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# **WORLD-WIDE Hinduculture and Vaishnava Bhakti**

(For Unity in Diversity - with more than 100 rare pictures)



**Author & Publisher :**

**DR. S. VENUGOPALACHARYA**

M.A., Ph.d., Dip-HRTI. (U.S.A.)

1471-D, JAIN'S COLONY  
ASHOKA NAGAR, MANDYA - 571 401.



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**Ph : 23444.**

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# WORLD-WIDE HINDU CULTURE AND VAISHNAVA BHAKTI

## INTRODUCTION

This book gives a brief sketch of world-wide Hindu Culture and Vaishnava Bhakti with special reference to their role as acting as models for bringing "Unity In Diversity" of all the religions, cultures and languages of the globe from the times immemorial. It is the abridged English version of some portions of my Hindi book entitled "Viswavyapi Vaishnava Bhakti" Kannada book, "Viswavyapi Vaishnava Bhakthi mattu Hindu Samskriti and world wide Kannada Tamil and Samskrit Vocabulary (in 3 scripts etc.) As against the current prevailing ideas of the English Educated Indians, they have been prepared as a result of about twenty years of research, to prove that all the present melodies of india are due to the spread of the ideals of the thinly populated countries of the western part of the globe imposed on the Indian English educated class by proclaiming the following perverted facts in Indian History books. As it is well-known, Lord Mecaulay and his followers had to adopt the "Divide and Rule Policy" to keep Indians for ever under the subjection of significant number of Europeans. For this, they proclaimed in the Indian history text books insitaht (1) all the Indians are immigrants following different religions, habits and customs, fighting with one another. The Aryans drove Dravidians to southern parts of India & forced their language and culture on them. Dravidian languages are secluded languages having no connection with the Aryan Sanskrit and other north Indian languages. 2). As Indians are weak and non adventurous they never dared to cross their vast seas 3) The Indians do not know to maintain Historical records and before Alexander's invasion they did not know how to write alphabets and live together disciplined. Always the Indians are being ruled by outsiders with better cultures and religions. 4). Due to Varnasrama dharma and poly thiesm, most of the Indians have been denied spiritual knowledge and the comforts of life and only western civilisation and religions would bring them better life and heaven after death 5) Though India got independence in 1947 itself Hindus are treated as second class citizens and all their social, religious and traditional heritage is being attacked. 6) They are not entitled to the special privileges granted to the so called Dalits and minority communities.

This book shows that only in India, History of the entire globe from the fourth ice age in general and from the last deluge, in particular is available in "Indian Itihasa Puranas, as per the dictum of the Vedic Seers, "Itihasa Puranabhyam Vedam Upabrmhayet" i.e. all the essential branches of knowledge should be explained to the common people with illustrations from Puranas and itihases (Pre-Historic and Historical happenings) The prehistoric period is from about 11000 years from now. The last deluge ended by 6000 B.C. As only few persons survived with Vaivaswata Manuh or Noah, at the end of the deluge, all the present population of the globe, their culture, languages etc. had a common origin. As the Vedas in Sanskrit language and sanatana Dharma thereof were safeguarded with care by the Brahmans entrusted to learn and pass on by leading disciplined and virtuous life to the coming generations without any change by the Indians, they have survived to this day in their original shape. After the formation of the secular Indian Government, unless some unknown power comes to preserve them, they will be lost for ever even in India as it happened in all the ancient civilisations by the atrocities of the revolutionary religious fanatics. As it is known to every one, the libraries of Alexandria, Pusa, Takshasila, Nalanda, Vikramasila, Naubihar, Central Asia and Central America were put into flames by them to see that uniformity of everything may be brought in since their own culture was given to them by the deserts and snowlands with uniform landscapes. During the colonial regime of the

Europeans all the books found left were transferred to the European libraries.

A glance through the pictures in this book will reveal that Indian sea masters of the solar and lunar race were ruling in every part of the globe and all the people had the common world vedic heritage. As antitraditional religious movements suppressed them and it could be retained in its original purity in the land extending from the Himalayas to the Indian ocean upto the recent times, it is shown as world wide Hindu culture alias sanatana Dharma. It prevailed in central Asia upto the 9th Century A.D., in Southeastern islands upto the 14th century and in Central America even upto the 16th century and all of them were Ramarajyas. They used Sanskrit for the inscriptions and local languages for ordinary communication. Even in America there are hundreds of ruins with bilingual inscriptions. Figures of three of them published by Bhikshu Chamanlal in his world-famous 'Hindu America' contain Kannada script titles along with Mayan script titles.

I have given 2000 Sanskrit words with hundreds of cognate words in all the languages of the world and most of them are of Arabic and Kannada-Tamil words along with their cognate English and Sanskrit words to prove that all the languages of the world have a common origin and the spoken languages are termed as Prakrits or natural to the regions. Dravida means liquid like spoken language and the meaning of the words, Tamizh peech and English Speech mean only "our own language and our language" respectively. About Varnasrama Dharma, William Robertson, Principal of Edinburgh university has stated in his book, "Disquisition of ancient India and trade with that country", published in 1790 A.D., that only on account of this, no problems of Europe such as poverty, unemployment, class conflict, urbanisation, etcetera never arose in India and it is the most advanced and rich country in all the arts, sciences, shipbuilding and home industries. As soon as a child is born, it starts learning the handicrafts, arts, science or occupation of its community while playing and becomes perfect in that particular field by the time it reaches its adult stage. As the population of India is divided into various communities, each with a fixed occupation, experience and co-operation make them better than any person of the same occupation in Europe in spite of having many machines. As all the Indians follow strictly a simple life without selfishness by the teaching of their scriptures their social activities will continue whoever may become the ruler and whatever calamities might occur."

World opinion about the world vedic heritage has been appended as the last chapter of this book. The rare pictures and this is expected to remove our misconceptions and induce the readers to revive its glory in the whole globe to survive from the modern destructive forces to bring unity in Diversity of all and derive eternal bliss.

India after independence considered only factories as God by aping the materialistic thinly populated west. For using machines and foreign medicines, all the natural resources have been exhausted. All the people are to depend on the Government, an incorrigible debtor of nearly 7000 billion rupees. For getting oil every year one crore of cattle is butchered and sent to the Gulf countries. Our English educated class and selfish politicians do not know that only due to hygienic principles and following Ahimsa stressed by Goutama Buddha, communities engaged in unhealthy and merciless occupations were made to live aloof. If they are given hygienic equipments and avoid cruelty to animals, untouchability is not a great problem. In spite of fifty years of independence their cultural condition has remained stagnant with full governmental support.

As God is omnipresent, he is represented by the symbol Aum with 4 parts. Only the invisible form represented by the crescent is retained by Mohamedans. As everyone is free to follow his own guide and worship God with any form or any name, Hindus are never intolerant. Adopting a particular sadhana and religious guide does not mean disrespect to others so long as it does not violate the principles of Dharma

based on Ahimsa, truth, non-selfishness, cleanliness, self-control etcetera to allow all the living creatres to live and let others also to live. Other salient features as Karma theory Punarjanma, and incarnations are based on advanced science only.

By these, it is clear that all our present state of backwardness, incorrigible indebtedness, unemployment, class conflicts, poverty, ignorance etc. are only due to our biased mind and slavish mentality resulting from slavery of nearly a thousand years. Even now, if we rectify ourselves by understanding what guided Indian to become a model of all the good and advanced people of the world upto the middle of the last century, and how Mahatma Gandhi the father of our free India wanted us to establish Ramarajya, we can dream of reviving our selves along with all the mislead humanity to sing the vedic prayer "Saha Navavatu" Sahanau Bhunaktu, Sahaviryam Karavavahai, Tejaswinavadhita mastu, Mavidyavahai.

OM SHANTIH, SHANTIH, SHANTIH

### URGENCY FOR REVIVAL OF ANCIENT HINDU CULTURE.

a. Up to the time of Indian Independence, our Governments were not interfering with the Hindu religious, cultural and social institutions as temples, vedic studies and maths, which arranged to do their best to make every Hindu know the spiritual truths by means of arranging social gatherings to hear spiritual songs and dramas based on ethical teachings contained in the Itihasa Puranas. These along with the Harikatha and Gita discourses helped the general Hindu society to learn every aspect of fundamental knowledge of spiritual, moral and social life to be followed by all the Hindus. The anti-Brahmin movement started by the cunning policy of the Britishers was followed by the post independent Indian secular Governments and made laws to uproot them by the tenancy acts enabling the Government to make the temples, Maths and religious educational institutions lose their lands and other resources for their maintenance. For want of resources, the above institutions became defunct. The greatest tragedy was that these laws were not imposed on non-Hindu religious institutions. As their properties of the religious institutions were given special facilities, instead to get lump votes, the urgent need of the majority community is to get all the unjust laws repealed and choose only those who do justice to all the communities without partiality.

b. The Hindus should devote some time for serving the exploited Hindu spiritual and religious institutions to revive their past glory by liberal contribution of funds, and voluntary services so as to help themselves to get the benefits of all the useful Hindu samskaras and practice them. If by chance, any Mohammedan and Christian families do not pay their mosques and churches not less than two percent of their income and attend them are ex-communicated. Unlike them, Hindu culture is based on free and voluntary services. It will be suicidal if they do not adhere to the traditional Hindu samskaras, sadaachaaras and religious duties sincerely by practising and passing them on to the next generations as Hindu culture based on vedic Heritage is superior to all others and super scientific.

By the grace of Lord Venkateswara, the T.T.D. authorities have kindly helped me to publish this book in English as well as my book on the subject with more information in Hindi as well as in kannada, by giving me financial aid under one of their good schemes.

With gratitude I hereby convey my sincere thanks to (1) the T.T.D. authorities (2) my three brothers and two sisters for helping me by sending rare literature and pictures to prove my thesis (3) J.L.N. Press, Mandya for printing this book (4) all my friends and members of my family for cooperating in publishing this book in their own ways. (5) Lord Venkateshwara, my family deity for his treating me as an instrument to publish all my books, by his inspiration and guidance. (6) Prof. N. Nagappa and Dr. N. Dakshinamurthi of the Mysore University with whose direction, I got my Ph.D. for my thesis in Hindi on the subject, VAISHNAVA BHAKTI - A STUDY in 1974.

As I could not do better due to my advanced age and financial position, the readers are requested to excuse me for all omissions and commissions, they may come across.

**S. VENU GOPALACHARYA**  
**AUTHOR & PUBLISHER**

Shantakaram Bhujaganayanam I  
Padmanabham Suresham II  
Vishwakaram Gaganasadsam  
Meeghavaram Subhangam II  
Lakshmi Kantam Kamallanayanam  
Yoogi Krdya Nagamyam  
Vandee Vishnum Bhavabhaya Haram  
Sarva Lookaika Natham

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## **WORLD-WIDE HINDU CULTURE PORTO HISTORY AND THE SPREAD OF HINDU CULTURE ABROAD.**

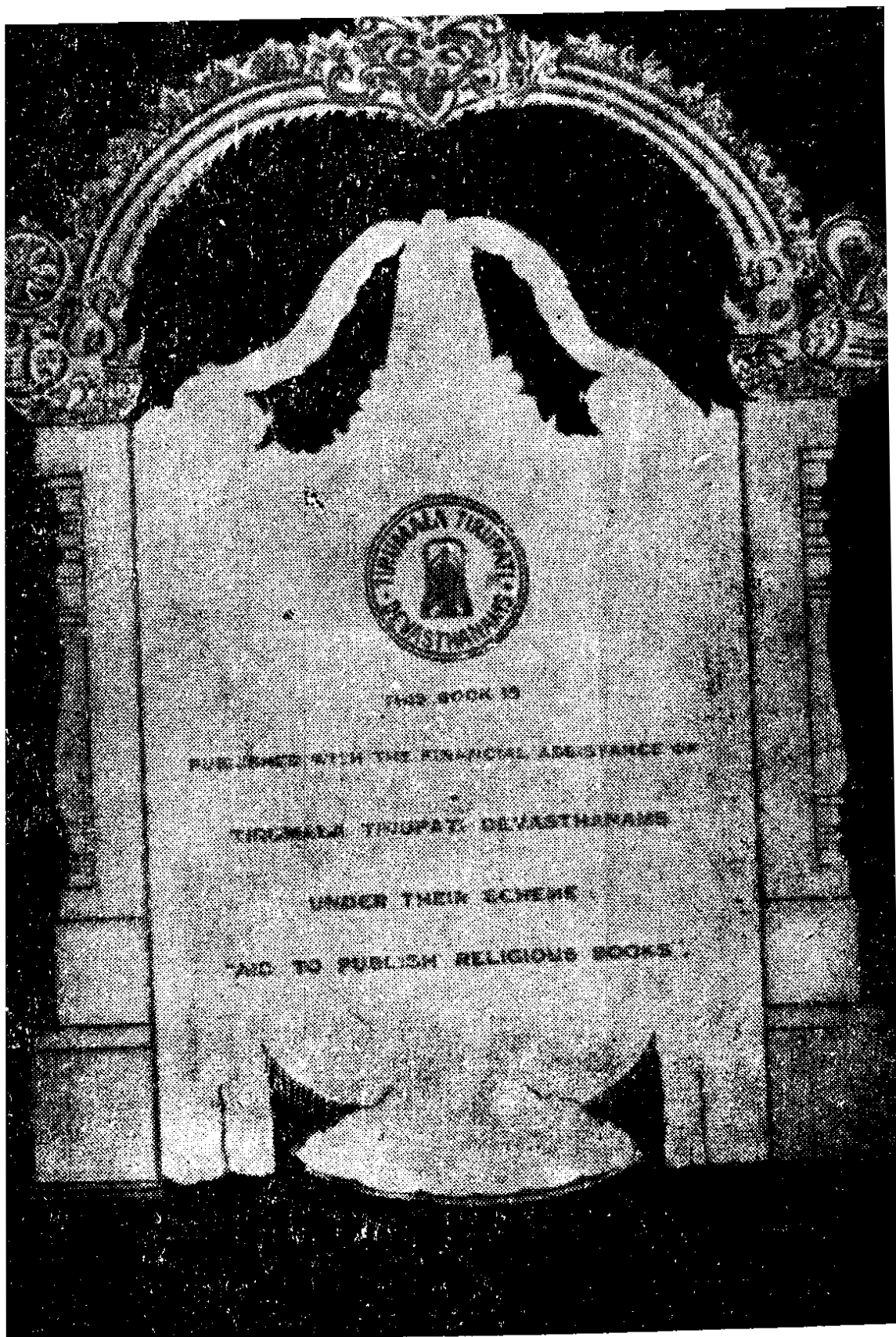
1. Methodologies Unity in Diversity of World wide, 2. Ancient india's role in Proto-world History. 3. Famous Rulers of the Puru Dynasty as Depicted in Indian Itihasa Puranas. 4. Ancient Navigators of India, 5. Ancient Greater India and Hindu Culture, 6. Hindu Culture of Central Asia, 7. History of Sino-Indian Contact, 8. Hindu Culture in China, 9. Hindu Religion and Culture in Japan, 10. Proto History of Abassinia, Egypt, Sumeria and Greece Colonised by the Ancient Indians, 11. Influence of Indian culture in Central Asia. 12. India and Pre-Spanish America, 13. How Kannada Telugu speaking Rulers went to Rule Pre-spanish Hindu America? 14. Relationship of the Incas and the Princes of Karanataka. 15. Latest Evidences, 16. Ancient Indo Russian Contacts, 17. List relating to Sanskrit names of Ancient Places, Rulers and Deities of the Globe, 18. World Wide Vaishnava Bhakthi in Ancient Egypt, 19. Sumerian Religion- 20. World Wide Hindu Culture and Vaishanava Babylonian religion, 21. W W. Vaishanava Bhakthi in Ancient Greece, 22. W W. Vaishanava Bhakthi in Rome, 23. vaishanava Bhakthi among the Jews, 24. Refernces. 25. Influence of vaishnava Bhakthi on Judiasiam, 26. Performance of Sacrifies and Ceremonies, 27. Similarities between Rig Veda and Zend Avesta and Vaishnava Bhakthi in Zorastrianism. 28. Similarities of Principles of Hindu and Mazdaic Philpsophies. 29. Words in Zendavesta & their Sanskrit forms. 30. Influence of Hindu Culture in Arabia. 31. A Hundread names of God given in the holy quran in Arabic and their cognate Sanskrit forms, 32. Various names of God in World Scriptures, 33. New Light on the Hindu Temple on the Mound of Jerusalem. 34. Impact of Hindu Culture on Semetic Scriptures and Jerusalem Temple. 35. Difference of Religious Prctices in Mohammedanism and those of Hindu Culture. 36. Efforts of Hindu-Muslim Unity by the Hindu Mahasabha. 37. Efforts of the Constitutional Laws of India. 38. Main differences between Christianity and Hindu Culture. 39. Trend in Post Independent India. 40. Spread of Hindu Culture, vaishnavabhakthi and Vegetarian food around the globe in the Modern era by Iskcon. 41. Iskcon around World. 42. List of Modern temples North America with locations.

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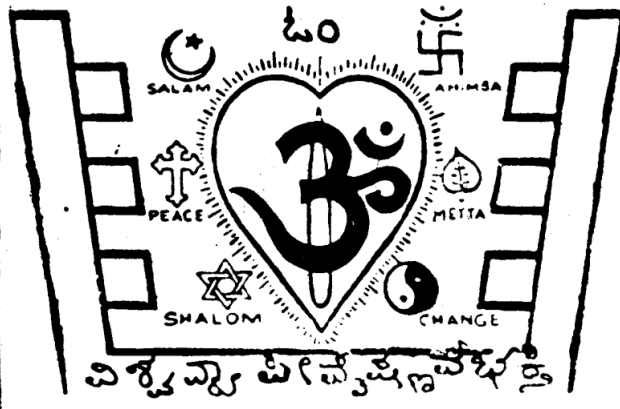


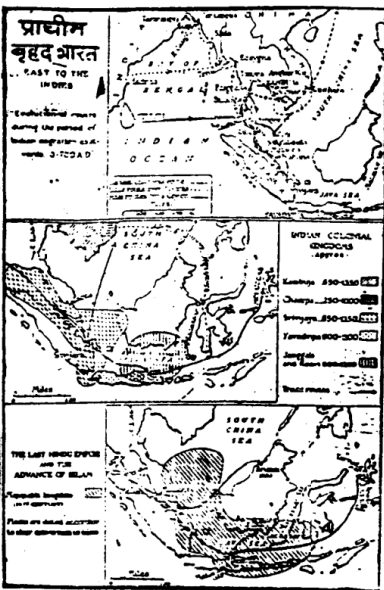
Kalyaanaadbhuta Gaatraaya Kaamitaartha Pradaayinee I  
Sriimadveenkata naathaaya Sriinivaasaaya mangalam II



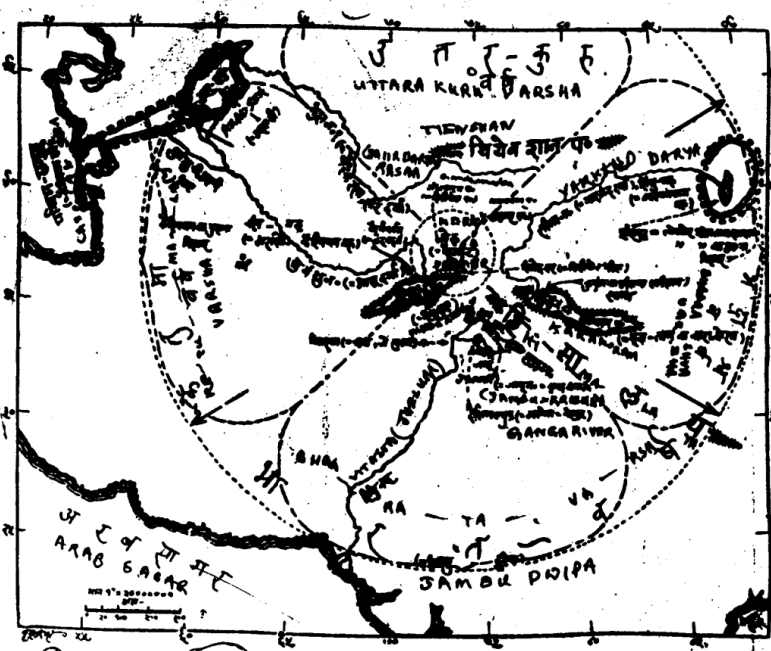
GOD IS GURU  
 OM NAMONARAYANA MATRU DEVD BHAVA OMNAMAH SHIVAYAM

ALL IS GOD  
 ALL WILL KNOW GOD





ANCIENT HINDU COLONIAL EMPIRES UNTO AMERICA  
... by the 16th Century



Geography of the Four Continents

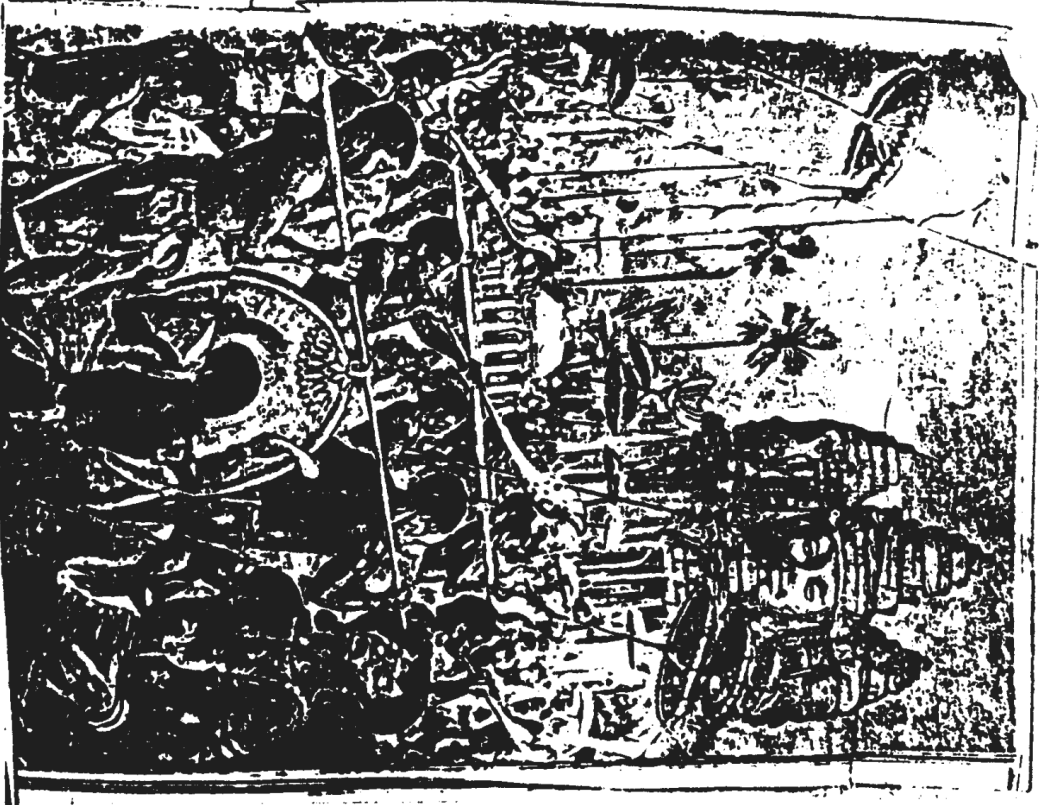
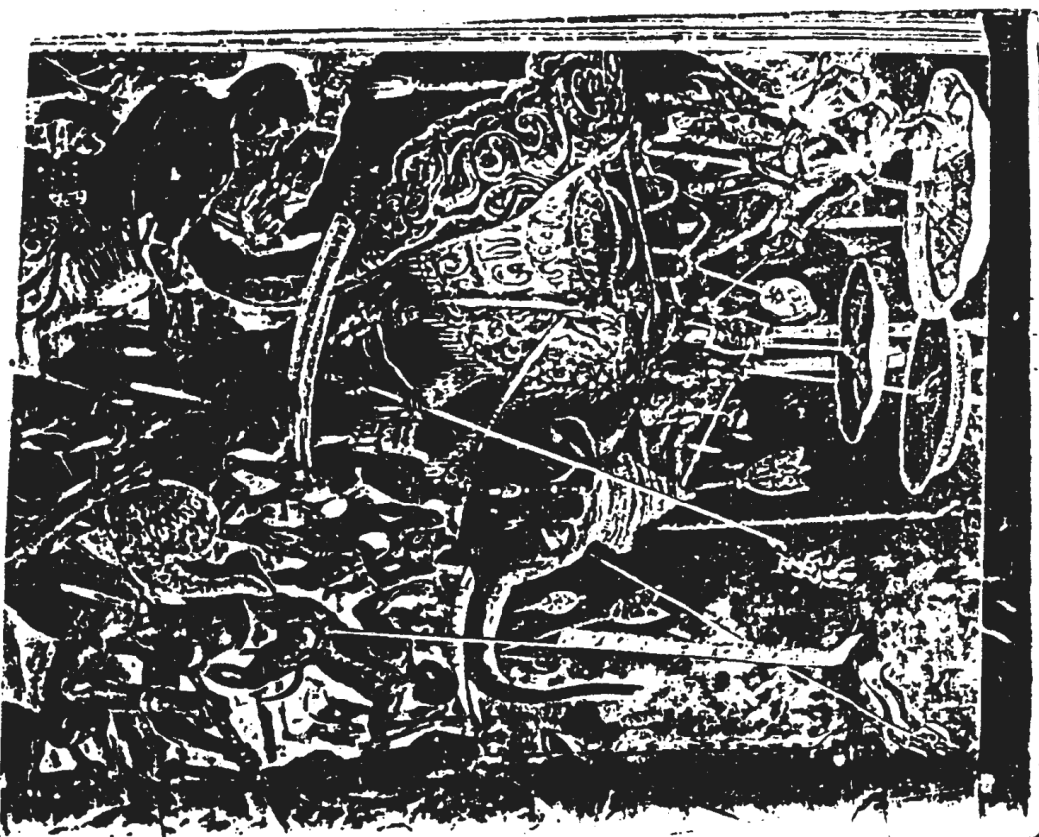
AROUND MERU MOUNTAINS  
MAP OF  
JAIRANIC GEOGRAPHY - MANU'S EMPIRE  
AFTER JALA PRALAYA (DELUGE)

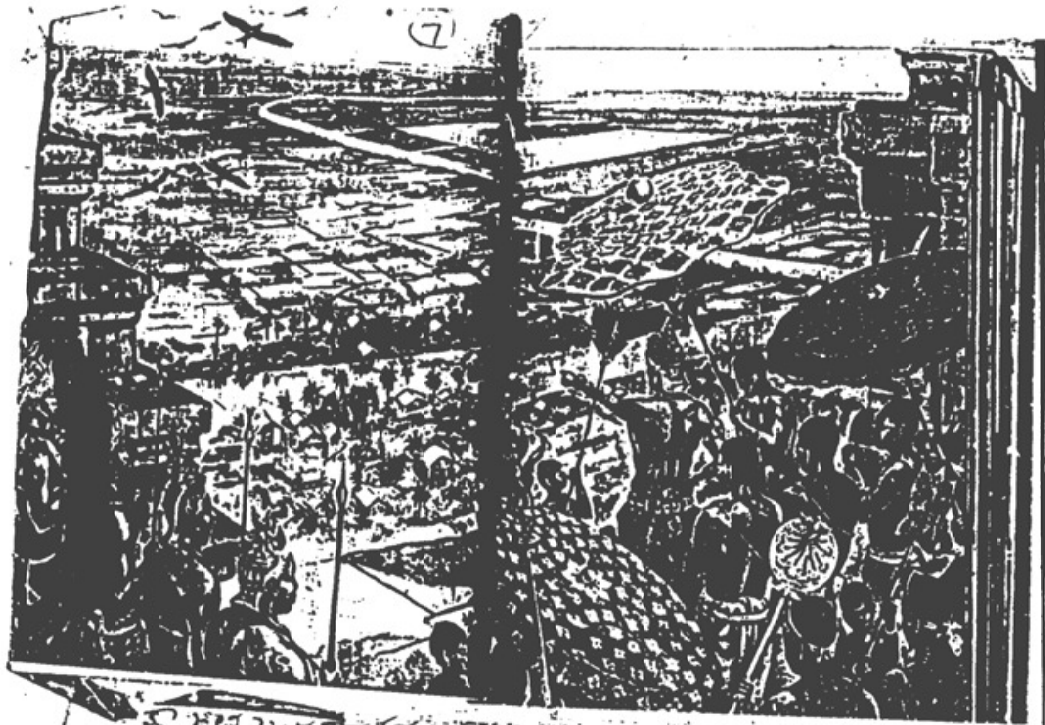


Geography of the Seven Continents

- ① PHEROSBA (ISLAND) ② MILK SEA ③ KASHYAP SEA ④ KARUNING ISLAND ⑤ SHAKA ⑥ CAARS SEA ⑦ LI BANG SEA ⑧ KABA ISLAND ⑨ SUGAR CANE SEA ⑩ SHIRALI ISLAND ⑪ SUGAR ⑫ PLANKA ISLAND ⑬ SEA ⑭ SEA

ANCIENT HINDU RULERS OF KAMBODJA (CAMBODIA) MARCHING IN A GRAND PROCESSION  
 SHOWING THE POSE OF A HERO STANDING ON THE MARCHING ELEPHANT





ANCIENT HINDU RULERS OF KAMBOJA (CAMBODIA) AND B RAHMIN PANDITE  
PLANNING CONSTRUCTION OF CITIES, CANALS, GARDENS ETC. IN KAMBOJA

ANCIENT HINDU COLONISTS FIGHTING IN  
SHIPS WHILE ESTABLISHING COLONIES  
IN SOUTHEAST ASIA ABOUT A THOUSAND  
YEARS A30



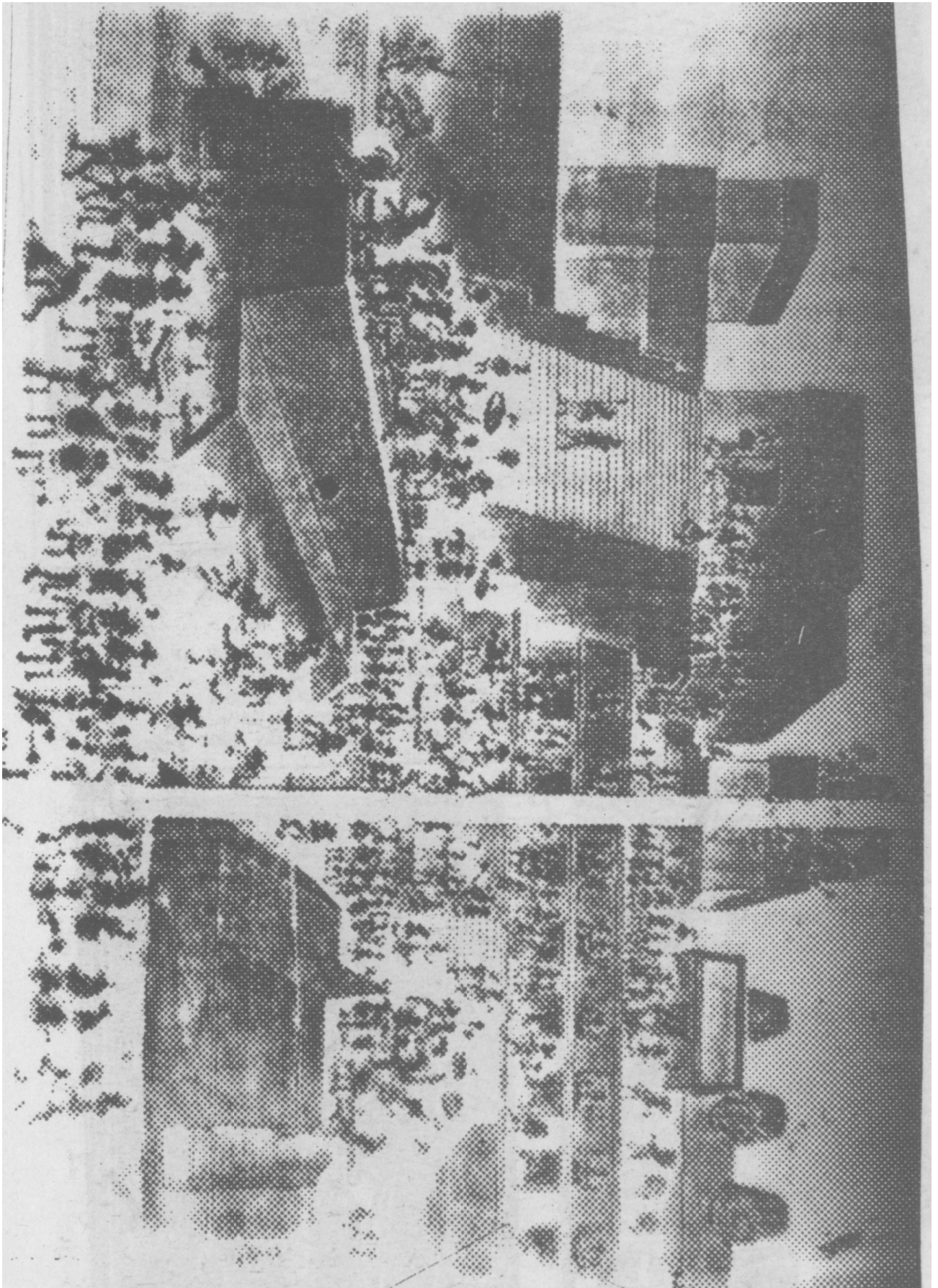
Small text caption for the left image, likely describing the scene of ancient Hindu colonists fighting in ships.

ESTABLISHMENT OF TEMPLES OF  
SIVALINGAMS IN CAMBODIA  
BY THE COLONISING ANGKA  
PRINCES (SUCCESSORS OF RULERS  
OF ANGA TO KANATAKA 1000 years ago)



Handwritten text in Telugu script at the bottom of the page, likely a summary or commentary on the images.

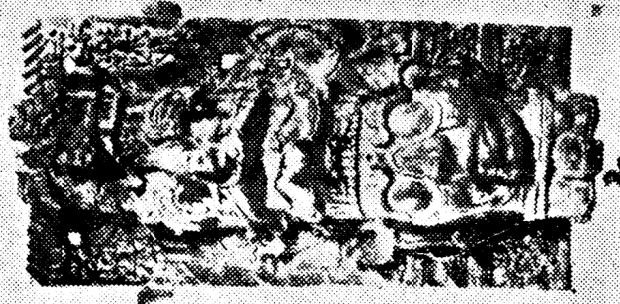




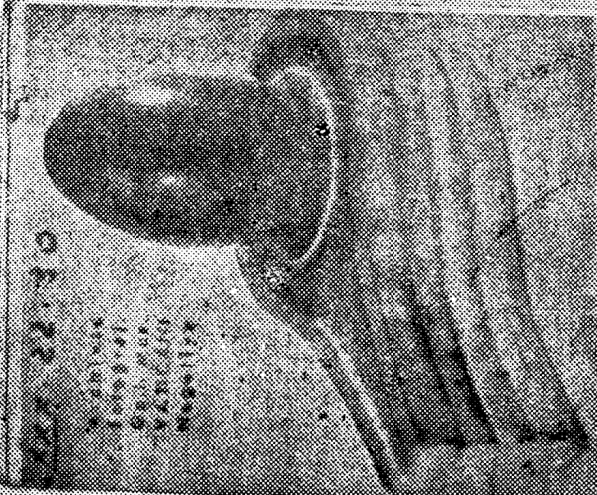


Glorious Hindu Rule in Cambodia (800 to 1400 A.D.)



