imaam Mehndi. Left to him self, Aurangazeb was anxious and eager to meet Imaam Mehndi but, under pressure of shariyat rules he could not meet Imaam Mehndi. Under a gesture from the Muslim priest of Baadshah, Shaikh Islaam, the chief police officer, Seedi Paulaad subjected the twelve Sundersaath to very harsh and cruel

treatment. On receipt of this information, Shriji was overwhelmed with grief and prepared mentally to subject the world to Mahapralay but, under the motivation of Paar Brahm the duration of the sport of awakening (Jaagni Leela) was extended.

Meanwhile, Kaazi Shaikh Islaam accepted his mistake and agreed with the Sundersaath that as per the evidences given by them citing Khoraan, he believes that the time of Kayaamat has come and that Imaam Mehndi has manifested. But, at the same time he said that, he is helpless and cannot accept or declare the same as that would completely uproot the Shariyat Islaamic rule. Due to the same compulsions, even Aurangazeb could not take courage to come at the divine feet of Shri Praan Naathji or Imaam Mehndi. He was afraid that if he dared to go to Imaam Mehndi, the shariyat driven Muslim clergy and others would get him killed. From the testament that had come from Mecca-Madina and, the acceptance letter by the Islaamic priests of Kaalpi, Aurangazeb was convinced that Imaam Mehndi has manifested but, the fear of prevailing Shariyat practices prevented him from reaching the feet of Shriji. He carried the burden of repentance for the same till his death. Other than this, the secretive cause of the downfall of Islaamic reign had also become known to him.

CHAPTER - 26

The seven signs of Kayaamat (Kaliyug)or (The Day of Judgement)

The entire Islamic world is awaiting the manifestation of Kayaamat. By interpreting the words of Khoraan literally, the real truth is not revealed. If seen from the context of Taartamya Knowledge, it becomes clear that 11th century (Islamic era) is the correct time of manifestation of Kayaamat. The seven signs of Kayaamat in short are as follows.

1. Manifestation of Aajooj-Maajooj.
2. Manifestation of an animal called Daabhtul-Arj.
3. Rising of the Sun from the west (Magrib).
4. Kaana Dajjaal riding a donkey.
5. Coming of Isa Rooh Allah.
6. Coming of the angel, Asrafeil.
7. Descent of Imaam Mehndi.

In brief, the explanations for the above are as given below.

Aajooj is used for day and Maajooj for night. Since the mind of man wanders all over in hundreds of ways involved in worldly pursuits, Aajooj has been said to be of 100 yards height. Maajooj indicating night is considered to be of 1 yard height because during night all mental activities of man remain on one side as

he goes to sleep. The body of Jeevs is in essence the wall of eight materials (humor, blood, meat or muscle, fat, bone, marrow, semen and vigor). Morning, Afternoon and Evening are the three armies. Aajooj and Maajooj are continuously nibbling away on the life span of man (or shortening life). Time represented by Aajooj and Maajooj would eat away the wall of age of all living beings. There is description of Aajooj-Maajooj in paara- 16, aayat-94 of Khoraan.

In paara-20, aayat-82 of Khoraan, there is description of the animal called Daabhtul-Arj, the disguised meaning of which is: At the time of Kayaamat, the form of man will remain the same but his behavior would become like those of animals. His chest will be of 'a lion' meaning he will be cruel. Ready to pick up quarrels with everybody likened to the 'horns of a wild bull'. Become proud likened to 'the neck of a fowl' and obviously there would be no signs of humbleness. He will be attracted more towards bad and dirty things likened to 'the eyes of pig'. He will be weak or not inclined towards righteousness and benevolence towards others likened to 'the back of a jackal'. And he will be full of ear to non-truth, gossip and criticism of others likened to 'the ears of an elephant'.

When the knowledge of Paar Brahm or Allah as Taartamyia Wisdom came through a Hindu body (east), it was like darkness for Muslims (west). The worldly Sun can never rise from the west. Here, what is being hinted at is, the Sun like radiant Eternal Knowledge of Paramdhaam which at first rose in the Arab land in the form of Muhamed the messenger and Khoraan. This makes it

‘East’ for them as the eternal Knowledge came there first. Now, the Sun like Eternal Wisdom about The Supreme Lord (Paar Brahm or Allah) and his sport of oneness (Maarfah) at Paramdhaam (Arshe Ajeem or Laahoot) in the form of Praan Naathji (Imaam Mehndi) have manifested (risen) through a Hindu body in Bharat. This therefore is considered as ‘west’ (opposite direction) for Muslims. For them, it is said as ‘a Sun without light and heat’ because, Imaam Mehndi having manifested in a Hindu body would not be accepted or recognized by the Shariat driven Muslim brethren.