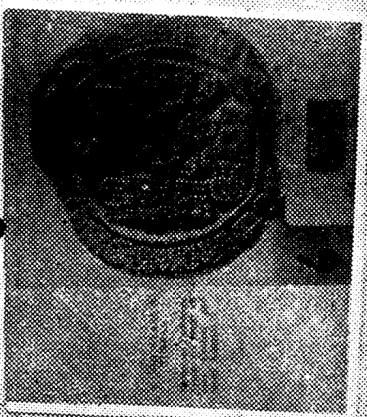
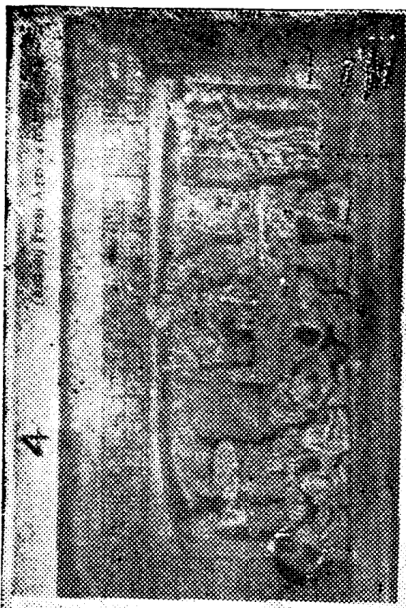


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7

- १) वायल इन मोरसको दुई वु
- २) मौतमालम का सुपेदेव (वीरसुख)
- ३) सुतला का चक मूल (विष्णु)
- ४) अणकाल आ आर्य मानसय वावीरि
- ५) पेरुका अनिम वसुवर्ती आदपलपु
- ६) रामराज वृपाल मिराव

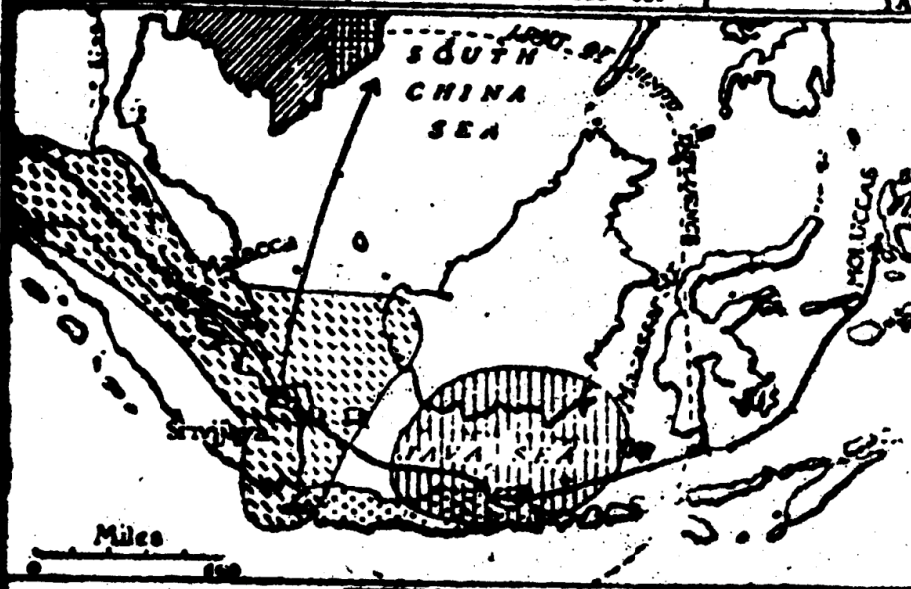
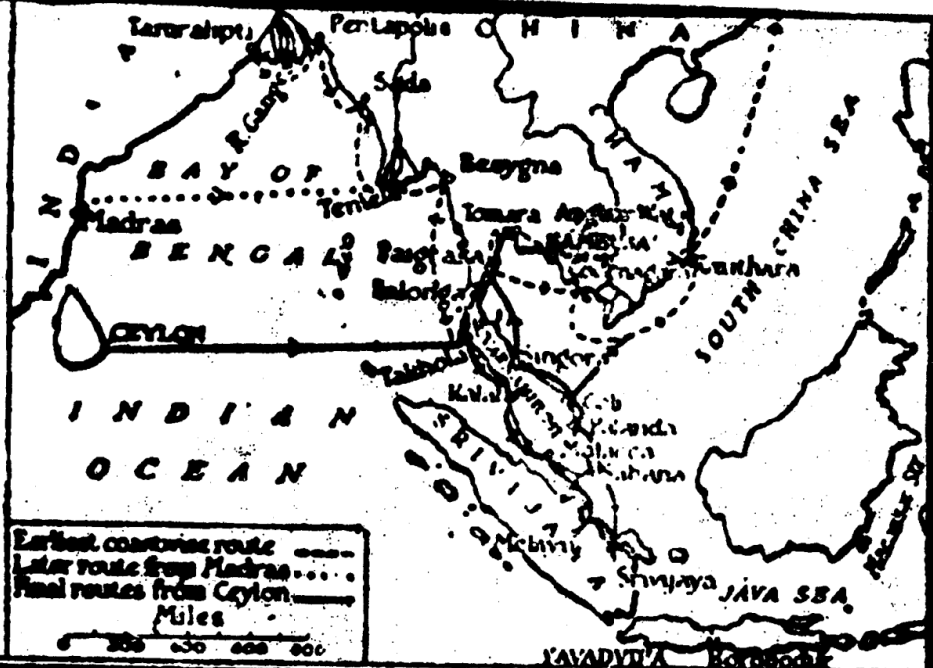


|| ರಾಮಕೃಷ್ಣ ಮಠಂ, ಜಠರಗಢಂ (ಅಮೆರಿಕಾ)

# प्राचीन बृहद भारत

EAST TO THE  
INDIES

Evolution of routes  
during the period of  
Indian migration east-  
wards. 0-700 A.D



## INDIAN COLONIAL KINGDOMS (approx.)

Kambuja 850-1350

Champa 250-1000

Srivijaya 650-1350

Java 900-1100

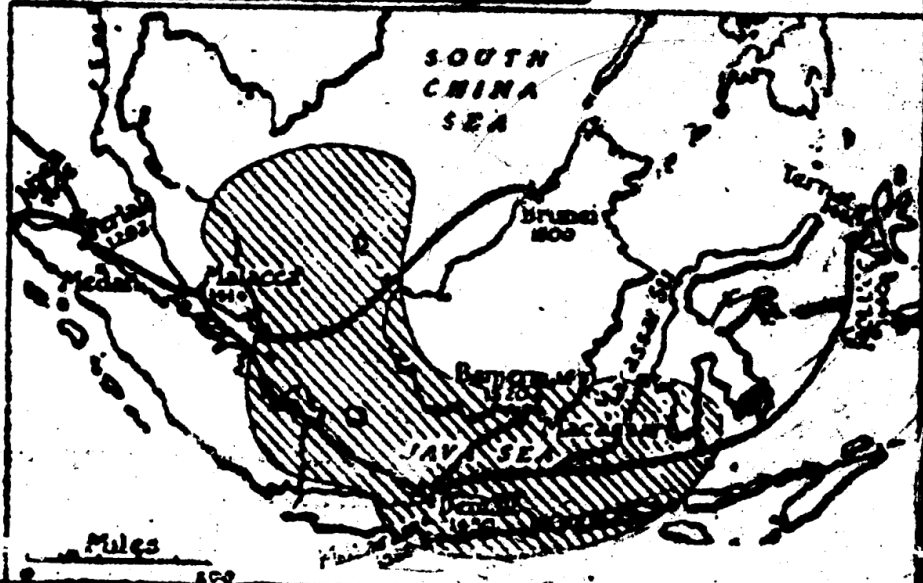
Jangala  
and Kodari 1000-1100

Trade routes

## THE LAST HINDU KINGDOMS AND THE ADVANCE OF ISLAM

Malay Peninsula  
(10th century)

Plans are dated according  
to their conversion to Islam





Kannada Telugu Inscription  
of MEXICO  
Deciphered by  
DR. S. VENKATESACHARYA  
MADRAS

TAMARA DE MEXICO



GOVERNMENT OF MEXICO  
KANNADA TELUGU AMERICAN  
IN MEXICO (AMERICAN)

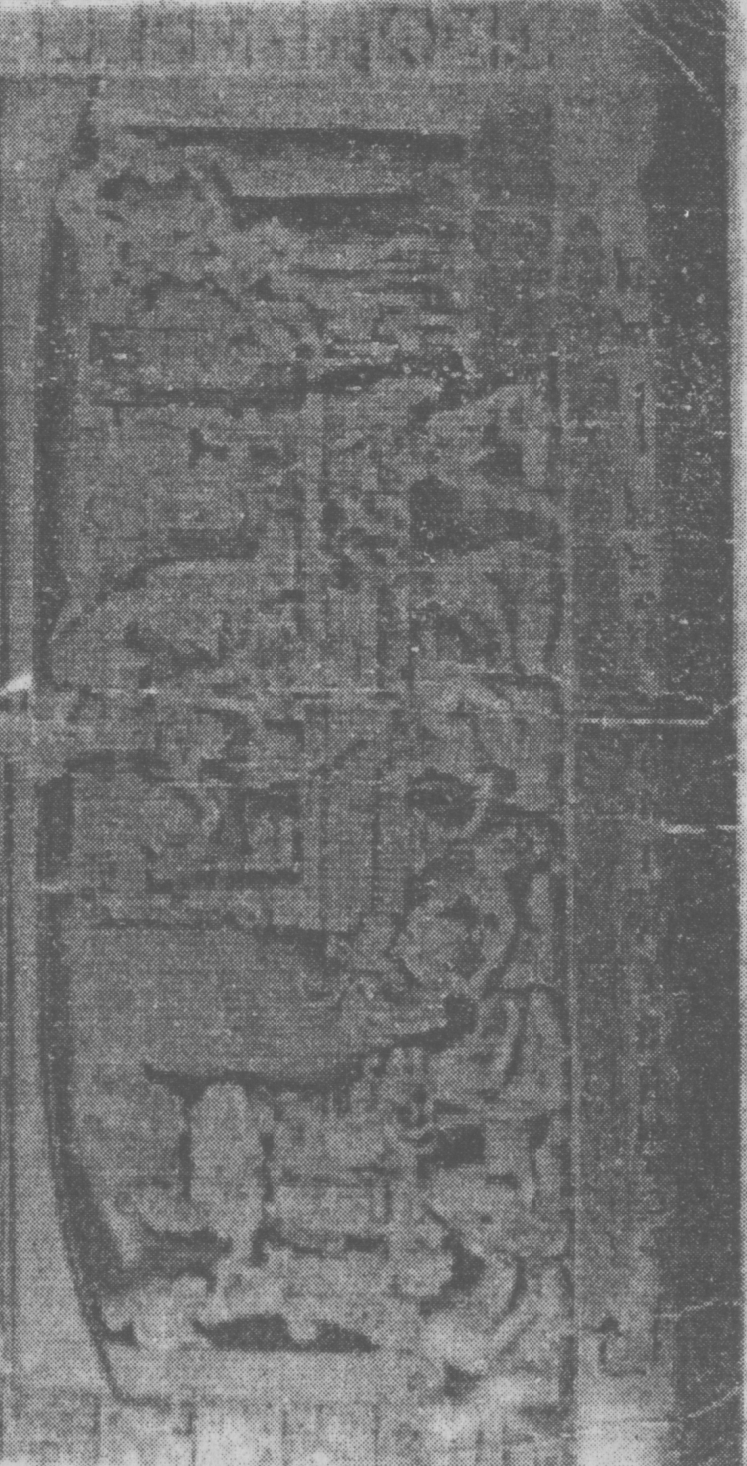
GOVERNMENT OF MEXICO (AMERICAN)

GOVERNMENT OF MEXICO (AMERICAN)

GOVERNMENT OF MEXICO (AMERICAN)

GOVERNMENT OF MEXICO (AMERICAN)

COURT OF THE MAYAN CEMETERY  
IN THE MAYAN CEMETERY  
IN THE MAYAN CEMETERY



(C) MAYAN CUM KANNADA-TELUGU INSCRIPTION  
IN PIEDROS NEGROS (MEXICO)

1800 X 500 - 2 - 1800 X 500  
ANGARA RAJA SRI ARYA MANASA TAPA







NEAR LIMA PERU (PA) IN 1532 THE SPANISH  
PIRATE PIZARRRO AND HIS SPANISH FOLLOWERS ATTACKED  
6000 INNOCENT CITIZENS AND UNARMED ATYALPA WHO  
CAME WITHOUT ARMS TO MEET THEM FOR TALK

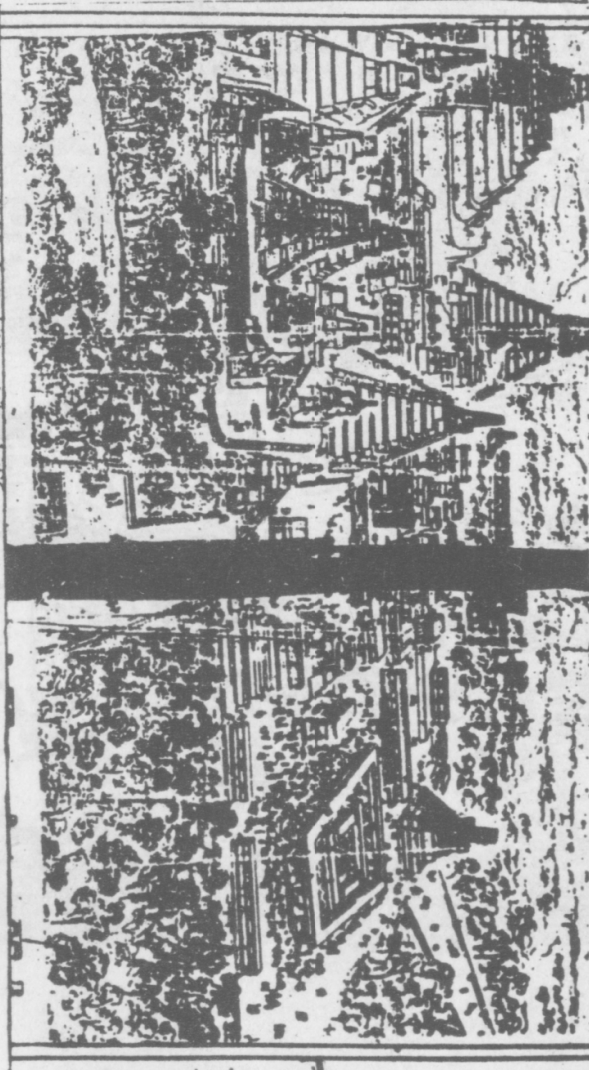


the final twist SPANISH PIRATE PIZARRRO HANGING HIS HOST  
ATYALPA AFTER COLLECTING 2 HOUSES OF SILVER  
AND ONE CHAMBER OF GOLD IN 1532

PERICO  
 DANGEROUS  
 RUINED HINDU TEMPLES IN  
 SOUTHERN INDIA



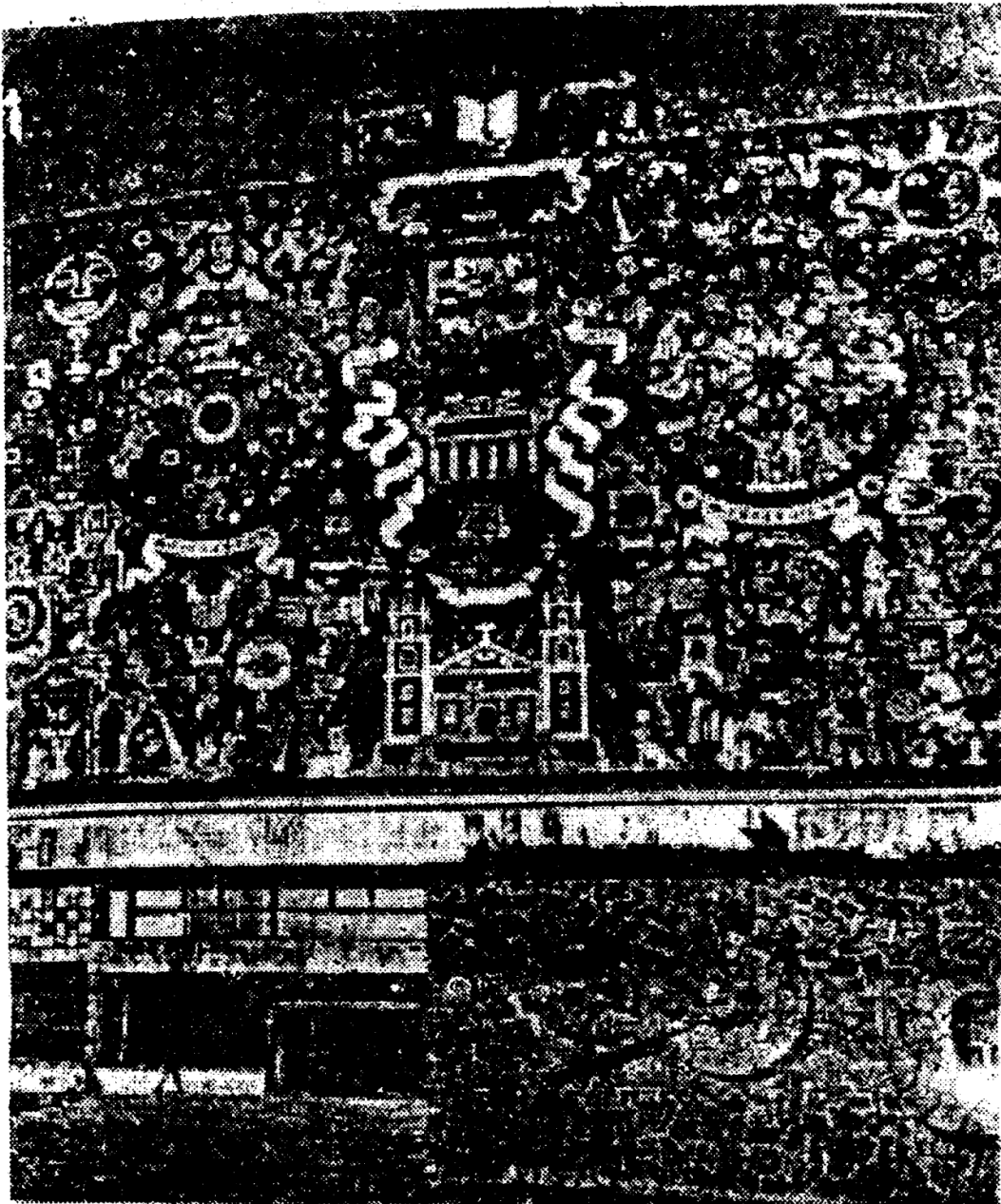
REMAINS OF THE TEMPLE OF THE GODDESS



THE TEMPLE OF THE GODDESS  
 IN SOUTHERN INDIA  
 IS A REMARKABLE  
 EXAMPLE OF THE  
 ART OF THE  
 HINDU PEOPLE



THE TEMPLE OF THE GODDESS  
 IN SOUTHERN INDIA  
 IS A REMARKABLE  
 EXAMPLE OF THE  
 ART OF THE  
 HINDU PEOPLE

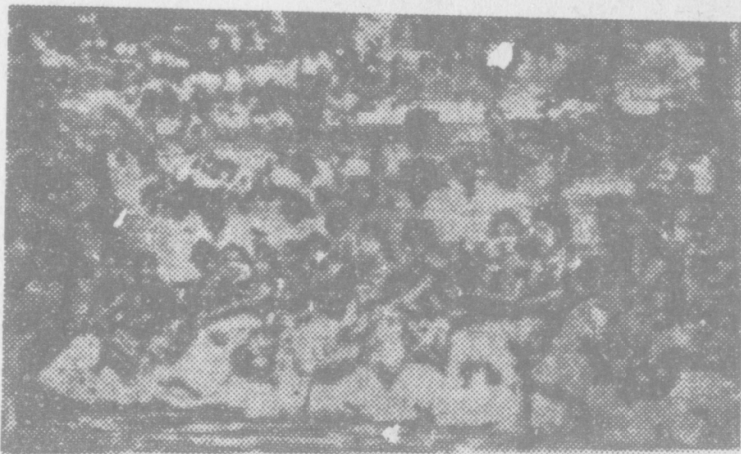


National Library at Mexico City's University City

ABOVE

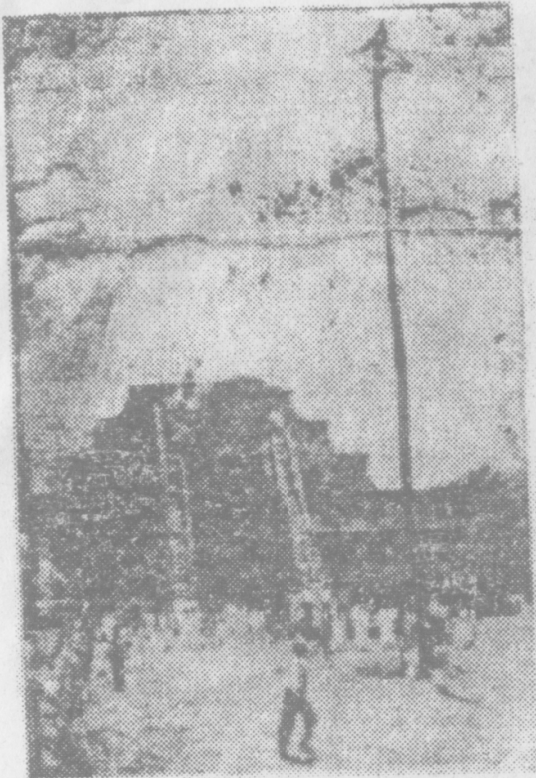
WITH PICTURES OF HINDU TRINITY  
 (SUN) BRAHMA SIVA & VISHNU & THEIR VEHICLES  
 SUN'S CHS -BULL & SNAKE NEXT TO THE TOPMOST  
 PICTURE OF THE BOOK &(TWO)ELEPHANT HEADED  
 GOD OF GANESH (SYMBOLISM OF KNOWLEDGE &  
 REMOVER OF OBSTACLES . SEVEN PLANETS &  
 TWELVE ZODIACAL SIGNS OF THE HEAVENLY WORLD  
 AS ARIES? TAURUS CANCER LEO VIRGO LEO ETC.  
 (THE HINDU ASTRONOLICAL DESTINY FORMERS)

ELCA



1. An Excavated prespanish Mexican Hindu temple in Mexico.
2. Present day prespanish Mexican Hindu women of a marriage party with sarees and chowlies.
3. Mexican museum painting of Brahma, Vishnu, Maheswara, Saptagrahas & Zodiac.





### **Contemporary Pre-Spanish American Hindus**

- 1. Performing Sidi/Chakrapuja in Mexico**
- 2. Fire walking as a vow**
- 3. Women wearing saries & chowlies**
- 4. Worshipping Chac (Sakra-Indra) for rain**

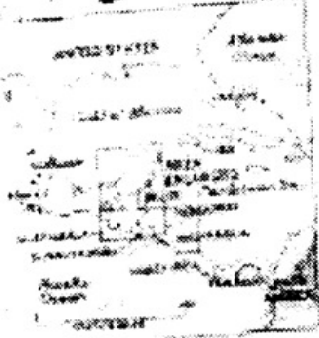




**Images of S i Radha Krishna in the Iskcon temples**

**1. Salvador 2. Mauritius, Africa 3. Stockholm, Sweden 4. Bhaktivedanta manor, England**

# ಮಕ್ಕಳು ಮತ್ತು ಪ್ರಾಣಿ ಸಂರಕ್ಷಣೆ ಮತ್ತು ಸಂರಕ್ಷಣೆ

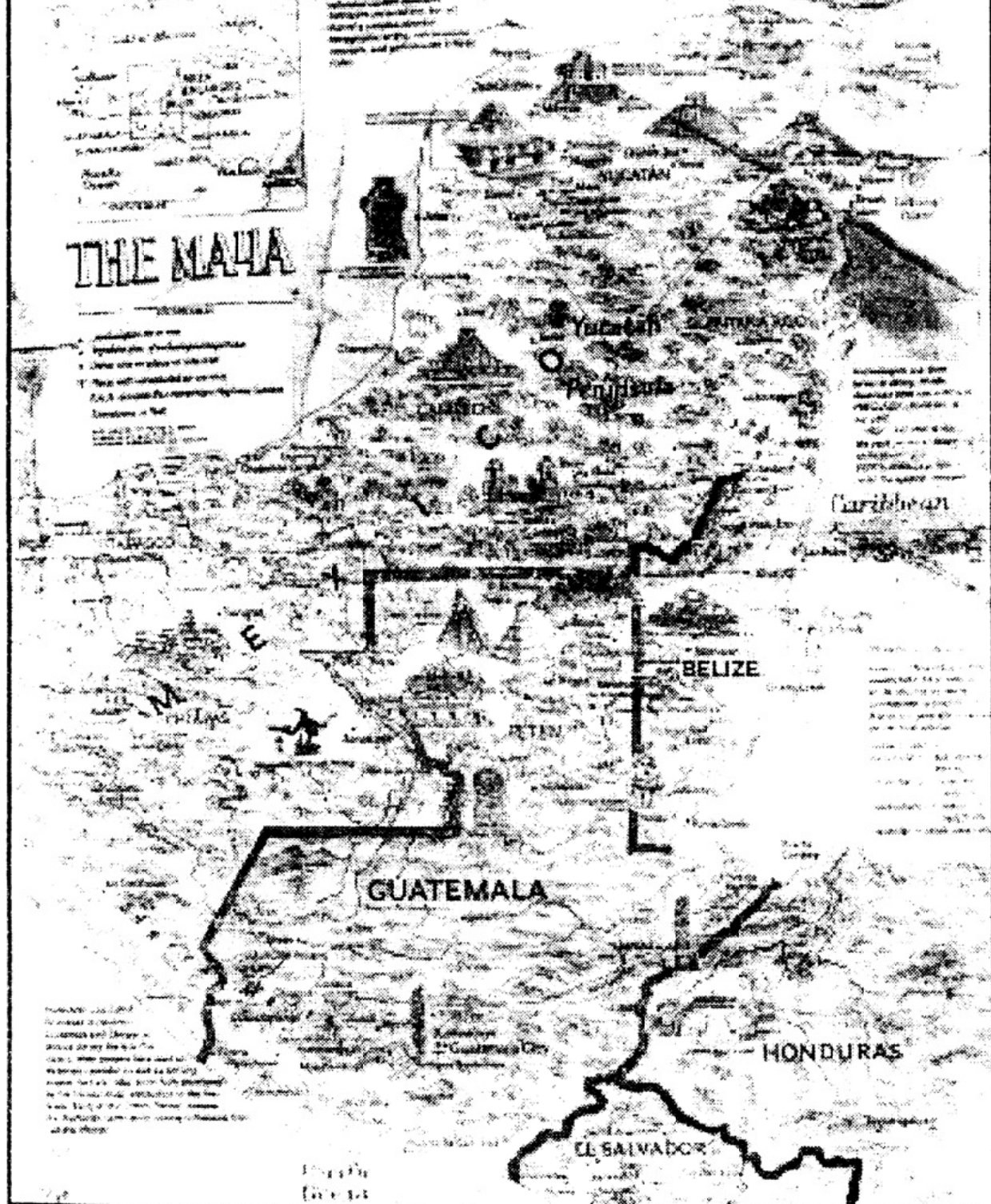


## THE MAYA

The Maya civilization was one of the most advanced in the Americas. It was a complex society with a highly developed system of writing, a sophisticated calendar, and a complex system of government. The Maya people were known for their art, architecture, and engineering. They built large cities with pyramids and other monumental structures. The Maya civilization was a major part of the history of Central America.

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51



PICTURES RELATING TO  
CONTEMPORARY JAPANESE  
1. A FALAN-LIN (B) ON A BULLOCK CART IN A



THE BULL FESTIVAL IN JAPAN  
A BULL-FIGHTING CONTEST IN





BAYON

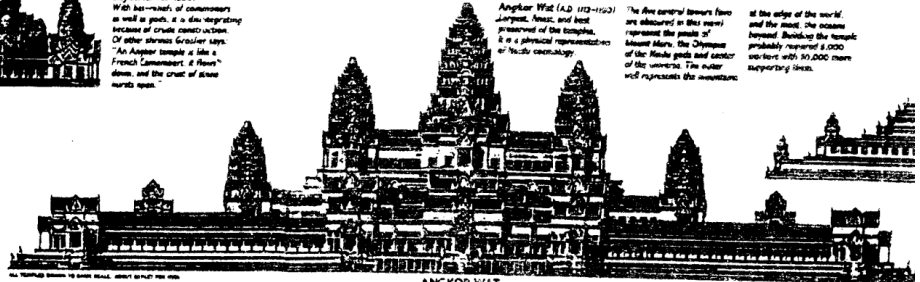
Bayon (ca. A.D. 1200)  
With bas-reliefs of contemporary  
as well as gods, it is the largest  
because of its intricate carvings.  
Of other stones Groulier says:  
"An Angkor temple is like a  
French Cathedral of the 15th  
century, and the carvings of these  
works are."



PREAH KHAN

The five central towers here  
are situated in this row  
represent the peaks of  
Mount Meru, the Olympus  
of the Hindu gods and center  
of the universe. The outer  
wall represents the mountains  
at the edge of the world,  
and the moat, the ocean  
beyond. Building the temple  
probably required 1,000  
workers with 50,000 more  
superior them.

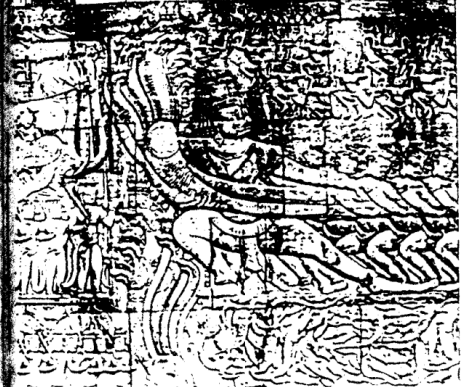
Phnom Bakheng (ca. A.D. 900)  
Constructed on a natural hill,  
it was the first temple at Angkor.  
Its builder, Yasovarman I, also  
diverted the Siem Reap River  
to fill the Eastern baray  
the first irrigation project.



ANGKOR WAT

Angkor Wat (A.D. 1150-1160)  
Largest, finest, and best  
preserved of the temples.  
It is a physical representation  
of Hindu cosmology.

CHURNING OF THE MILK OCEAN (KSHIRASAGARA-MATHANA) CAMBODIA



అనంతరం పరిశోధనలు జరిగినాయి.



ENACTMENT OF RAMAYANA STORY IN MODERN CHINA



BYATI - MEXICO (P.A.)  
Anderson of prehistoric  
Mexico treating diseases  
with native medicinal herbs  
Two days

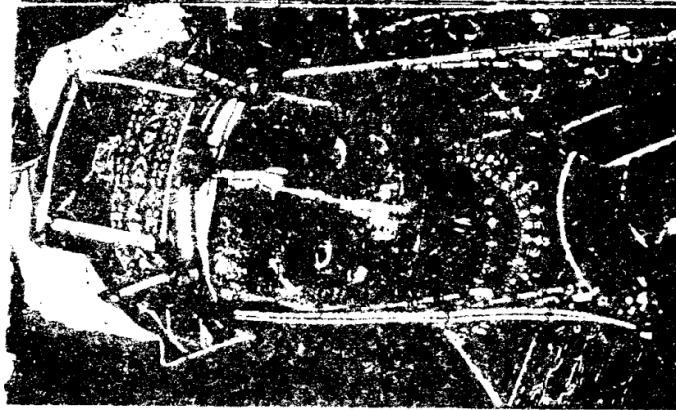




the ceremony, being judge

tely in uniform dress, only the most handsome men dare compete in

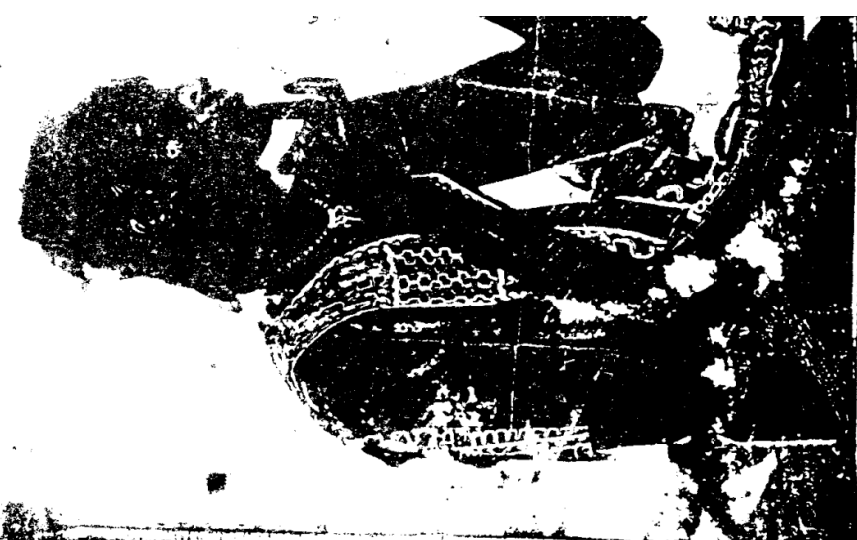
BY 45000 MADHWAS IN NIGERIA WITH  
DNOTISX HILLY. THE HEADS



Absolved in present K. a young man  
with his hair for a short time to  
behead up to a powder to lighten skin  
Glowing paper for the youth dance, when  
women judge men on charm. Turbans  
of dark cloth which the men tie and  
up and a long to show the face  
the face for the youth dance.

A MADHWA IN AFRICA  
NIGERIA WITH MADHWA  
OF AT AFRICAN INDIANS  
FLORIDA AFRICA TO AFRICA  
THEIR RECENT PICTURE

AMADHWA PAINTING, MADHWA  
AND DHR PANDRA LK NIGER



# CONTEMPORARY CHINA



చంద్రుని అవస్థ  
నమర దిశ లిక్క  
నిమిష ప్రవాహము  
10 లో నిద్రానిక  
నీల అక్షరములు

MAXIMUM

UTILISATION OF MANPOWER FOR PROSPEROUS CHINA

భారతీయ రిపోర్ట్

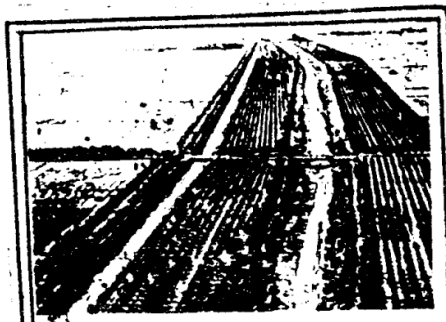


శుక్లలక్ష్మణుని సహకార ప్రవాహమును  
రథేంద్ర వ్యవసాయ ర్థే బలమును

MILLIONS OF CHINESE PUBLIC STOP FLOODS  
& CONVERT THEM AS FERTILE FIELDS

లక్షలకొద్దర వారో యువములు ఉదయమున వ్యవసాయము అభివృద్ధి

సాధించును



ప్రవాహము నిర్మూలన  
భూమియ రక్షణ  
మీరు ఏమగుటకు  
వైద్య శిక్ష  
అవశ్యకము  
చరిత్రము  
హిందూ యుగ  
సమస్త భారత



భారతీయ రిపోర్ట్

Peasant workers take an active part in  
criticizing revisionism and express their  
will and confidence in permanently  
centralizing the Party.

శ్రమజ్ఞుల నిరసన  
శుక్లలక్ష్మణుని  
సహకార ప్రవాహము  
రథేంద్ర వ్యవసాయ  
రథేంద్ర వ్యవసాయ  
రథేంద్ర వ్యవసాయ

A million people battle the floods.



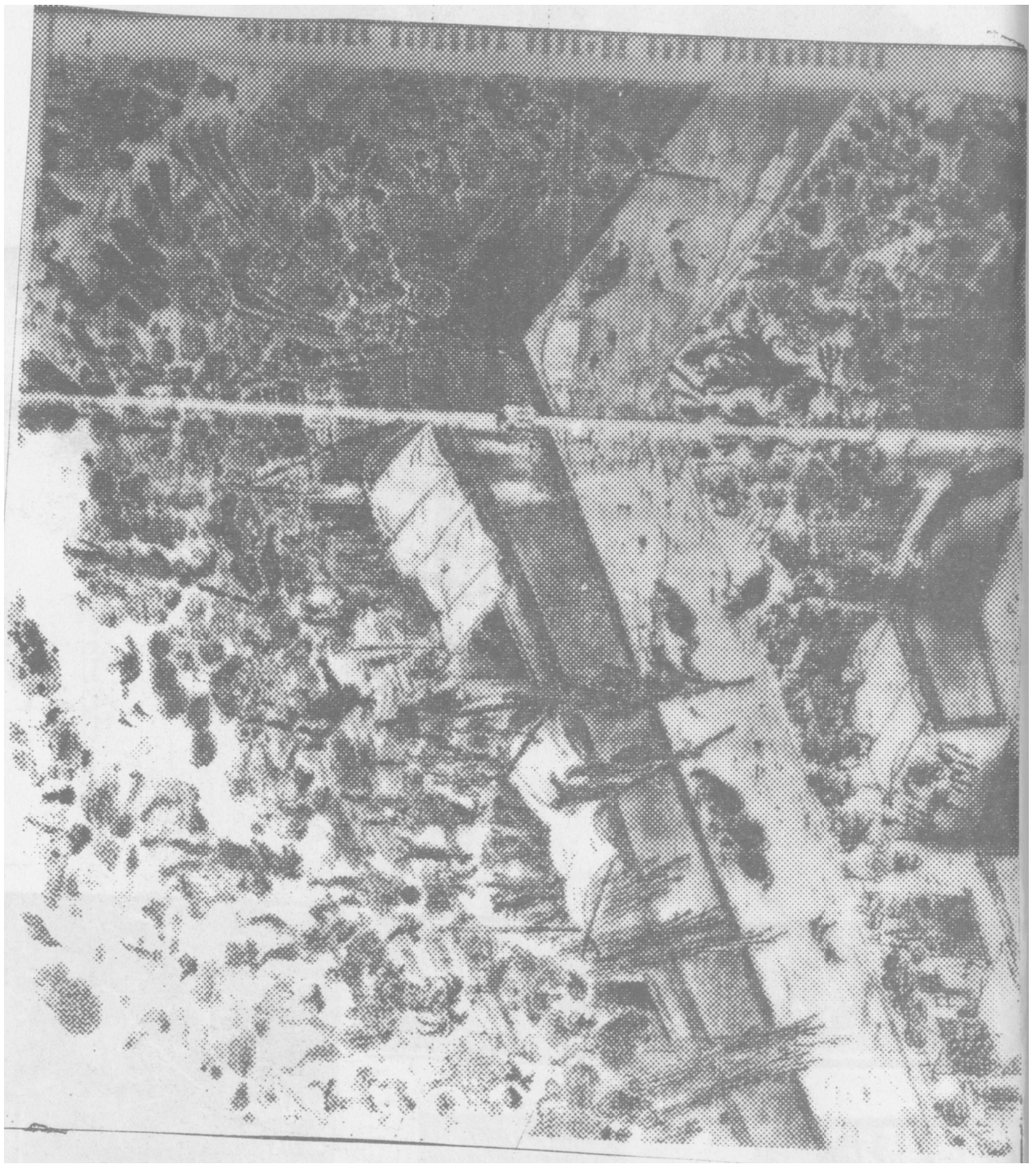
కలెక్షన్ దేశము ప్రాంతీయ విధిని నిర్వహించుటకు సామర్థ్యము  
దీనిన నేమి చేయవలెనని నిశ్చయించుటకు ప్రయత్నింతు.

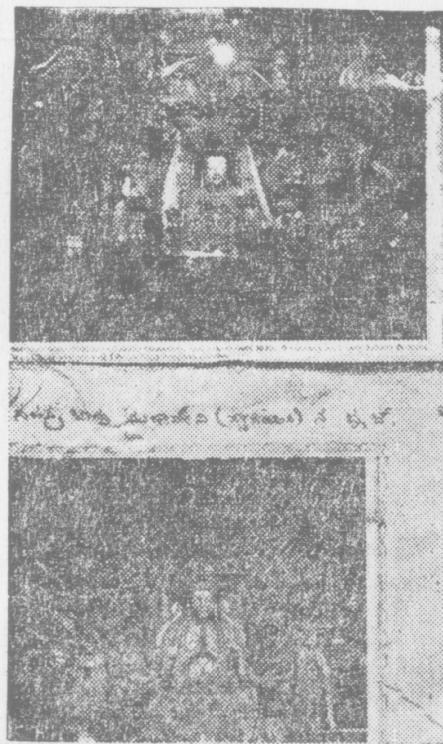
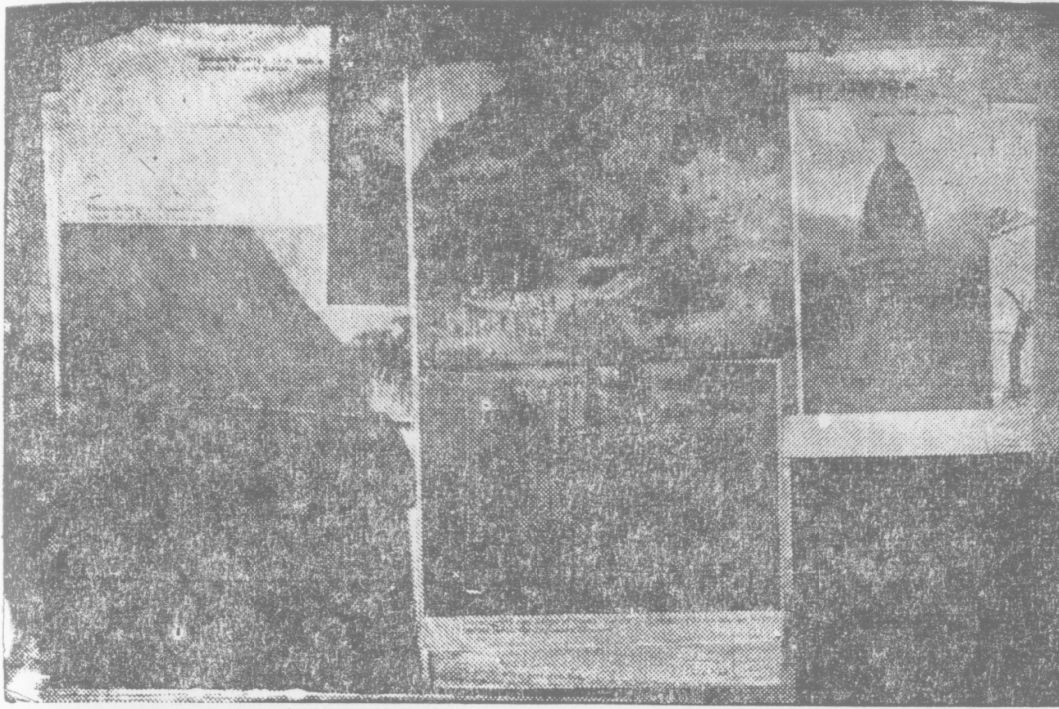
112



కలెక్షన్ దేశము ప్రాంతీయ విధిని నిర్వహించుటకు సామర్థ్యము  
దీనిన నేమి చేయవలెనని నిశ్చయించుటకు ప్రయత్నింతు.







- 1-2 Ancient Temples and Cave Temples Well maintained by Chinese
3. Veenapani Saraswati of China on the Swan and Omkara
4. Shivalinga in a Chinese Temple
5. Goddess Lakshmi with thousand hands worshipped in China





1. Figure of goddess Lakshmi on the lotus flower in China
2. Goddess Saraswathi on the swan in China
3. Circumambulation of the Chinese Temple.
4. Offering water to the Chinese pilgrims from a sacred well



Contemporary Chinese using combs painted with figures of gods with namams on their faces. 2. Present day Chinese girls wearing kumkum marks, saris & chowlies 3. Figures of ancient chinese disciples with namams on their faces

ਮੇ ਅੰਬ ਭੀ ਪੂਜਿਤ ਰਹਿਯਾ  
(ਸਕਾਮ ਪੁੰਜਾਹਿਸ)



MAQAM E-ISRAHIM This is the place on which Abraham (or Ibrahim) is believed to have stood while building the Kaaba. The stone with the footprint of Abraham is protected by a grill. Pilgrims offer prayers here after completing the tawaf (circumambulation).

Circumambulation of Brahmananda by  
SAJJU FILIALS OF MAAMA RELIGIOUS  
HINDU WARS OF COURSHIP IN ARADIA

ਦੁਰਯੋਧਨ ਦਾ ਪੁਰਾਣਾ ਚਿੱਤਰ...