It is the Incorporeal only which is proclaimed as a donkey, on which, Ajaajeel (Vishnu) is riding. It is the mental power of Ajaajeel which is named as Ableesh (Dajjal). This illusory world (Kun) is made by Ajaajeel only (As Aadi Naaraayan) and the minds and eyes of the beings of this world are ruled by Ableesh and Ajaajeel. Because man is overpowered by Ableesh (Saitaan or Maaya), he is not only unable to understand the deeper and inner meanings of scriptural texts but, is also not able to recognize Imaam Mehndi as, Ableesh has no inner eyes or pure conscience. It is exactly because of this reason that, Dajjal has been considered to be kaana (blind).

The appearance of Rooh Allah is clearly mentioned in part-1, page number-193 of Tafseer Hussaini. Again in part-2, page numbers-41 and 220 of Tafseer Hussaini, the blowing of bugle by Asrafeel is given. It is the clear contention of Western scriptures (Khoraan) that, Asrafeel will be within Imaam Mehndi only.

This a very brief gist of the seven signs of Kayaamat.

Kaaloo yaajala karnainiainna ma-ajooj muk sidoon |
Phil arji phahal najalu laka kharjan alaa an taja-al bain-naa va bainhuma sad-
dan || paara. 16, aayat, 94.

Va aija baka alkaulu alaihim akhrajnaa lahum daabbtam minalarji tukallimuhum
annannaasa kaanoo biaayaatinaa laa yukinan |
Paara. 20, aayat, 82.

CHAPTER - 27

Incidents and Events of Shri Pannaji

Shri Praan Naathji reached Panna with a group of more than 5000 Undersaath. At that time Maharaja Chhatrasaalji was at Mau Sahaania. Since Shri Chhatrasaalji was under attack by Afgaan Khan he could not move out and so under his wish, Shri Praan Naathji had to go to Mau with a few of his Undersaath. Under the grace and blessings of Shriji, Chhatrasaalji won an impossible emphatic victory over Khan Afgaan's forces.

Chhatrasaalji carried Shriji to his mansion seated in a Palanquin with, himself and his queen acting as the pall bearers. He seated Shriji and Baiji (Shriji's wife) on the throne at his Chopda mansion and paid obeisance to him by performing devotional acts considering shriji as the form of Aksharateeth. He also said clearly that, whosoever did not recognize Shriji as Aksharateeth is definitely not a Brahmarshruti of Paramdhaam. Seeing the devotedness of Chhatrasaalji, Praan Naathji blessed him with his command and applied the vermilion mark on his forehead and personally declared Chhatrasaalji as the King of Bundelkhand. It was due to the absolute grace of Shri Praan Naathji that Chhatrasaalji remained unconquered and undefeated in all the 52 wars he had to wage.

There lingered in the minds of Baldeewaan, the paternal uncle of Chatrasaalji

and some others, doubts regarding the Divine identity of Shri Praan Naathji and, to clear these doubts, scholars of Vedaas and Khoraan were summoned. The Muslim priest of Mahobe, Abdul Rasool, had exchanges on Khoraan with shriji. On the matter (topic) of five kinds of creation, the priest accepted defeat falling at the feet of Shri Praan Naathji and vouched by placing Khoraan on his head that, Shri Praan Naathji is none else but Akhrool Jamaam Imaam Mehndi (Khuda or Allah) expected to come at the time of Kayaamat. Similarly, the renowned Hindu Scholar, Badridaasji also accepted defeat and proclaimed Shriji as 'Shri Vijayaabinand Buddh Nishkalank Form'. For the governance of the kigdom of Bundelkhand, Shri Praan Naathji gave a boon to Chhatrasaalji that, 'as much area as he covers on his horse back from morning till evening will start coughing up diamonds till his descendents and the people of Panna keep their faith'. Till recently, Panna was witness to this unworldly divine miracle. With the grace of Shri Praan Naathji, Pannaji was showered with eternal mercy and was witness to the absolute Bliss of Paramdhaam. Everybody was enthralled and had an impression as though the sport of Paramdhaam was actually occurring in their midst. Even today, Shri Mahaamatiji (Praan Naathji) is seated in a meditational trance at the temple of Gummatji, in a secret chamber below the 'sanctum sanctorum', awaiting the aweakening of his last few Brahmashrushti souls.

CHAPTER - 28

Special features of Nijanand Philosophy

Though there is no place for debates and discussions on spiritual entity in many faiths in the world, spiritual exchanges and debates have traditionally been in vogue in Bharat (India) and, every sect or faith has the freedom of expression to prove its validity or to prove itself to be the follower of truth.

But if the scholars of main sects are brought together on a common platform and asked to present their avowed principles in accordance with the tenets of Vedaas, it will have to be accepted unreservedly that their monotonous recitations would hardly provide peace and succor to the curious or true seeker. By and large, it is the mentality of the followers of all faiths to prove their belief systems to be the correct and the most appropriate and, be equally critical of other's beliefs. This type of pettiness or narrow mindedness cannot make people, followers of the true faith.

In the light of Taartamya Knowledge, all disputes get satisfactorily solved. Where is the power or authority of Brahm? Where is his form and how is it? What and how are Saakaar (Corporeal) and Niraakaar (Incorporeal)? Is the form of Brahm same or different from both? Is Paar Brahm dveit (dual) or advait (non-dual or singular) or triumvirate (trinity) or special advait (Vishishtadvait) or even quite different from all and a form of nature? What is the state of existence of

nature post-Mahapralaya or before creation? For eternal salvation and realization of Brahm, are the practices of all faiths according to the tenets of Vedaas or, are something different and special?

The wonderful or stupendous ‘Nijanand Philosophy’ which emanated through Shri Praan Naathji’s spoken verses has the solution for unified approach of all disputed opinions. What is required is only the spirit of true investigation with a genuine mind-set for unbiased logic, and intellect to accept the truth and to discard or move away from the non-truth. What is further required of the mankind who are wandering around in the darkness of ignorance is, an unquenchable thirst for attaining the path of bliss by the flame of Brahma Gyaan.

CHAPTER - 29

What is needed to maintain communal harmony

The main aim of religious or spiritual philosophies or righteousness (Ddharm) is to make people attain both worldly and transcendental happiness. Truth represents ddharm and the form of ddharm is perpetual or eternal. The basis of eternal peace is also ddharm and yet, it is such a dilemma that the whole world is burning in the fire of communal hatred. The culture of Bharat (India) proclaims peace at all levels, heaven, space or earth but the near about 1000 sects of Hindu religion are seen to be engaged in continuous confrontation and skirmishes due to the friction generated by their differing thoughts and philosophies. The disturbing question is, what can India, which was the loudest proclaimer of world peace do in the present context?

It is the dictum of Manusmruti that, “the real essence of ddharm can be realized only by those who are free of the allurements of worldly pleasures”.

*Dhyoha shaantirantariksham shaantihi pruthivi shaantiraapaha
shaantiroshaddhayaha shaantihi | Vanaspatayaha shaantirvishwevaaha
shaantirbrahma shaantissarva shaantishashaantireva shaantihi saa maa
shaantireddhi |*

Yajur Veda: 36/17.

Arttha kaamesvasakataanaam ddharmagnaanam viddheeyate | Manusmruti.

The real tenets of spiritualism teaches one to keep off from the craving for power and position, desire for wealth and, the unnecessary emotional desire for family bindings or of disciples and, provides motivation for an impassionate life. To consider insults as nectar and praises or recognition as poison are the fundamentals of spiritual life. But unfortunately, the present state of our religious or ddhaarmic scenario tells a story of spiritual disintegration. Since the leading lights (personalities) of every spiritual sect are victims of all the above three illusions, followers of all the sects are engaged in devotion to the impermanent and polytheistic worship. The negative impact of this is that, there is an all pervading lack of true understanding of ddharm and, laziness and indulgence in pleasures of the senses are rampant. Gradual increase in ‘Tamogun’ (undesirable qualities) and gross ignorance are indications of spiritual erosion. Unfortunately, this is what is happening in most of the famous and established religious centres.