Circumambulation of MAAMA  
SANCTUM SANCTORUM (Garbha grha  
of MAHA BHAGAVAN, INVINCIBLE GOD  
with a Mask-Mesque

ਪ੍ਰਸੰਨ (ਪ੍ਰਭੂ) ਦੇ ਪੁੱਤ੍ਰ ਦੇਵਤੇ ਦੇ ਸਾਥ  
ਪ੍ਰਸੰਨ ਦੇ ਪੁੱਤ੍ਰ ਦੇਵਤੇ ਦੇ ਸਾਥ



ਦੇਵੀ ਦੇਵਤਾ ਦੇ ਪੁੱਤ੍ਰ ਦੇਵਤੇ ਦੇ ਸਾਥ

ਦੇਵੀ ਦੇਵਤਾ ਦੇ ਪੁੱਤ੍ਰ ਦੇਵਤੇ ਦੇ ਸਾਥ

ਦੇਵੀ ਦੇਵਤਾ ਦੇ ਪੁੱਤ੍ਰ ਦੇਵਤੇ ਦੇ ਸਾਥ

ਦੇਵੀ ਦੇਵਤਾ ਦੇ ਪੁੱਤ੍ਰ ਦੇਵਤੇ ਦੇ ਸਾਥ



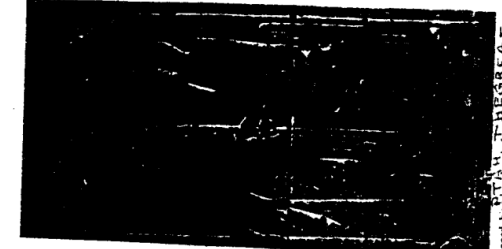
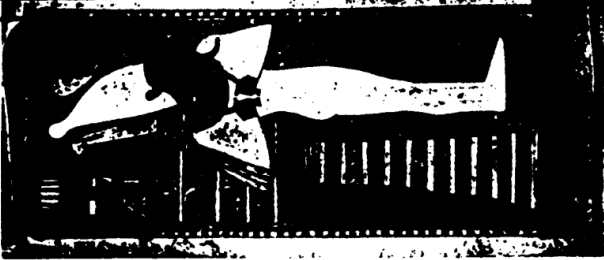
The God Khnum



The She and her son



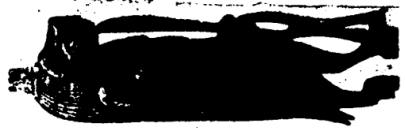
The God Khnum



The God Khnum



The God Khnum

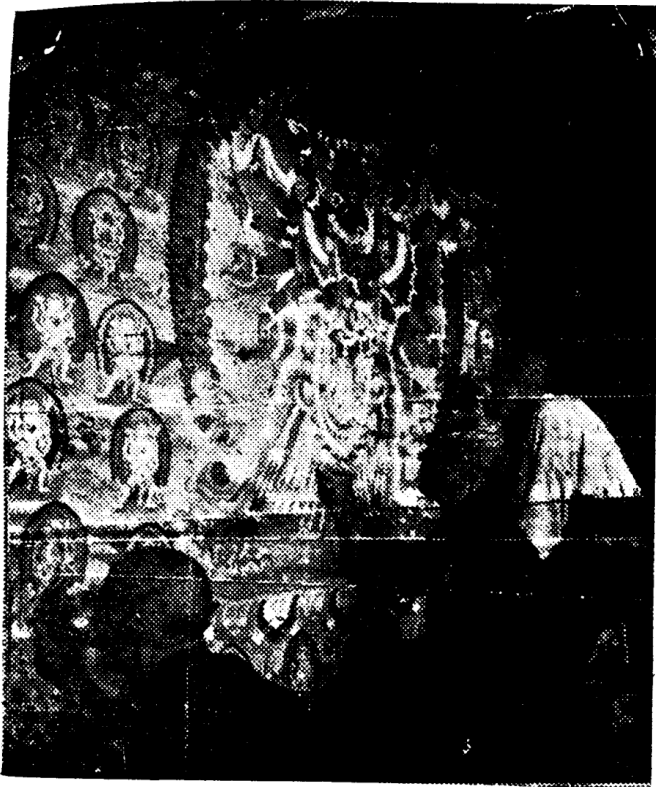


The God Khnum



The God Khnum

EGYPT TIAN GOUS I X GODDESS



Maha kaali in China



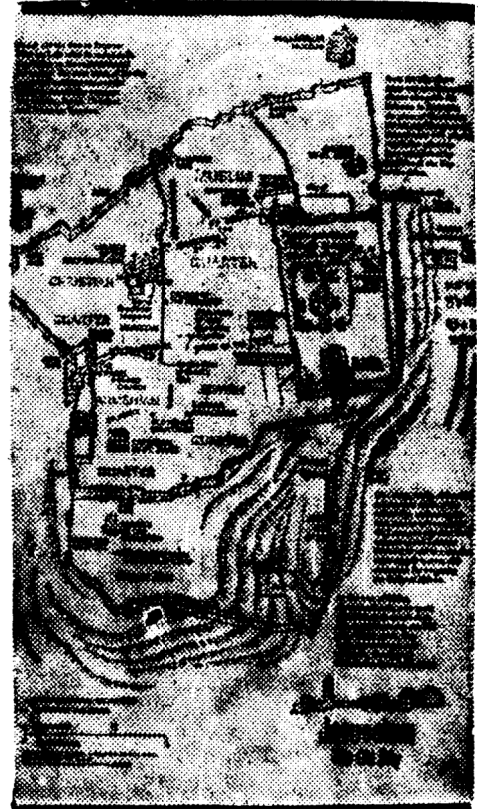
Alaskan with Namam & Vibhuti



Eskimo wearing Namam & Vibhuti in an Igloo



Mexicans offering  
Dhupam & Naivedya



Har Mahesh Temple  
in Jerusalem





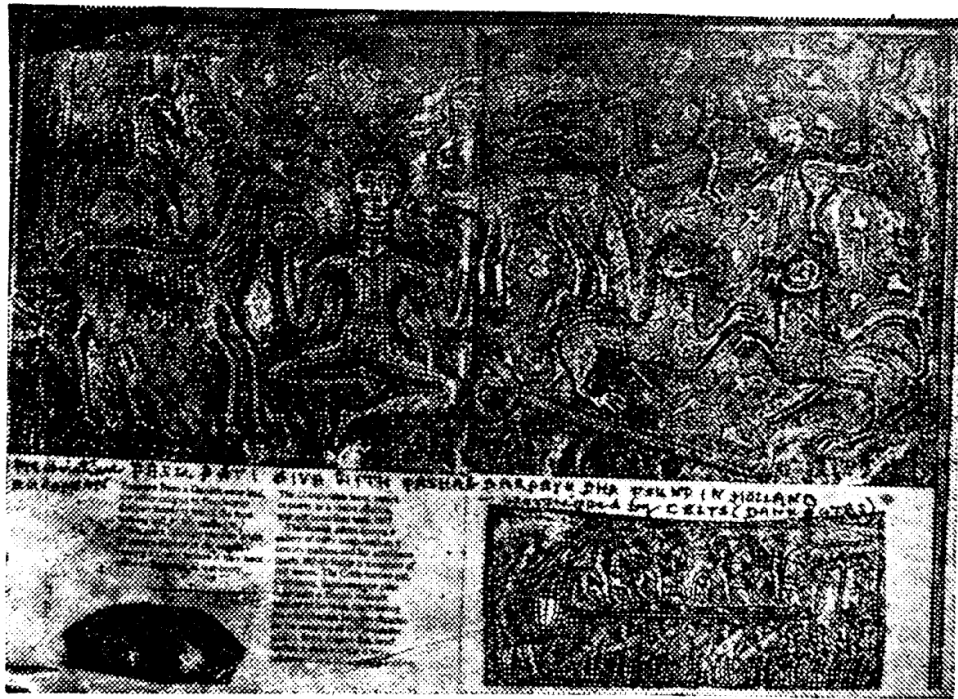
Pharaohs with Namam Leading an Utsava 5000 Years ago



Namam in Greenland



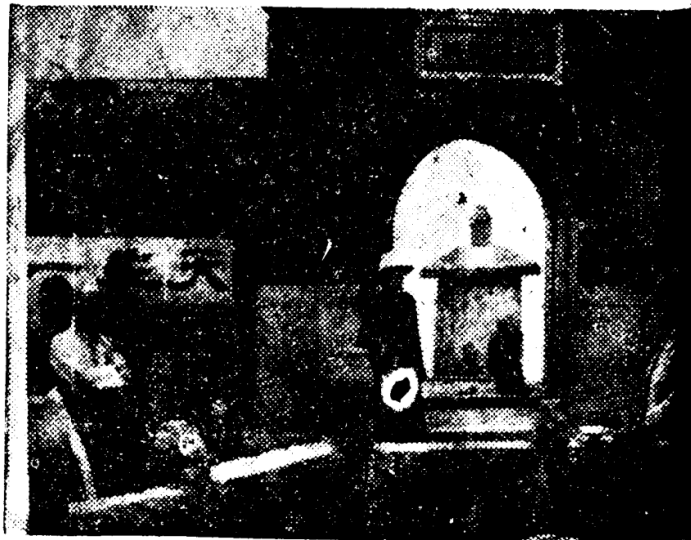
African Children with Namam & Sacred Threads



Pasupati of the Celts 3000 Years ago



Hittite God



Chinese Sivalinga

# Our lies with Laos



Carved Vishnu and Buddha sculptures (Champanak)  
 immortal political, commercial and religious  
 institutions, the Sumerian.



Sanskrit inscription (Champanak)



The Hindu Trinity (Wai Phu)

(6)  
 ANCIENT HINDU TEMPLES IN JAVA CONTINUING HAWAIIANA.  
 ENACTMENT TO THIS DAY.

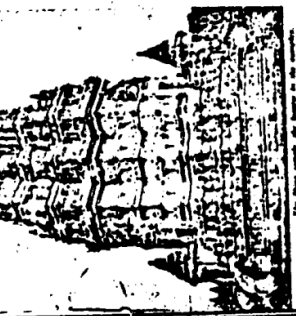
## TEMPLE IN CAMBODIA



TEMPLE IN CAMBODIA  
 SIMILAR TO  
 PRESPANISH HINDU  
 TEMPLES IN  
 CENTRAL AMERICA  
 1. 19. Model of Temple in 1911 and 1912 in 1914.

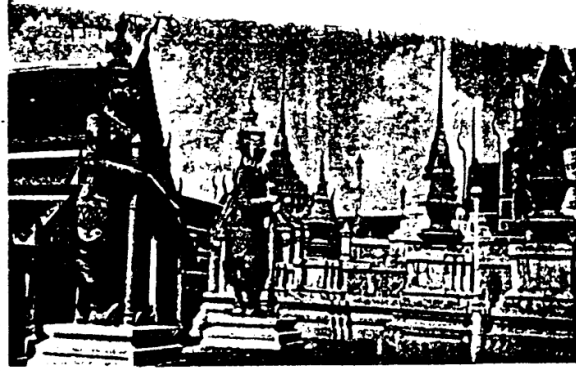


## PRAMBANAN'S



Prambanan's temple structure



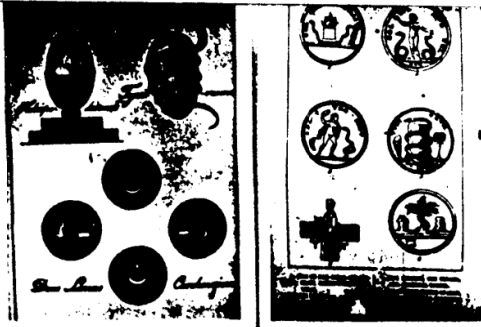


HINDU CULTURE IN BANGKOK



SPANISH IN PRE SPANISH HINDU AMERICA  
USE DOGS FOR KILLING NATIVES

TEMPLE IN CAMBODIA

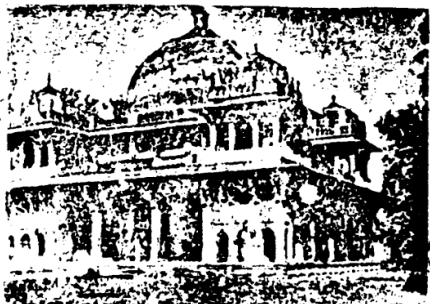


ROMAN COINS WITH SIVALINGA



ROMAN EMPEROR IN DHOTI  
Emperor Nero who refused to believe after  
an earthquake in Rome that his son was dead.

SIMILARITY  
OF VISHNU  
TEMPLE

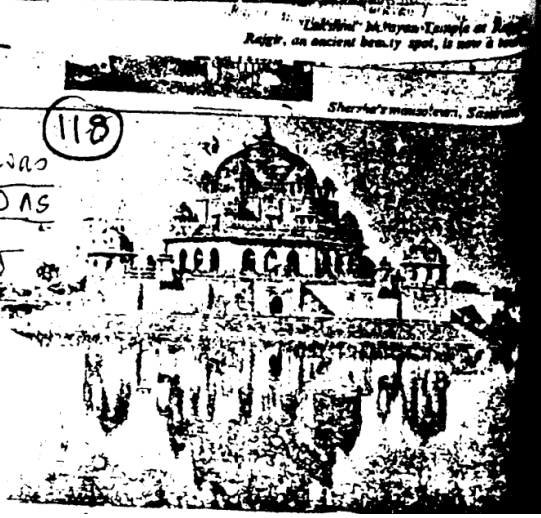


MAUSOLEUM

PROVES  
that  
a

HINDU  
TEMPLE WAS  
CONVERTED AS  
SHERSHAS  
MAUSOLEUM

IN BIHAR



118

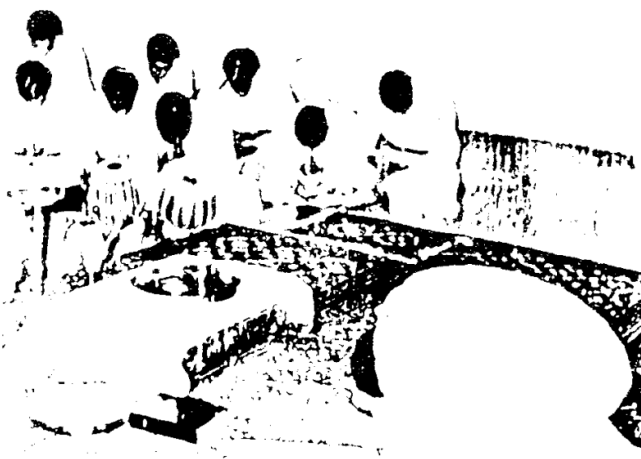


# tion of the Catholic Church



THE TRIST OFFERS AN "ARATI" OF FLOWERS over the sacred text—the head and the nine. These gifts are placed in a "thali" and the elaborate ornaments of the priest have been replaced by simple Indian attire.

POUNTING ON FLOOR, instead of kneeling, members of the congregation bow their heads while the priest expresses his adoration of Christ with a pancharanga mantram.



# AGNIHOTRA IN EUROPE & AMERICA TODAY - POLLUTION



AGNI  
HOTRA  
IN MODERN  
LICAL



NEW HINDU TEMPLE IN  
PITTSBURGH, (U.S.A.)



JOSEPH LOOSE INITIATING  
A HIGH PRIEST WITH  
SACRIFICIAL VESSELS and  
the inscription "HOLY OF THE LORD"  
IN A GOLD PLATE IN FRONT (NABAH)  
(B) SHRI YOGI A RATIONAL WITH \*12  
BASTION STONES (HINDU) IN  
THE ADJUTANT OF  
VESTMENTS



JOSEPH OFFERING SACRIFICES  
OF THE FIRSTLINGS  
OF THE FIELD WHILE HIS BROTHER  
CARRIES A BASKET OF RED FRUITS  
OF THE EARTH



OFFERING WORSHIP & HOMA IN A HINDU TEMPLE  
IN CINCINNATI, OHIO, OH 45064 (U.S.A.)



ISSUE OF FIRSTDAY STAMPS OF SHRI ARISHMA'S  
FIGURES IN 1979 BY IRA AT BAGHDAD THE  
ANCIENT BHAGADATTA RUMA

नवादा में 1979 में मुद्रित श्रीकृष्ण



(85)

# HINDU CULTURE IN BAGHDAD



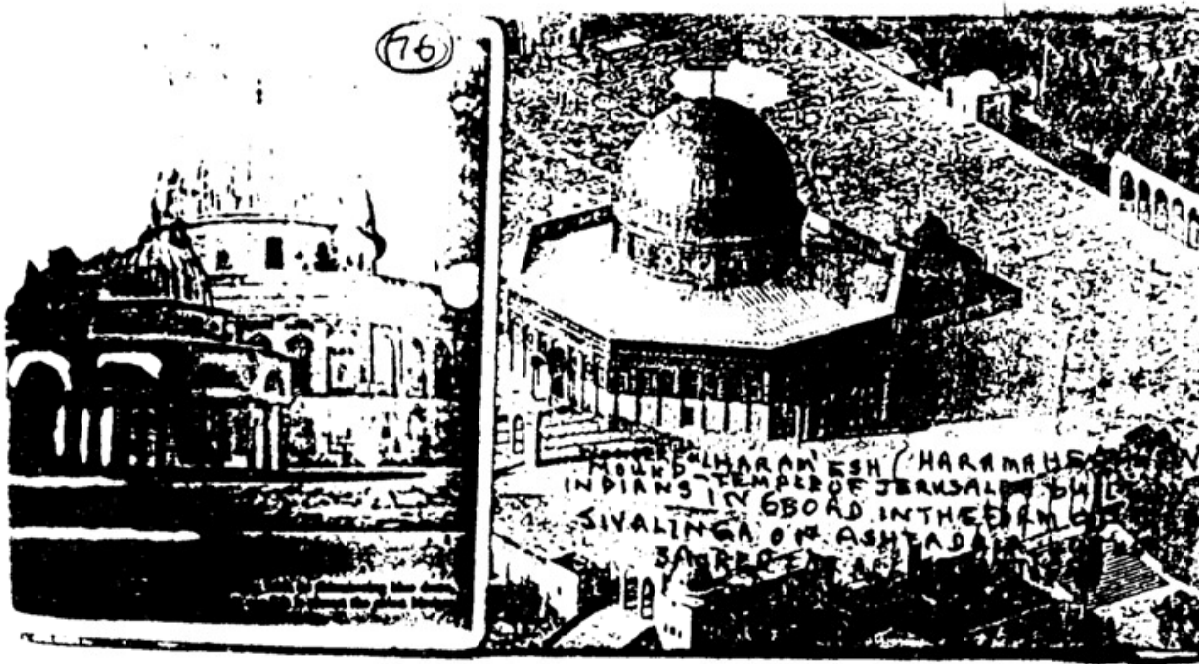
PROPHET MOHAMMED & ALL  
REMOVING BUDDHA'S  
FIGURES FROM KAABA  
TEMPLE

(86)

मक्का के काबा (कः भगवान के मन्दिर)  
से पैगम्बर मोहम्मद और अली  
बूट को मूर्तियों को निकाल रहे हैं।

IUSOF  
... PRO. D  
Reed  
... 1987

(76)



HAARANESH (HARAMAH)  
INDIANS IN BOARD IN THE  
SIVALINGA ON ASHTAD  
SARRE





**A HINDU TEMPLE IN TRINIDAD**  
A charming little Hindu temple sheltered by tropical trees near Port of Spain, the thriving capital of the island of Trinidad, off the coast of Venezuela. The Hindus reverence all animals and consider some of them especially the cow, sacred. Trinidad has a large east Indian population. Its extremely valuable asphalt lake, 114 acres in extent, seems to be inexhaustible.

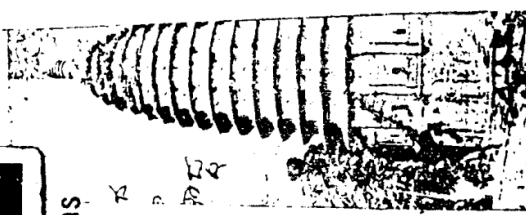
new, brown men, red men, yellow men and white men are all to be seen here. There are mulattoes, who are half Negro and half Caucasian; quadroons, who are three-quarters white, and octaroons who have very little Negro blood. There are pure-blooded Negroes who are descended from the slaves imported from Africa in great numbers years ago. East Indians whose parents were brought in as laborers when the slave trade was abolished, and others who have come in since as colonists. Quite a few Chinese are to be seen. There are also the Spanish, British, French, Portuguese, Dutch and Danish settlers, and many North Americans.



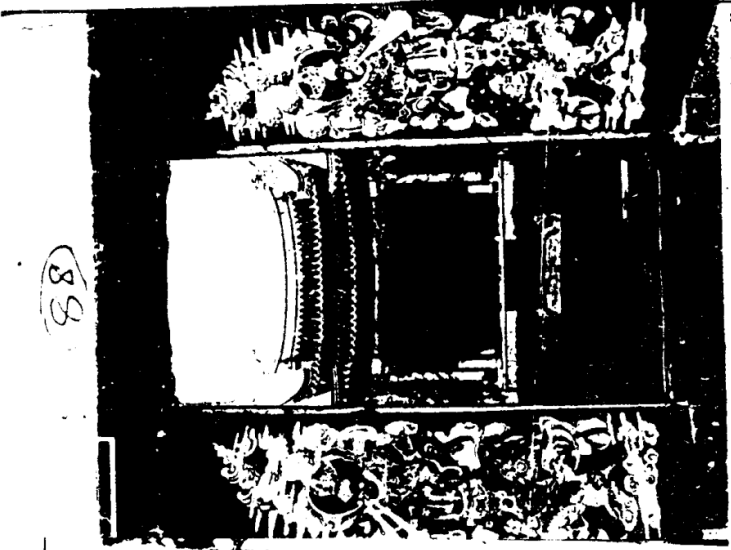
**Chinese Panoras**



88



**Chinese Panoras**  
It was the temple, around which they gathered to pray. Later, they discovered on the first in China.



**Chinese Panoras**  
It was the temple, around which they gathered to pray. Later, they discovered on the first in China.

# WEARING DHOTIES AND DHADASANAMAMS ON THEIR BODIES

OF CHINA

## **CHAPTER - 1**

### **SANATANA DHARMA ALIAS HINDU CULTURE.**

#### **( BASIS OF UNITY IN DIVERSITY )**

The significance of culture is refinement of living habits by practicing noble character and good behaviour in all his dealings. A cultured person can be found out by his politeness, kindness, selfcontrol, courage etc. The central theme of all the Hindu scriptures as well as literary works is to teach humanity to make the best use of his life time by following the ideals of "Live and Let Live" as the entire Cosmos is nothing but the Lord Almighty's grace and the whole creation is like the members of a single family. As only man among eighty four lakhs of species of living beings is bestowed with the power of thinking power, he can make or mar his precious life time by following the divine or demoniac behaviour. According to Bhagavadgita, chapter XVI the following are divine qualities : "Stead fastness in pursuit of knowledge, Fearlessness, purity of mind, charity to deserving persons, restraint of senses, sacrifices i.e. worship of gods, pitrs etc., study of Vedas, austerity, uprightness, harmlessness, truthfulness, absence of anger, generosity, unstained devotion to God, not carrying tales, compassion to living beings, aversion to sensuous objects, absence of revengeful spirit, shyness to do wrong acts, absence of fickleness, commanding spirit, forgiveness, fortitude, purity, absence of treachery and absence of egoism".

"The demoniac qualities to be shunned are ostentation, arrogance, conceit, wrath, harshness and ignorance. The demoniacal people know neither what to follow nor what to abstain from; In them there is no purity, good, conduct, no truth. They say that the Universe is unreal, without basis and godless, nor brought about by things mutually related as cause and effect, but is different (neither real nor unreal) and is caused by Kama or Desire. These men of lost souls with small understanding and of fierce deeds are born as enemies of the world for destruction. Giving themselves upto insatiable desire, possessed with vanity, conceit, arrogance and acquiring wrong views through delusion, they undertake heinous acts for the sake of paltry pleasures. Bound by hundreds of ties of expectations, given over to lust and anger, they desire to amass wealth by unjust means for sensual enjoyment. They al-

ways think that they have accomplished wealth, power and enjoyments and will increase them to get more enjoyment. Bewildered by such numerous thoughts entangled in the meshes of delusion and addicted to the gratification of sensuous pleasures, they fall down into the foulest hell while persons developing divine qualities become free from worldly bondage.

As both good and bad qualities are relative terms, the purpose of God's creation of both of them is meant only for the prosperity of all the living beings by using both to the best advantage by cooperation. For example, for cooking food, we require water, fire as well as grains. Water will have to be heated by keeping it in a vessel and fuel burnt to heat the vessel and not pour the water on the burning fuel as we know that both fire and water have opposite qualities and they can be used by keeping them in their proper place. If there are rubbish, pebbles and thorn, they can be properly utilised by using the rubbish as manure, pebbles to store water around the plant and thorns for the compound in a garden.

### **DHARMA MEANS NOT ONLY RIGHTERONESS BUT ALSO 'DUTY'.**

Hinduism is built upon duties and not on rights. The European way of thought has moulded itself on the principle of rights and they have been growing through arrows, boomerange, bullets and shells and to reach their demands and maintain them against the rights of others. On the other hand, the glorious Sanatana Dharma of the Hindu recognised his right to do his duties as the fundamental privilege in life. Duty develops the spirit of giving, the urge to be charitable, than the lust to hoard or the anxiety to keep. In the Taittiriya upanishad, the second chapter deals with the convocation address delivered to the Gurukula students after the completion of their studies and returning to their homes. They contain the Guru's advice to the graduates as to how they should behave in their future life and move with the society as a matter of a gentleman's duty. As these peaceful thoughts of advice are the crystalized essence of Hindu culture, their English version is furnished below :-

1. Never swerve from your duties towards Gods and towards the departed 'souls' (manes) . May the mother, father, preceptor and guest be treated as your gods.
2. Let only those actions that are free from blemishes be done and not others. you

must follow only those virtuous actions which are irreproachable and not others. 3. You must show reverence and love those who are more distinguished than you are in discussion on spiritual matters, 4. Speak the truth, do your duty, never swerve from the study of the Veda. Do not cut off the line of descendants in your family after giving the preceptor his fees. Never err from truth, duty your own welfare, prosperity and neglecting the study and propagation of the Veda. 5. Gifts should be made to deserving persons in plenty with faith, modesty and sympathy. 6. If there should arise any doubt regarding your acts, conduct etc. in life, you should take advice from elderly members and knowers of Dharmas Brahmanas who are thoughtful, dharmic and not cruel, and follow the ideal way to live. These exhortations should be considered as the command, teaching and secret of the vedas, and act in the way taught above continuously till the end.

According to Bhagavad Gita, the essence of all the Hindu scriptures, "Of greater merit is one's own duty (Dharma) however imperfectly done, than the Dharma of another performed to perfection. Worthy is death in the discharge of one's own duty than turning to the duty (Dharma) of another" (chapter 3-35). When Arjuna asks Lord Krishna why a person commits sin even against his will, as if driven by force, he teaches him that desire and wrath envelop even the knowledge of the learned, like smoke envelop in fire. As the senses, mind and reason are the abode of insatiable and limitless desires the sinful desires should be killed by self control and faith in God. (ch. 3 -38 to 43).

The duties prescribed for each varna and Ashrama are meant for maximum utilisation of one's life time to the best advantage of the individuals, society and also the entire God's creation, just like the different parts of the living body are meant for the survival of the entire body by their maximum co-operation following the principle of live and let live, as is hinted in Purushasuktha (meaning good saying about the secret of a living body.) All the scriptures, arts, sciences and supersciences of sanatana Dharma are compiled using the doctrines therein.

By the divide and rule policy of the selfish politicians, continuing the policy of the English diplomacy, the Brahmin community is being unjustly blamed to have appropriated for themselves a superior status while relegating the other groups to a progres-



sively lower strata and denied all the privileges admissible to the non-brahmins (even from the time of preparing the Indian constitution) Manusmriti and purushasuktha are baselessly considered to be partial, not knowing that our motherland was the most prosperous and highly cultured country from the Vedic times upto the middle of the nineteenth century only by following their superscientific and impartial teachings and guidance. Professor P. N. Oak has shown how improper and lopsided are the misinterpretations of these scriptures are in his book, "World Vedic heritage" dealing with the vedic Socio-Economic system. He has enlightened that "It should be realised that if there are four classes which ever way one enumerates them, a particular group will come later. In the Purushasuktha, it is stated that the initial group of Brahmins emerged from the face of Brahma, the Kshatriyas from his arms, the Vaishyas from Brahma's torso and the Shudras from Brahma's feet... The association of these groups with the different limbs of Brahma does not make them great or small because for a body to function properly all limbs have to be intact and efficient... The mouth is even more filthy than the feet if one comes to think of it. A man whose feet are amputated won't be less of a cripple than one whose face has been disfigured. The association with different limbs of Brahma illustrates their functions and keeps them contended in their own respective spheres to rule out any class conflict.

"None of the four classes was considered higher or lower spiritually and socially. The awe and reverence attached to the Brahmins was because of their spirituality and abstinence. The respect for kshatriyas arose from their security functions and patriotism. The vaishyas were respected because they provided the where withals for civil and military life. The Shudras were respected for the essential manual services, they provided in every sphere". In actual practice, birth and nurture in a particular family does condition the person to lead a life of that group. But if by any chance, a person did not fit into his group because of aptitude or behaviour, he was free to change his group.

"None should believe that Brahminism was a bed of roses and Shudraism was a bed of thorns... The Brahmin hardly became rich because of his philosophic pedestal while the others could become wealthy by their work. For all from the early morning to

the night it was one of incessant activities but only the duties differed. Life for all was equally rigorous and moral standards equally high. The present generation of Sudras having some Education of the biased textbooks have contributed a lot to the inferiority complex of considering that Sudra is a contemptuous term. The word is derived from "Kshudra" meaning occupied in agriculture or industries meant for protecting from Kshut (hunger). The present statistics shows that there are about 2000 castes meaning 2000 classified occupations on which their ancestors depended for self-sufficiency according to the Hindu culture.

"Varna" means both colour and selected occupation by birth or otherwise according to the etymology of the word. It means both class and related by blood. "Casteism" is a modern term to express one's contempt of the religious freedom of Hindu culture by its enemies.

### **SOME SPECIAL FEATURES OF SANATANA HINDU DHARMA**

Hindu culture is closely knit with Gayatrimantra, Gita, Gorakshan, Govinda and Gangaji Gayatrimantra is considered to be the soul of the vedas, by repeating which, the Rajarshi Vishwamitra became entitled to become a BRAHMARSHI and recognised as such even by Vasishtha, the greatest of the Brahmarshis. It is the mantra used for initiation in the upanayanam to give the authority for performing the Vedic rituals, such as Sandhyavandan, study of the Vedas and conducting sacrifices for the welfare of all the living entities. Gayatrimantra represents all the benevolent aspects of divine energy as creation, protection and emancipation represented by Savitri, Saraswati, Lakshmi or Sri the protectresses possessed by the Supreme Universal Lord to be meditated upon. Just as every soldier will be compelled to become thorough in the art of warfare by regular exercise, known as the "Drill", repetition of Gayatrimantra as many times as possible with a minimum number of ten times every day during the Sandhyas is made compulsory to the twice born by the Hindu scriptures. If the twice born omits to do so for three days, he becomes unfit to attend to the Vedic rituals. A common man in the street may think that compulsory drill and Gayatrijapa are meaningless; but it should be understood that only by regular simple exercise like drill, sol-

dier acts stability of mind to face boldly even the worst enemy and the canon fires in a war. Similarly it has become possible to safeguard the Vedas without any flaw for thousands of years by the twice born, especially the Brahmin community practicing Gayatrijapa and other rigorous vows prescribed by the scriptures to avoid the least form of wrong pronunciation. Very few people know that only to preserve purity of the Vedas, uninitiated persons were not taught the Vedas. In addition to the daily duties prescribed for the twice born for safeguarding the invaluable vedic heritage, they had to lead a model life so as to guide the general public to follow an ideal pattern of life adhering to sanatana Dharma.

As everyone knows, Bhagavadgita is a monumental gift of Lord Krishna not only to the Hindus but to the entire mankind, to make the best use of the human birth for the welfare of all the living entities as well as to become free from all the worldly miseries. It is a nutshell of all the scriptures of Sanatana Hindu dharma, accepted as an authority on the teachings of all the Upanishads by not only the greatest philosophers and religious authorities like Sri Sankara, Ramanuja and Madhwa but also swami vivekananda, Balagangadhara Tilak and Mahatma Gandhiji as a guide for achieving their ideals.

Sri Krishna, a purnavatara of the supreme Lord, famed as Govinda acted as a cowherd in his boyhood to show the world how important it was to rear and serve the cattle not less honourable than one's own parents. The cows are the most gentle, loveable and helpful animals needing protection. The cattle serve humanity by working in the field to plough it, pull carts, supply rich manure and also provide milk like ambrotia consuming only hay and grass. Cow's milk contains all the essential vitamins besides being easily digestible. No other food is better than milk for the patients and children not fortunate to get sufficient mother's milk to survive. Since the cows are treated as the abode of all the divinities, the Hindu scriptures proclaim that protection of cows is an important religious duty and beef eating is the worst sin. Sri Vinobaji sacrificed his own life by fasting to stop murdering of twenty thousand cattle, used to feed the beefeaters of the Asiad arranged in Delhi. Mahatma Gandhi has stated in "YOUNG INDIA" dated 29th

January, 1925 that in his opinion, every little breach of the ahimsa principle like causing pain to the weakest and to the most insignificant creature on earth would be a breach to the principle of cow-protection. It would be tantamount to sin of beef-eating differing from it in degree, if at all, rather than in kind."Queen victoria proclaimed that her policy after 1854 was not to allow the British rulers to do anything against the beliefs and faiths of the Indians. after the "SEPOY MUTINY", which was organised to protest the use of beef and pig's meat in the firearms of Hindu and Muslim soldiers respectively. It is the greatest tragedy that after Indian Independence, our own political leaders of the so-called Secular Governments have agreed with all the beefeating oil supplying countries to supply beef in exchange for petrol. As a result, forty out of fifty crores of cattle of Indian origin have been slaughtered and exported within the past fifty years. One of the explanations therefor is that prohibition of cow-slaughter would hurt the feelings of the minority communities and also the quantity of milk procurable from the cows of Indian breed is poor. Another explanation given by them is that meat production industry is one of the main policy to solve food shortage in our country of over population. On the other hand, vegetarian food is being proved to be more healthy and less costly by the modern scientists and it is becoming very popular in the western countries and U.S.A. as a result of the endeavours of the Iskcon and other Vaishnavabhakti organisations therein.

According to the book, "WHAT IS HAPPENING", published by the "NEW ENGLISH LIBRARY PAPERBACKS". Half the forests of Central America and Great Britain have been cleared for beef production 2. There are now over four million vegetarians in Britain 3. Sixty one pure vegetarians can be fed on the land needed to feed just one meateater; 4. Research has revealed that vegetarians may live upto nine years longer than people who eat meat.

e) Gangaji, the divine river, passing through most of the holy places of the Himalayas and North India, such as Kedarnath, Badrinath, Rishikesh, Haridwar, Banaras and Prayag, contains the nectarlike water capable of curing all the physical, mental and spiritual ailments of its devotees. From the times immemorial, it has nourished by supplying food and water to generations after generations of all the residents of North India, and given solace



and bliss to all its pilgrims. It does not get spoilt for years as it is germ-free. If all the rivers of India are joined with Gangaji, most of our Indian problems will be solved. Is her sacredness a blind faith? In the present day indebtedness of seven lakh crores of rupees of our country, cannot a negligible percent thereof can be utilised to join all the rivers of our country to solve also the river disputes among our linguistic states? Just as millions of chinese people join to do such things, (pictures furnished) we can learn from of them how to make our country prosperous.

### III Karma Theory

a) The vedic dictum is KURVANEE VEEHA KARMANI JIJIVISET SATAGAM SAMAAH. The meaning is that every human being should aspire for living for one hundred years without ceasing to perform one's duties. So long as he has selfish desires, births and deaths are inevitable. Some people blame the creator for their sufferings, not knowing that their sufferings are due to the misuse of the free will, endowed to them by God's kindness. The universal law is that the innate nature of fire is burning and by placing one's finger in fire, the finger should get the sensation of burning. This is necessary because, he will come to know that unless he removes his finger there from, his whole hand will be burnt. The suffering resulting from his past wrong action should be taken as a lesson for avoidance of wrong deeds at least from then onwards.

The alternative to the doctrines of karma and Rebirth are not acceptable either by the theologians or the scientists and logicians because it would mean that the universe came into existence by accident. By seeing a clock, even an uneducated person understands that some intelligent maker has brought it into existence.

According to Bhagavadgita from the mental attitude of dying person, his future life is determined. There are three mental attitudes, known as Sattwic. If Sattwa prevails, the embodied body is born in the families or worlds of pure spirited seers, that know the Lord. The fruit of good action is of Satvic nature. Those dying when Rajoguna prevails, he takes birth among those attached to action. Similarly, if a person dies when tamoguna preponderates, he will be born as a deluded person. One who has overcome these

by remaining indifferent to them and will not do any thing that do not please god becomes freed from the worldly ties and attains parabrahman (vide B.G. chapter XIV) Such a person considers alike both the sensual pleasures and pain. He gives up all undertakings except those intended for the service of the Lord. It is not easy to achieve this state of mind without regular practice. According to one's innate qualities, the scriptures have prescribed the duties to be performed by following of Varnasrama Dharma, the most scientific form of the distribution of social activities. Just as each limb of a living being does a particular kind of work for the upkeep of the mental, physical and spiritual stability of the entity by the all-wise and compassionate mother nature. Lord Krishna has assured that better is one's own duty though imperfectly done than the duty of another though well-executed so as to get all the four ends of life. Karma yoga is as efficient as the other yogas, namely, yoga of knowledge, yoga of devotion and yoga of mental discipline. As greediness and anger impel one to commit sin against one's will, the golden rule is any work done for the welfare of one and all is meritorious, while anything done mentally, orally or bodily to injure others without sufficient justice is sinful. what one sows, that only he reaps.

### **Glory of Rebirth & Karma theory as per Hindu Scriptures :**

In the Bhagavadgita, Sri Krishna teaches that a man has the power to drive out the effects of karma, if it is Nishkama karma. By doing karma without desire, the doer is relieved of the responsibility of being accountable for the result of the work done by him. The third chapter of the Bhagavadgita clearly explains why nishkama karma is to be adhered to by an intelligent person, giving the following reasons. a. As all beings are controlled by qualities of nature under the power of the Lord, no one can possibly remain actionless even for a short moment. b. Even if a person restrains the organs of action but contemplates the objects of senses inwardly he cannot be considered to be actionless. Only such a yogi, who controlling the senses by the mind, employs the organs of action without attachment to their fruits is doubtless superior. It is well-known that Janaka and others attained the goal (salvation) as they performed all the duties, having an eye to the welfare of the world. c. Food is produced by the sun through cloud

and rain, which come from the sacrifices, springing from the duties enjoined on human beings. At the beginning of the world, the Lord created human beings together with sacrifice and said by means of sacrifice, he has to propitiate the gods so that they could bestow every comfort on the sacrificer. By mutual service only the wheel of life set in motion can survive. Only ignorant persons perform duties attached to the fruits by the delusion of egoism. Even the learned should act without attachment to set an example to others by way of promoting the welfare of the world. The Lord himself is always busy, though there is nothing in the three worlds that should be done by him to teach that inaction is the worst sin.

In the fifth chapter, Lord Krishna has declared that the knower of the truth acts realising that all his actions as breathing etc. have become possible only by the Lord's grace and he is only a tool of the real doer, the almighty Lord. The yogi performing duties entrusted to him acts dedicating his actions to God attains everlasting peace, while others doing acts that are engrossed in desire for fruits are subject to births and deaths.

If karma and rebirth theories are not accepted, God will have to be considered to be cruel and partial. Every one knows that the children of the same parents and people of the same qualifications do not prosper equally. It is wrong to say that this theory teaches fatalism. On the other hand, it helps us to understand that as a result of adopting ethical principles in this birth, we will be able to improve our future since the present sufferings are the effects of our past sinful acts. Hindu scriptures do not support either lazy or pessimistic attitude, if the karma theory is correctly understood. In every vedic mantra, prayers are made to get a lease of full hundred years of dynamic life. This is itself Sanatana Dharma.

### **HINDU SAMSKARAS**

To purify a person physically, mentally and spiritually, sixteen samskaras or purifying ceremonies are prescribed in the Hindu scriptures based on super-science. All of them are vedic rites using vedic or yantrik mantras.

The first three sacraments, known as Garbhaadaana, Pumsavana and Siimantonnayana remove obstacles in the married woman to get a healthy progeny, The next five sacraments

are Jaatakarma, Naamakarana, Nishkramana, Annapraasana and Chuudaakarma (purification of the baby, naming, bringing the child out of the house starting feeding solid food, and tonsure) Ceremonies at the fixed period after the child's birth on auspicious days after propitiating the concerned deities are meant to ensure longevity, strength etc. to the growing child. Upanayanam or the sacrament for taking the child to the teacher for both the material and spiritual education is useful to get the traditional invaluable knowledge to acquire all the four purusharthas (Dharma, Artha, Kaama and Moksha) by undergoing Brahmacharya or disciplinary life under the personal supervision of the experienced and expert teachers of the required branch of knowledge. After the Brahmacharya and other disciplines, for 15 to 20 years from the age of five, the educated youth should go on a tour to earn money using his knowledge for earning and paying fees to his Guru before entering the married life. Brahmacharya, Grhastha, Vanaprastha and Sanyasa are the four Aasramaas or mode of leading life according to one's age and ability of each individual to make the best use of the human birth.

Unlike the marriages treated as contracts for partnership in life in the prophetic religions, marriages according to Sanatanadharma are sacred and lasting for the entire life time. The second stage of married domestic life is considered to be the basis of the society as it aims at moderation in conjugal life for the pursuit of the purusharthas of life-Dharma (virtuous life), Artha (economic prosperity), Kaama (fulfilment of all the holy desires) and lastly moksha (freedom from further births and deaths). In the Vaanaprasthaasrama, the individual should help the younger generation by the knowledge and experience, gained during Brahmacharya and Grhasthaasrama. The last aasrama is Sannyasa or life of renunciation or retirement from worldly engagements. The last sacrament, Artyeshti is the sacrament to be performed by the survivors of the dead person for the spiritual facility of his departed soul. Out of these cultural purification ceremonies, all inspite of their varnas should at least perform the important ones under proper guidance without fail for their own advantage as well as to upkeep of the noble vedic heritage. As the brahmana varna is entrusted with the duty of saving Sanatanadharma and living an ideal Dharmic life, he is obliged to

perform all the sixteen sacramental ceremoniess and upkeep Vedic heritage by the prescribed disciplined life.

According to scriptures all are by birth, Sudras meaning bread earners. They become fit to study the vedas and attend to the duties of the twice born after Upanayana and living the disciplined life meant to develop and upkeep spiritual knowledge of the vedic culture. The main duties of the twice born are Sandhyaavandana in the morning, midday and evening during which he does Gaayatrii japa after purification and offering Arghya to Lord Narayana in the orb of the sun-God. b) Adhyayana, Adhyaapana, Yajana, Yaajana, daana and parigraha i.e. studying the vedic lore, teaching it, performing worship, helping others to worship, accepting donation and distribution thereof by the panchamaha yagnas (offering homa or fire worship, offering food to the guests, manes, hungry living creatures and the deities before taking food) etc. without fail. c) He has to do penance, meditate and observe the prescribed rituals, By his adherence to the scriptural laws, they were blessed with spiritual powers. For thousands of years they preserved the vedas by oral education with its original purity of correct pronunciation of spellings and tones.

### **VEDIC MANTRAS**

a) Prof. P. N. Oak mentioned in his book, WOLRD VEDIC HERITAGE that the Laws which govern the complicated computerised cosmos is condensed in the vedic codes....The vedas contain the strands of all the sixteen branches of worldly knowledge and their sixty four technologies and arts. Thus a nuclear physicist could cull from, the vedas all the keys to his own branch of knowledge while a mathematician, astronomer or medical man could take from same vedic stanzas of the highest truths and principles of his own branch of study. ...Vedic mantras are like precious seeds or codes...Brahma himself trained the first or first few generations of seven sages "in meticulous oral recitation of the vedas" and the Brahmin community was entrusted to learn and pass it on by leading disciplined spiritual and virtuous life to the coming generations. It has preserved it without any change of tone, pitch or form in its purest form to this day, though it disappeared along with other ancient worldwide Hindu culture by the onslaught of the fanatic destructive forces around the world. Due to the postindependent anti-Hindu and anti-Brahmin movement, unless



some unknown power comes to preserve them and the thousands of years of knowledge contained in the Sanskrit language they will be lost for ever even in India as it happened in all the other countries of the world. As it is known to all, the libraries of Alexandria, Pusa, Takshasila, Nalanda, Vikramasila, Naubihar, Central Asia and Central America were put into flames by the revolutionary religious fanatics to see that they were unnecessary if they contained the same thing as their religious books contained or they had no right to exist if they did not contain what their own religious books contained. Due to the three language policy of some Govts and hatred of Sanskrit as a foreign language (while learning English to be better than their own mother tongues to get better jobs position and respect) in most of the South Indian schools and colleges, it has no place in the educational syllabi. This suicidal and dangerous to the entire literary world as sanskrit language and the vedic mantras are the invaluable world heritage containing more than 5000 years of learning.

**B) MANTRAJAPA AND KUNDALINI SAKTI EXPLAINED WITH ELECTRONIC WAVES PRODUCED BY USING ALTERNATING ELECTRIC CURRENT IN TRANSFORMERS.**

As most of us know, in an electric generator, the copper metallic coil is made to move in a magnetic field and make the electrons move towards protons to produce electricity. The mouth acts as the generator when the tongue is used to repeat a particular mantra or sound vibration of a particular vibration. Current flowing through a wire gets the magnetic power. If direct current is made to pass through a transformer, it passes only through the primary coil of the transformer. If alternate current is made to pass through the primary coil, electric current radiates and passes through the secondary coil or coils even though the primary and secondary coils are not having any direct connection. If electric current passing through the primary is having a fixed voltage, say 9 volts, it can be increased to any higher or lower voltage by respectively increasing or decreasing the number of turns in the secondary coils. In the human body alternate current produced by mantrajapa passing through the transformer like the spinal cord works similarly to produce electronic waves produced in the electric transformers. Kundalini means an equipment made of kundalas or coils and kundalini sakti is the production of electronic waves

as well as movement of electric current through the various nervous systems in the bodylike electric device. The vedic mantras used by a vedic scholar have fixed electronic vibrations or cycles to invoke the various spiritual powers which can be controlled by feeding and pleasing them by offering oblations through fire i.e. homas or yagas, according to the rules of vedic rites. The rules, not followed are as much or more dangerous than handling electric and electronic devices, handled by children or laymen, who are at liberty to take advantages thereof without meddling them. The person who repeats mantras becomes like an electronic equipment to transmit or use spiritual powers.

### **C) EXPLANATION OF YOGIC POWERS OF RISHIS IN THE LIGHT OF MODERN SCIENCE.**

Rishis are learnt to have been the drashtaas of the vedas i.e. seers of fundamental principles of knowledge by intuition or inner divine sight by doing Tapas i.e. penance or austere religious practices performed to bring all the senses under control so that they could concentrate their mind so as to tune their mind for gaining knowledge about divine forces. In paatanjali yoga sutras the eight steps for doing this are 1. Yama (subjecting passions) 2. Niyama (regulation of activities) 3. Aasana (steady posture) 4. Praanaayaama (breath control) 5. Pratyahaara (controlling sensory organs from carrying to the brain the worldly impressions as hearing etc. 6. Dhaarana (fixing the mind on a particular object, as tying a wild horse after driving it to a pole and tying it thereto. 7. Dhyaana (concentrated attention called meditation. 8. Samaadhi (absorbing the concentrated mind with the object of meditation. It is just like training the tied horse after making the wild horse come near the pole) This Samaadhi stage is equal to tuning the electronic device, Television to a particular T.V. transmitting station. All inventors of machines are also rishis of physical forces to use them in machines.

If a yogi can bring his mind wave to the same frequency if another person, he can act as an electronic receiver on the principle of resonance. If two violin wires are of the same tension though they are at a distance, and one wire is made to vibrate, the second wire also vibrates. This is called resonance of tuning. It may be educative to note that the modern discoveries of Telepa-

thy psychokinesis will power, psychometry, Hypnosis, mental radio, Autosuggestion etcetera are based on the principle of resonance. The vedic reshis doing tapas and yogis were able to get eight spiritual powers as follows. Anima, Mahima, Garima, Laghima, Praptih, Prakamyam & Vaitavam i.e. to become small, big heavy light, reach objects, desires and get mastery over others according to patanjali's yogasutras.

### **COMPARISON OF MANTRAS WITH CARRIER WAVES IN ELECTRONIC DEVICES, TO BE HANDLED ONLY BY FIT PERSONS.**

According to Mantrasastra, the entire Cosmos, the deities meaning the spiritual powers and the mantras which are similar in form bestow all requirements, enjoyments as well as liberation from births and deaths. The mantras are necessary for installing deities, bathing, offering oblations to the deities as well as departed souls. As Mantras help mananam and traanam i.e. meditation as well as protection, they are named thus. If any one is called out by his name, that person responds to the call. Similarly by using a particular mantra, the particular deity can be invoked. The original sloka in Sanskrit is as follows :-

"Bhuktidam Muktidam caiva sarvakaamaartha siddhidam  
"Mantrantu deevataaruupam mantraruupam idam jagat...  
Manana traana dharmitvaat mantram ityabhidhiyatee.....  
Yathaadarah swanaamnaatu janassannihitoo bhaveet  
Tathaa mantra prayoogeena tatra sannihith as sivah"

The word, mantra is made up of two words, man and tra. Similarly Tantra is the derivation of the words, Tan and tra. The tantra used with the mantra helps one to understand clearly the subtle meanings of the mantra as well as do the work of the mantra. The vedic mantras and Tantrik mantras are prescribed respectively for initiated twiceborn and uninitiated laymen respectively for worship by the scriptures not for discrimination as superior and inferior modes of worship, but only to avoid the danger to the laymen who cannot correctly pronounce the mantras of the vedic lore, since they are just like the electronic and electric waves which only should be handled by well versed engineers and technicians and not by laymen. The mantra japa works as the electronic waves

etc. in electronic sets.

Just as separate kinds of work are allotted to the Electrical Engineers, Technicians, wiremen and physical labourers according to their ability to get a project completed efficiently, the scriptures contain scientific rules regarding each and every item of religious rites to derive maximum benefit for each and everyone. One who knows the elements of Electronics can understand how the mantras work. As every one knows, when one talks, the movement of lips and tongue striking air create sound waves which spread around about 1100 feet per second and strike the eardrums of people who are within the distance of a couple of furlongs at the most. For making it reach by telephone, the soundwaves striking the pickup will move the tinsheet therein which disturbs the magnetic field and become electric power and reach the headphone attached to the end of the wire so that they cause the tinsheet in the headphone and create similar soundwaves provided, some device supplies electric power to the telephone wire also. If the soundwaves are only between sixteen hundred to twenty thousand cycles, they become audible to the human ear. If the soundwaves are to be carried through ether as the medium instead of air and electric wire, the soundwaves converted as electric power in the pickup will have to be mixed up with carrier waves having not less than 550 kilocycles and moving at the rate of light rays (i.e. one lakh and eighty six thousand miles per second) around the radio transmitter so as to make it audible in the wireless or radio receivers. Similarly, to make the video waves to be received in Television receivers, carrier waves of forty to nine hundred megacycles will have to be produced and seventeen thousand to 25 thousand volts of electricity are used.

## **V. VARNAASRAMA DHARMA**

a. Varnasrama Dharma prevailed in all the countries of the world as it helped all the ancient civilisations to prosper without class conflicts and the utmost economy of the available resources with them. In his book, "Greek Historical thought", A.G. Troynbee has stated that "Herodotus has written that during his time between 495 to 425 B.C. the people of Egypt were divided into seven castes.....

1) Priests 2) Soldiers 3) Cowherds 4) Rearers of swines 5)

Merchants 6) Interpreters and 7) Navigators. The Greeks adopted this system from the Egyptians.

According to St. Thomas Aquinas, "Causing distinction of things for the perfection of the whole, the same divine wisdom is also the cause of inequality. The universe would have been perfect were there but one level of Goodness."

Alexis Carrel has written in his book, "Reflections of life (1950)" that "there will always be biological inequalities, inequalities in Physique, sex, vitality, intelligence, aptitude etc. In an organismic community, individuals are like the organs of the body, unequal in structure and potentialities, but equal in all that are essential for the perfection of the brain and the soul. Social classes are thus irrelevant.... Biological inequalities essential inequalities of earning and difference of work involve difference of life. Thus, in a theatrical company, there is a difference between the actors. One is the coachman and the others, the horses, when the children play at coaches."

Due to the present trend of our countrymen hating everything handmade and thinking that articles with names of foreign trade marks are superior to Indian machine-made articles, all the village home industries and traditional handicraft experts are facing extinction. In spite of incessant research in all the physical sciences and development of mechanical, electrical and electronic equipments, in the thinly populated countries of Europe and America, unemployment problem is increasing. Russian experiment of communism, Germany's Nazism, Italy's Fascism as well as Capitalism of the west have failed completely to find the solution for solving their problems of unemployment. It is high time that our rulers will now at least realise that aping them will be worse for the thickly populated countries like ours when it is possible to encourage the available nearly two thousand job-oriented traditional occupations by using the available experts among them by providing them to educate their own communities at least with the maximum available financial resources to our best advantage instead of over mechanisation and unending borrowing of money and luxurious articles which has highlighted sufficiently our negligence to the parental advice of the father of our nation, resulting in becoming the forth biggest indebted and leading backward nation of the globe within fifty years of gaining independence in



Mahatmaji's lead.

### **V. B. MERITS OF VARNAASRAMADHARMA**

Varnasrama dharma is based on its merits and very highly scientific principles only but now a days regarding varnashrama Dharma there are many misconceptions due to the false propagations of the Judaic or Prophetic religionists. Any organisation, office or living entity cannot work properly with maximum use of the available resources without proper distribution of work among its members. About its scientific nature, Robertson, principal of Edinburgh University, has stated in his book, entitled "An Historical Disquisition of Ancient India" as follows: "The whole body of the people are divided into four orders or castes. This system will be found upon attentive inspection better adopted to obtain the end in view-from his entrance into life. An Indian knows the functions to which he is destined by birth. From his earliest years, he is trained to the habit of doing with ease and pleasure that which he must continue through out his life to do. They acquire such an expertness and delicacy of hand that Europeans with all the advantages of superior science and more complete instruments have never been able to equal the exquisite execution of their workmanship."

He has further highlighted in the above cited book published in 1790 that "only on account of this, problems of Europe such as poverty, unemployment, class conflict, urbanisation etcetera never arose in India and it is the most advanced and rich country in all the arts, sciences, shipbuilding and home industries. As soon as a child is born, it starts learning the handicrafts, arts, science or occupation of its community while playing and becomes perfect in that particular field by the time it reaches the adult stage. As the population of India is divided in to various communities, each with a fixed occupation, experience and cooperation make them better than any person of the same occupation in Europe in spite of having many machines. As all the indians follow strictly a simple life without selfishness, by the teaching of their scriptures, their social activities will continue who ever may become their ruler and whatever calamities might occur".

Just like the main limbs of the body of any living being as head, shoulders, trunk and legs, the purusha Sukta, a portion of

the vedas recognises only four important portions of the society. These professional divisions based on scientific considerations have nothing to do with caste, meaning selfish divisions based on superiority or inferiority complex as they are dubbed to be by the communists and haters of Hindu culture. According to Bhagavadgita, fourfold division of the society is based on the innate quality and nature of work, suitable for the work. The sanskrit verse therein is as follows :-

**"CHATURVARNYAM MAYAA SRSHTAM GUNAKARMA  
VIBHAAGASAH"**

Some scholars consider that only due to the divide and rule policy of Lord Mecauly and English Educational system continued by our postindependent rulers are the root causes for the present degra of varnasrama dharma and brahmin. There are nearly two thousand castes, meaning that there were two thousand hereditary occupations and most of them have lost them due to machine based large scale mechanished industries and establishment of factories by aping the thinly populated England and other western countries as well as U.S.A. by the post independent Nehruvian policy.

**VI A. A BRIEF HISTORY OF VAISHNAVA BHAKTI**

From the puranas and especially, Sambapurana, image worship is traceable from the time of Samba, a son of Sri Krishna in India. Maharshi Narada informed Vasishtharshi that Sun worship was prevalent everywhere before viswakarma made images of the sun for the good of the people. Samba built a sun temple on the Bank of Candrabhaaga river and by worshiping the sun's image, he became freed from a curse. The nineth form of the Sun God's twelve forms, is that of Lord Vishnu who helped the Devas from the assaults of the Asuras who were very cruel and engaged in human sacrifices. As it has been described elsewhere in this book, the fourth iceage ended by about 11,000 years from now. Those who survived had to depend upon burning fire in an altar at every residence and use the available food gathered by them around. So, Yajna, Daana and Tapas (i.e. sacrifice, distribution of the food etc. available among the community after offering some portion of it to the natural forces as Indra Varuna etc. in the

sacrifices as well as doing penance were the duties or Dharma of the first age called Kṛta yuga. Kasyapa prajapati, the patriarch had as his consorts, a wife from each tribe. As water receded from the Kshirasagara i.e. caspian sea or milky ocean like snowy icebergs and landscape increased, some occupied on vegetation and some on hunting for gathering food. In course of time, twelve wars were fought for about three hundred years for division of resources. As per Amarakosa, Asuras, Daityas, Daiteyas and Danujas joined together against the Devas or worshippers of the benevolent forces of nature. Just as India which was divided into two nations as India and Pakistan, the Devas were to live in the eastern part of Meru mountain, and their enemies to the west, with the helping guidance of Vishnu. They spread from Assyria to European countries as Deutschland (Germany), Holland (Land of the Dutch) Denmark and Sweden (Lands of the Danavas) etc. Asuras persisted to continue fighting with the Devas occupying some portions of central Asia, Africa, South India etc. even after the great deluge the great floods which submerged most of the lands of both the Devas, Daityas, Danavas and Danujas (Kelts).

In the next age of Kṛtayuga, known as Tretayuga, Hiranyaksha and Hiranya Kasipu who opposed the Devas were vanquished by the devas with the help of Lord Vishnu's incarnations of Varaaha and Nrsimha. Prahlada, the latter Asura ruler's son became a devotee of Lord Vishnu. Bali a great Asura king became a terror of the Devas but by Lord Vishnu's vamana incarnation, Bali agreed to settle in the patala country extending from the Bay of Bengal to America. In Ramavatara, Ravana descendant of Bali, was vanquished and Ravana's brother, Vibhishana became a vaishnava devotee. In Dwapara Yuga in Krishnavatara, Kamsasura, Sisupala and Dantavakra as well as Narakasura were vanquished to free people from their tyranny. From this age onwards, Vaishnavabhakti and images of the Vishnu's incarnations were installed in homes as well as temples for worship. At the time of Sri Krishna himself, Madurai in South India became a centre of Vaishnavabhakti because it was a colony of the people of Mathura since Pandiya, a daughter of Lord Krishna was the queen of this colony. She ruled Pandya country with the help of her brother Dravida, meaning fluent speaker. Vaishnava devotees, the twelve always of the Dravida country composed in Tamil, the Tamil veda

of 4000 hymns of Vaishnavabhakti especially Krishna bhakti. Tamizh means "One's own" language a corrupted form of Aatmilyaa. Fluency in the agglutination speech of Dravida style made it known as Tamil peech while English speech means only "Our Language".

In the Kali age, Lord Buddha insisted on vairagya and the ethical aspects of Sanatana Dharma as non-violence etc., refusing to discuss any thing on philosophical and worship aspects. In Dhammapada, the bible of the followers of Gautama Buddha, out of 422 verses explaining what is the Sanatana Dharma, there are forty verses for the guidance of a real Brahmana and only twenty three verses for the guidance of a good Bhikku. There is not even one word about the blame of the modern Historians writing that the Brahmins were engaged in animal sacrifices and Buddha's efforts were mainly to put an end there to. In all the forty verses, he deals with his opinion as to how an ideal Brahmana can serve the society. For example, some verses there from (The Dhammapada) are given below :

"Because he has discarded evil, he is called a 'Brahmana'.  
Because his conduct is balanced, he is called a 'Brahmana'.  
Since he has renounced his impurities, he is therefore called a recluse. (DP. Verse 388)

"If from anybody one should understand the Doctrine preached by the fully enlightened one, devoutly should one reverence him, as a Brahman revere the sacrificial fire. (DP. 392)

"He who has no longings, he who, through knowledge, is free from doubts, he who has plunged into the Deathless (Nibbana), him I call a Brahmana."

After getting enlightenment, he chose only Brahmanas to spread his message of Sanatana Dharma everywhere. Most particulars of the spread of Buddhism to China, Japan, Korea etc. are recorded in their histories as it was due to the efforts of Brahmanas only who accepted Gautama Buddha as one of the important incarnations of Lord Vishnu. Most of us, Hindus do not know that Buddhism is only a reformation movement of Sanatana Dharma. As the common people became interested in becoming Sanyasis leaving their personal and public duties, the Great Acharyas and their disciples brought them back to their senses by reviving Vedic studies. As the barbarians started invading India from the north

west and occupying the whole of North India under their sway for nearly seven hundred years, all the ancient temples were converted to mosques and palaces as tombs, wherever they were masters. Immediately after their rule, the European merchants who came for trade to India became masters of this country by cunning policies and proclaimed that their empires will never end. Very few are aware that our motherland became free from their slavery by the Vaishnava bhakti movement started by Sri Ramanujacharya in 1104 coming over to Tondanur, the capital of Hoysala Bittideva in Karnataka. With the help of Sri Ramanujacharya he popularised vaishnava bhakti in the whole of Karnataka. With the help of vyasaraja swami a disciple of Sri Madhwa Charya a great vaishnava Philosopher, Vaishnavabhakti was propagated all around, taking assistance of Haridasas of Karnataka. Sri Vallabhacharya of Andhra Pradesh honoured by Krishnadevaraya went to Gokula, the place where Lord Krishna spent his childhood and found a math where his disciples composed devotional Hindi songs.

The devotional composition, known as "BHRAMARAGITA" of Vallabhacharya's disciple, Suradas impressed Even Akbar and iconoclastic Mohammedan rulers to stop forcible conversion of Hindus to Mohamedanism as it made clear that they were wrong as image worship was better than imageless worship. Tulasidasa's Ramayana made it clear that it was the duty of all to defend righteousness from the atrocities of Barbarians. Sri Chaitanya of Bengal took the initiative to spread Vaishnavabhakti in Bengal and Orissa. By the efforts of all these Acharyas and army of devotees, Vaishnavabhakti spread throughout India to infuse innumerable Hindu rulers and patriots to put an end to Mohamedan empire by fighting, as Lord Krishna has assured that he is on the side of the righteous to protect them always from the evildoers. The revolution to defend Hindu culture started at Hoysala Karnataka, & Vijayanagar empire, spread in establishing independent Maratha empire, Rajput kingdoms and finally Sikh empire to crush the greatest religious fanatic. Aurangazeb's largest edifice of Mughal rule. Only by the influence of Vaishnavabhakti of the Bhagavadgita, the greatest leaders such as Balagangadhara Tilak and Mahatma Gandhi were able to produce numberless Indian patriots to fight and get the Indian independence from the mighty British empire



by adopting truth and nonviolent Satyagraha of Sanatana Dharma.

By these, it can never be doubted that vaishnava bhakti's declaring God will come to the rescue of the righteous whenever the evil forces predominate.

According to the Vishnu stuti in the Vishnu Dharmottara Purana,

### **Lord Vishnu becomes pleased with him**

1. Who does practice nonviolence, truth, kindness and compassion towards all the living beings ;
2. Who honours his parents and spiritual teacher avoiding meats and liquor;
3. Who does not illtreat anyone, and also considers all the living beings are his own relatives;
4. Who listens to all the good teachings, adores without discrimination all the gods and has conquered anger;
5. Who has no malice towards his friends, master and teacher; who does not aspire for the wealth or consort of others;
6. Who has the divine knowledge, that all is nothing but Lord Vishnu and sees Lord Vishnu in everything.

## **VI. B. ALL THE HINDU SCRIPTURES REFER TO A SINGLE GOD HEAD**

The followers of the prophetic religions and even those Hindus who have not studied the Hindu scriptures dub the Hindus as the non-believers in a single almighty God. The main reason is that though there is a single elephant, if its photos are taken in a hundred angles, each photo appears to be different from the other, but it does not mean that they are photos of different elephants. The details given below reveal that even according to all the Hindu scriptures there is only one allpervading supreme lord worshipped by all.

About the merits of vaishnava worship, suka Mahrishi has proclaimed in Srimad Bhagavatam as follows :-

A. "YATHAA HI SKANDHA SAAKHAANAAM  
TARORMUULAAVASECANAM EEVAMAARAADHANAM  
VISHNOOH SARVEESHAAM AATMANASCAHI

(Bhag 8-5-49)

As all the parts of a tree such as the stem, branches etc. get nourishment, worshipping Lord Vishnu serves everything including the worshipper.

- B. "KHAM VAAYUMAGNIM SALILAM MAHIIMSCA  
JYOOTIIMSI SATVAANI DISOO DRUMAADIIN I  
Sarit samudraamsca Hareeh sariiram  
Yatkimca bhuutam pranameedananyah

(Bhag 11-2-41)

- C. Reverentialutations are to be offered to the vitality in the Sky, Air, Water, Earth, Light, Directions, Rivers, ocean as all elements are nothing but Lord Vishnu's own body.

A Vaishnava has to take the following vow :

"KAAYEENA VAACAA MANASEENDRIYAIRVAA I  
BUDHYAATMANAA VAA PRAKRTEEH SVABHAAVAAT I  
KAROOMI YADYAD SAKALAM PARASMAT II

(Bhag. 11-2-36)

Whatever I do by my body, words, mind, and organs of action or perception, intellect, soul, and natural tendency will be in the interest of others and not selfish.

- D. AKAASAATPATITAM TOOYAM YATHAA GACCATI  
SAAGRAM  
SARVA DEEVA NAMASKAARAH KEESAVAM  
PRATIGACCATI

(Paandava Gita 91)

Just as rain water dropped by the sky anywhere reaches the ocean only, worshipping any deity will reach only the Supreme Lord Kesava.

- E. Veedee Raamaayanee punyee Bhaaratee Bharatashabha I  
Aadaucaantee ca madhyee ca Harih sarvatra giyatee II  
The Vedas, Ramayana and Mahabharata sing from end to end only the glories of the Supreme Lord, Vishnu.

(Mahabharat 17-6-93)

- F. Yadyad vibhutimat sattvam srimad uurjitameevayaa I  
Tadtad evaavagaccha tvam teejomsa sambhavah I  
VISTABHYAAHAM IDAM KRTSNAM EEKAAMSEENA  
STHITO JAGAT II

(Bhabgavadgita X-41-42)

What so ever is excellent, splendid and mighty are a fragment of my splendour. I hold this universe in full, pervading it merely by a fragment of my illimitable power.

g) According to the Hindu scriptures there is no difference between God's devotees. Vaishnava bhakti recognises that though God is not manifest, he assumes manifest forms for the sake of his devotees. In Bhagavadgita, Lord Krishna shows Arjuna his universal form by granting him Divyachakshus i.e. Divine vision to fulfil his desire to see his imperishable form after hearing from Sri Krishna, God's inexhaustible glories. Beholding such a fearful form, Arjuna becomes afraid and bewildered. At Arjuna's request, he assumes Sri Krishna's human form. (Chap. XI of B.G.) Sri Krishna at the proper time highlights that worship of the manifest form is better for the common people as the unmanifest form is like air which is hard to hold.

## **VII. EXPLANATORY ARGUMENTS OF VAISHNAVBHAKTAS REGARDING FORMS OF WORSHIP.**

a. Sri Kabirdas was a staunch vaishnava bhakta who recommended worship of the unmanifest form. He used to say that the common people are just like the musk deer running everywhere to trace the sweet smell of the musk. He proclaimed that both the mohamedans and Hindus were superstitious. The former were believing that kissing the black stone of Mecca and the latter were believing that pouring water on the stone of viswanatha temple of kashi would please God. He argued that if there was any truth in their belief, he would worship a mountain itself but it was better to worship a grinding stone as it helps all to get flour for making bread. Haridasas of karnataka who also were vaishnavabhaktas contradicted his views by announcing that Kabirdas was totally wrong in his arguments against the worship of manifest forms. They argued that meditating on an unmanifest form was just like a blind man searching for nothing in a dark room. As God was omnipotent, it was completely unreasonable to think that God cannot be present in the stone. In the incarnation of Manlion, did not God come out of a stone pillar to defend the boydevotee prahlada? Only with stones Sri Rama and his army crossed the ocean to Punish and kill Ravana for his unpardonable mischief. By the touch

of Sri Rama's feet did not Ahalya get released from a curse? Are not all minerals nothing but stone? etc.

### **NECESSITY FOR FORMAL WORSHIP**

b. Formal worship in one or the form is absolutely necessary for realising god according to the Haridasas of Karnataka. By merely believing that there is only one God or he is omnipresent, a person does not derive much benefit. To illustrate this, the Haridasas have highlighted that the individual efforts are very essential. To get cooked rice, a vessel with water and rice kept on stones or wooden pieces will not be of use. The stone or wooden pieces should be rubbed to kindle fire and the rice in the vessel should be heated by burning fuel from the kindled fire for sufficient time to prepare food. Fire innate in stone or wood cannot by themselves provide heat without rubbing etc. Similarly, though sun's rays can be used to get fire by concentrating them by passing them through the lens fire cannot be got without using the lens. To realise the omnipresent God, the most essential thing is concentration of mind, by practising one or the other yoga for sufficient time. Out of them, Vaishnava bhakti saadhanas are easier and more beneficial to each and every one desirous of realising god according to the Haridasas of Karnataka.

### **VIII. A COMPARATIVE STUDY OF DEVOTIONAL PRACTICES OF THE SAGUNA AND NIRGUNA SCHOOLS OF VAISHNAVITES**

Due to the influence of the Advaita Philosophy of Sankaracharya, Gorakhpantthis and Mohamedanism, the Vaishnavite saints of the Nirguna school lay stress on the following principles in their devotional Practices.

#### **A. OMNIPRESENCE OF GOD AND HIS LOVE TOWARDS HIS DEVOTEES.**

a) Kabirdas, Dadu Dayal and Sundaradas deal with the above subject assuming that God is formless in their devotional songs.

##### **Kabirdas-**

"God is like the scent of a flower spreading every where and he cannot be seen. The musk deer does not know that the

scent smelt by it is coming out of the musk present in its own navel and goes on searching for it everywhere in the forest. Just like this the human beings search for Ram not knowing that he is present in everyone's body itself. When everyone's soul is itself the Saligram, and every Sadhu the visible God, What is the use of the stone?"

**Dadu Dayal-**

"Oh Lord your glory is really praiseworthy; your greatness is incomparable; All get their births and deaths because they are controlled by you; there is none else worshipping other than you."

"You are called as ununderstandable, Allah, supreme Lord, great saint, Marvellous, incomparable and formless spirit etc. and having the same connotation."

**Raidas-**

"Lord Govinda is motionless, formless, unborn, incomparable, destination of the fearless, unapproachable, Beyond reasoning, Attributeless and the ultimate ecstasy."

**Sundardas-**

"Oh Supreme Lord, You gave us feet for walking; hands to worship and work; ears to listen to the glories of God and nose to smell, mouth to sing your extraordinary qualities; All these are no doubt good; The only thing causing all to commit sinful acts is the stomach given by you;"

"Oh Man, why do you run from place to place in search of Hari; Sit down in a quiet corner and close your eyes to get the sight of Lord Hari".

Now, Let us acquaint ourselves with the Saguna saints who also know that God is omni present but it is quite necessary to understand that he is as visible as he is invisible to the worshippers.

## **VIEWS OF IMAGE WORSHIPPERS OR VAISHNAVAS OF SAGUNA SCHOOL**

**Tulasidas-**

"The All-pervading, unstained, attributeless and marvel-



lous birthless ecstatic supreme spirit is born as the baby of the queen Kausalya to bestow joy to all the living beings and satisfy all those devotees interested in seeing him".

Haridasas of Karnataka, Purandaradasa, Kanakadasa, Vijayadasa, Jagannthadasa etc., have described the omnipresence of god as follows to prove that it is nothing wrong to think that God is capable to assume any visible form as he can be form-less;

#### **Purandaradasa -**

"Our supreme Lord, Purandara Vitthala is all-powerful; He can become an atom, the universe as well as both together; He can assume a visible form, become formless and both of them; He can have attributes, become attributeless and both together; He can become visible, invisible and simultaneously semivisible; The Past, present, future activities and non-activity are all the unimaginable marvels of the same Lord Purandara Vitthala;"

"Oh Lord Purandara vitthala, you are full everywhere, whether in the atom, straw or grass; all beyond reasoning; Oh handsome cowherd playing the flute, can any one count your glories other than the goddesses of wealth, knowledge and the very principles of meritorious attributes?"

#### **Kanakadasa-**

"Oh Lord Keshava, residing in the image of Kaginele Enlighten me as to whether you are within delusion or delusion itself is within you; Is scent within the flower or the flower itself is within the scent; Or else, are both scent and the flower within smell. Have I control over my life? My sincere belief is that all impossibilities are possible only due to Lord Hari."

#### **Vijayadasa-**

"Oh man, Just as the rays of the sun, the immortal Lord enters and moves in and out of the Universal egg shining merrily without hindrance, with incorporative Lustre and pervading everywhere. Remember always that our supreme Lord is available in each and everything such as water, earth, hill, creeper, every kind of trees, fruits, animals, birds, forests, grass, water, fire, tree, air, and there is nothing where Hari is not to be found."

**Santa Jnaneswar-**

"Hari arrived, Hari came and by the company of good persons, Brahman became our very possession; Hari is here, Hari is there, there is nothing devoid of Hari; Hari sees, Hari meditates, there is nothing without Hari; Hari reads, Hari dances, It is pure joy visualising Hari; Hari is in the beginning, He is in the end, spreading every where; Knowing the nature of Hari, clearly describe Hari;

**Jagannathadasa-**

"Salutations to the Lord of Venkatadri, worshipped by Lakshmi; Salutations to him present in the worlds beyond perception; Salutations to him present in the water, lustre, air, sky, directions, middle and end of all available space; Salutations to him within myself, in the Lotus, in the causes, instruments, work, cow, deity and everywhere."

**Bihari-** "Just as the eye which helps to see cannot see itself,  
God who is the creator of all is beyond our sight."

"This whole world is like reflecting glass pieces,  
The Single Supreme Lord appears in numberless forms;"  
"Each person argues noisily according to his feelings,  
only Nandakishore is worshipped and none else"

**Rasakhan :-**

" I Saw The Supreme Lord pervading his created worlds,  
considered unattached, tasting powdered clay."

**A Haridasa of Sakhi sect:-**

"Hari is beyond Dwaita, Adwaita and Visistadwaita,  
Actually we are only two, God and the devotee"

**Kabirdas :** "Nirguna is beyond Saguna, the aim for meditation,  
The people think that Rama is Dasaratha's son, By them  
The truth of Ramanama is not well-known."

**Tulasidas :** "The Supreme Lord has both saguna and Nirguna forms, The formless Lord assumes human form for our Darshan."

"As the attributes of Rama are beyond limits,  
They are unfathomable like the depth of oceans."

"The vedas describe God as all pervading, unborn,  
stainless and limitless and the same great lord

assumes the handsome form of a child to attract all."

"There is no difference between Saguna and Nirguna, sing the scholars, recluses, vedas and puranas;

"The same invisible, formless, attributeless Lord  
Becomes a handsome figure by his love for devotees.

**Paramanandadas :**

"The Supreme creator incarnates by play  
in the human form to delight the world;"

**Nandadas :**

"From where do all arise if God is attributeless,  
Tell me if a tree is possible without the seed;  
In the magical mirror reflect God's attributes,  
They are not separate as additions to pure water."

## **B. NEED OF HUMILITY AND REVERENCE FOR DEVOTION.**

**Dadu Dayal :** "I have sinned by forgetting Rama,  
As I have failed in all my efforts,  
I have nothing except your names.  
I beg of you to grant me a boon  
of getting your darshan daily  
to love you with devotion firmly."

**Raidas :** "Oh Lord, you are like the pearls and we are like  
thread;

You are the master and we, your slaves adoring you;  
You are like the scent and we wish to have sweet smell;  
By the company of great souls, I learnt to express.  
My caste, work and also occupation are the meanest;  
Just as Ajamila, the prostitute and elephant were saved,  
You have lifted this wretch from bottom to the top;  
My humble salutes to you, the donor of salvations;"

**Guru Nanak :** Hari's feet are like the nectar and I am thirsty and  
greedy to quench my thirst by drinking it; Just as  
the deer desires to live near water, this Nanak  
wants to get your liquidlike compassions;"

**Kanakadasa :** "If you neglect, who cares for me, Oh Liberator, visible only to the vedas, You flew quietly and saved the elephant, caught by the crocodile; By granting salvation, You protected Ajamila who uttered Narayana while dying, unknowingly You freed Dhruva from dejection and granted him eternal sovereignty; Oh destroyer of Demons, the helper of the angels and sages adoring you, Do I suspect in your kindness when I am needy."

### **C. RENUNCIATION OF EGOISM AND BASER INSTINCTS.**

Conscience or the internal organ of feeling should be cleansed by removing egoism to have devotion and live God, since egoism is mother of the six enemies known by their bad names;- Lust, Anger, Greediness, Attachment, Vanity and Jealousy. Both the Haridasas of North India and Karnataka have dealt with this subject in detail as follow :-

**Dadu Dayal :** "Ego is absent where Rama is, In Egoism Rama is absent;

Egoism builds palaces to imprison man  
with worldly ties;

Unless one is freed from egoism, says Dadu,  
It is impossible for anyone to become a devotee  
of Rama;"

Gold and women are like fire for burning the moth"

**Raidas :-**

"When I renounced my egoism, I got devotion towards  
Rama

Soon after getting Rama, I became free from egoism;

When I lost my lust for success and prosperity;

Hari himself stayed with me making my soul so firm;

Says Raidas, that I became the owner of a large treasure

**Santa Namadev :-**

"Lord Narayana stays with those persons only,

who avoid liking for money and women of others;

I don't even look at those not worshipping Narayana;

Since they are not better than ordinary animals;

My salutations to Narayana, superior to all good things.

**Malukdas :** "Get out of the path leading to worldly ties;  
Adore Ramanama to drive out, Lust and anger;  
Wipe out all baser instincts meeting good  
company."

**Jagannathadasa :**

"So long as you do not leave vanity and jealousy, what is the use of various daily performances? Is it sufficient if you study vedas and scriptures? Will bathing in Ganga and drinking Godavari water help? Is it sufficient if you always do good deeds? Do you think that offering food at Vishnu's feet is everything? There is no use by merely becoming a recluse or abandoning desire for cows and such wealth, Visiting places of pilgrimage or donating food and virgins."

"Man will surely have to suffer, if he will always be thinking and announcing that he himself is moving, coming, giving purchasing, enjoying and feels that he is rich, strong, and wealthy due to his persisting egoisms. On the contrary, if he clearly understands that he is helpless without the grace of Sri Vijaya Vitthalaraya, Lord saves the devotee for ever and for ever."

Raidas and Mulukdas also recommend Haribhajan for the removal of all kinds of fear and getting Brahmananda.

Sundaradas cautions that if anyone does not do

Ramabhajan on getting an opportunity, he has to repent later. Dadudayal thinks that Haribhajan is capable of granting immortality. He advises that human life is an opportunity to do Haribhajan and get freedom from cycles of births and deaths. These are some brief statements of the vaishnavite saints of North India.

Let us have a glance of the opinions of the Haridasas of karnataka from their own compositions, about the need for Namajapa and Haribhajana.

**Sripadaraya :** There was the need for meditation in kritayuga; sacrifice in the Treta age, image worship in Dwapara; In this kali age by uttering keshava, we get him."



**Purandara dasa :**

"Who needs you and your support? It suffices if one has  
 acquired the strength by repetition of your Name; only  
 your name helped Dhruva when he went to the forest;  
 Oh Purandara Vitthala of utmost fame, nothing in this  
 world is equal to your powerful name."

"Can everyone get your divine name, Oh Sri Rama, unless he has wiped out the sins of previous births, if he has not hidden with concentration Achyutas name in his heart filled with the juice of devotion,"

**Vijayadasa :** "Hari's name is the goddess of wealth for paupers;

Hari's name is the purifier of one's worst sins;  
 Hari's name is like Brahma for shortlived persons;  
 Hari's name is the Garuda for the timelike, serpent.  
 Mere memory of Hari's name drives out evils;  
 Hari's name is famous for its fulfilling desires;  
 It is itself the physical form of Vijayavitthalaraya;  
 Uttering Hari's name gets man ocean of joy;"

**Purandaradasa :**

"Free your mind from sensual base instincts.  
 Perform the duties prescribed in scriptures  
 Pray for the fortune of getting Vairagya;  
 Abandon lust and anger like a graveyard;  
 Donot depend on the bubble-like body;  
 By trusting it you will be ruining your self;  
 All come to you to get and not give you anything;  
 Oh mind, always think of lotus eyed Purandara Vitthala."

**D. GLORY OF REPETITION OF GOD'S NAMES AND HYMNS**

Namajapa and Bhajan are considered to be of utmost importance in the literature of the Haridasas of Karnataka. It is very strenuous for the common people to get spirituality by adopting the paths of knowledge, devotion and rites. Namadeva thinks that Namajapa with devotion is more fruitful than donating one

crore of cows. Kabirdas feels that uttering God's names will help the devotee get tranquility, and also all the sins committed will be burnt by Namajapa. Nanak believes that repetition of Ramanama is superior to getting Darshan of the Lord (not visible to the senses of perception,) doing penance, meditation or taking help of the path of spiritual knowledge. Guru Arjundev suggests that by Namajapa, company of holy persons, Brahmananda and salvation are easy to acquire.

### **E. GLORY OF A GOOD SPIRITUAL TEACHER AND NEED FOR HIM**

Scriptures proclaim that the spiritual teacher is worshipable just like Brahma, Vishnu and Maheswara because it is impossible to make any progress in the spiritual practices of the devotional ritual or knowledge paths. Saint Sundaradas confirms this fact in his compositions. Only that person who is always immersed in the worship and remembrance of God by subduing the six enemies of spiritual teacher and God, can get the. According to Sundaradas, the true spiritual teacher is capable of reforming his disciple to his own level. He has described the signs to be detected in a good spiritual teacher in the following verse.

#### **Sundaradas :**

"A good spiritual teacher will be away from sensual pleasures, attachment, hatred, Quarrels, talkativeness, repentance mixing with the crowd, uttering bad words, as well as engaging in cash transactionss; He does not take interest in anything apart from matters relating to the Lord; Such are the signs of a good spiritual teacher; He only is dear to the Lord, so says sundardas."

Dadudayal is of the opinion that the true devotee is more interested in God than his own life. Only that person is really pious who has abandoned thought of prestige and selfishness and loves the supreme Lord from his deep heart.

Vijayadas describes how a holy person or saint appears to the common people in the following lines.

"God's true devotees appear like a live coal

fully covered with ash and invisible to the eye;

It is very hard to recognise a very good guide.  
They may be ugly, having disfigured limbs outwardly;  
Such persons are always found with holy men  
internally worshipping always the most handsome Lord."