If the people of the world accept and follow the reality of one Eternal Truth in the light of the sweet nectar like Transcendental Wisdom spoken by Shri Praan Naathji, taking evidences from original scriptures like Vedaas and also by keeping aside the communal misgivings and freeing ourselves from the Taamasic inclinations, there is no doubt that peace, happiness and love would descend on the world.

CHAPTER - 30

The gift of Nijanand Philosophy to the World

In the present times, the world has many religious faiths like Hinduism, Islam, Christianity, Judaism etc. and each one has its scripture. The attires and language of the followers of these religious orders are also different from the beginning. This naturally has led to a void of jealousy, ill will and discord amongst the followers. It is in this context of differences of opinion and rancor that, we can find solace in the pronounced Transcendental Philosophy (Truth) of Shri Praan Naathji , under whose umbrella all different faiths and beliefs can be accommodated and all can live in peace and harmony. What is needed is the faster and meaningful dissemination of this Eternal Knowledge.

Under Hinduism itself, there is no meeting of minds amongst its 1000 and odd sects or orders due to ideological differences; each proclaiming itself to be the best and the righteous one of all. To remove these intolerances and skirmishes between the various sects, there is need for the assimilation of the Transcendental Taartamya Wisdom of Shri Praan Naathji under whose divine radiance, all sects like Polytheistic (Pauraanic), the conservative orthodox (Sanaatanic), Jainism, Bauddhism, Shaktism (worshippers of Goddesses) etc. can realize the Absolute Truth. But then again, what is implicitly needed is an unbiased and open mind to pursue and attain the Absolute Truth by logical and rational thinking and acceptance of the descended Taartamya Wisdom.

The unfortunate situation that prevails all over the world is the adamant attitude and desire of the followers of every religious order that, only their belief system should prevail and spread. Whenever such narrow mindedness has reached heights of frenzied modes of singular propagation, to the extent of even using compulsion and force, many innocent people have lost their lives or even have been maimed down. The ones who preach love and peace have, played this game of torture and killing under the garb of religion only. The Nijaanand Philosophy has, such powerful and logically and rationally acceptable wisdom that, it can unify all world faiths making them all the followers of one Eternal Truth and, transform the entire world into one peaceful community.

“Who am I and from where have I come? What is the form, abode and sport of the one and one only Almighty (Ultimate, Paar Brahm, Allah, Christ of Christ or Supreme Truth God)? Where would this world go at the time of the Great Deluge or Dissolution (Mahapralaya, Doom’s day, Day of Judgement, Kayaamat)? These are some of the base questions of all religious and spiritual faiths; the answers to which are being ever sought by humanity. It is to be understood very clearly that, without he radiant illumination of Taartanya Knowledge, none would be able to get (or tell) the answers, may it even be the most knowledgeable or the highly intellectual or even the spiritually enlightened.

Despite all the differences, all religious orders of the world proclaim and agree unreservedly that the creator of innumerable Universes (Brahmaands) is only one Ultimate Power (Paar Brahm, Paramaatma, Almighty) and that his realization

can be only at the topsoil of pure consciousness. Yet, many forms of devotion based on body, mind, recitation, intellect etc. have been practiced and propagated for his realization, all of which are, incompetent to realize that Paar Brahm who is beyond nature (prakruti) or incorporeal. By following the principle enunciated by Shri Praan Naathji, the path to realization of Paar Brahm becomes available (or unfolds) which, had been the principal objective of all original scriptures like vedaas and others.

All religious scriptures of the world have hidden treasures of secret spiritual wisdom but people of the day are blissfully unaware of the same. There are several such questions in Athharva ved, answers of which are beyond the intellect of man. Satisfactory answers to these questions become implicit only in the light of the Transcendental Taartamyia Wisdom and the grace of Paar Brahm. Similarly, to search for the answer for 'Haroofo Mukteaat' of Khoraan also, we need to take recourse to the recited knowledge of Shri Praan Naathji.

Decidedly, the storm of conflicts of class, regionalism, personalism (individualism) and radicalism arising due to parochial or narrow minded ideologies would subside if the people of all class and faith grasp and assimilate the Eternal Truth of Nijaanand Philosophy. Ultimately, all the above conflicts and misunderstandings would be replaced by cool, soft and fragrant filled wafts of love, peace and amity, in the bliss of which, all the worldly beings would remain serenely peaceful.