Principles of worshipping God in the Ninguna form are not new to Indians. These ideas of the Nirguna saints helped many Indians to rever the vedas and Upanishads more than before. In North India, the influence of Bhramaragita made the common people as well as the educated Hindus under stand that image worship was better and easier than worshipping God without form. The popularity of Tulasi Ramayan Made them free from their doubts about the importance of Varnasrama Dharma as well as the sixteen necessary rites prescribed by the ancient Hindu Scriptures. Surdas, the author of Bhramaragita and Mirabai's devotional verses received inspiration from Bhagavatam, as well as the Bhakti movement of Sri Ramanujacharya, exponent of Visishtadvaita and Madhwacharya, follower of Dwaita philosophy and most of the Haridasas and Alwars of south India. This can be easily understood by comparing the opinions of both the schools of vaishnava devotees, one by one.

#### **F. NEED FOR NON-VIOLENCE (AHIMSA)**

Non-injury is considered to be very necessary for developing devotion towards the supreme Lord since injury to anyone will naturally upset their owner, the supreme Lord. The opinions of some famous devotees about avoiding injury are given below from their own compositions.

**Malukdas :**

"If a person has no compassion and visits on pilgrimage, Mecca, Madina, Dwaraka, Badri, and Kedar it is useless;  
One who has sympathy for those who are suffering,  
is truly a holy man but those who worship god not caring injury to others is nothing but a blasphemy,  
So says Malukdas about the need of non-injury."

**Dadu Dayal :**

"Only they are noble and saintly persons having  
never any hatred to any living being;

As all the living creatures have the same soul,  
Dadu says: It is impossible to hate anything,  
A real sadhu will surely make everyone enjoy."

**Kabirdas :**

"That human being eating flesh is really a cannibal;  
By his very contact, faith in God will dissappear;  
Whether it is the flesh of a fowl, deer a cow,  
Flesh is flesh and nothing else than that;  
What animal you will kill will surely kill you. Within whether  
he is a Hindu or Turki having no compassion Kabir tells  
that he will roll in eighty four lakh wombs."

### **G. GLORY OF AFFECTION AND CONCENTRATION**

In the ninefold devotion, affection or love with sincerity is the essential part according to sage Narada. The importance of sincere love in image-worship has been already dealt with in the previous chapter. In this, it is shown that the Nirguna school of Vaishnava devotees lay great stress on the need for love in devotion, just like the Vaishnava devotees of the Saguna school, in spite of the fact, that God is formless, according to them.

**Kabirdas**

No one will become a learned man by studying books,  
alone the real scholar is he mastering Love a single word."

**Malukdas :**

"If you really Love God, you need not tell everyone.  
God within you knows your mind better than anyone."

**Dadu dayal :**

"Since Dadu's mind is charmed by Ram,  
it cannot be attracted by nothing else.  
His eyes do not look at others,  
His ears also hear nobody else,  
His tongue is careless of other talks,  
Since it cannot get anything more delicious.  
In Dadu's devotion Love is very precious."

**Raidas :**

"Take the support of Lord Hari, don't trust others.  
One who does contrarily, only the hell he reaches."

**Tukaram :**

"Just as the miser's mind is on money,  
the passionate woman's on lust,  
Mother's mind is on her dear son,  
Tukaram's object is serving saints;  
My wish is deathless, however I may die."

Though the above cited saints consider God as formless, they do not think that God is jealous and acts as a strict judge against those people who worship him in images as the followers of Islam firmly believe. Even though he is described as formless because he is either he can assume any form.

## CHAPTER - 2

### **Bhakti and Unity in Diversity of Vaishnava Bhakthi**

The word 'Bhakthi' meaning devotion is derived from the verb 'Bhaj' meaning adore or serve. It is formed by the addition of the suffix 'ktin' meaning attachment to the verb Bhaj. The Sanskrit words Bhajyate and Bhajanam etc., are used to explain its connotation. The main import of Bhakthi is interest or attachment in serving faithfully. The devotion towards parents, religious teachers, husband etc.? Is also expressed by using Bhakthi with pitr etc. In Narada's devotional maxims called Narada Bhakthi Sutras the opinions of various sages and seers about Bhakthi are available. Sage Vyasa opines that the interest in worshipping God by offering whatever he possesses is Bhakthi. According to Narada Bhakthi is one's affectionate attachment to God. Its main features are the undivided love of the Lord and feeling miserable for forgetting him. Such Bhakthi is capable of awarding the devotee full contentment and immortality.

In the Bhagavadgeeta the verb Bhaj is used for expressing the ideas of participation in mutual good and repayment of one's debts. The Bhakta is one who performs religious rites or sacrifices to satisfy the divine powers who help him to enjoy life. According to the above scripture, sacrifices to the divine powers, oblations to the manes and service to the religious teachers and holymen are compulsory duties of a householder. As per Acharya Sankara, search for finding out the real form of oneself is Bhakti. It is Advaita Bhakti or non-dual adoration. Acharya Ramanuja and Madhwa considered prapatti and sarana agati or self surrender and taking refuge at the feet of the Lord was Bhakti. Sri Vallabha, Chaitanya and Nimbarka thought that Atmanivedan or Selfdedication was Bhakti.

Bhagavadgeeta declares that divine love is superior to Jnana, Karma and Yoga. Dharma Vyadha, the dutiful hunter, Dhruva a small child, Gajendra, the elephant king, Kubja, a hunch-backed lover of Sri Krishna, Sudama, a poor Brahmin and Vidura of low birth were dearer to the Lord than others as all the above were great devotees. It is said that a chandala with devotion is superior to a vedic scholar without devotion.

Bhakti wards off divine, spiritual and physical affliction. It is powerful to bear all kinds of hardships since the devotee has the



faith that all the deeds are the results of God's initiative and he is only God's instrument. As his mind does not engage itself in bad deeds, the devotion in him destroys both the roots and seeds of sins causing affliction. The devotee does not find it hard to realise the Lord and get free from births and deaths.

### **Varieties of Bhakti.**

The nature of Bhakti depends on the worshipper, the worshipped and the act of worship. It also depends on the state of mind of the devotee. Mostly, the purpose of devotion will be for getting some benefit and it is known as *kamya bhakti* meaning devotion due to a desire of getting some good result or return. The devotion of pious people is for the removal of their sins, salvation or getting God's help in carrying on their tasks. People endowed with passions have devotion to get worldly riches or bodily pleasures and the devotion of mischief-mongers is for increasing their authority and malice. It is explained in the *Geeta* that pious devotees worship divine powers and their mode of worship will be of pious nature. The people with passions and prejudice worship the demons and demigods whereas the wicked honour evil spirits with violent rituals. The ancient Assyrians or *Asuras*, Mayans of America and aborigines of India and Africa are notorious for their *Tamasi bhakti*. Even *Tamasi bhakti* may be passionate and ritualistic.

*Raganuga bhakti* or passionate devotion is natural with engrossed reverence to the deity. Faith in ceremonies, good company, hymns, good taste, discipline etc., will develop love and attachment to the deity. Ritualistic devotion is called *Vaidhi bhakti*. Bhakti may arise from keen desire, hatred, fear or friendly feelings. It is described in the puranas as *Avihita bhakti* or improper devotion. In *vihita bhakti* or proper devotion, devotion is found prompted by duties, knowledge or their mixed ideas. It is secondary devotion. In transcendental devotion or *parabhakti* there will not be even an iota of selfish feeling. The devotion of *Prahlada* and *Narada* are examples for such a type of devotion. The ultimate goal of devotional practices is pure love of the devotee towards God. In the human transactions, pure love is that which melts one's heart on seeing or hearing it. Hence Bhakti is called

Rasaraja or kingly sentiments.

### **Practice of Bhakti or Bhakti Sadhana.**

In Naradabhaktisutra the following eleven types of devotional attachments of Para bhakti or transcendental love are specified. Attachment to God's magnanimity and virtues, beauty, adoration, remembrance, servitude, friendship, sensual love, filial love, self dedication, engrossment and, pangs of separation.

It is narrated in the Indian mythologies that the divine sages like Narada, Sages Vyasa, Suka and Saunaka were having boundless devotional attachment to the virtues and glory of God. Similarly king Janaka and the cowherdesses of Vraja were attached towards the Lord's beauty. The kings Ambarisha and Prthu were interested in his worship, Prahlada and Dhruva in his remembrance, Vidura in his servitude, the eight queens of Sri Krishna in family love, Kings Bali and Sibi in self-dedication. The women folk of Vraja had engrossment and Yasoda, filial affection towards the Lord.

### **Nine-fold devotion.**

Shravan or hearing - In such books as the Ramayana, Mahabharata, Bhagavata and Indian mythologies, the glories of Vishnu are described. By hearing them, the audience would get their hearts purified from the worldly attachments and become fit to enter into the presence of the Lord.

Kirtan or devotional songs benefit both the singers and the hearers by freeing them from the bondage of births and deaths.

Smaran, or Remembrance of the names, forms, virtues and glorious deeds of the Lord do the same work as Dharana, Dhyana and Samadhi, the last three stages of yogic exercises. The mantras or sacred formulas and various names or attributes of the Lord help to visualise god's forms and concentrate one's mind.

Padasevan or acts of the feet such as going round the temples, sacred trees and visiting places of pilgrimage or holy places help in his engrossment.

Archan or adoration by ritual worship of offering flowers, food and holy leaves as Basil and Bilva and sixteen types of service as bathing the deity is called Bahyayoga paddhati or external

yogic system. It is the main form of worshipping images. Vandan or bowing removes the devotee's egoism.

In Dasya bhakti or devotion of servitude, the devotee behaves as a servant of the Lord and engages himself in serving God as his sole master.

In Sakhya bhakti or devotion of friendship the devotee feels God as his bosom friend and he can exchange unreservedly with him all the feelings of his heart. A woman's love for her lover to the extent of forgetting herself is the ideal of madhurya bhakti. Such was the devotion of the cowherdesses of Vraja to Sri Krishna.

Atmanivedan or Self-dedication-Saranagati and Prapatti, that is, taking refuge in Lord's feet and considering that there is no need for the devotee to worry about himself when he has the firm conviction that his body, mind and speech are the property of the Lord and God would take care of him.

In Bhaktirasamritasindhu, the king Parikshit pleased Lord Vishnu by Sravanabhakti, Sukdev by Kirthan, Prahlada by Smaran, Sridevi by Padasevan, Prthu by Archan, Akrura by Vandan, Hanuman by Dasya, Arjun by Sakhya and Mahabali by Atmanivedan forms of bhakti.

Nammalvar, Tirumangai Alwar, Tirumalisai Alwar, Andal, Acharyas Ramanuja and Madwa are famous for their Dasya bhakti. Kabir, Tulasi, Meera and Haridasas of karnataka glorified Dasya bhakti. Sakhyabhakti and Madhurya bhakti are well expounded in the literary works of Surdas, Nandadas, Meera and paramanandas. Vishnuchittar, one of the Alwars was a great devotee with Madhurya Bhakti. Vallabhacharya played an important role in propagating Sakhya bhakti. The main themes of Tamil Prabandhams and literary works of Surdas and Purandardas were Sakhya bhakti and Vatsalya bhakti.

Sixtyfour types of devotional exercises are described in the Puranas. They help in developing Raganuga bhakti or devotion based on tender feelings. Non-violence, Truth, cleanliness, kindness, faith in God's help are Sadachar or good daily usages. By their practice, mind and body come under control. Taking too much of food, labour, wasteful gossip, overemphasis on orthodox practices as well as mixing with devotionless and noisy people obstruct progress in Bhakti marga or the path of devotion..

### **VAISHNAVA AND VAISHNAVABHAKTI**

The meaning of vaishnavabhakti is the devotional love as well as conduct showing his love to the all-pervading deity, Vishnu. In Srimadbhagvata, written by the great sage, Suka, it is revealed that all the host of gods will be satisfied by the worship of Vishnu. Visible as well as invisible things of the universes are within the Lord, Vishnu. To Understand this, the Vaishnava devotees worship any form of Vishnu with single pointed love. As a result, narrow mindedness will not rise in the Vaishnava devotees heart. As the entire universe is in the Lord and he is immanent in every thing, he cannot find any enemy anywhere. His determination will be that he would carry on his work of his station with out any selfish motto for the benefit of all living beings by his body, words, mind and intellect, A Vaishnavite knows that just as the rainwater falling anywhere will have the ocean as its destination, veneration to any god head reaches only the supreme Lord, Kesava the creator, preserver and destroyer of the world.

### **NINE FOLD DEVOTION IS THE SPECIAL FEATURE OF VAISHNAVA BHAKTI**

In the Indian mythologies, it is narrated that the divine sages as like Narada, Vedavyasa, Sunaka and Saunaka were having boundless devotional attachment to the glories and virtues of God. King Janaka and the cowherdesses of Vraja were attached towards god's beauty, the king, Prithu and Ambarisha were interested in god's worship, Prahlada and dhruva in the remembrance of god, Vidura in servitude, the eight queens of Lord Krishna in family love, King Bali and Sibi in selfdedication, the women folk of vraja in engrossment and Yasoda in the filial affection of the lord. As per the Bhagavata, hearing and singing Lords glories, his remembrance, serving his feet offering worship, saluting, servitude, friendship and and self-surrender are classified as nine-fold devotion of the Lord. (Navada Bhakti)

In the Indian mythologies, Ramayana, Mahabharata, Bhagavata and puranas, the glories of god are described. By hearing them, the audience would get their hearts purified from the wordly objects and become fit to enter into the presence of the Lord. By Kirtan or devotional songs, the singers and the audience are benefitted by getting themselves freed from the bondage of

births and deaths. Rememberance of the names, forms, Virtue and glorious deeds of the Lord is called Smarana. It does the work of last three stages of the Yogic Science as Dharana, Dhyana and Samadhi. The repetition of Mantras or sacred formulas helps visualising God and get the results of Dharana, Dhyana and Samadhi. Acts such as going round the temples and sacred trees and visiting the images of God in the holy places by going on pilgrimages is padasevana or the feet-service. Ritualistic worship is offering holy flowers and leaves to the image and serving in sixteen varieties of duties such as bathing, offering arghya etc. It is the main form of doing service in image worship. By saluting with folded hands or bowing or prostrating to show self surrender, egoism is destroyed. In the devotion of servitude, the devotee behaves as a servant of the Lord and engages himself in serving his master. In the devotion of friendship, the devotee feels that god is his bosom-friend and he can exchange with him all the feelings of his heart unreservedly. The woman's love towards her husband to the extent of forgetting her individual existence is the ideal of Madhurya Bhakti. Such was the sort of devotion of the cowherdesses of Vraj towards Sri Krishna. Taking refuge in the Lord's feet is called Prapathi. A prapanna does not worry about the needs of his daily life since he considers that his body, mind and speech belong to the Lord and the Lord himself would take care of him.

### **SOME SALIENT POINTS ABOUT INCARNATION (AVATARAS)**

According to the Agamas, the science of divine worship, the highest form of God is the ultimate reality namely Brahman or Para Vasudeva having six auspicious qualities in perfection. Paravasudeva is called as Srimannarayana. Creation, Maintenance and destruction have their source in the same person. Brahman means the supreme spirit. Paravasudeva means etymologically sarvatra vāsati its vassusca asau deevasca i.e. The entire universe of matter and souls constitute as God's body and he resides as immanent in them unsullied by their defects. "Narayana" Has Its Etymological Meaning "Naraanaam ayanam Yah Sah Narayanah" i.e. He is the dwelling place or refuge of all eternal entities. Just as sun and its rays cannot be separated, Narayana's consort or power is Sri i.e. Good Luck or will power. He is called

Vishnu as he is all pervading. He is said to be adorned with nine ornaments as weapons representing 1. Kaustabha jewel on his breast (souls) 2. Srivatsa (Prakriti) 3. Club (Mahat) 4. Conch (Sattvic Ahamkaara) 5. Bow (Tamasic ahamkaara) 6. Sheath (ignorance or Maayaa) 7. Discus (mind) 8. Arrows (senses) 9. Vijayantij-maalaa (elements). As Lord Vishnu's portfolio is protection of the good from evil, he has to assume or take any suitable form i.e. incarnate meaning take avatars. His vehicle Garuda or eagle represents the fastest of vehicles. The symbolism of the milky ocean on which he is lying represents matter. Adishesha on which he lies eternally represents life principle resting in the individual souls or jivaatmas. He is known as Bhagavan or possessor of six auspicious qualities, Jnana (knowledge) Aiswarya (wealth) 3. Shakti (Potency) 4. Bala (stamina) 5. Viirya (inexhaustible energy and 6. Tejas (Glory or Splendour).

The above few lines refer to God's paratva or "Manifestation Supreme". The second manifestation called vyuha refers to the operative aspect. : 1. Creation, maintenance and destruction of the Universe. 2. Taking care of the embodied souls, pursuing the Dharma, Artha and Karma, three of the purusharthas or ends of life, 3. Helping ardent devotees to attain salvation.

The third form of manifestation is known as VIBHAVA or "Manifestation distinctive". It refers to God's descent into Deva, Tiryak, Manushya and Sthavara forms. God's avatars are innumerable but ten of them are considered as prominently dealt with in most of the puranas and Mahabharata. 1. Matsyavatara was taken to resurrect the vedas for the world of mankind. According to Satapatha Brahmana (181-8-12 & 10) the fish incarnation helped Manu from the deluge. 2. In kurmaavatara Vishnu incarnating as a tortoise sustained on his back the Mandaragiri in the churning of the ocean to get Ambrotia to the Devas. 3. In Varahavatara, the submerged earth was uplifted and restored to its present position. 4. In Narasimhavatara, by taking the manlion form, the greatest devotee prahlada was protected and it was made known to the world that God can assume any unimaginable form to save his devotees in distress. 5. In vamanavatara Bali was humbled down to teach humanity that vanity should always be avoided. 6. Parasuramavatara was assumed to humiliate and quell arrogant kshatriyas. 7. Sri Rama's incarnation was to set an example of the



Dharmic way to be adopted by the ruler, having a genuine concern for the good and happiness of his subjects so that they are free from wants, pain, diseases, premature death and live in peace. In spite of all personal sufferings, Sitaji served her Lord with affection, obedience, virtue and modesty. Lakshmana and Bharata sacrificed all their personal comforts for years together to share the hardships of their affectionate brother Rama who was forced to undergo by his duty consciousness to live in exile for fourteen years as required by the fulfilment of his dear father's boon to kaikeyi, which he did not like due to his filial affection towards Rama or refuse it by breaking his words of promise to kaikeyi not knowing that she would ask for such a boon. Sri Rama's pitr bhakti, Hanuman's Dasya bhakti and Vibhishana's Saranagati are ideals of Vaishnavabhakti and Hindu Culture. Sri Rama was the embodiment of Dharma and Ramayana a guide for leading a righteous life. Ramayana besides being a Dharmasastra is a saranagati Sastra since Saranagati's glory is dealt with in every chapter according to the Book, "Raamakathaa Saara" of Sri Andavan swamy of Srirangam. Saranagati of the Devatas, Bharata, Rishis, Kaakasura and Trijata, as well as that of Vibhishana are narrated respectively in its six cantos. In brief, Lord incarnated as Sri Rama to give succour to the Saranagata, destroy the wicked and uphold Dharma. 8. Vishnu assumed the role of Gitacharya to instruct mankind the essentials of Sanatana Dharma and science of salvation as well as the principles of all the yogic practices. 9. Lord Vishnu is said to have assumed Buddhaavataara for stopping animal sacrifices and delude the wicked. Lord Buddha did not create a new religion. He was only a reformer of Hindu culture of his era. Just as Bible & KORAN are important to the christians and muslims, Dhammapada is considered to contain all the essentials of Buddhism. Very few know that out of 422 verses there are only twenty three verses relating to 'the Bhikkhu' while forty verses are reserved to describe an ideal Brahmana. As Indians absorbed all his reforms, only in Hindu culture, cessation of animal sacrifices, Vegetarianism and sincere adherence to Dharma can be really found to this day. 10. The tenth Avatara as Kalki is expected to provide salvation for all mankind by scorching out outright unrighteousness on this earth.

### **NEED FOR THE ALMIGHTY LORD TO INCARNATE**

According to Bhagavadgita, Lord Krishna has declared "Yadaa Yadaa Hi Dharmasya Glaanirbhavati Bhaarata/ Abhyutthaanam Adharmasya Tadaatmaanam Srujamyaham i.e. Whenever Adharma is ascending, I will take an avataara to resuscitate Dharma scotching out Adharma.

Commonly, people doubt why the almighty should take the trouble of taking an avatara to set right the course of the universe as by mere willing, he can do so. The Acharyas explain that no doubt, God can by will destroy the evil, but he has to take an avatara for the following reasons.

1. For protecting the good, their anishta has to be removed.
2. Their desires are to be fulfilled. Some devotees who are deeply immersed in God always aspire to see God actually and witness his marvellous deeds. Some want to communicate with him. In his avataras as Sri Rama and Krishna, he pleased many sincere devotees by his veritable presence. They could see his beauty, touch him and enjoy conversing with him in addition to get all their desires fulfilled. They were helpful to teach the general public that God does never permit injustice to prosper or justice to suffer however powerful the evildoers may be. Just to save his loving devotees, God is prepared even to take periodical avatars and suffer like ordinary mortals:

### **IMAGE WORSHIP AND ITS IMPORTANCE**

Compassionate god assumes the form of any image, which his devotee accepts for his worship for getting the final goal of God-realisation as per chapter 103 of Saunaka's Vishnudharma. Image worship has many advantages. As God is omnipotent, he resides in the image properly invoked and worshipped with full devotion.

Glories of image worship are enumerated in the Devarajastava of the sage, Parasara bhattar as follows :-

1. There is time-limit for Vibhavavataras as Sri Rama and Sri Krishna. God's presence can be had in the image as long as the devotee wants him in the image.
2. There is no place-limit also since God provides his presence in the image, worshipped anywhere.
3. In Ramavatara and Krishnavatara, God was accessible only to

those, who had the fortune to meet him in a particular place. God is accessible to a devotee in any place, where his presence in the form of an image is needed for worship.

4. The image can be made of materials as stone, wood, metal, mud or even in the canvas. Only in Vaishnavabhakti all the senses, and the limbs of the worshipper can enjoy his presence and services.

5. The devotee can have the enjoyment of serving God as an honourable guest in the form of the image and he can offer him the sixteen kinds of services as bathing, feeding etc. In the form of the idol God makes himself extremely amiable and amicable to the devotee, worshipping him through the image.

6. Beauty of the image arrests the attention of even the errant and erratic souls, deeply immersed in mundane affairs and beastly instincts.

7. The devotee's eyes and heart can rest on the amiable image of God so as to get the facility for easy meditation.

8. In image worship, since the devotee seeks God's shelter and freedom from earthly miseries, God grants him all his desires and removes all his sins by showing mercy.

9. Saalookya mukti, available for the freed souls enjoyable in Vaikuntha can be realised immediately in image worship.

10. Image worship is useful for not only worship and meditation but also for concentration of mind necessary for attaining spiritual powers.

11. The worshipper realises that the individual soul is the property of God. In Arcaavataara God himself appears before the worshipper to accept all his petitions and services however poor he may be.

12. Though God is Omniscient, omnipotent and free, in image worship, he behaves like an ignorant weakling in the hands of the devotee worshipping him.

13. It is the Aravatara that provides the easiest and safest ground for the individual soul to surrender itself unconditionally before God, as he is ever waiting anxiously in the form of the image for the souls to do Prapatti at his lotus feet and receive assurance of safety. Vide Philosophy of Pancaratras by Dr. S. Rangachar, Reader, Bangalore University.

## **NEED FOR THE MAINTENANCE OF TEMPLE AND VISITING THEM**

From the time immemorial, the temples had an important role to improve social, cultural and economic conditions of the public in general. The sculptures, Painters, Architects, musicians, dancers, cooks, merchants as well as scholars of all arts and sciences and sanskrit heritage were being helped by the maintenance of temple rituals. During important festivals, competition of athletes, acrobats, artists, and scholars were arranged and plays of national herous were being enacted. Vedas, Puranas and Itihasas were being explained to the pilgrims. The temples used to maintain Ayurvedic hospitals, sancrit studies, and panchayat schools. In times of famine, wars or floods, the temples gave shelter to the public. They used to feed the travellers and arrange lodging facilities in their choultries. Jewellwers, metal workers and craftsmen of many home industries could make wholesale of their articles in the temple fairs. They were doing the work of maintaining permanent records of history and social conditions in stone. The benevolent rulers and merchants used to spend their savings for the service of the helpless people through the tempels. From the middle of the 19th century, and especially after the formation of the secular government, as the native rulers were deprived of their possessions, the temples lost their importance and had to abandon their philanthropic activities. As such, it is especially the responsibility of all the rich public to bring them back to their original condition. In prophetic places of worship, the worshippers are compelled to pay a fixed percentage of their earnings for maintaining their grave yards and also their places of worship for else, they will be condemned and scopped from using them. They even lose the right of being considered as their religionists. As contribution is left to the free will of the Hindus, their responsibility is still greater as life is short and nothing but merits earned only help all.

Just as the signals transmitted by radio and T.V. transmitters can be tuned in their receivers, the consecrated images help the devotee to fulfil his desires by his sincere devotion to the omnipresent Lord, by the adoption of a particular sadhana prescribed in the Sastras. Nine kinds of Bhaktisadhanas, Sravanam, Smaranam, Namakirtanam, Archanam, Vandanam, Padasevanam, Dasyam, Sakhyam and Atmanivedanam, help an

individual to tune to the supreme Lord's blessings. As the temples are public places of worship with all the sixteen services of the Sastraic forms of worship, one who has neither any facility or time and proper guide to do any of the devotional practices or able to observe the Shastraic laws derive all their advantages by attending the temple rituals or even casually visiting the temples whenever it is possible to do so.

## **PRAYER AND ITS POWER**

Prayer is of three kinds 1. Prayer for the grace of God to promote our interests. 2. Prayer appreciating the glory of God. 3. Prayer for the salvation. The first form of prayer is selfish and leads to involvement in the material pursuits because we cannot be successful in our pursuits and save ourselves from our troubles without the grace of God. If by worldly attachments, we have forgotten God and suppressed our love for him, we will regain it the moment we sincerely repent and realise this truth.

2. By Praying God and appreciating his glory, we will develop love and devotion to him. This will incidentally purify our soul to attain salvation.

3. Prayer for salvation is absolutely necessary but more than that, implicit love, devotion and attachment to God is better, as they are natural and automatic for a true devotee. They help the devotees to get salvation without fail. God is just like our parents who are more particular about their love and attachment towards them than praying for their benevolence and appreciating that their parents have good qualities. Mahatma Gandhi was of the opinion that prayer is the soul and essence of religion. It is better in prayer to have a heart without words than words without a heart. (Young India dt 23-1-30) Prayer helps the devotee to avoid evil inclinations and become fearless. One who has realised that God is within himself, his labour itself acts as his prayer. Prayer removes all the obstacles as God listens to his prayer and fulfills him with success, provided the devotee surrenders to him without egoism. Prayer is as essential as food for a devotee. Mahatma Gandhi declared that he derived strength to fight for India's freedom from his prayer.

During worship of any form of the almighty, hymns are invariably used. While offering the sixteen kinds of services, the initiated use vedic mantras and the uninitiated use hymns or Tantrik mantras. Now-a-days, the criticsers of Hindu culture use this differentiation as a great crime of the Hindu scriptures because they think that there is discrimination between the initiated and uninitiated people. The main reason is that uninitiated and persons who cannot fully devote their time to adhere to the rigorous rules of pure pronunciation should not be considered unfit to worship God according to their own ability. Just as the citizens who use electric power for cooking, light and running domestic electrical instruments are prohibited to handle the electrical wiring when there is no electric supply and they are to be got repaired only by the authorised servicemen of the Electricity department, the use of mantras by unauthorised persons lead to great havoc. If no such far sighted and scientific laws had existed, the most ancient Vedic literature and Sanscrit would have ceased to exist in India also just like it happened in all the other ancient civilisations by the havoc of the revolutionary destructive activities of the religious fanatics. The importance and special marvellous nature of Mantras etc. have been briefly given in the following pages.

### **SOME SIGNS & BELIEFS OF VAISHNAVAS**

Ten outward signs of the devotees of Vishnu are given in the book, Vaishnavadharma salva same accayam as follows :-

(a) hatredless (b) favourable (c) wearer of the holy names of the Lord (d) wearing the sign of discus on the body (e) devotee of the omni present his and Lakshmi, goddess of wealth (g) completely dependent on the Lord (h) one living completely secluded. In brief a vaishnava is an aspirer of complete liberation by devotion and being un interested in sensual objects. The nature of Vaishnava bhakti can be expressed as follows :-

(1) The all pervading supreme and omnipotent. God is formless as well as having form and even unimaginable forms (2) The Vaishnavas generally prefer to worship him in some form having attributes (3) They believe in his valuable incarnations (4) They consider that taking refuge in god's feet and depending en-



tirely on him in the chosen form or method is necessary to get his favour (5) The vaishnavas show reverence to and honour all the deities as Brahma, Shiva, Indra etc. (6) They regard that the creator and sustainer will take various incarnations to uplift Dharma by assuming the suitable form needed for the occasion (7) Salvation has several stages. (8) The devotee needs the help of a religious teacher very much. (9) The remembrance of the Lord's names is of utmost value for attaining God and wiping off one's sins (10) Devotion is better than having spiritual knowledge (11) Non-violence is the supreme virtue for Vaishnavas (12) The Vaishnavas consider that the path of engaging oneself in ritual life is preferable to that of a disinterested devotee, since it provides, the maximum opportunities to make the best use of family life and all the god given opportunities and physical organs (12) They are cautious about their following good conduct, good diet and good behaviour so that they could become pious. (13) For getting concentration, an Ishtadevata and a chosen mantra are more essential.

The Buddhists and Jains worship respectively the Bodhisatvas and Tahirthankaras. The Buddhists believe that the Boodhisatras are Brahma's incarnations. This clearly shows the influence of Vaishnava bhakti over the Buddhists and Jains. Vaishnavabhakti largely influenced Mahayana sect of Buddhism. The influence of Vaishnava bhakti on Christian belief is that Jesus is the Lord's incarnation and he is both god and man at the same time. The influence of vaishnava Bhakthi on christianity can be seen also in the divine origin of Jesus christ and his rescurrection for saving the world. The speciality of Vaishnava bhakti is that every individual is obliged to get enjoyments or miseries to the extent of his good and bad deeds. God does not take one definite incarnation but numberless forms to save good people from the evil forces from time to time.

## VAISHNAVABHAKTI AND ITS ANTIQUITY

While VAISHNAVABHAKTI AND ITS ANTIQUITY can be traced even from the vedic period, in Indian History we find that modern historians narrate that Bhakti movement could be traced only from the Mauryan period. The reason for their mis-apprehension may be due to the following verse in the Bhagavata Mahapurana and padmapurana

Utpanna Dravide Saaham  
Vridhimkarnatakegata,  
Kvac in kvacin maharashtre  
gurjare Jirnatam gata

(padmapurana 1-48)

The above stanza states that Bhakti which was born in the Dravida country grew in Karnataka, became old in Maharashtra and deteriorated in the Gurjara land. This view may perhaps relate to the condition of bhakti movement prevailing at the time of the compilation of padmapurana, included in the commencing chapter of Bhagavata mahapurana. In the second canto of Bhagavata itself, it is written that Srimadbhagavatam itself had been compiled on the basis of vedas, Upanishads and Bhagavadgita for establishing the triple knowledge of bhakti, jnana and vairagya and also that the compilation was itself in the form of the essence of vaishnavabhakti spread everywhere therein.

(Padmapurana uttarakhanda 2-2-71)

Harivamsa purana declares that the contents of the vedas, Ramayana, Mahabharata and all the puranas are vaishnava bhakti only. In the Balakanda of Ramayana, it is stated that the main purpose of all the puranas and itihasas is nothing but the explanation of vedic mantras. In the Yuddhakanda of Valmiki Ramayana, Ramachandra is considered as an incarnation of Vishnu. In the Mahabharata too, it is pointed out from its commencement to the end, all the Vedas, Ramayana and the puranas sing only the glories of Lord vishnu. In Vacaspatyam, it is shown that the meaning of the word "Veda" is "Vishnu" and the knowledge of Vishnu, the all-prevading deity (VP 4962). Yajurveda expounds that the Vedas get their name by their ability to acquaint us with the Devas or divine powers (YV 2-21). Jagadguru Sankaracharya in his visnususahasranama bhashya explains the meaning of

"Sabdasahah" as the knowledge of Lord Vishnu. He has quoted the following lines of Kathopanishad and the Bhagavadgita to support this interpretation of his as,

"Sarve vedah Yatadamamananti"

(kathop. 1-2-15)

and "Vedaisca sarvairahameva vedyah"

(BG. 15-15)

The vedas deal only with the different names of the universal Lord, who is praiseworthy as the all pervading spirit. Vishnu's personality is explained by the different names and forms of his divine nature. The following mantra proclaims that Indra, Mitra, Varuna, Agni, Suparna and such are only the various names of the same supreme Lord;

"Indram mitram varunamagnirahur  
divyah sa suparno garutman  
Ekam sadvipra bahudha vadantyagnim  
atho yamam matarisvanamahuh!!

(Rigveda 1-164-46)

The pious sages use different names and forms only to describe the supreme universal Lord.

The same idea is expressed by the following mantra of the vedas :

"Yasya trayattrimsad deva ange  
gatra bibhejire!  
Tan vai trayattrimsad devaneke

brahmavido viduh!

(Atharvaveda 10-7-27;28)

"As the 33 devas are only spiritual divisions of the one universal form, they are considered as none other than Brahman by the seers.

### **A) Description of "Vaishnava Bhakti in the Vedas"**

I praise Lord Vishnu's brave deeds. All the great souls describe him as the all-pervading creator of all the worlds, which he traverses with his three steps while keeping the vast firmament fixed.

(RV 1-154-1)

Lord Vishnu is a close relative of all the devotees. He has an extraordinary divine place in spite of his being all-pervasive. As

this place is the abode of limitless joy, all devotees persevere to get Lord Vishnu's grace to attain it. Let me also have his grace to reach that place of eternal bliss. (RV 1-154-5)

Man can recognise only two out of the three worlds, which are pervaded by two out of the three steps of Lord Vishnu. As such we can describe only the known ones. The world measured by Lord Vishnu's third step cannot be recognised either by men, birds or the Maruts (capable of moving everywhere) (RV 1-156-2)

Those who sing hymns of prayer to the supreme Lord, Vishnu assuming various forms and also offer sacrifices to the great Lord Vishnu Who is self-born, most handsome and creator of all the worlds, will surely attain his eternal divine abode.

(RV 1-156-2)

O Vishnu, (who makes men realise their desires) give us that good mind which is beneficial to all is devoid of any thing wrong.

(RV 7-100-2)

We pray to the supreme Lord having the following thirty three divine powers or thirty three Devas in his body to protect us from physical, mental and spiritual agonies:- (YV20-11)

(Eight Vasus: Prithvi, ap, vaayu, tejas, Aakasa, Sun, Moon and stars.

Eleven Rudraas: Praana, Apaana, Vyaaaana, Udaana, Samaana, Naaga, Kuurma, Krkara, Deevadatta, Dhananjaya and jiivaatma  
Twelve Aadityaas: presiding deities of 12 months of the years and two Aswinii Deevatas: Lightning and sacrifice (Total: 33 devas) )

## **DEVOTIONAL ATTITUDES FOUND IN THE VEDAS**

Dr. A.C. Bose has pointed out that all the forms of divine love and reverent affections are found in the vedic literature. Some examples are as follows: They reveal that all the devotional attitudes have Vedic antiquity.

1. Rupasakti or devotional attachment to the Lord's beauty is found in eighth mandala of Rigveda, describing the beauty of the deity-Varuna. (Rv 8-41-5)

2. Smaranasakti or attachment by remembering the glories of the Lord: Those who had seen the divine and glorious dawns in the days of old are not alive and we are fortunate to see the same now. In the coming Years, our future generations will be able to behold them. (RV1-113-11)

3. Pujasakti or interest in worshipping the Lord: " All of you will please come over here to join together and praise Lord Indra so that he would become pleased with us". (RV 8-95-7)

4. Atmanivedanaskti or surrendering to the Lord: " Oh Indra, you are ours and we are yours". (RV 8-92-32)

5. Saranagati or taking refuge in the Lord: " Lord, we are your own and we depend upon you. oh Lord, we have none other than you to help us. your prayers are like our armour".

(RV8-66-13)

6. Paramavirahasakti or devotion in the form of acute separation : This type of attachment is found in every line of the Vedas.

For the devotional attitudes of other forms in the Vedic literature, one may refer to the reference shown against them as follows :

- |                   |              |
|-------------------|--------------|
| 7. Santabhava     | (RV 3-44-2)  |
| 8. Dasyabhava     | (RV 7-86-7)  |
| 9. Sakhyabhava    | (RV 8-13-3)  |
| 10. Tanmayibhava  | (RV6-49-10)  |
| 11. Vatsalyabhava | (RV1-123-1)  |
| 12. Madhurabhava  | (RV1-117-18) |

The so called thirty three devas of the vedas are only the different limbs of the supreme universal Lord, Vishnu and he is the only source for all their glories. He only creates, protects and dissolves everything by His supreme power. He is the only director as well as caretaker of the eternal laws of virtue, by pervading all the three worlds by his three out of four parts and watching all of them with the fourth part of his being. The seers will always glorify this supreme form called paramapada by singing hymns and visualise Him as the all pervading invisible Lord as they have intuition power of observing his glorious deeds such as creation etc. of the worlds. The devotees get inspiration from him only for their good actions since Vishnu is the friend of Indra, the presiding deity of the senses.

"Oh all pervading Vishnu, your name itself is describing that you are the all-pervader. At the times of conflict you appear in various forms. Please accept our oblations. Let us always feel your pervasive power and from that get our protection.(Samaveda 17-1-4)

**B. VAISHNAVA BHAKTI IN THE UPANISHADS :**

The main theme of the upanishads is to make us acquainted with the various forms of the all pervasive Lord, Vishnu. At their beginning and end, there are invocations for granting peace to all. This makes it clear that the knowledge of the Lord is of no avail without his mercy to the seeker of knowledge and it can be got only by devotion to the supreme Lord.

In Isovasyopanisad, the omniscience and omnipresence of God is depicted. Kenopanishad tells us that the source of power of all the sensory organs is only the glory of the supreme Lord. In Kathopanishad, we get a glimpse of God's supernatural powers. He is the atom of the atoms and greatest of the great. He is the kind Lord appearing in different forms. He is both formful and formless. Prasnopanishad tells us that only by the glorious powers of the supreme Lord, all the activities of the world such as those of the sun, fire, earth, wind and water have become possible. Mandukyopanisad makes it clear that God is all-knowing. Mandukopanishad informs us that God is the vital source of all life. Taittiriopanisad describes that the parents, spiritual teacher and the guests are the visible immediate forms of God. It narrates that God is the soul of the universe causing the sun, fire etc. to carry on their duties regularly. They also act as creators of living entities food, knowledge, joy etc. in the entire universe. Chhandogyopanisad describes his loving nature. Brihadnarayakopanishad expounds that the principles of sun, wind, fire and life are one and the same.

In short, all the Upanishads explain clearly that the visible and the invisible, the smallest and the biggest things of the universe are the different forms of the same supreme universal Lord, Vishnu. The main theme of the Upanishads is to expound the knowledge of God for making the seeker get firm conviction to attain perfect Vaishnavabhakti.

### **c) THE PURANAS AND VAISHNAVA BHAKTI**

According to the Chandogyopanisad, the puranas are the Vedas of the Vedas. In Vayupurana, it is stated that the puranas contain the essence of vedas and their main purpose is to explain clearly the correct meaning of the vedic mantras or formulas.

The word 'Purana' means an account the ancient times. In the opinion of A.D. Pusalkar, the puranas are a record of the



prchistonic happenings current as traditions from the times immemorial.

The puranas and the upapuranas contain valuable material of history of antiquity and also they are the encyclopedia of the ancients. Their main purpose is not only to make even the illiterate class spiritual and cultured, but also to make them good scholars in every walk of life though common people might not have cared to read or write even a single alphabet.

### **AGE OF ANCIENT INDIAN SCRIPTURES**

The puranas declare that in every manvantara there are four ages. In the first age called Satyayuga, Lord Vishnu was being worshipped by meditation; in the Treta, by performing sacrifices; in Dvapara age, by offering shodasopachara puja or service in sixteen modes as Arghya, padya etc., but in the present age known as kaliyuga, the same results can be secured by sankirtana or singing the glories of the Lord or his various names or attributes. Kurmapurana states that Brahma, the creator, Vishnu, the sustainer and Maheswara, the destroyer are one and the same endless, changeless all-prevading and supreme most spirit. All the following names are his attributes: Hiranyagarbha (Golden womb) Hari (remover of sins and hardships) Sankara (benevolent) Vasudeva (all pervading deity), Tara (helper to cross bondage), Acyuta (Indestructible) Purushottama (best of individuals) Brahma (the greatest) as well as Siva (the good).

The modern historians have decided that the ancient most scripts were hierogrophy or picture-writing as the Chinese and the Harappa-Mohenjo-daro scripts. When it is well known that the common people of Mohenjo-daro living about 5000 years ago knew the art of writing, how can any sensible person believe in the conclusion of the modern historians with biased minds, deciding that the Vedic Aryans who lived in the nearby places had no knowledge of any scripts? Alberuni has stated that the ancient Indians gave up some scripts, which they were using, due to same unknown reasons and adopted the new script in vogue from the time of the sage Vedavyasa. As the Vedic Aryans were very particular about correct pronunciation of the vedic mantras, they taught the vedas orally, only to those who were devoted to learn them by rote and pass them on to the next generations without the least flaw,

since the scripts were unfit to do that efficiently. When the Indians invented the scientific and phonetic Brahmi script and its derivatives, it was natural for their abandoning writing in hieroglyphy.

From the similarity of the vedas with that of chhandavesta known as Zendavesta, some modern historians have concluded that the compilation of the vedic literature is not later than at least sixth or seventh century B.C from now, because Zoroaster or Zarathushtra and the language pattern of Chhandavesta relate to that period. According to Aristotle, Hermippus, Theopompus, Diogenes and other Greek writers, Zoroaster was born before 5000 years from the time of the fall of Troy and six thousand years before Plato.

From the above facts, the conclusion is as follows :

- a) Search for new dwellings after the ice-age-8000 to 5000 B.C.
- b) Efforts to compose calendars to decide the proper time for performing the periodical sacrificial rites-5000 to 3000 B.C.
- c) Compilation of Taittiriya samhitas, Brahmana and vedic Astronomy - 3000 to 1400 B.C.
- d) Compilation of the Sutras and philosophical works - 1400 to 500 B.C.

Dr. Bloomfield states that not a single piece of archaeological material, bit of any utensil, jewellery or building from the entire vedic period is available to us now. In the Vedic literature, the spring season commenced in the Mrigasira Star. Sri. Balagangadhara Tilak is of the opinion that the spring season used to commence from the Mrigasira star during 4000 to 3000 B.C. The position of the polestar shown in the Vedas also relates to the same period. According to the independent researches, made by professor jacobi of Bonn on the same basis also proved that period to be 4500 B.C. to 2500 B.C. Professor of Bonn's conclusion were accepted by Bloomfield, Barth, Bhuler, Dixit etc. In the first mandala of Rigveda itself, moon is said to be the maker of the month. Professor Maxmuller has stated that the basis of the formation of names of stars, months etc., used by the IndoEuropean communities are the same as they are found in indian literature as well as the Vedas.

William Robertson, principal of the Edinburgh university has clearly stated in his book, entitled "Historical disquisition of

Ancient India and the progress of trade with that country" written in 1790 of the Christian era, that the knowledge of astronomy, which the countries of Greece, Carthage and Persia etc., had, was more defective than that of India. He concludes that the astronomical formulas which were framed in India about at least 5000 years ago were found to be fully correct to that period as they are according to the description of the position of stars and gravitational laws of that period, when they were written and the formulas of Ptolemy for the same period was defective by more than ten degrees. The same author has declared that the astronomical formulas collected by him at Trivellur were at par with those of the most modern astronomical formulas.

According to the French writer, Louis Jacoliot, Darius a Persian emperor learnt the arts of worship and astronomy from the Brahmins of the Gangetic valley, taught them to the Magi, from whom the Greeks and other nations of the world acquired that knowledge.

#### **VAIDHI BHAKTI CAN BE DEVELOPED WITH THE HELP OF SIXTY FOUR METHODS OF DEVOTIONAL PRACTICES DESCRIBED IN PURANAS.**

Puranas have described sixty-four methods of devotional practices.

1. Accepting shelter at the feet of the spiritual preceptor,
2. Receiving initiation and enlightenment on spiritual truths from the Guru,
3. Following the examples laid out by saints,
4. Enquiry into the details of true religion,
5. Renunciation of enjoyment of material luxuries for the sake of Sri Krishna,
6. Dwelling in the banks of Ganges, Yamuna, etc.
7. Accepting means, just enough to meet one's bare necessities of life,
8. Observing fasts on every Ekadasi day,
9. Showing respect to the sacred trees like Dhatri, Pipul, Tulsi, and cows, brahmins and Vaishnavas,
10. Avoiding the company of those who are averse to Godhead,
- 11, 12, 13. Refraining from enlisting unfit disciples, the study of bad books, and the arts of unnecessary controversy on the meanings of Sastras,
14. Giving up to meanness in one's day to day dealings,
15. Remaining undisturbed on account of sorrows, etc.,
16. Nondisparagement of other gods,
17. Never wound the heart of other beings, human or Subhuman, by words, deeds, or thoughts,

18. Giving up all types of offences against the service of the Lord and His names. 19. Intolerant in listing blasphemies on Bhagavan, His Bhaktas, etc., 20. Wearing the external signs of a viashnava, such as Tulasi beads made of lotus seeds, etc., putting perpendicular signs, specially prescribed, on the forehead and other parts of the body imposed by the sastra, etc., 21. Writing the names of the Lord on the body by Gopi-Chandan or sandal paste, 22. Accepting and wearing the previous day's offering to the Lord, such as Garlands, scents, clothings, etc., 23. Dancing before the Lord with devotion, 24. Prostrated obeisances, 25. Respecting the Lord and His devotees by welcoming them, by getting up from one's seat, the moment he happens to see them coming in palanquins, chariot, or on any other such vehicles or arrangements. 26. To accompany the Lord or his Bhaktas on such occasions as mentioned in the previous one on either sides, in front, or rear according to the situation, and as necessity of service arises on the spot, 27. Visiting temples of the Lord and other holy places of pilgrimage, 28. Circumambulation of holy places, 29. Ritualistic worship, 30. Servitude, 31. Singing devotional songs, 32. Loud recital of Lord's Names, Forms, Qualities and Activities, 33. Muttering of Mantras or Names of God, 34. Accepting one's insignificant and helpless position before the Lord by different types of supplications, 35. Uttering various hymns on the Lord, 36. Honouring the sacred offerings like Mahaprasada, Tulasi etc., 37. taking the holy Footwash, 38. Smelling the consecrated incense, 39. Touching the Holy Image, 40. Beholding the Holy Image, 41. Witnessing the waving of lights, and other rituals, 42. Listing the excellences, 43. Solely depending upon His Mercy, 44. Remembrance, 45. meditation, 46. Accepting the servitude of the Lord, 47. Friendship, 48. Complete self-surrender, 49. Offering the best of articles liked by one, 50. To please the Lord is the be-all and end-all of all the activities, 51. Submissive attitude in every activity, words, deeds and thoughts, 52-55. Service of Bhaktas, Acharyas, Advent Days of Avatars in the company of Bhaktas, 56. Observance of Kartikavrata, Damodarvrata or Urjavrata in accordance with the rules of Sastras, 57. Celebrating "Janmashtami" the Advent Day of Sri Krishna, 58. Special liking for the worship of the Lord, 59. Listening to and relishing the reading and exposition of Srimad Bhagavata in the company of Bhaktas of a higher order, 60. Asso-

ciation of Bhaktas, 61 Loud chanting of the Lord's Names. 62. Residing at the holy places like Mathura, Vrindavan etc..

### **VAISHNAVA BHAKTI IN INDIAN ITIHASAS (i.e., RAMAYANA AND MAHABHARATA.)**

(Universal form of Pranava - Aum)

Rama was the eternal Vishnu born in the world of Mortals at the request of the gods, who sought the destruction of the haughty Ravana. (Valmiki Ramayana II 1,7-32)

#### **Mondodari's praise of Rama as Vishnu's Avatara**

Clearly, this Rama is the Supreme Self, the great Yogin, the eternal who has no beginning, middle or end; the Great being, who is greater than the greatest who is beyond the darkness; the Lord who bears the Conch, the discus and mace; who has the mark, called Srivatsa on his chest; whom the Goddess of Prosperity permanently attends upon; the invincible, the permanent and the changeless. (Valmiki Ramayana VI, 114. 13-14)

#### **Brahma's praise of Sri Rama as Vishnu**

You are God Narayana, who has Goddess Sri in His person and the all pervasive Lord who is armed with the discus : You are the Great Boar with a single snout ; You are the Spirit, Supreme being, the Lord of our senses, armed with the Saranga bow you are the all-pervading Vishnu armed with the Sword and unconquered by anybody; you draw aspirants to your-self; you are of immense strength, the commander, the chief; you are the source and end of things. (Valmiki Ramayana VI 120. 12-26)

Obeisance to the Supreme being, who is of the form of Existence, from whom all beings appear, in whom all beings disappear, in whom all beings exist and into whom all beings merge. (Yogavasistha II. 1-3)

I bow to the Lord Hari, with the name Rama, who is the ultimate behind all pauses, to whose Maya are subject the whole universe, the gods from Brahma downwards and demons, by virtue of whose existence, everything else appears as if real, like the illusion of snake in a rope and whose feet are the only boats for those who desire to cross the ocean of worldly existence. (Tulasidas : Ramacharitamanasa I. 6)

O Lord, Lord of Lakshmi, Lord of the abode of the cow-herds, destroyer of distress, you whom people beseech, rescue me, who is submerged in the sea of the Kauravas. O Krishna, Krishna, Great Yogin, soul and cause of the universe, Govinda, protect me who has sought you as refuge, I am perishing in the midst of the Kauravas. (Mahabharata 90, 43-47)

### **Dhritarastra's recognition of KRISHNA as VISHNU**

Seek as refuge that ageless Being, of thousand heads, without beginning, middle or end, of limitless glory, the impartor of vitality, the unborn, the permanent, transcending all transcendent things. I seek as refuge the architect of the three worlds, the father of the Gods, the Demons, the Nagas and Rakshasas as well; the chief of not only kings but of the learned also, He who appeared as Indra's brother. (M.B. 70, 6-7)

### **Bhishma's prayers of Vishnu and his incarnations.**

Obeisance unto him who is of the form of everything, in whom is everything, from whom does everything proceed, who is everything and who is everywhere and who is the God, in the form of everything. Obeisance to the Lord in the fish-form who, becoming a fish, reached the nether world and quickly restored the Vedas to Brahma. Obeisance to that Lord in the form of Parasurama who, becoming Rama the son of (king) Dasaratha, killed in battle Ravana the scion of (sage) Pulastya's line. Obeisance to that Lord of the form of enjoyment who became Bala Rama the son of Rohini, bore the plough, wielded the mace and stood attractively in his blue garment. Obeisance to that Lord in the form of the charming son of Vasudeva who sported in the Hamlet of Nanda for the purpose of destroying Kamsa. Obeisance to that Lord who is of the form of Supreme being, who as charioteer of Arjuna in the battle, gave for the benefit of the three worlds, the nectar of the Bhagavadgita. Obeisance to that Lord who wanted to take the Kalki-form and in the Kali age, would ride a horse and kill all the nonbelieving barbarians, and reestablish Dharma. He who is firmly established as witness in the body of every thing living, imperishable among the perishing, to that Lord of the form of witness, do I make obeisance. (M.B. 46-110 of Shantiparva)

## **NAVADHA BHAKYI OR NINEFOLD DEVOTION (in Hindi & Kannada Literature)**

In ninefold devotional practices, image - worship is advantageous and also a necessity, since it is not possible for the devotee's expression of love towards the supreme lord in his formless aspect by prostrating, offering flowers, food and drink etc. in the usual way of human beings treating one's friend, close relative or loving master. In image worship, the devotee can feel that the all-pervasive supreme Lord has assumed the form of the image, which he has chosen to worship and believe that he is listening to his prayer, accepting his services and forgiving his bad deeds. Sravanam (hearing), Kirtanam (singing his glorious deeds), Smaranam (constantly remembering him), paadasevanam (falling at his feet), Archanam (worshiping the Lord with flowers, food, drinks, Harati, scent etc.) Vandanam (adoration), Dasyam (obedient acts of servitude), Sakhyam (friendship) and Atmanivedanam (self-surrender) are the nine forms of devotional practices, recommended by Maharshi Narada's Bhaktisutras. Image worship with ninefold devotion regulates the body, senses, mind, heart and intellect of the worshipper and enables him to enlighten his thoughts, control his actions and free his mind from the worldly turmoils, egoism and disappointments.

The great Hindi saintly poet, suradas describes that the king, Ambarisha was an exponent in all the forms of nine fold devotion. He was of the opinion that the tongue engaged in singing the glories of Hari, the all pervasive God, the eyes visualising his beauty, the ears listening to his ecstatic achievements and using all the limbs to serve him by the medium of his chosen image help the humble devotee to realise the supreme Lord and earn his innate love. The tongue singing the glory of the universal Lord, the eyes visualising his beautiful form, the ears Hearing the ecstatic achievements and all other organs devoted in the services of his lotus feet are the stepping stones to please him. Hearing the stories of his help to the pious people from the mischiefs of the wicked people is like ambrosia. Similarly, Prasanna Venkatadasa stresses the importance of Ninefold devotion in his Kannada verses as follows : "Common people are usually immersed in the worldly affairs and their fickle mind runs through the various organs engaged in all kinds of actions, good as well as



bad. The ears have to listen to both good and bad words, making the heart have the feelings of love and hatred. Eyes see beautiful and ugly things. The nose smells pleasant as well as abnoxious odours. Hands and feet engage themselves in good and bad activities. By touch, various impulses and the consequential awareness of cold, heat, enjoyment or pain are felt. In spite of these, human beings put forth all their efforts to engage themselves in worldly activities just as the fire insects hover around the burning flame and burn themselves in no time. This is the reason why, Indian seers, saints and wise people care less for the worldly attractions. As the mind does always waver unless it is given a better support, they recommend *isthadevaradhana*, i.e. worship of the image of the all-pervasive and omnipotent Lord, in which his mind sticks readily and gets complete solace. Any one or all the ninefold devotional practices can help the common people ruled by emotions as a general rule. By these practices, the running mind through the various sensory organs stops its fickleness gradually and it comes under the worshipper's control. The controlled mind becomes free from the worldly worries so long as he engages his mind in the devotional practices.

Let us find out what suggestions, our saintly poets of Hindi and Kannada literatures prescribe for the common people to use their emotional mind in the ninefold devotional practices. In these heartfelt expressions, we find how useful the devotional practices are for each and every one.

### **SRAVANAM (HEARING) FORM OF DEVOTION**

The Vedas, Itihasa-Puranass, Sahasranamas and Harikathas are meant for making the hearer understand that the almighty comes to the rescue of the good from the harassment of the wicked persons in some form or the other. As he is omnipotent and omnipresent, they guide him always to take the correct path of adhering to moral principles and avoiding selfishness, lust, anger, greediness, unnecessary attachment, vanity and jealousy. Since the above literary master pieces, give examples from Historical and prehistorical occurrences they highlight the fate of egoistic wicked doers. Following the principle of "Might is right" The wicked and evil forces had an unread word used to assemble in the name of religion. The stories narrated in them during last

hours, generally nights, or on festive occasions became moulded into noble souls, shedding their mean mentality by learning the righteous way of living. Music, full of devotional songs, sung in such assemblies, was also helpful to make the ears of the devotees immersed in supreme bliss. These would stop even the evil-minded rogues to commit bad deeds. Mirabai advises people to listen to the glorious qualities of the almighty Lord in the assembly of pious devotees and purify their sense of hearing to liberate them-selves from births and deaths. Prasanna Venkatadasa informs that the sage, Narada, king priyavrata and Vishnurata got salvation by practising sravana bhakti in a very short period.

### **Kirtanam and Namajapam**

Kabirdas narrates the advantages of singing the glories of God as follows :-

Deposit the wealth of Rama's name. It will not catch fire. Robbers cannot steal it. Only lucky rulers can have the privilege of serving him. Even Lord Siva, Sanaka and such gods are ambitious of getting this wealth. If the gem of Narayana's name is available in one's tongue, even yama, the Lord of death cannot execute him.

Prasanna venkatadasa is of the opinion that the repetition of Hari's names is the surest remedy for the malady of births and deaths. Suradas feels sthat Kirtana, Japa, Tapa and pilgrimages are equal to the four Purusharthas as Dharma, Artha, Kama and Moksha, Tulsidas thinks that the person, who does not repeat god's names is just like a croaking frog. The gem of Rama's name by the tongue illumines the person uttering it and also the external surroundings. It quenches thirst of the Chataka bird supposed to live only on the drops of rain. According to Vadirajaswami uttering God's names in the Kali age is sufficient to have the Lord kesava's Darshan. God's names are like fruit's juice mixed with sugar. They are sweet just like bananas, grapes and other sweet fruits Sri Surdas also urges that unless one fills his ears with the sweet juice of Ramanama, and enjoys Hari's glorious stories, it is very hard to get loving devotion. Tulsidas opines that uttering Ramanam purifies the utterer internally and externally and his body begins to shine. Even Brahma, the creator and Yogis as well as saints endear themselves to Lord Hari by chanting his names and get com-

plete solace. The Kirtanas of the northern Indian and South Indian saintly poets are melodious and also enchanting to the persons who have the fortune to hear them or read them. Let us enjoy their beauty. Purandaradas describes mother Yashoda playing with child Sri Krishna, knowing that the child is the supreme Lord of all the worlds. The child, she is fondling, is a jewel among the children. Though he can increase his stature and measure all the three worlds, by phases he has assumed the form of an innocent playful child to please mother Yashoda with its jovial childish plays.

By singing the glories of god, the wavering mind becomes concentrated. It is known to everybody that even the animals and children enjoy music. As one advances in age, excitement and perturbation due to lust with their bad effects will be subdued by singing or hearing Kirtanas. In India, from the time immemorial, people used to assemble in temples or Ramamandiras to participate in the Bhajans or sing the praises of God, on the festive occasions. It is the duty of everyone to continue this extremely beneficial practice. The Haridasas used to move from house to house and place to place singing their kirtanas as medicants, with the noble idea of propagating Bhakti movement where ever they went. As the modern laws prohibit this, the noble practice has come to an end. It is desirable that instead of the harmful broadcasting of songs stimulating lust and passions by the radios and televisions, devotional songs should be got transmitted to the maximum extent for lessening the present day ills as atrocities over women-folk and vandalism.

Repetition of the innumerable attributes of the supreme Lord or selected name of God is equally beneficial to uplift even the worst sinner. As everyone is aware, Valmiki became a sage by repeating Ramanam. His sins, for the murderous acts upto the time of his becoming a disciple of the rishis, whom he wanted to loot became completely destroyed during his very life-time. Stotras or hymns describe the superhuman nature of a deity so that his mind could engage in meditating on the particular deity and could be tuned there on to get the boon there from. It is just like tuning the radio receiver to get a particular station. Different deities are only the different aspects of the universal and omnipotent God.

Saint Tulsidas asserts that the jewel of Ramanam used by the tongue not only purifies the tongue and body but also the soul

of that devotee, to make him fit for liberation from the bondage of births and deaths. He compares himself to the chataka bird. Just as the chataka bird does not drink anything other than the rain-drops to quench its thirst, he will always be repeating Ramanam so that his senses could be completely free from their insatiable thirst. He is of the opinion that using the tongue for a purpose other than the repetition of Ramanam is equal to becoming a croaking toad. Even Brahma and great sages attain all siddhies and solace by repeating the divine name, "Hari", the redeemer of as sould from bondage.

Sri Purandaradasa gives a beautiful description about mother Yashoda feeling perturbed when the child Krishna could not be seen nearby. She moves from one house to the other in the neighbourhood. She asks each and everyone she meets, as to whether they came across a beautiful child wearing Pitambara (i.e. the yellow silk clothes of Kashi) with his flute in his hand, having a Tulsi garland and the sweet scent smeared on his dress spreading the fragrance alround.

Sri Padaraja swamy describes how mother Yashoda is extremely happy when she finds the child Krishna after a long search. She advises her child never to do again like this. Her questions and expressions of her feelings are depicted as follows :- Where do you go and play my dear child, Krishna? Should you not play inside the house in my very presence? Are not your pet play-mates round here craving for butter and sugar? Don't you know that I cannot contain myself and I cannot lose sight of you any more. I lose myself searching for you in every direction in vain. Please play hereafter in front of me only. The description of this saintly poet in another song about the complaints of the cowherdesses regarding the child Krishna's mischiefs to mother Yasoda are also very funny. they ask her to advise the child as he teases them by entering into their houses and loots butter and milk in the company of the other children.

Pranesadasa portrays the feelings of mother Yasoda while fondling the child Krishna as follows :- "I am really blessed for being fortunate to have the supreme lord, who took ten incarnations, as my child. During those in-carnations, he came to the rescue of the righteous by punishing the evil-minded villains and torturing them by taking a form needed for the occasion. Respect-

able people tell that he appears to them in numberless forms and is able to erase their past sins. They praise me for having him as my own child whom I can carry, fondle and be in his constant company".

Suradas advises his own mind to engage itself in singing the glories of the Lord and worshipping him so that all its worries and the fear of the Lord of death could be destroyed by thinking that happiness, sorrow, fame and disrespect, you get are equally good boons secured in this birth of yours. As your mind is coloured, you are feeling by the influence of delusion that the present birth of yours is useless. As it is filled with fear, vanity etc., cleanse your mind by fixing your mind in singing the glory of the Lord and earn merit. In another Kirtan, he says as follows :- O Madhav, I desire to be born as a cowherd of Brindavan or as the dust of your feet. My sincere impression is that it is in no way inferior to procure heaven if I will take the form of dust of your feet in Brindavan. It is the holy place where you favoured everyone with the vision of your divine enactments and gave Viswarupa darshan during your Krishnavatara while grazing the cows, playing, cutting jokes with your playmates, making everyone enjoy your smiling and mischievous childish adventures. Is not the desire of becoming your feet's dust superior to the craving for getting immortality? Nandadas has also expressed a similar intention in one of his kirtanas. His desire to take the form of dust of the vraja land is to get the joy of being tread by all those who are fortunate in moving about in the holy place where Sri Krishna played, such a fortune is not easy to get even by the greatest yogis.

Vasudevavithaladasa, a saintly poet of Karnataka, has composed the following kirtanas to make the people understand that the greatest remedy curing the thirsty mind suffering from disappointments from achieving endless desires is to crave for getting God's grace of freeing his wavering mind from worldly desires and getting it immersed from tuning it in enjoying the glories of the divine activities during his various incarnations. He relates that God is like Dhanvantari, the doctor of doctors. He can destroy the demons and save the angels from thier atrocities. My greatest craving is that I should have my mind enjoying your beautiful form just like the newborn calf which enjoys drinking its mother cow's milk like nectar itself.

Vadirajaswamy expresses in his kirtanas his joy of recollecting the fortune of Yashoda enjoying Sri Krishna's divine sportive acts as a child moving around her. It runs like this :Yashoda, how fortunate you are for fondling the husband of the Goddess of wealth (Lakshmi) taking the form of your child enabling you to carry him everywhere. You are fortunate to bathe Gangaji's father, decorate him as Bhama did, put the supporter of the earth in a cradle and sing a lullaby to make him sleep. It is only you who are fortunate to lift and fondle the formless God in the form of a young baby.

Suradas as well as Khumbandas express their eagerness to see the child, Krishna by asking Yashoda as to how long they have to wait for his darshan. They assume themselves to be the cowherdresses, who are distressed for not having seen from the time he left Govardhan. They shed tears and try to recollect his form before he left them. By the separation, they have become very weak.

Suradas also praises the benefits of Harinamakirtan i.e. singing the various names of God. He thinks that Ramanama is the sweetest juice. He advises people to fill their ears with the hymns of the Lord or the juice of Ramanams. Listening to the Harikathas or the various activities of the supreme Lord in his various avataras makes the hearers immensely blessed. Sri Vadirajaswamy of Karnataka opines that any one can easily attain the supreme Lord in this kali age by uttering the divine names while it was necessary to do Tapas, during the Krtayuga, perform sacrifices in the Tretayuga and offer image worship in the Dvaparayuga for the same purpose. He considers that hymns and divine names are like ambrosia curing all the diseases including mortality and rebirths. The juice of Ramanama is like the juice of lemon mixed with sugar. It tastes better than the dates and bananas, very much pleasing to the tongue.

Similarly Mirabai, the greatest devotee of Lord Krishna advises people to take the divine name on the tongue to enjoy its taste and drink it to avoid the insatiable thirst, avoiding evilminded people and discuss daily in the company of pious sadhus the subjects dealing with the greatness of Lord Hari.

Kabirdas also cautions people from resenting to utter and listen to Ramanama since such people are doomed to drown in

the ocean of worldly miseries. Even the worst sinner would become liberated from the cycle of births and deaths by taking Ramanama on their tongues. Abstaining from uttering the divine name and memorising it will make those persons suffer by taking births in the wombs of animals like dogs etc. It is not less dangerous than consuming the worst poison.

### **SMARANA BHAKTI (Practice of devotional recollection)**

Purandaradas praises the speciality of devotional hearing practice by illustrating that by merely remembering the glories of the supreme Lord, GOD took the form of a man-lion to save Prahlada whom his own father was harassing. By remembering that God is Vasudeva or omnipresent, the Lord appeared before the young child Dhruva in the forest and gave him eternal empire. The saintly poet feels that the practice of memorising and repeating the divine name of Sri Purandhara Vithala is of immense value.

Vijayavithaladas, another saintly poet of Karnataka, advises the general public that by remembering the divine name, Hari, all the calamities are driven out. As it is highly capable of elevating the whole clan of the person engaged in repeating recollection of the divine name of Hari, it is a sure remedy for curing all ailments. Every one should always remember the divine name in his wavering mind to purify it. He says further that the day you remember Hari is an auspicious day; the day on which you did not remember Hari is a bad day. Every minute, remembering Hari makes you extremely happy. It is a stepping stone for getting salvation. Every minute you waste by not remembering Hari's name will carry you nearer to the God of death, Yama. Only he who remembers the divine name incessantly is blessed. Those who do not remember the Lord Hari waste their lives.

Vijayadasa praises the fruits of hearing Ramayana as follows :- Those who listen to the stories of the holy Ramayana will surely be eligible for salvation. As soon as the listener finishes hearing the story of Sri Ramachandra, he becomes free from all his past sins, since he starts loving the compassionate Lord who is like the Kalpataru, the divine tree, capable of granting all the fruits desired. The hearer will automatically gain the favour of the Lord, Ramachandra which is hard to get even by the best of yogis or munis. The devotees will soon be rewarded with the merits of



pilgrimages, meditation, passionlessness, offering pujas, showing kindness to all the living beings as well as services done to the guru and Vedic Brahmins. He will also be rewarded with knowledge of every kind, discretionary power, politeness, public respect and all the blessings mentioned in the Vedas.

A verse of Purandaradas eulogising Smaranabhakti has already been dealt with. He is of the opinion that one who always repeats the divine name of Hari and meditates on the lotus feet of the Lord need not perform any rite prescribed in the scriptures such as bathing, Sandhyavandan, Japa, Tapas, practising silence, pilgrimages and observing hereditary observances etc., since Smaranabhakti yields together all their merits.

### **VANDANA BHAKTI (WORSHIP BY OBEISANCE OR ADORATION)**

The greatness of worshipping by obeisance is sung by all the saintly poets of both south and north India.

Purandaradasa sings as follows :- "Countless salutations and prostrations to the supreme Lord, who took the form of a cowherd and lifted the Govardhana mountain to protect the cowherds and the cows of Gokul because, only his grace can save one from births and deaths. Neither the hoarded wealth, the stored articles, nor the close relatives as wives and children can come to the rescue of a person about to die unless Govinda blesses him for his noble deeds during his lifetime. "Another verse is like this:-"Let there be victory to the supreme Lord of the Goddess of wealth, who took incarnations as Sri Rama and Sri Krishna. He visualises the beautiful form of young Krishna who is decorated with Srigandha, Tulasi garland and playing the flute and grazing cows as well as calves, surrounded by the cowherdresses and cowherds".

Gopaladasa, another devotee of Karnataka, asserts that he does not know any means of showing adoration to Gopala Vitthala other than repeating the words-Salutations, salutations to You, -Oh Gopala Vitthala! People say that they are related to us only if we have money, helping nature, or have become famous. Otherwise they will never consider or tell that they are our relatives. The relationship between me and you, Oh, Gopalavitthala, is quite different. It is not based on any of my worthy possessions. As you are looking after me continuously, what else I can do other

than adoring you by repeating my salutations and prostrations?

Prasannavenkatadasa has sung the merits of Vandana bhakti as follows :- Those who adore always Sri Hari as Mukunda (giver of salvation) and Govinda (master of the good earth and saintly beings) will always enjoy tranquility just as goddess of wealth (the Lord's mistress) and also become freed from the bondages of worldly ties. It is related in the scriptures that those who perform ten Ashwamedha sacrifices will be freed from births and deaths in this mortal world. The same reward is easily produced by prostrating to the feet of the Lord of Satyabhama with a pure mind.

According to Surdas, obeisance or prostrations before the feet of Lord Hari enables even a lame person to cross a mountain, the blind getting eyesight, the deaf hear everything spoken, the orphan treated as an emperor by Lord's blessings. He advises people to salute the lotus feet of handsome Krishna in the tribhanga dancing pose, since their glory is limitless. They made Siva's bow weightless, and rescued Prahlada from illtreatment and torture.

### **PADASEVANA BHAKTI (SERVICE OF FEET)**

Kabirdas is of the opinion that by serving Sri Rama's feet, he protects the devotees from the vast ocean like worldly miseries just like a ship helping the sailors to reach the destination with safety. The size of the ocean reduces to that of a cow's hoof if anyone serves his holy feet by devotion. According to Surdas, service of the supreme Lord's feet has the power, enabling the devotee to procure unlimited happiness externally as well as internally. It makes his lips chant Govinda's names, frees his tongue from uttering falsehood and entering into needless arguments; regularises thoughts to abandon insatiable worldly desires and eases concentration and Samadhi, the final step of the Yogi's practices.

In Mirabai's opinion, Lord Krishna's feet are the only means for her maid servant, Mirabai to cross the ocean of worldly miseries. By touching his lotus feet which are soft, the fortunate souls get themselves freed from the fangs of the burning flames of earthly lives. By only serving the Lotus feet of the supreme Lord, Dhruva attained the highest position of eternity in the heaven.

Tulasidas also tells that the human beings have the evil nature of using their tongues to accuse, their ears interested in

listening to the harmful talks, and the body engaged in bad deeds. The love of the lotus feet of the Supreme Lord is like the holy water which can purify all his bad qualities and help him to meditate thereon and worship them with the utmost piety and get highest knowledge.

The glory of the Lord's feet is sung by Vadirajaswamy as follows :- Oh Lord Ranga, How holy and lovely feet are yours? They made the Kuru king tumble. They saved many devotees by trampling Gayasura. Let your noble feet reside in my heart for ever, though your residence is in Udipi, O Hayavadana.

Kanakadasa, Sripadaraya, GuruGopaladasa and Purandharadasa, the saintly poets of Karnataka, also have sung the magnanimity of Padasevanabhakti. Kanakadasa advises people to live worshipping the holy feet of the supreme Lord. They are worshipped by BRAHMA. By their touch, Ahalya, in the form of a stone became purified. They pressed the chariot of partha to save him from great calamity. Kali was kicked out from his throne in the royal court, the snake kalinga's hoods were trodden and the universe was measured in three steps only by those praiseworthy feet. Sesa, the snake of eternity and Garuda, the divine vehicle serve by carrying them without break.

Venugopaladasa, another devotee of Karnataka prays for the darshan of his marvellous feet to get freedom from the worldly bondage, which has ruined him. The Lord is the husband of wealth, the donor of salvation, lifter of the Mandara mountain from the ocean and protector of the cows and such pious beings. He has assumed the beautiful form of a baby of Nanda, though he is considered to be lying always on the surface of the ocean in the Yogic sleep.

Service of the feet of the Lord is as important as to make use of one's feet to make a pilgrimage of all the holy places, circumambulate the holy trees and holy temples and get darshan of the sacred images installed therein. By these, egoism can be destroyed to get the high spiritual knowledge for making him love the entire creation and serving the society to the maximum extent.

### **ARCANA BHAKTI (DEVOTIONAL SERVICES OF ADORATION)**

Arcanam is the best devotional practice. Arcanam is closely

related to image worship. For offering devotional services to the supreme Lord and expressing one's love and gratitude with reverence, the worshipper should feel that the image, he has chosen is the all-parvading Lord having taken that form by his omnipotence for accepting his adoration. The exceptional excellence of our ancient Hindu culture is that God is not only omnipotent but also Vishwarupi (meaning that all perceptible and non-perceptible forms in the universe are the various constituents of the supreme Lord.) From the Vedic times, Indians believe that God is Saguna (having qualities), Nirguana (qualityless) and Gunatita (beyond both of these). As such, worshipping the Lord with or without images depends on the devotee's nature and ability constituting his faith.

Let us find out opinions of different Haridasas of Northern and Southern India about the merits of Archana Bhakti. All the Haridasas of Southern India are adepts of image worship. St. Tulasidas, Surdas, Mirabai, Chaitanya Mahaprabhu, Rahim, Raskhan and such Northern Indian Haridasas recommended the merits of image worship. Kabir, Nanak, Raidas etc. were worshippers of the formless God. Due to the influence of the spread of Mohamedanism in Northern India, there was some sort of confusion about the superiority of image worship from the time of Kabirdas to the time of publication of Bhramargita of Surdas, which cleared their doubts. Surdas wrote as follows :-

"Rupa Rekha Guna Jani Jugati binu/niralamba mana cakrta dhavai/Sabvidhi Agama vicara hin taten/Sura Saguna lila pada Gavai/. (When the mind is not supported by qualities as form, attributes etc., it loiters all around not knowing the destination like an untamed wild horse. After studying thoroughly the scriptures as Agamas, Surdas composes his verses about the merits of worshipping God's marvellous sportive activities in his various incarnations. In one of his verses, he narrates as follows :-

"Just as there is fire in the wood, god is eternally one supreme spirit present everywhere to help all the living beings by freeing them from distress. By uttering his particular name with the deepest devotion, he appears in the form of the invaluable gem removed from the deepest ocean. God is perceivable as well as non-perceivable as he is bigger than any thing and he is beyond description or comparison and not measurable by time or space-like units".

After learning the superiority of image worship from the devotees like Tulsidas, Indians had no doubt of its benefits and from the age of Tulsidas upto the age of Indian independence, when the materialistic western education started creating confusion in their minds.

Just to understand the greatness of image-worship, it is worth-while to compare the devotional practices recommended by Kabirdas with those of other Haridasas.

Kabirdas opines that God can be doubtlessly considered to be formless as he is not perceived by our eyes. As he is subtle to the extent that he has become part and parcel of the entire universe and it is impossible to perceive whether he has any color or not, no one can find out his beginning, middle or ending. Nobody can even think of the time when activities started and when they will stop. It is impossible to compare him to anything which we are aware of. He is as he is. In spite of all these, it is certain that by thinking of him, speaking and listening to his glories, all get complete solace and get their desires fulfilled. Mohamedans think that God resides in the Masjids and the Hindus consider that he resides in the images and his various attributes. In neither of these he is present. The reality is that he is residing in everybody's heart and can be found out only within one's heart....It is a waste to worship the stone image with various costly things, since the same can be used in a better way by distributing them among those who need them.....without knowing the true form of God Rama and not having complete devotion towards him, what is the use of wearing tattoo marks as Tilak and considering him as a toy with which every one can play.

Contradicting these arguments, the saintly poets recommending image worship convince people like this :-

Surdas : Both king Ambarisha and his faithful queen are the best examples for attaining all the purusharthas (i.e. worldly and other-worldly ends) by sincere image worship and drinking water used for washing the feet of Hari and practicing ninefold devotion to his cherished form of Hari.

Kanakadas repudiates the argument of Kabirdas by declaring that only by worshipping God in the stone, the devotee can get all his desires fulfilled. Only by its worship, release of the soul

from further transmigration is possible. Only by churning the ocean with the stony mandara mountain, Ambrosia could be got. By lifting stone (Govardhana) all survived from the wreckless rain. By Lord's feet touching the stone only, a woman (Ahalaya) got back her life. The stones only guided the path for Lanka. Nothing is more valuable than stone. Whether anybody accepts my argument or not, all the wise people declare that the temple without the deity is equal to the shop without articles for sale and also idealess delusive form of worshipping God in the shapeless form.

Purandaradas declares that god is submissive to his devotee. Laksmiramana, the Lord of the goddess of wealth and creator of everything has no vanity or false prestige. He carries grass to the house of his devotees, offering him a flower; He will never leave the house where he is worshipped by offering a single pointed mind and calling him as Indiraramana (Master of the Goddess of wealth), Sindhusayna (sleeping on the surface of watery ocean), Mukunda (donor of salvation) etc., In the house of the Pandavas, the Lotus-eyed Lord washed their horses and grazed them. Sri Purandara Vitthala, having Garuda as his vehicle, is always moving about as the most faithful devotee of his devotees.

In another verse, the devotee describes as if he is talking with Yasoda about the special features of the child, Krishna as follows :- Oh Yasoda, come and see purandara Vitthala who is in the handsome form of the pet child of the cowherd, Nanda. Your son is not an ordinary child. He is the Lord of the entire world. While milking the cows, he appears in various forms. He follows the elders to the places where warm milk is available. He will be standing before those who churn butter-milk and eat lumps of butter by duping those who have them. While he is stealing butter, he appears to be sleeping in another person's house. At the same time, he appears to be playing with the ball while he will be engaged in romance in another's house. While one will think that the child is walking in front, he will be coming from behind and joking with the cowherdresses. Don't think that I am exaggerating. It is the actual fact. There is a lot of comparison in the expressions about the child's extraordinary behaviour by both Purandaradasa and Suradas.

Vijayadasa, a devotee of Karnataka has composed verses about the manner in which image is to be worshipped to derive

the maximum benefit therefrom. Some of their details are as follows:-

Worship the ever-contented enjoyer of the essence of incomparable universal pleasure, the supreme Lord, Hari who is beyond imagination. He has taken the real oath of taking care of his devotees. By serving with all kinds of entertainments with full sincerity, bathe the image, considering that the soul of souls is appearing in that form in your front ; sing the hymns of his glories, offer him the most delicious cooked food and feel by meditation, that you are his personal assistant and he has been kind enough to appear before you in that form by the fortune of your past deeds ; Thereafter, offer the naivedya to all the minor deities as Brahma and the sages as Suka, Saunaka as well as all the other incarnations...The image, you have selected to worship should be of that deity you like most ; After keeping it in your front, dress it with attractive dress, crown and varieties of golden ornaments decked with gems so that its beauty attracts your mind ; Feel that it represents the supreme God the possessor of all the best attributes ; worship him by looking repeatedly the beautiful image from top to bottom several times, so that the form of that image seen with your eyes becomes fixed in your eyes, becomes fixed in your heart, so that your mind will become fit to meditate and do worship the Lord mentally in whatever work, you are busy with...You should repeatedly practice this mental worship, while standing, sitting or sleeping, so that Lord vitthala, cupid's father and Vijayadaśa's pet deity, whom you were worshipping as an image before your eyes becomes converted into your mental image as metal is converted into an image by liquifying the metal and pouring it into the mould.

After teaching how the image worship helps to make the wavering mind fit to meditate mentally, he emphasises that it is necessary to follow the instructions of the Agama sastra, the science of worship to get the best results. Vijayadasa insists on using Tulasi (basel) leaves in image worship. Even if you have worshipped Hari's image with varieties of delicious food and flowers as Lotus, Jasmine, nutmeg etc., As well as sweet sounding musical instruments and bells, he will be pleased only if you have offered Tulasi leaves. For wiping out the effects of ten offences, the image is to be bathed with water. Milk, buttermilk, honey etc. are



used for the same purpose if your offences are hundredfold, thousandfold and ten times of that. For billions of offences and endless offences, pure water or the Ganges water is to be used for consecration of the image. These will surely entertain the supreme Lord who has no comparsion and you will be happy for ever.

Archana bhakti is named as "Bahyayoga paddhati" by the pancaratra agamas. It has the advantage of procuring easy concentration of mind by the common people engaged in the unavoidable worldly activities. Very few people can go to the secluded places and practise internal meditation as recluses, who strive hard to get the same result by trying to control all their sensory organs by fasting etc. for a very long duration. There is no need to doubt that this practice of external yoga (Bahya yoga) practice has an additional advantage of blessing the image worshipper to get him all the four purusharthas as Dharma, Artha, kama, and moksha, the ends aspirable by any sane human being easily. As God is omnipotent and all the universal activities are being carried on only by his grace, it is nothing but ignorant and mischievous to think that by image worship, the all-pervading god will not assume the form of the chosen image worship, the all-provoding god will not assume the form of the choosen image and bless him all the boons wished for by the devotee. Only because the semitic religionists and materialists condemn image worship, it is highly regrettable that false propaganda against image worship has created needless doubts in the minds of some modern English educated class and selfish politicians of the post Independence India.

### **DASYA BHAKTI (WOESHIPPING GOD WITH A SERVANT'S ATTITUDE)**

In Dasyabhakti, the devotee regards himself as a servant over whom his master has every right to extract work from him in any manner he likes. Kabirdas has composed several verses on Dasyabhakti. He says that he is the bonded labourer of Sri Rama or equal to a faithful dog who does not worry even if he is sold to anyone he likes. His name, as a dog is Mutiya and his neck is tied with the chain of his Lord, Sri Rama. He will go wherever he is directed to go by pulling the chain. In another verse, he says that his master has control over his body, mind, wealth and all his possessions. His new owner is Goswami Tulasidas as his master sold

him to that teacher.

**Vijayadasa expresses his Dasyabhakti as follows:-**

"Oh Hari, all my physical and mental or sensory organs are under your control... The five elements, mind and intellect are also controlled by you. Only you are the controller of the conscience and activities of all the living beings...

Oh Hari, whatever I have as a body, have not been purchased like marketable articles. They are there as you willed. I therefore beg of you not to forget me...

I dance, laugh, obey, or cry if you make me do so only by your direction, I eat food and wear clothes, Oh, Sri Vijaya Vitthala, the Universal Lord in the form of a human being! If you only cause me to remember you, I do so. I feel also tired if you allow me to become tired....

Vyasarayaswami considers God as his parents as well as the Lord and master. Let us become acquainted with some of his compositions about his Dasyabhakti.

"You are the master and I am your servant.

You are my father and I am your son.

You are my refuge and I fall at your feet.

You are compassionate, I am fit to be pitied.

I am helpless, there is none else to care for me.

Oh Krishna, my father, you are to save me.

You are my Lord and I am your servant."

In some other verses, he has expressed his Dasyabhakti as follows :-

"I would never mind even if you don't accept me as your servant. I shall serve your servant only if it pleases you, Ranga. Does not Bhishma test your vow that you like truth? Does not Dharmaraja entrust you, the Lord of three worlds to wash the feet of his guests?

You are famous as the leader of Deva troops.

Though you are not available and perceivable even by Brahma,

Did you not, Oh Parabrahma, watch as a gatekeeper?

Did you not act as the darling of the cowherdresses?

**Purandaradas says :**

"To become your slave should I not have accrued merits in numberless lives? Oh Lord of the Goddess of wealth, having the Lustre of good qualities equal to the lustre of crores of blazing Don't leave spall suns, Oh Purandara Vitthala, make me a slave of you of your for ever".

Compassion of Lord Hari is my dress and Guru's kindness my turban. Grace of Haridasas have given me the courage to tread on the slippers of the worst sinful kali and walk with majesty on the of evilminded chests people; All these became possible by of mean serving the Lord of the Goddess of wealth".

Just like him, the other Haridasas of Karnataka also gave importance to Dasyabhakti and got God's grace by serving him.

**Sripadaraja's prayers are as follows :-**

"Oh Lord of the Goddess of wealth, be compassionate to accept me as your slave to serve your feet; You save me as you took care of the cows of Gokul by lifting the govardhana mountain, and killed Ravana to fall rescue great sages by fulfilling their desires;"

Vijayadasa, another Haridasa of Karnataka has sung like this in his composition.

"Oh Krishna, adored by the handsome Siva,  
Kamadhenu, the divine cow bestowing all boms;  
if you do not take care, who else takes  
care of me; Listen to my appeal, wipe out my vanity  
Ocean of compassion, Drive out my sins;  
Supreme spirit, Vijaya Vitthala, bless me.  
Why do you leave me unsupported, this servant;  
You only should take care of me;

Just as the Haridasas of South india, most of the Northern Indian Haridasas are adepts of Dasyabhakti. The verses of Kabirdas about this have already been illustrated. Let us know how other famous saint poets of North India express their Dasya Bhakti.

Surdas says : "Nanda's son has purchased me and freed me from yama's snare ; He has assured me fearlessness ; People envy me for being the Lord's pet servant.

"All the world praises the Lord that he is the lord of the

helpless ; closest relative of the needy ; purifier of the fallen. This being the case, I am sure that he is sure to rescue me since I am the worst orphan needy and helpless".

"I am known as the fallen orphan ; If you, Lord can uplift me, you will not only purify me but also you will make your title as the rescuer of the down-fallen and become more renowned.

Surdas was inclined to Dasyabhakti before he became the disciple of Sri Vallabhacharya, head of a monastery of Gokul as per many of the critics but it is the opinion of Dr. Dakshinamurthy that he continued his compositions on Dayabhakti and also that even in the Vallabha school, there is a great regard for the importance of Dasyabhakti as it is proved from the above illustrations, which he composed after he became the disciple of this monk.

Tulasidas also is one of the great exponents of Dasyabhakti. Some of his verses are given below for illustration.

"I may take birth in whatever womb as per my good and bad deeds. My humble prayer to Lord Sri Ram of the Raghu dynasty is that he should be my master and I, his servant, since there is none in the world who is more kind and generous.

Mirabai also is similarly a devotee, famous for her continuous practice of Dasyabhakti. One of her songs is.

"Oh Lord Sri Ram, I have taken refuge at your feet;  
I do not know anybody in this world as my rescuer  
Oh Murali, I have complete faith in your benevolence;  
You only can free me from the noose of Yama, the god of

death ;

You only can lead me from this ocean of family life ;

### **SAKHYA BHAKTI (DEVOTION OF FRIENDLINESS)**

Sakhyabhakti sadhana or practicing devotion by cultivating the feeling of close friendship towards god is considered to be the best kind of devotional practice as per Sri Vallabhacharya. Only on his advice, Surdas, his disciple gave much importance to this type of devotion in his great literary work, "Surasagar". This gave a great impetus to the Krishna bhakti movement in Northern India. Let us become acquainted with the greatness of Sakhyabhakti from some of the compositions of Surdas.

"I am willing to be sacrificed for the friendly love shown by Sri Krishna towards his friend, Sudama ; As soon as Sri Krishna

heard his name, Sri Krishna ran towards the gate of his palace. After leaving his throne to greet Sudama ; As his friend was a Brahmin, he folded his hands and falling at Sudama's feet, he held them with his hands ; He took him to his throne and made him sit on the throne beside himself ; Is there anybody else who treats his devotee with more friendship than Sri Krishna?"

"I want to become your intimate friend. My only fear is that if I have to compete with you in any game, I have to face extreme depression because you are too clever".

Surdas describes games which the Lord is playing with his friends in Gokul as if he is watching their games. He says :

"The blue coloured child, Krishna is playing with his close friends. One throws the ball, one steps it ; Another takes it away ; Their play is very attractive".

Christians think that God is like a father and he should be worshipped as a servant, his master. The Mohammedans think that God is like a strict master and he should be worshipped just as a slave would serve his Lord. The Vaishnavites worship God as an omnipotent and a very compassionate master and worshipping with Dasyabhakti is his natural duty. Though the devotees of Vallabhacharya's school consider themselves as the Lord's servants, they feel the Lord as a close friendly master. The followers of Sri Ramanuja and Madhwacharya believe that Dasyabhakti is better than other forms of devotional practices though all of them are strict Vaishnavas.

### **VATSALYABHAKTI (Fondling devotion)**

Just as Sakhyabhakti, Vatsalya bhakti depends more on natural affection towards the Lord. The scriptures like the Bhagavata and Tamil Nalayira Prabhandhan deal with the devotional practices of intimate affection towards the Lord, incarnated as a child in the form of Sri Krishna playing and dancing with the young cowherds and cowherdesses as well as killing the mischievous demons during his mystic childish adventures. Both the Haridasas of the Hindi and Kannada devotional literatures have composed innumerable verses dealing with the divine sports of the child Sri Krishna in such picturesque manner, that any reader or hearer would naturally begin to feel that he or she is also near them actually watching them and enjoying it as do the audience of a drama.

would do. They recollect these scenes, whenever their steady mind tunes towards the supreme Lord voluntarily. They get bliss while they are immersed in their household affairs.

Let us become acquainted with some of their beautiful descriptions. Purandaradas describes that "the child Krishna gets his eyes closed. His young friends and Balarama are running hither and thither to hide in the hide and seek play". For illustration, a few other verses are given below. In a verse relating to the complaint of the child, Krishna to his mother Yasoda, the following details are amusing. "Mother, whenever I go to play, people chat that I am not your son and you have not given birth to me ; Balaram also tells the same thing and teases me saying that you have borrowed me by payment. what can I do other than not at all going to play with them by getting anger? Again and again they ask me who my parents are. Yasoda swears that he is her son and she is his real mother taking oaths on the cow".

A verse relating to the complaining of the coherdresses to Yashoda against the child, Krishna is as follows :

"Madam, Too much is the mischief of your son ;  
call and advise him not to do these in fun ;  
your son has been allowed as bull in this town ;"

In another verse, the coherdresses fondle Krishna like this.

" All the women folk have gathered to play with the kid,  
They fondle him by embracing and kissing for his jokes,  
He is the Lord of the devotees, Sri Purandara

Vitthala :"

The following verses narrate how handsome and attractive the child Krishna is.

Yashoda, How handsome is your kid, come and see ;

We are not joking ; your son is not a child.  
He is really, Lord of the entire universe ;  
He assumes many forms where cows are milked;  
He is seen in front whenever milk is churned ;  
Simultaneously, he will be behind those boiling

milk ;

He mumbles butter by duping everyone who has it,  
He lies asleep in one house ; he steals butter in

another ;

He plays romantic acts elsewhere ; He bounces ball in one house while he is found following the dames and cutting

jokes with them ; Yashoda, these are not invented stories; All these are Purandara Vitthala's real glories."

### **Atmanivedana bhakti (Devotional Self - Surrender)**

Complete devotion is impossible unless the devotee accepts that he is nothing and he accepts the truth, that whatever he can do is possible only due to god's blessings. Only by abandoning egoism, it is possible to win over the six worst enemies of good life, such as lust, Anger, Miserliness, attachment, vanity and prejudice. The feeling of complete selfsurrender, exhibited by the cowherdesses to god in the form of young Sri krishna is the best example to be imitated by the real devotees.

Kabirdas describes the merits of Atmanivedana bhakti as follows :

"Mundane existence is just like a vast expanse of water in the ocean : Sri Rama is a supporting ship ;  
By depending on that ship by means of complete self surrender, the ocean assumes the size of the cow's hoof to make the devotee cross it with the least effort."

Vijayadasa, a Haridasa of Karnataka sings the Glory of Atmanivedan in a different way but to the same effect as follows ;

"Lord Hari, our sensory organs are under your control ;

Even all our organs of action are under your control ;  
Five great elements, our minds as well as bodies ;  
are all functioning only under your able control ;

I dance according to your wishes, I laugh at your commands. Only by your providence, I eat my food and wear my clothes ; I can remember you or become tired with the powers you grant ;  
You are Sir Vijaya Vitthala, God in the Human form ;

Atmanivedana bhakti, dealt with thoroughly in the Bhagavata purana is generally considered as Mathura bhakti. In the Bhagavata purana of Maharshi Suka, there is an elaborate description of Unalloyed love exhibited between the cowherdesses and young Krishna in Gokul with special reference to Atmanivedan



bhakti, the ideal of all individual souls towards the supreme soul, from whom they are separated.

### **MADHURYA BHAKTI**

Sri vyasaraya expresses his grief of separation as follows ;

"Oh Lord Gopala, bearer of govaradhana mountain,

Suppressor of the ruler of snakes with vanity;

You are having grand attributes and handsomeness beside smiling face, beyond description even by the vedas.

Oh prayer of the flute ; we can't bear your separation ;

We are unable to live with the fangs of separation;

Sri Purandaradasa expresses his Madhurabhakti in the following manner.

"Moonlight is spreading everywhere in this garden ;

wherever you see, there is moon light and moonlight ;

Sister, there is no sign of the arrival of padmanabha ;"

Sripadaraya swamy expresses his agony of separation in another form as follows :

"Oh bee, Oh hunter, Has Sri ranga drove you from Mathura.

Holding the golden cupidlike flute across his mouth,

Oh rogue, he is squeezing the life breath of all of us ;

Oh sister, fate is not kind towards me ; Again

and again, fate is keeping me separate from the company of the Lord of Yadus ;

Oh Destiny, why is it that you did not show even as much kindness as you showed towards the bird ; Alas, if I had been blessed with the wings, I would have flown to mathura and Sri Hari

; Sri Gopaladasa expresses his Madhurya bhakti in the following lines :

We have lost our senses having become wives ;

Oh Uddhava, we failed to stop his chariot leaving us.

who is more helpful than you, clever charioteer?

Lead us with safely to our Lord Oh Uddhava ;

Except him, who else is our saviour ; Let us enjoy the glory of our Lord Gopala Vitthala ;"

All these illustrate how the Haridasas of Karnataka felt that the examples of Madhura bhakti surely are able to solidify their relationship with that of the supreme Lord.

Mirabai's compositions relate to all the divine sports of the young Krishna in Gokul. They narrate his child's but marvellous sports such as playing games with the other young friends, producing sweet tunes from his flute, driving out the snake king from Kalindi, stealing the saris of the gopis, cutting jokes with them, dancing with them and playing mischief while they churn butter milk or trying to hide the pots of butter from him and his friends. These stun the readers or hearers of their attractive descriptions. She has dealt with the following topics of the Bhagavata also such as topics relating to his family life, his company with Akrura and Uddhava more than all these, Mirabai's greatest contribution is her literature depicting the real feelings of separations are naturally genuine since she is a woman and her descriptions of the pangs of separation of faithful wife from her darling cannot be copied by the other Haridasas dealing with this kind of literature to express their feelings of separation from the Supreme Lord in their compositions of Madhura bhakti.

In one of her verses she expresses her separation and the sufferings, she is undergoing as follows :

"I am scared by the snare of attraction of my mind  
by my Lord's handsomeness of a marvellous kind ;  
Whenever on the branch of the mango tree, the  
cuckoo sits and makes me hear its pleasant sound ;  
it makes me sick of separation and loiter all around ;  
it is nothing but death. Save me this slave, Mira's Lord,  
who is immortal and famous as an unequal guard."

In another verse, she expresses her feelings or separations by telling as follows :-

"Unknown is the arrival of Lord Hari, Oh Mother ;  
Why does not life leave the fleshy body of this sinner ;  
I am unfortunate for being unable to remove my veil,  
speak my heart to my darling ; dusk is removed by dawn."

Apart from Mirabai, there are many North Indian poets who have compositions about eagerness of the individual self with the Super-self and the pangs of separation. Agradas, Nabhadev, Kripanivas, Balakali, Ramacharanadas, Yugalapriya, Jivaram,

Yugalanandasaran, Janakaraja Kishorisaran and Madura Ali are such well known composers. It is to be mentioned that they cannot be compared with Mirabai's songs of separation, because in their descriptions, vulgarities have crept to a great extent making them a very low type of literature on Madhurabhakti. In the Hindi literature, of the age of the renowned poet, Keshavadas, almost every poet has dealt with descriptions of the fangs of separation with Krishna assuming themselves as Gopies following Mirabai's verses.

### **CHAPTER - 3**

## **WORLD-WIDE HINDU CULTURE**

## **PORTO HISTORY AND THE SPREAD OF**

## **HINDU CULTURE ABROAD**

The famous French writer Louis Jacolliot is of the opinion "that there is a close relation existing between the teachings of the Brahmins and the systems of the Magi, the Chaldeans, the Cabbalists, the Platonists and the Philosophers of the Alexandrian school, whose sect known as Therapeute kept alive the traditions which afterwards became those of christianity because in ancient times people did not live a more isolated life from each other than they do now and there was a large collection of traditions of which India was a principal source. The following lines are quoted by Jacolliot from the Greek writer, Amnias Marcellinus to substantiate his opinion :

"The Persian King, Darius Histaspes having penetrated to certain retired places in upper India, came to some solitary groves and Brahmins there taught him as far as they possibly could, the pure sacrificial rites and the causes of the movement of the stars and the universe, a part of which he communicated to the Magi. The latter transmitted these secrets from father to son together with the science of predicting the future and since then, during a long succession of ages until now, there have arisen a multitude of Magi belonging to the same race, who have devoted themselves to the service of our temples and worship of the Gods". The ideal of Indian culture i.e., "Unity in diversity" is based on Vaishnava Bhakti declaring that the whole world is one family (Vasudhaiva Kutumbakam) and obeisance to any deity reaches the almighty lord as rain water falling anywhere joins the ocean. (Akasat patitam toyam yatha gaccati sagaram sarvadeva namskarah kesavam pratigaccati) Vaishnavabhakti instituted by Lord Vishnu is defending Indian Culture from the atrocities of the narrow minded and fanatic invaders for the past thousands of years. Let us study its antiquity and extent.

All the Vedas and ancient literature of the world are the repositories of Vaishnava bhakti. The puranas proclaim that by

Vishnu may occur the universal activities such as creation etc. from the original nature age after age (which rotate in the wheel of time). In the Indian Almanacs the earth is stated to have been created 197 Crores of years ago and from then, many manvantaras have elapsed. Even the modern most geologists opine that the earth is in existence from at least 200 crores of years and four great ice ages have passed since then. The fourth ice age ended about eleven thousand years ago. During this ice age snow piled high round the northern pole of the globe and darkness spread everywhere. In course of time, glaciers moved southwards like dragons silently swallowing whatever came across their icy fingers. Lands and seas changed their locations and only a few who fled to the high mountains around Meru survived. The end of the above ice age is described in Vedas, Chhandavesta (Zendavesta) and ancient mythologies of Babylonia, Sumeria, Egypt etc as the great deluge birth of the Sun god, killing of the darkness (Vritrasura Vadha), wars between the Gods and Demons etc.

In all the Puranas, it is narrated that Kasyapa Prajapati, Lord of the Meru Mountains, was the father of the devas (Gods), asuras (Demons), daityas (Giants), manavas (humans), animals, birds, reptiles, worms and trees. According to Dr. Bedrich Hrozný the historian of Yugoslavia the caucasus region is the original home of the people of all the nations of the world and the words, Caspian Sea, Kushan, Kazhacs, Kashmir, Cutch, Caucasus etc. are derived from the same root. Even according to the OLD TESTAMENT only on Araarat mountain in Central Asia, Noah (Manuh) and his followers alighted after the deluge. Both the Indian scriptures and the Old Testament consider Brahma (Abraham) as the first Prajapati (Patriarch) who was the progenitor of the entire human race and who originated offering sacrifices. In Indian mythologies seventeen Patriarchs are referred to and Kasyapa Prajapati is said to be the father of the devas (Gods), danavas (Deomons), daityas (Giants, manavas (Men), animals, birds, and plants. Kasyapa Prajapati had many wives such as Diti, Aditi, Danu, Kadru and Vinata etc.' Children of Diti became known as Daityas and Aditi, Adityas and those of Danu, Danavas. The Adityas became known as Devas since they adored the luminous objects of nature and the Daityas and Danavas as Asuras as they worshipped the destructive forces of the Almighty Lord or Eswara. Twelve wars

took place for nearly 300 years between the Devas and Asuras for Supremacy as per the Matsypaurana. With the help Vishnu the youngenst of the Adityas, the Devas were victorious in the end. The rulers of Crete were called Menoans, those of Egypt and Sumeria as Menes and in Tamil Countries as MANNARS. All these words are related because monarchy came into existence from the time of Vaivasvata Manu. The royal dynasties established by his nine sons became known as Solar dynasties after the name of their grandfather Vivasvan, whose other name was Surya or Sun. Manu's daughter, Ila was married to Budha, son of soma or Moon and hence the dynasties established by Ila's children became known as the dynamsties of the Lunar race. Pururava a ruler of Lunar dynasty was ruling over eighteen islands of the seas. He was a contemporary of Ikshvaku, a ruler of the Solar dynasty, ruling over Ayodhya. In pururava's lineage Nahusha and Yayati became famous emperors. Yayati's sons Yadu and puru ruled in Vidarbha and the Punjab. Turvasu, Druhyu and Anu ruled over central Asia, Persia and Yavana countries. Yavanas who were originally living in north western India moved to Ionia or Greece in course of time. Sri Krishna killed Yavana Kaseruvan.

According to Sumerian mythology Fish God ONIZ (Venya) the founder of its royal dynasty migrating from the eastern lands taught the natives of the country of the river valleys of Euphrates and Tigris the first lessons of civilisation and reconstructed the cities of Ur, Nippur, Erudu etc., which had been destroyed by the great deluge. As Prithu Venya of the Lunar dynasty orginally came from Sumeru mountains near the birth place of the river Yamuna. The country became known as Sumeria and the temples built on high mounds were called Ziqquraths. The word "Ziqquratha" or Chikkaratha means a small chariot in Kannada. The names of the cities are completely Dravidian. Ur means a town. Even to this day most of the towns of South India end with the word Ur. The Sumerians were ruling over Egypt before 2500 B.C.

Dr. W. H. PERRY has stated in his book, The Growth of Civilisation that the Egyptian civilisation was akin to the civilisation of the countries from India to America since all of them had not only migrated from a common place but had social and cultural contacts with one another. The Egyptian history is considered to be avilable for the past 6000 years ago. Marsh and Kingsworth in

their history of East Africa have stated that the Hindu merchants had come and settled in East Africa by coming there in ships thousands of years before the Christian era and they practised their own ways of religious worship. The Egyptian traditions inform us that the founders of royal dynasties in Ancient Egypt were immigrants from the East and Osiris the God light ruled over Egypt in the age of the Ramayana,

The description of creation given in the book of the dead is similar to those in Purusha Sukta and the Upanishads. It is narrated therein that 'Ptah the Great' has eight forms. Sun's mothers were born from his female form and Sun took his birth from his male form. His will created TAT and TAM and from his looks, the gods directing all the activities of the world (such as breathing, seeing, hearing, deciding etc.) As such, all that happen in the world are according to the order of the Supreme Lord, Ptah the Great. Helipolis (Sun city) was the centre of sun worship in Egypt. Performance of image worship and sacrifices and consideration of different deities as the various forms of the same supreme Lord were similar in all the ancient lands.

The culture of Babylonia was an admixture of Aryan culture of Sumeria and Non-Aryan culture of Mesopotamia. The word, Babel means Dvara or door way to the Heaven. In the rock Edict (2123 to 2081 B.C) its famous Emperor, Hammurabbi (inverted form of Brahma) has inscribed that the laws laid down therein were taught to him by the Sun God. The temples of Babylonia constructed on high artificial hillocks were big palaces having separate rooms set apart for the worship of different deities. The main rooms were having the images of Marduk who killed the great dragon with his weapon of thunderbolt and the mother goddess Ishtar and her husband Tammuz, the Corn God taking birth every year. When the Kassites destroyed Babylonian civilization in 1700 B.C., the Hittites (corrupt form of Kshatriyas) the Hurrians (Harivamsis) Amorites the Habrews (people from the other shore) and the Assyrians ruled over western Asia. The Hittites and Mittanis (Mittrani) ruled over Asia minor from 1200 B.C. to 300 B.C. They according to Bedrich Hrozný were descended from Aryans who worshipped Siva, Vishnu and the Vedic gods. A seal of about 2900 B.C. showing the worship of Vamana similar to that found in Mohenjodaro in 2400 B.C. has been found in BOGAZKOZI



(pugazhkozhi means praising cock in Tamil).

Assyrian Empire extended from the river Tigris to the border land of Egypt with its capital Assur located on the river Tigris. For nearly 300 years from 900 to 600 B.C. its rulers ruled over their vast empire with tyranny destroying their enemies with the utmost cruelty. They worshipped God as Ashur (Isvara) and cared little for the well-being of its common people. The Assyrian empire was destroyed by the joint action of Medes and Persia giving great relief to its people and the Jews (whose temple built by Solomon had been destroyed by the Assyrians). According to Sir Radha Krishnan, the Jews were called Indians by the Greeks, Judea (Yaudheyas) by the Syrians and Kalamis or orthodox people by the Indians. After the temple of Jerusalem was destroyed they were captives of the Assyrians until 600 B.C. According to the French writer Louis Jocoliot, Johar and Talmud the sacred books of the Jews and their trinity are greatly influenced by the Indian scriptures. Prophet Moses discouraged image worship. By his followers, Jesus and prophet Mohamed, image worship became an act of sin. It later resulted in the destruction of all the ancient records, arts and sciences in the west. As it has already been stated, the Greeks or Yavanas were connected with Anu a son of Yayati According to Arrian, Hercules worshipped in Thebes was only Sri Krishna worshipped in Mathura. They as well as the Romans worshipped twelve Adityas and offered sacrifices on such occasions like marriage etc. The people living on the shores of the Baltic worshipped the Deity Bogu (Bhagavan) who was considered to be the donor of wealth to the worshippers. Only after their conversion to Christianity in the 12th century the temple of Bogu was destroyed. According to Dr. L.E. Swain most of the Europeans are the descendants of those who had crossed Asia Minor and established Colonies from Greece to the river Danube and moved upto England upto about 2000 B.C. The people of Germany are known as Dentsch and those of Netherlands, (Patala) the Danes as they appear to have been the descendants of Daityas and Dānavas. They were performing human sacrifices. In the ballads of Celts and Teutons the victory of Sun God over the Demon of darkness is sung as the victory of Indra over Vritrasura is sung in the Vedas. Sun worship in the form of Discs, images and Lingas as well as worship of the mother Goddess was prevalent through-

out Europe upto the 11th century A.D. The words as semetics, sakas, saxons (sakasunus), judea (Yaudheyas) etcetera appear to be connected with Chandra vamsis (Lunarrace) as well.

### **Mythologies Unity in Diversity of World-Wide :**

According to the "Early History of Assyria to 1000 B.C. written by S. Smith and published in London in 1986. Quoted in the Middle Eastern Mythology by S.H.Hooke (pp.129-30). Babylonian priest named "BEROSUS", who lived in the reign of Alexander the Great, wrote in very bad Greek, an account of ancient traditions of Babylon and it has been established by recent discoveries that Berosus was using ancient Sumerian king lists. Two king lists from the Sumerian city of Larsa have also been discovered. Both in Berosus and Larsa lists, the predeluvian kings are said to have reigned an incredible number of years ranging from twenty to seventy thousand years. In Adiparva and Sabha parva of Mahabharat, Mahrshi PARASARA is stated to have been the first historian of the world and the authors of Itihasa puranas as well as compilers of the Vedic literature are said to be his manasaputras. We are familiar with the sloka- "PARAASARAATMAJAM VANDE VAALMIKIR MUNI PUNGAVAM". In the Mahabharata, etymology of the name PARASARA is as follows :

"PARAASA SSA YATASTENA VASISHTHAS  
STHAAPINO MUNIH

VEDAANAAM CA SA VAI VAKTAA KURUVAMSA  
KARASTATHAA.."

"PARAASAAM RAATI ITI PARAASARAH". i.e. the name of PARAASARA is given to the sage, Vyasa because he removed the disappointment of the rishi Vasishtha. The story relating to this etymology is that Vasishtha rishi's only son, Sakti was killed and devoured by a cannibal. When Vasishtha came to know about this, he became disappointed and wanted to do Tapas. It was revealed in a divine voice that there was no need for him to become disappointed since his son's wife was already pregnant and she would give birth to a son who would become the author of history and also the progenitor of the Kuru race as well as a compiler of the Vedas. The child became known as "PARASARA".

By this, it is clear that some one translated the works of PARASARA into broken Greek after Alexander's Indian expedition and the Greek version thereof became known as "BEROSUS MYTH". Another interesting fact is that all the ancient mythologies had a common origin and they serve the purpose of DECLARING THAT THE PRESENT HUMAN POPULATION OF THE ENTIRE GLOBE ARE THE DESCENDANTS OF THE FEW HUMAN BEINGS WHO SURVIVED THE LAST DELUGE, which took place only a few thousand years ago.

According to the french writer, Louis Jacoliot, Yaehwah, the name of the almighty Lord according to the Judaic religion is the sanskrit equivalent of the word, EVA meaning that God cannot be described by words and he is as he is. The word, Yehwa is used for the almighty God even in the Rigveda and its meaning is given by Yaska in his Nirukta.

The Trinity, Brahma, Vishnu and Siva of the Hindus are known as Osiris, Isis and Horus in Egypt ;

Anau, Noah and BEL IN Chaldea; Taro, YONA and Vora in Indonesia; Father, Spirit and word in Judaism; Father, Mother and Son in christianity.

1. Louis Jacoliot : Occult Science in India amount the ancient pages 130 & 161

2. Nirukta of Yasa

In very ancient times, there were no oceans between the continents of Australia, Africa and South India. According to Tamil works as Silappadikaram and Pattupattu, there was a big country to the south of cape comorin and it became immersed in the sea during the disturbances of the seas. In that country, there were 49 rivers, many mountains and vast forests. The people of those countries were highly cultured and used to trade with distant countries. From the vedic literature, it is found that at the time of their compilation, the important original non-Aryan inhabitants of India were (the traders called) Phanis, Sabaras, Kiratas and Dasyus. As a result of wars between the Devas and Asuras, the Asuras began to come and settle in the southern parts of India. During the age of Ramayana, the whole of Northern India was full of well administered kingdoms and there was a thick forest called Dandakaranya in the south. The Sabaras, Asuras as well as vanaras lived there.

First of all, Agastya, Gautama, Kanva, Dattatreya, Vibhanadaka and Parasurama settled there in hermitages. The original inhabitants used to obstruct them from doing penance and performing sacrifices. As a result of new settlements and co-operation of the Aryan and non-Aryans, kingdoms of Vidarbha, Pandya, Chola and Chera were established in due course.

According to the ancient tradition, Harihara situated on the side of the river, Tungabhadra was the capital of Guhasura. Hidimba ruled near chitradurga, Bakasura near Rahmanghar, Mahishasura near Mysore, Vatapi near Badami, Ilvala and such asuras near Yelwala. Ravana was the ruler of Lanka. The capital of the vanaras was kishkinsha which was located near Hampi. In the North-West Kartaviryarjuna was ruling over the city of Mahishmati, Kartaviryarjuna was killed near Kolar. Viratanagar, famous in the Mahabharata was near Sorab. Janamejaya's snake sacrifice was performed at Hire magalur.

The Geoligists consider that the plateau of south India had formed even before the formation of the Himalaya mountains. According to Matsyapurana, there were many large cities such as surparaka in the valley of river Narmada. From very ancient times, Sumeria, Egypt, Crete and South India had trade connections by the sea routes. It appears that the name of Sumeria is derived from mount, Sumeru where the Narmada river has its source because it is stated in their traditions, that a fish god entered Sumeria from the red sea and made its original inhabitants civilised. After the floods, only the sumerians rebuilt the Asian cities such as Nippur, etc., These names are purely Dravidian words. Even at present, most of the names of the cities and towns of South India end with the termination 'ur' meaning village or settlement. The beliefs of the common people of ancient Egypt, Crete and Arabic have full similarity with those of South India from the times immemorial.

The non-Aryan traders called phanies, described in the Vedas were the inhabitants of India before they built cities in phoenesia and around the mediteranian sea. Probably, the phanis got that name from the snake worship prevalent among those traders. The snake sacrifice of Janamejaya, Krishn's kaliya mardan, the destruction of the snake king and snakes by Arjuna in the burning of Khandava forest and the greek legends indicate that

before spreading in Egypt, central Asia and Greece, the snake worshippers were living in a very large number in India. The Nayars of Kerala are their descendants. The original inhabitants of South India worshipped village goddesses and sacred trees besides snakes. Ravana always kept with him a shivalinga which he worshipped. According to the Ramayana, Asuras and Yakshas were related by blood. The Yakshas were ghost worshippers. The word, pooja meaning worship appears to have been derived from the word "Pushpakriya". In Tamil Language poo means flower and jai means do. Pooja means worship. In worship, offering flowers and painting with turmeric powder and kumkum play an important part. During the age of the Mahabharata, marriages between the Aryans and other races of India prevailed. Dvaipayana vyas was born from Satyawati, a fisherman's daughter. Sri Krishna's mother Devaki was of the Asura race and his father of the Yadu race. Arjun's wife Ulupi was of the Naga race. According to the law books of India, the children born of the mixed races got the name, 'Vratyas'. The vratyas and their religious leaders called puraniks propagated the pauranic mode of flower-worship among their followers. The puranas indicate that most Asuras were devotees of 'Eswara'. They believed in Yoga and "AHAM BRAHMAASMI" i.e., I am Brahman. Their devotion was of the Tamsik nature and offering bloody sacrifices. By the influence of the Asura kings as Prahlada, Bali and Vibhishan, vaishnava Bhakti began to spread even among the Asuras.

## **ANCIENT INDIA'S ROLE IN PROTO-WORLD HISTORY**

Indian text books of history depict that Indians are the victims of foreign invasions from the times immemorial and they start historical period of India only from the time of Alexander's invasion. They complain that Indians are a set of pessimistic people afraid of leaving the borders of the Indian peninsula since they are superstitious and non-adventurous. Even Indian authors of Indian history repeat that Indians did not at all know the art of writing history and it is a gift of the Arabs and the Europeans. Actually No other part of the globe is having records of ancient History as India is having as all the ancient records of History were completely burnt by the Barbarians, who burnt them in the libraries of Alexandria, Babylonia, Pusa, Taxila, Nalanda and Vikramasila as well as in central and South America. Indian Puranas and Itihasas are repositories of history of not only of India but the whole world since their very purpose is to explain the Vedas from past historical events, known to all from the times immemorial. Vayu purana prescribes Itihasa-Puraanaabhyaam Vedam up a brmhayet. As such they contain records of historical events of many ages.

According to them the history of the present year should commence from the time of great deluge which took place about nine thousand years ago. The first monarch after the deluge and his few followers are in fact the ancestors of all the human beings of the present world. Indian history should actually commence from that period instead of from the 4th century B.C. According to the Puranas, King Brihadbala of the Ikshwaku dynasty or the solar race was the ninety sixth ruler from Vaivaswata Manu and he participated in the famous Mahabharata war as a ruler of Ayodhya. The glorious and ideal rulers of the solar race such as Prthu, the fifth ruler, Dundhumara the 12th ruler, Mandhatr, the 21st ruler and his successors-Ambarisa, Trisanuku, Harishchandra, Haihaya, Bhagiratha, Rtuparna, Raghu, Dasaratha and Sri Rama, have no place in our Indian history text books.

When Ikswaku, a son of vaiwaswata Manu was ruling in

Ayodhya, other brothers of his were ruling in other parts of the globe. The capital of Pururava of the Lunar dynasty was Vardhamanapura or Burdwan, now known as Bithur in Western India. It is said that the fort of this place was built by Utthaanapada the renowned son of Swayambhuva Manu who was a famous king even prior to Vaivaswata manū. One can understand that the British Historians wanted to depict the Indians as inferior to their people by commencing Indian History from the time of Alexander. But one can never excuse Indian historians repeating it and neglecting to incorporate the benvolent rulers of the solar and Lunar dynasties, whose memorable ideal rule from the times immemorial made India the leading prosperous country of the entire world not only by its wealth but also as the teacher of all the cultural arts and sciences of the ancients.

To give an example the story of king Utthanapada in the Puranas is to make people understand the ideal life to be followed by them. Its symbolism is very simple and educative.

The very word, Utthhanapada means progressive step. His two wives, Suneeti and Suruchi represent the spiritual and material outlooks adopted for making progress. As it is natural, Utthanapada neglects the former and loves the latter, who does not like to allow suneeti's son to sit on his father's lap along with her son. Suneeti's son is Dhruva or eternal but Suruchi's son Uttama means good for the moment. Dhruva was able to rule his father's kingdom eternally by Lord Vishnu's grace but Uttama's rule was only temporary. By this story, one can understand that the worldly desires will never bestow eternal bliss as the spiritual and ethical means. This episode is self explanatory of the fact that ethical life is superior to worldliness or happiness that can be obtained from the worldly pleasures.

As the Dharmasastras and scriptures, compiled by Indian seers and sages from the Vedic times laid stress on the spiritual progress, all the religions of the World took birth in India and the neighbourhood to mould human beings to lead lives based on moral principles and spirituality rather than selfish materialistic principle. Thus Hinduism became the mother of all of them.



## **FAMOUS RULERS OF THE PURU DYNASTY AS DE- PICTED IN INDIAN ITIHASA - PURANAAS**

The descendants of Puru, (the beloved son of Yayati) are known as Pauravas. Puru's capital was Pratishtana. While Puru and his children were ruling over the regions between the rivers, Ganga and Yamuna as well as the neighbouring fertile lands, the Yadavas were ruling in the regions to the South of river, Narmada. At that time, Kosala was under the rulers of solar dynasty. Their relatives were masters of Kekaya, Sind, Sibi, Suvira and Ambashtha regions. The Anavas, the later yavanas were occupying the western parts of Northern India. The Cholas, Keralas and Pandyas were the masters of the Southern India. While some of the Turvasus settled in western India, some settled in South India and Central Asia. Some of the Anavas called the eastern Anavas became rulers of Anga, Vanga and Kalinga regions.

Among the Pauravas who were ruling from Prathishthana, Janamejaya (the first ruler after Puru,) Bhadrasva, the ninth ruler, Dusyanta (husband of Shakuntala) the fourteenth ruler, Bharata (who was playing with a lion's club when Dushyanta his father saw him in the Tapovana) Hastin the 35th ruler, (who built Hastinapura as a new capital) are very famous. Hastin's two children began to rule that country independently when they attained puberty. Ajamidha, Hastin's first son made his capital the newly built Hastinapura. Hastin's second son Dwimidha continued to rule from the old capital. Riksha's son, Samvarana made his capital Kurukshetra. He was the grand son of Ajamidha. Samvarana's son, Kuru had three sons. His eldest son, Parikshit I became the successor to his father's throne. Kuru's brother established a new kingdom known as Chedi. The sixteenth ruler from Parikshit was Santanu. Santanu's brother, Bahlika established a new kingdom of his own name. His seven children divided the new kingdom of Bahlika among themselves and began to rule independently.

The emperor Santanu had eight sons from his wife, Ganga. The youngest son of Santanu is the famous Bhishma, who forsake the throne to keep up his vows. Santanu's second wife was Satyawati, who gave birth to Dhritarashtra and Pandu.

Dhritarashtra's children became famous as Kauravas and Pandu's sons, Pandavas.

When Abhimanyu's son, Parikshit II died by being bit by a snake as a result of a curse, (which could not be avoided in spite of all his precautions,) Parikshit's second son Janamejaya wanted to completely destroy the naga race by a Sarpayaga, but he had to abandon his pursuit when Astika requested him to stop the Sarpayaga and allow the remaining nagas unhurt. Janamejaya II's grandson vivakshu had another name as Nichakshu. While Nichakshu was ruling, Hastinapura was submerged by the floods of the river. Then Nichakshu made Kaushambi as his new capital. The kingdom of Kaushambi was being ruled by twenty five rulers of his own progeny. The last ruler of this line was Kshemaka. Though the puranas have narrated numberless kings of the paurava dynasty who struggled hard to keep their subjects happy and well advanced in every branch of Dharmic and cultural activities, our text books of Indian History written by the manasaputras of the Britishers hesitate to include their reigns as historical facts. Is it not a heinous crime of our historians to neglect their long and glorious reigns and tell that they are nothing but superstitious narrations?

Pargiter, who has tried to prove that the Itihasa Puranas of India are based on historical facts, is really praise worthy.

## ANCIENT NAVIGATORS OF INDIA

While the European sailors and traders were unaware of the sea-route from Europe to India upto the sixteenth century of the Christian era, the Indian literature and epics of antiquity had described the earth's having seven Continents or great islands of the seas and marked them as Atala, Sutala, Vitala, Talatala, Mahatala, Rasatala and Patala meaning the Bay of Bengal, Malesia, Indonesia, Easter Islands, Philippines, Australia & America Spreading in the great pacific ocean as paataalas or the lower (regions extending upto the region directly under India or its other side of the globe.) Even in the vedas, there are references to aerial and marine navigation of the Indian travellers of merchandice and colonisers. One hymn is as Follows :- "Samudram gaccha swaahaa Antariksham Gaccha Swaahaa". In Munusmriti and Satapatha Brahmana, there are references relating to the armies attacking the enemies from the air, seas and land routes. In Mahabharata, there are narrations about Narada Maharishi's visit to the polar region through the air route and return to Swetadwipa. the airtravels by Dwita, Trita and Conquest of Patala by Arjuna, 'Cyprus' and many sea islands of the western seas by Sahadeva's army and conquering their rulers as the Nishadhas, Cannibals and jews, (who cover their ears with hair etc.) clearly prove that ancient Indians were using the ships for attacking the enemies by the sea routes also. The great poets as Kalidasa and ancient Novel writers also have referred to the loss of enormous property of rich merchants due to the immersing of ships in the seas due to gale etc. In the "Brihad vimana sastra" with Sanskrit verses and English translation, edited by late G. R. Josyer of Mysore, there are descriptions relating to thirty seven models of airships with equipments to collect information by wireless methods and making themselves invisible, the types of food to be used by the navigators and vessels travelling from planet to planet etc.

Rhys Davids has mentioned that for the teak wood used for building the famous temple of Solomon in the 10th century B.C., ships from the Ophir or Abhira coast of Gujerat used to supply them from the forests of the western Ghats. "Yuktikalapataru, a sanskrit work of the pre-christian era gives rules to construct

different models of ships. The Jatakas describe that Simhabala of Bengal went to Sri Lanka in the sixty century B.C. in a ship carrying his son, vijaya and seven hundred co-sailors.

Simhabala of Bengal had also another ship of his (following him to Ceylon) having one thousand carpenters in it. Their ships are said to have in them the Matsya yantras i.e. magnetic needles floating in oil to show directions, while the western sailors came to know the use of mariners' compass only after the sixteenth century, probably by having contact with the sailors of the eastern globe.

According to "Arrian", there were hundreds of boats and ships ready to face Alexander's army on the other side of the river Indus. It is also stated there in that the Greek soldiers and sailors, who were only accustomed to sail in the Mediterranean sea, (without any storms or gales,) became frightened when they saw the stormy Arabian sea, through which they had to return from their Indian expedition. We should not forget that even the British masters were getting their ships constructed by Indians, as they were proficieint in constructing large sea sailing ships, almost upto the commencement of the 19th century. It is also well-known that large Indian ships used to carry sailors and articles of merchandice from India to and from India's colonies in Java, Sumatra, Borneo, Philippines etc. from the times immemorial upto the naval supremacy of the Europeans in the Indian ocean from the 18th century. In spite of all these, can any one argue that ancient Indians were afraid of sea-travel and they never left the sub continent, traversed on three sides by the seas? Their quoting Indian sastrās prohibiting sea-travel relates only to the period from the 14th century A.D. since the people of Malaysia and Indonesia became converted to Mohammedanism and their sea-travel became difficult due to the fact, that it might result in losing their own faiths.

## ANCIENT GREATER INDIA AND HINDU CULTURE

The history of Kamboja (Cambodia) ruled by Indians from the beginning of the Christian era is given separately. The present Annam of Indo-China was the Champa kingdom dominated by Indian culture. Sanskrit inscriptions in Pallava script dating back to second century A.D. have been found wherein a note says that kings of Sri Mara dynasty were ruling there; as also, Koutara and Panduranga dynasties were ruling in Satrang and Fanrang. When Annamites occupied the Champa kingdom in the tenth century A.D., king Harivarma changed his capital to Binh Dinh (Vijaya). Some of the kingdoms known to have been established by Indians are Sriksheṭra (658 A.D.) on the Meenam river delta in the Brahma state and Srivijaya (680 A.D.) in Malaya and Shailendra (750 A.D.) in Java.

The remnants of Gupta and Pallava sculptures of the Hindu kingdoms Sukhodaya and Sajjanalaya in Siam, famous until the fifteenth century A.D. have been preserved in Rajpuri, Dhantapuri and Kheda. The ancient gods goddesses and the idol of Narasimha are in Ayodhya. Vishnu of Viensrao and Lokeswara of Jaya in the Bangkok national library are famous.

It is a pity that regions such as Brahma (Burma), Malaya, Kamboja, and the islands of the south-eastern seas, which were parts of greater India for thousands of years, have been gradually receding since three or four centuries now.

While the Emperor Asoka ruled Magadha, Burma was ruled by Abhiraja of Kapilavastu. In the first century after Christ, Hindu habitations known as Sriksheṭra and Vishnu Nagara in the regions, Prom and Phaten were centres of Vedic lore and Buddhist religion. Even to-day, one could see the Saiva and Vaishnava temples as well as Buddhist stupas built in the fifth century in these regions; So also, the remnants of Dasavatara sculpture in the Vaishnavanath temple built in the ninth century A.D. near the town of Hlong Gung. Indonesians and Burmese even to this day maintain the tradition of displaying through shadowplays, events from mythology, Jatakas and Ramayana during social events such

as festivals, weddings and funeral ceremonies. Until the occupation by the British in the nineteenth century, every town and every king of Burma had a name in the Sanskrit language, besides, Burmese name; for example, towns with names like Arimardanapura, Hamsavati, Sudharmavati, and kings with names like Anoratha, Jayatanka and Narapati-sethu. Mutual giving and taking in matters of trade and Culture with India continued until the intrusions from outside from northern India into Indo-China passes through the adjoining rivers Ganga, Brahmaputra, Iravati and Maganga (Meekang) as well as through these rivers; by land into Malaya, Kambhoj, Champa and Srivijaya kingdoms in south-east Asia; by sea, in boats and ships, into Vijayanagar until its downfall through the ports of Tamra-Lipti, Gopalpur, Machalipatnam, Kanchi, Kaveripatnam, Gudur, Cochin and Shurparak.

This cultural connection that existed for thousands of years is being forgotten due to inadequate knowledge of our history. In spite of political destruction due to Muslim invasions since the fifteenth century and European invasions since the nineteenth century, there still remains considerable influence (in matters of trade and culture) as can be seen even to-day. In spite of the fact that large numbers of people in the Philippines embraced Christianity, while those in Indonesia and Malaysia took to Islam, the effect of the said Hindu culture can still be seen there. The Malaysian historian, F. W. J. Cooper Cole, in his book "The Peoples of Malaysia" (page 21) says that in the nineteenth century trade with Sumatra was difficult without the knowledge of Tamil.

Cited in Valmiki Ramayana (Kishkindha Kanda, Sarga 40, Verse 30) are the Sumatran Islands with golden lustre and Java islands comprising seven kingdoms :

"Yatnavantoyavadvipam sapta Rajyopa sobhitam I  
Suvärna Rupyakadvipam Suvärnakara manditam" II

We get acquainted with the Hindu Kings of Varuna dynasty and the kingdom of Purnavarma through the inscriptions in Pallava script of the fourth century in west Java. A jyothirlinga established there is said to have been brought over from Kunjarakunja in south India according to Dinaya inscription of 760 A.D.

The world-famous temples of Borobudur (or, Big Buddha) in west Java was built by Shailendra kings. As is suggested by the name, it is the biggest Buddha temple in the world. Sculptured in pictures in stone all around is seen the entire life-story of Buddha. The great poet, Rabindranath Tagore visited it, as may be recalled, in 1927 and planted a sapling nearby. Many numerous structures around, erected in the eighth and ninth centuries. Interestingly, Borobudur appears new. This is a grand structure with numerous steps on a hill. Buddhist monks (Bhikshus), afraid of Muslim occupation, are said to have hidden it and got it out carefully. According to the well-known historian, R.C. Majumdar, the forefathers of Shailendra royal dynasty came from Orissa. The fact that, like the Pandyas, they had the Fish emblem and that the Cholas fought against the Shailendra kings make one suspect that they might have been later absorbed into the Pandyan way of life. Yava (Java) Island in Vayu Purana was a part of India :

"Anga dvipam yavadvipam malayadvipamevaca  
Sankha dvipam kusadvipam varaha dvipamevacal  
Evam sadaite kathitaah Anudvipa samantatah  
Bharatam dvipa desavai Dakshine Bahuvistarah"II

Remnants of Trimurthi temples as big as Borobudur, built by Shailendra kings, having countless number of scenes from Ramayana and Mahabharat sculptured in them, are found in Chandisewu. Even in Chand Srikandi's Vishnu temple can be seen the sculptures of the Guptas, Pallavas and Chalukyas. Some natural calamity such as an earth-quake must have destroyed these in the beginning of the tenth century. The central-American Maya civilization also came to an end about the same time as can be recalled. During the regime of Aryalinga of Java in the eleventh century (1010-1042 A.D.) Hindu Puranas, Ramayana and Mahabharata were composed in poetic language. Shadow-plays like Arjuna Vivaha were popular at that time. Aryalinga seems to have been regarded as the incarnation of Vishnu. The idol of Aryalinga on Garuda, like Vishnu, is preserved at Balhan in Java which was the centre of the Hindu Empire (that was known as Majapahit from the eleventh to the fourteenth century) : and included a collection of all islands upto the Philippines. The ruins of Saivaite and Vaishnavite temples of the fourteenth century can be seen all over Pantarin of eastern Java. Since the fifteenth century under the



Muslim rule, good many people embraced Islam, the emperor there emigrated to Bali Island with all his entourage, priests, scholars and artists, with a view to protecting the ancient traditions of Hindu culture. Even to this day the royal families of Jog Jakarta and Surakarta encourage traditional music, arts, dances and displays of plays based upon Hindu mythologies, Ramayana and Mahabharata.

It appears that the king and the queen of Sumatra (Suvarna Islands) got initiated into Buddhism by Prince Gunavarman of Kashmir and by Bhikshu Kumarajiva in 383 A.D. and later Gunavarma and Kumarajiva painted pictures of stories from the Jatakas at Canton in China. The Chinese pilgrim Fahiyen came to Magadha from central Asia through the Punjab and studied there and in Bengal for six years, then travelled for fourteen years from 399 A.D. to 413 A.D. through Ceylon and Sumatra and finally returned to China. The Hindu empire that originated in the fortresses by the sides of the river Palumbang in Sumatra was the abode of Sanskrit language and literature and for the propagation of Vedic, Puranic, and Buddhist education. A thousand Chinese students and Bhikshus studied Sanskrit and religious works in the University here. According to the Arabic and Chinese records, thirtyfive ships of Persia passed to and from China through the straits of Sumatra in 717 A.D. The king of Srivijaya built several choultries at Nalanda and on the banks of the Ganga for the Sumatran pilgrims in 860 A.D. The well-known Indian Buddhist Bhikshu by name Atish Deepankar Sri jnana who studied pure Sarvastivada Buddhist philosophy for ten years in Sumatra in the eleventh century was a scholar engaged in teaching at the Vikramasila University. The Sailendra kings of Sumatra joined by the Tamil-speaking Indians fought a war against Ceylon which was under the control of the Chola kings of India. It appears that from the eighth century A.D. until the thirteenth century, an empire of the same name as the capital Srivijaya of Sumatra was very strong and its strength diminished in the fourteenth century resulting in the Majapahit part of Java.

Even to-day, Bali is the island that is protecting the Indian culture against foreign invasions i.e. the culture as embodied in the literature, arts and religious practices that were found in the countries that formed the Greater India as mentioned earlier. Ev-

ery activity of life of those people was an artistic work based upon spiritual foundation. The administrative centre of Bali Island was Simharajanagar. With the upsurge of Muslims in Java and Sumatra in the fifteenth century, the people whose forefathers came here were determined to save the Hindu religion and culture and had to face the Dutch invasion in the nineteenth century. The kings and the people of Bali fought heroically in 1849 against the Dutch. But, when the latter won by their guns and explosives, the kings as well as generals and priests entered the fire expressing their religious steadfastness. Eventhough the Dutch became the masters of Bali island, the people did not agree to the imposition of Christianity on them. Even now, the residents of Bali maintain Varnashrama in the same old manner and also their Saguna worship, music, dancing, art and literature as well as painting and sculpture. They pursue the trades of the family and have faith in the sixteen rituals like birthday festivities, thread ceremonies and so forth. In every house, the lady has an important role in the floral worship as well as offering Puja to the family-deity. The worship of Brahma, Siva, Vishnu, Uma, Sun, Indra, Yama, Ganesh and Buddha is in practice everywhere. Worship of the Pepul tree and of the snake are common in rural parts ; Sridevi worship in the fields and granaries worship of mountains, rivers, and presiding deities of the villages. On festive occasions and fairs, temples are decorated with festoons ; idols are made from grains ; fruits, flowers and pancakes are offered. All the village folk worship with music and dance and receive 'Prasadam.' Brahmins engage in fasting, rituals and other educational pursuits. Men earnestly take to music, Literature, Sculpture and painting, while women, to dancing, weaving and so forth. Engraving on golden and silver articles, wood-carving and stone-sculpturing are heriditarily learnt. Temples, Panchayathalls and market places belong to the public. People of Bali pay much attention to the disposal of the dead. They carefully guard against destruction of their ideas and practices as well as arts and skills by the intervention of modern science and educational systems. Everyone wears a sword called 'Chriss' on which is engraved a god, like an amulet for selfdefence. Indonesia became independent in 1850, as is known, after being under the Muslims since the fifteenth century and subsequently under Europeans since the nineteenth century. Connected with India for ages, Indonesia still has

its national flag which proclaims unity in diversity under the emblem of a golden garuda and of Sri Rama.

Hindu culture based on Vaishnavite devotion can be found there. The essential aspects of their cultural life consist of the worship of Sridevi, their Goddess of Grain-wealth in the agriculture-dominated fields, and display of dance-dramas based on the stories from mythology as well as Ramayana and Mahabharata. They can be recognised in their modes of dressing, their arts, their metallic works, their music and literature.

### **HINDU CULTURE OF CENTRAL ASIA**

The royal dynasties of Central-Asia were related to those of India from thousands of years before Christ. Hindu rulers were ruling Khotan until the Turkish invasions in the seventh century A.D. Prakrit language, Kharosti and Brahmi scripts were in use in those places. Kubera cult of Vaishnavite devotion was widespread everywhere as can be seen in Kadfisus and Kanishka Coins. In the caves of Koolav in Min-Goi region, can be seen even today the paintings of Brahma, Indra, Shiva. Parvati and Nandi. This part came to be called as Chinese Turkey from the eighth and ninth centuries A.D. From 357 A.D. to 571 A.D., it appears, ten envoys were sent to china from India. Among the Indian settlers in China are known Kumarajeeva and the Kashmir prince Gunavarma who propagated Buddhism. They are also known for having painted stories of Jatakas in Canton. Chinese Pagodas were built on the models of Stupas erected in Peshawar by Kanishka. Meditation-path of Buddhism based on the Indian system of Yoga became very popular in China and Japan through Bodhidharma (527-586 A.D.) Alongside, spiritual, mythological, social and cultural influence of India got spread to those countries. Several Sanskrit and prakrit writings were translated into the native languages. The Mahayana Buddhism and royal devotion are only the effects of Vaishnavite form of devotion.

### **HISTORY OF SINO-INDIAN CONTACT**

According to "China and her neighbours" published by the progress publications, Moscow, the earliest reference to Sino-Indian contacts is found in the Arthasastra, Ramayana, Mahabharata and Manudharmasastra (probably edited in the 4th century A.D.)

A Chinese Language Buddhist document record refers to a merchant by name Sribandhu, an Indian Buddhist sent by Asoka to China in 218 B.C. When Zhangqian, the head of Chinese embassy went to Bactria in 138 B.C., he found that the Indian merchants supplied Chinese cloth and Indian merchandice to Bactria. Sino-Indian trade links through upper Burmah and Assam had existed long before that period through Sichuan in Southern China.

As per the Chinese book Hanshu, Wang mang was trying to persuade Kanchipura and Ceylon to maintain diplomatic relations with China and succeeded in that by the turn of the 2nd century B.C. It states that the following were of India's produce-Elphants, Rhinoceroses, Tortoises, Gold, tortoiseshell, silver, copper, iron, lead, fabrics, tin, woolen carpets, perfumes, loaf sugar, nylon, black pepper, ginger and black salt. By the first century A.D., considerable mutual benefit had been gained in medicines, mathematics, astronomy, metallurgy and Indian Chemistry. Alchemy owed much to Chinese scholarship. India received silk and paper from China. Indian chess also became popular in China then itself. While Fahian was in India, Buddabhadra, an Indian Buddhist arrived by sea in 389 A.D., remained in China for 30 years and translated many Buddhist texts to Chinese in collaboration with Fahian. Movement of missionaries and pilgrims between India and China left palpable Indian traces on Chinese architecture, plastic art, literature and language as well as many branches of science such as Astronomy, Mathematics and medicine besides purely religious and philosophical impact. The Chinese Pagodas, stupas and Danhuang cave temples were in imitation of Indian counterparts. The Chinese emperors maintained Indian musicians, dancers and acrobats.

One tentative assessment suggests that 35,000 new words and expressions were introduced into the Chinese language by the 10th century. Certain of the most ancient Chinese printed books are in Sanskrit. An outstanding example of this linguistic interaction is a Sanskrit Tibetan Chinese dictionary of Technical terms dating the 9th century A.D. One of the Chinese emperors became disciple of sivagupta, an Indian missionary. There were 3000 Indian monks in Luoyang region alone during the 6th century A.D. By the 8th century A.D., the Chinese had precise and detailed knowledge of the searoute from Guangzhou to Baghdad. Ziadan

writes that it took 90 days to reach Baghdad by that route. More Indian embassies went to China than vice versa upto 750 A.D. through Central Asia as Islam spread in North India, but missionaries and pilgrims to collect Buddhist texts continued up to the 10th century A.D.

An official embassy from Rajaraja Chola consisting of 52 members and headed by an ambassador landed in China in 1015 A.D. bringing lavish gifts of pearls, ivory, perfumes and glassware for the emperor of China. In 1077 another group of Chola envoys presented valuable gifts to the Chinese emperor to initiate maritime trade with China. The Chinese emperor also responded with many presents. Private trade between China and South India was at its zenith from the 11th century to the first half of the 13th century. During the middle of the 13th century, many Chinese came and settled in South India. When the Mongols invaded China between 1270 and 1290 the Mongolian dynasty began to maintain diplomatic contacts with Malabar, Quilon, Thane and Laccadive islands. Maritime contacts between China and India continued up to the 15th century. The Wutasi temple in Peking was built with the help of the Indian architects. In Zenghes expeditions the Chinese took help of the Indian sailors to sail along the Indian Coastline and to Africa via Maldives and the Persian Gulf. From 1440 onwards, diplomatic contacts between India and other south-eastern countries declined as the control of the searoutes to China was seized by the Europeans.

### **HINDU CULTURE IN CHINA**

The Chinese follow the ancient Taoism, moral principles of Confucius as well as Mahayana Buddhism simultaneously just as Indian, Hindus follow ancient Vedic, Puranic and local forms of Sanatanadharma. Just as Indians, the Chinese worship gods and goddesses, Ashtadikpalakas, ancestors and gods incarnations with mantras, tantras, japa and sodashopacharas. Their beliefs in the creation of the universe, rebirth, karmasiddhanta and the usefulness of sacrifices and homas and the assistance of divine powers to humanity also are similar to those of the Hindus.

Taoism is having the same teachings of the Vedas and Upanishads. For example, the Chinese tradition believes that everything was just like a single ocean having the divine powers of

nature and the spirit in a subtle form in the beginning. These mixed up with the nectar-like principle and became converted to the male principle Yang and female principle Yin as well as heaven and earth. They mixed up and gave rise to the universal man Pangu, dragon, unicorn and multicoloured divine bird. The organs of pangu became converted to the various divisions of the universe. His breath became clouds and winds. The eyes changed as the sun and the moon. His chin and moustache turned into the stars. His hands and legs became the directions. His body, flesh, nerves and veins changed into hills, earth, plants, trees, grass, etcetera. The dragon was the presiding deity of the eastern direction. As the dragon covered the underground water, if it is injured by digging, the persons causing injury will be punished by death. The divine bird is the presiding deity of the southern direction as well as Sun and heat. The sacred tortoise is the presiding deity of the northern direction, coldness and long life. The unicorn presides over the western direction and aspicuousness.

The sun, moon and the twenty-eight groups of stars shining around the globe have complete command over the day to day actions of all the living beings and especially every human being.

To avoid the influences of evil forces, Mantras, Tantra, meditation, Japa and worshiping the ancestors as well as spiritual knowledge are very helpful. As such, the Chinese worship the saints and heroes who helped their country as the incarnations. Laotze, the reviver of Sanatanadharma, confucius (the great teacher of moral principles to the chinese) and Gautama Buddha, (who guided them for attaining salvation) are considered as their prominent teachers. According to Tao or the Divine path God is omniscient, almighty and invisible principle not recognisable by the ordinary senses. One who co-operates with the natural laws through which Tao becomes visible, the human being will become free from the physical body and gets immortality by which he would acquire the supreme joy moving around supreme power shining as divine light. In the Taoist temples. Laotze the Taotze teacher as. well as the following eight saints are worshipped :

1. Changli chu an, who revived the deceased persons.
2. Cheng gue lao who had mysterious powers.

3. Lu Tung Bin, the great physician.
4. Li Tye gui, who used to enter bodies of others by his spiritual powers.
5. Tsao Guo presiding deity of dramas and literature.
6. Han shiang Tya the presiding deity of music.
7. Ehan tsai He, presiding deity of flowers and fruits.
8. He Hsien gu, presiding deity of family life.

Fu Hsi Yu, who was ruling from 2953 B.C. to 2838 B.C. introduced sacrifices for worshipping the divine powers. The yellow emperor, who ruled from 2698 B.C., built temples for worshipping God by incense etc. He also made laws to make the people worship rivers, plants, mountains and ancestors. Chu an Shu who was an emperor from 2514 to 2438 B.C. arranged for singing songs during worship. Yae who was the emperor from 2357 to 2255 B.C. arranged for the performance of dances during sacrifices. Shen Shyung who was the emperor from 2898 B.C. and Hau Chi, the first ruler of the Chow dynasty helped projects for improving irrigation and industries and this made them also worshipped in the Taoist temples.

From the time of introduction of Buddhism in China, in the temples and forests of recluses outside every town and city, Buddhist, Hindu and Taoist images were being worshipped and special services were being attended to on the festival days as the full moon-day etc. In the temples built of teak wood and cave temples, with carved ceilings and calm atmosphere, the figures of the deities presiding over the eight directions, Sakyamuni, eighteen Bodhisatvas, Avalokiteswara, Amitabha, Vishnu's Buddhist form of image, Ardhanariswara in the Chinese names of Guanyin and Mahakali in the name of Gueiyin were being worshipped with Tantric rites. Besides this, the Chinese worshipped mother earth, the divine powers of the heavens, the four protecting deities of the Buddhist scriptures. According to the Mahayana Buddhism based on Vaishnava Bhakti, all these who guided mankind by observing non-violence, self-sacrifice and showed them the way in which they could live peacefully and happy lives were to be considered as worthy of being worshipped. Besides the above images, Narayana,



Sivalinga, Iranian Mithra and Maitreya also were worshipped in special places of worship. They consider that the Mahayana books composed by Kumarajiva, the books relating to meditation compiled by Bodhi Dharma, Amoghavajra's Tantric works as well as the Tamo (Dharma) and chan (Dhyana) were the main books to be followed by them.

The deity presiding over the eastern direction held in his hands the magic sword and a ring of gems. The presiding deity of the west held in his hands, a veena with four strings the deity of the northern direction held a whip, a serpent and a rat. The deity presiding over the south held an umbrella of gems. The Dhyanadeva, Marichi residing in the seven stars of the Great bear held eight weapons in her eight hands and protected the navigators. Manjusri, the deity of courage, knowledge, sacrifices as well as all the good qualities, held a sword and a book on a lotus. He was worshipped for getting good fortune.

For protection from all kinds of calamities, to get wealth and children, the Chinese pray to Guanyin. Upto the 12th century his male form was being worshipped. From then onwards, his female form is being offered worship. Guanyin who has a thousand hands sits on the tiger's skin, with a small child on her lap and two children playing before her. On her right, wealth and on her left side, a bird with a garland in its beak can be seen. This goddess is worshipped by the ladies for getting children and the navigators for their happy sailing.

### **HINDU RELIGION AND CULTURE IN JAPAN**

Japan means the Sun's land. Its kings of the solar race were known as divine princes. According to tradition, the first emperor of Japan and his followers came to that country about two thousand five hundred years ago through Korea.

The name of the ancient religion of Japan is shinto or Brahman Okyo. These words appear to be the corrupt forms of Sindhu and Brahma vakya, because its doctrines and principles are similar in all respects to those of ancient Hinduism. The word, shinto means divine path. Its followers consider divine powers like the sun, moon, fire, rain etc., as gods. They believe that the mirrors, stones, weapons and tablets bearing divine names are the symbols of the divine souls and powers and they connect the mortal

and divine beings. The following main principles of Shintoism are similar to those of Hinduism, cherishing the belief that the whole world is just like a family.

1. The divine will and laws should not be violated.
2. Devotion to God helps to get over hardships and diseases.
3. As the whole world is like a single family, anger should be avoided under all circumstances.
4. Every one should render his or her duties to the ancestors and divine powers.

The Japanese are very sincere in following these doctrines. They exhibit their devotion to the divine powers and their ancestors by offering food before tablets which are bearing their names, kept in the rooms or places set apart for their worship.

According to historical evidences, the ruler of Korea sent a golden image of Gautama Buddha and many books of the Mahayana Buddhism, as a gift to the emperor of the Japanese people. From then, religious and cultural contacts between Japan and India began to grow steadily. The Japanese emperors gave patronage to the Buddhist and Brahmin scholars of the Nalanda University. In the eighth century, the then emperor of Japan installed a huge bronze image of Gautama Buddha in the city of Nara and got the temple of Horiyuu painted similar to the temples in Ajanta.

There are at least two lakhs of temples in Japan. Most of the temples are very small in size.

The big temples have the sanctum sanctorum (Garbhagriha), hall, picture chamber and doors with the buntings called torii i.e., torana. On the festival days, the divine symbols are carried in a procession. The temple priests pray for rain, prosperity and longevity of the people as well as warding off havocs caused by the natural forces as floods, earthquakes, volcanoes and fire. The devotees offer weapons, ornaments and food to the deities after touching them to their heads. On festival days, arrangements are made to perform music, legendary plays and shadow plays. In all the big temples, dancing virgins belonging to the Nakatomi clan and orthodox priests are appointed to serve the deities. When the dancing girls attain marriage-able age, they will be relieved from the temple duties to get themselves married. The

priests who take part in the annual celebrations of the temples observe the vow of silence and stop mixing with the common people a month in advance. They consider that light and bathing are necessary for purification. On the occasions of injury, deaths of their relatives or on war duties they get themselves purified by bathing in sea water or at least in salt water. For purification, they gargle and use a doll, which is shaken over their heads and then thrown to the sea.

In the temples of Japan, the images of Gautama Buddha, Bodhisattvas as well as the puranic gods and goddesses are worshipped in addition to the divine symbols of Shintoism. The images of Amida (Amitabha), Indra, Rudra, Kartikeya, Kubera, Sahasrabahu, Surya, Yama, Vayu, Brahma, Saraswati, six forms of Siva, Acharya Nagarjuna, Nagabodhi, Kaikava, Vajrabodhi, Subhakarasingha and the first Japanese scholar of Sanskrit, Kabobaishi etc. are very popular in Japan. In the villages of Japan, large trees called Inari and village gods and goddesses are generally worshipped. The elevated places as well as earth-mother are worshipped while digging for cultivating lands or construction of houses or cutting trees. Ise and Koya are famous places of pilgrimage in Japan. The Japanese believe that the repetition of the name, Amida is very necessary for getting the westerly heaven called "Sukhavati" after one's death. In short, the Chinese and Japanese are Hindus to the same extent as the Hindus in India are Buddhists.

In Japan, Brahma and Saraswati are called "Banten Soma". Temmangu is the god of learning. Women worship the Siva-linga known as "Sahano kami" for getting male children. Upto the last century, the SIVALINGAS could be seen in all the squares of highways. Now-a days, they are kept behind the screens in temples.

The Japanese equivalent of Hindu gods etc. are as follows :-

KUBERA or Vaishrawana=BISHAMON

VARUNA=SUITEN (watergod)

KUMBHIRA (crocodile in the Ganges)=KOMPIRA

SIVA or MAHAKALA=DAIKOKU (God of Darkness)

SAINT EKASRNGA=IKKAKUSENNIN (Unicorn)

VISVAKARMAN=BISHUKATSUMA (God of carpenters)

OM SIDDHAM=PREANSKRIT SCRIPT

SUMERU THRONE=SHUMI-DAN

BODHISATWA=BOSATSU,

DAKINI=DAKINI

BHAIRAVA=BAIRO

KALAVANKA=KAR YOBIN

(sweet voiced bird)

VINA=BIWA (musical instrument)

SIDDHAM SCRIPT=SHITTAN

VISHNU=AMIDA or Amitabha

BRAHMA-SARASWATI=TEMMANGU

(god of learning) and Benten Soma

(Goddess of Speech)

INDRA=TAI SHAKUTEN (Emperor of gods)

GANESH=SHO-TEN (Holy God)

NAGA (seaserpent) RYUJIN

HARITI=KISHIMOJIN

While India now possesses manuscripts of Sanskrit works of not more than a thousand years Japanese temples are said to have preserved Sanskrit manuscripts of at least 1,400 years. Except for India (there are few countries in the world, where) the highest number of students studying Sanskrit and pali languages are in Japan. Due to lack of knowledge of Japanese language, this is not known to Indian scholars. Most of the Japanese regard India as their spiritual motherland and are interested in the study of Hindu motherland and are interested in the study of Hindu culture and philosophy. Though Japanese characters are ideographies of Chinese origin, 47 Japanese phonetic letters are arranged in the same order as in Sanskrit and Hindi. Though laymen do not understand Sanskrit letters, they use Siddham (Pre-Sanskrit script) for the wooden tablets in their cemeteries and inscriptions Saint Kobo, who introduced Vajrayana in the 12th Century A.D., is said to have introduced Japanese letters.

From the Japanese records the first imperial patronage for Buddhism was received from prince Shotoku who ruled Japan from 574 to 621 A.D. In 736 A.D. a Buddhist monk of India, born of a Brahmin family of Bharadwaja gotra by name Bodhisen was invited by the Japanese emperor to become the archbishop of Japanese Buddhists and also officiate at the consecration ceremony of the biggest statue of Vairochana BUDDHA in the city of Nara. From then onwards, hundreds of Indians are learnt to have gone to Japan. It is regrettable to mention that these are not mentioned in any history text book of India..

## PROTO HISTORY OF ABYSSINIA, EGYPT, SUMERIA AND GREECE COLONISED BY THE ANCIENT INDIANS

Vaivaswata manu's nine children where ruling over the various parts of the Globe after the great deluge. Their successors were very particular about following Vaivaswata manu's teachings about establishment of Sanatana Dharma and making their subjects really cultured. The ten tenets of Sanatana Dharma were strictly followed and taught by the great rulers of the Solar Dynasty ruling from Ayodhya and this is narrated in Kalidasa's Raghuvamsha as well as the Puranas and Itihasas. The ten virtues of Sanatana Dhama as Truth, nonviolence, Celibacy, non-covetousness, cleanliness, firmness of mind, establishment of peace, reighteousness and self control were exemplified by Sri Rama and his ancestors like Sagara, Ambarisha, Dilipa, Raghu and Dasaratha. This became the ideal of ancient Indians more than the people of other countries of the ancient world. Indian culture could survive for many millenia in spite of all the attacks of the barbarians from time to time.

A branch of Indians under the leadership of the princes of the solar dynasty marched towards the west of the river Indus and occupied Abyssinia, and its surrounding regions watered by the rivers like Nile, Gambia and Senegal. The names, Abyssinia and Ethiopia are derived from the words meaning the colonies of the Sindhu river and the princes of the Aditya or solar dynasty. The names of many places in and around Ethiopia got names of the Sanskrit original as Taptakunda etc.

According to the Sumerian mythology. Onez or Prthu Venya, the fish-God from the east came to the land watered by the rivers, Euphrates and Tigirs and built many cities and towns as Ur. Nippur, Erudu etc. to save people from the after-effects of the Great deluge. As he came from the Mount Sumeru from which the river Yamuna takes its birth, the land became known as Sumeria. Even upto the 18th century, the origin of the river Nile was unknown to the Europeans and it is stated to have been traced from the particulars given in the Indian Puranas. From the times immemorial, Indian merchants used to have trade with Africa and other

western lands by the sea route according to the book, entitled "History of East Africa" written by Marsh and Kings worth. They have written that the Indians had trade connections with them long before the Arabs and Jews visiting their regions.

It is well known that the Europeans came to know the sea route from Africa to India with the help of an Indian sailor in Africa in the 16th century. Egypt was under the control of the Sumerians upto 2500 B.C. and the Egyptian language of the ancient times was highly influenced by the Sanscrit language. The Greeks and Egyptians whom the Europeans consider as the originators of the European civilisation had their capital at Alexandria and Thebes as well as Heliopolis which were the Centres of Egyptian civilisation and where Indians had settled from ancient times.

According to the book, "India in Greece" written by Pococke, all the places in Greece had Indian origin and both the countries of Greece and Egypt were indebted to India for their arts and sciences. This is the reason why their cultures and literature had common features, upto commencement of Christian and Mohammedan religions displacing them. The Hittities and Mittannies of Asia minor, who had close contact with the Egyptians were Indian princes who called themselves as Kshatriyas and Mitrani.

## INFLUENCE OF INDIAN CULTURE IN CENTRAL ASIA

According to the Bhuvanakoshaadhyaya of the famous Astronomer, Bhaskaracharya Ilastayi's (Altai) and Divyaparvata (Tienshan) and Trivishtapa (Tibet) of Central Asia were the original abodes of the Devas, and in Krtayuga, Kimpurushvarsha, Harivarsha and Manga desās were being ruled by Siva, India and Yama respectively. The modern names of the above three countries are Turkey, China and Mangolia. The rulers of China, Mangolia, Egypt etc. were being called as the Devaputras or sons of Gods and they were their representatives. In Mahabharata, it is stated that Bhagadatta of Assam, a friend of Mahaa china fought in the Mahabharata war against the Pandavas siding the Kauravas. As per Saktimangalatantra, Mahachina was a part of greater India. Upto the 8th century A.D., China and India were having close contact through the central Asian kingdoms of Bahlika, Khotan (Godana) Karashahar (Agnidesa) Kuchi (Kusha) Uccha Turfan, Takshasila, Kashmir, Afghanishtan etc, which were being ruled by Hindu rulers.

Students from China, Central Asia etc. were studying Sanskrit and Pali languages as well as Hindu and Buddhist works in Gomativihar, Godana and Takshasila as well as Kashmir which were the centers of Indian learning. The cave temples in the border of Central Asia and China were constructed in the Ajantha style. Kunala, a son of Ashoka became the first king of Kothan and his successors were ruling there up to the time Hluen of T'sang's visit to India through that country. Kunala's successors as well as the rulers of the neighbouring kingdoms of Central Asia as Suvarnadeva, Suvarnapushpa and Haradeva were great Patrons of Indian learning and culture.

In the above centres of learning, students from Persia, Bactria, Sagdiana, China etc. were not only engaged in learning Indian arts and sciences but also in collecting and translating Hindu and Buddhist Sastras in to their own languages as well as Chinese. Most of these educational centres and their collections were completely destroyed by the barbarians who were fanatics of the new religion to which they had been converted in the seventh and

eighth centuries. This resulted not only in the destruction of all the ancient works of learning but also put an end to the contact of Indian scholars with the various countries of Central Asia and China. When Baramak, the Supreme Abbot of Navbihar was converted to Mohammedanism and he was appointed as the head of translators of Indian Sastras to Arabic by Harun Ul Rashid in Baghdad, the remaining works were translated to Arabic and in turn, the translated works of Indian Mathematics, Chemistry, Ayurveda, Astronomy, Astrology etc. in the Arabic language became the guides of modern European scholars of Constantinople etc. from the time of the Renaissance.



## INDIA AND PRE-SPANISH AMERICA

The origin of Pre-Spanish rulers of America is still considered to be a mystery by the western archaeological experts and historians, though all the evidences prove that they were Hindus, who spoke Kannada-Telugu language and were using Kannada-Telugu script. Bhikshu Chamanlal has made a through research and established that they were Hindus and especially of South India, by not only comparing the cultural, social, political and economic structures of both the Hindus of India and those of pre-Spanish America but also by the illustrations of similarity of their religions by giving photos of scores of art pieces relating to the images of Gods and Goddesses and Temples of ancient India and America in his world famous book "Hindu America".

In 1532 the Spanish pirate Pizarro and his followers who reached Peru were welcomed and given liberal hospitality by the emperor of Peru, Atyalpa (Atahualpa). The guileful guests invited Emperor Atahullapa (Atyalpa) for a parley. When the unsuspecting host came in the palanquin without arms through the royal roads with the cheering citizens of Cuzco (Kush Co-Lord Kusha), Pizarro's small band fearsomely mounted on snorting bell-jangling horses and backed by the sporadic thunder of musket and cannon ambushed Emperor Atahualpa and imprisoned him after killing about six thousand innocent citizens.

Though Atyalpa's (Atahualpa's) subjects secured the Spaniards a staggering treasure that filled a chamber of gold and two chambers of silver, they guillotined Atyalpa on the ground that he did not accept Christianity and the Suzerainty of the Spanish king. For nearly one hundred and fifty years, they looted the people and reduced them to poverty-stricken labourers of their plantations after forcing Christianity on them; burning all their books and razing all their temples to the ground. This was a continuation of the atrocities of Cortez and other spaniards in Mexico a decade before.

To this day, the descendants of the ancient American Hindus are found following their traditional dress as well as Hindu customs and habits in every walk of life. They continue worshipping images at home by burning candles and offering food. They

pray to Dios Mundo (Jagannatha), their supreme-god to get them a decent living and bow to the Lord Sun in the morning, noon and evening (thrice a day). While attending the Church, they burn copal (Dhupalu-Incense) and consider the holy cross to represent the four directions.

For getting rain, they get their priest H-Men (Brahmins) to offer sacrifices to god Chac (Sakra) if the rain fails. They offer a morsel of food to fire and treat guests before taking food. They observe vows and fasts, go on pilgrimage to abandoned shrines once a year and worship goddess Earth before sowing corn in the fields or constructing houses.

They consult astrologers before undertaking any important work and take the help of their priest doctors, who cure their sickness by Zastuns (Sastramani) i.e., gazing crystals and prescribing herbs or exorcising evil spirits. They play Patoli (Patravalli-Indian Chess) and chew cocoa leaves with Chunam.

The womenfolk are fond of wearing long hair, ornaments and flowers. They wear sarees and cholies with a shawl on their shoulders while the menfolk wear panchos when at home. After childbirth the baby and its mother take a steambath for 20 days. The mother drinks decoction of pepper for about a month after delivery. Besides all these similarities, they are mainly vegetarians like Indian Hindus. To this day, they celebrate Ramasituwa on the New Year Day when they walk on fire as a purification ceremony and on 1st November they observe Deepavali. Once a year, Volodar (slanting rope in Kannada) is also celebrated as the festival of Sidi is celebrated in Kannada country.

In "Hindu America" published by Bhikshu Chamanlal in 1966, he has given scores of photos of art pieces and stone-carved figures and images which were removed from the innumerable ruined temples of Central and South America to prove that they are only the counterparts of ancient Hindu stone structures of India. In the photos, one can see the stone images of Narasimha of Copan (Sopana) Chacmool (Sakramula-Vishnu) of Tulá, Hindu Kalpavriksha of Palanque (Patala Lanke) turtle stone (Kurmavantara) of Guatemala etc., Besides these, the following 3 stone figures contain inscriptions of their titles in Kannada-Telugu script.

The pictures bear the following titles in the above book. a) Vamana in Mexico (Balindra), b) God wearing Turban from QUIR UGUA (CHIRAGAW), c) Buddhist Sangha in america from Guatemala. It is actually the court of Angakaraja Sri Arya Manasa Tapa (Manco Topa), the first Inca ruler of South America in the 13th Century. This is from PIEDROSNEGROS (Priyadarsi nagara).

The third figure contains inscriptions in Mexican script also besides that of Kannada-Telugu script.

In the photo of the court of Angakaraja Sri Arya manasatapa, the figures have two types of noses. The noses of the ruler, his commander standing on his right, his Minister explaining as well as the two princes standing have aquiline noses showing that they are of Indian origin. All the others there in have thick noses and different face cuts. These are the natives of America, with whose help Arya Manasa Tapa could establish his kingdom.

d) In the picture of Inca ruler Atahualpa, one may observe kumkum mark on his forehead, nagabhushana, acquiline nose and facial appearance of a person of Indian origin (vide page 729 in National Geographic-1973 December).

e) In the photo relating to the receptacle for offerings with an image of the Sun god relating to the commencement of Christian era kept in the Museo National, Mexico City, one can see the image of Rudra, one of the forms of Lord Siva with Vibhuti, matted hair holding Ganga, Nagabhushanam, crescent as well as spectacles instead of the third eye).

By research work it has been found out as to how the Kannada-Telugu cum Sanskrit speaking Hindus became the rulers of America and how ancient America was an extension of Greater India. It is well known that after the fall of the Kanva and Sunga dynasties of Magadha, the royal families established several kingdoms in South India and South East Asia. The Hindu rulers ruled over Kamboja from 650 to 1350, Yavadvipa 900 to 1100 Janggala and kadiri 1100 to 1350 A.D.

The rulers of the solar Dynasty built the city of Angkor in 680 and from 802 to 1177 many kings of the same dynasty continued to rule over Kamboja. As these rulers were lovers of Arts and Culture they constructed hundreds of big temples in Combodia. The great temples of Angkor Wat (Vishnu Temple) and Angkorthom

(Siva's temple) constructed by the rulers of Combodia in the 11th and 12th centuries A.D. are worth seeing even to this day. They contain thousands of mural painting of the scenes of Ramayana, Mahabharatha and Harivamsha. By these, it is clear that the rulers of Combodia and Peru known as Angaka and Inca Rulers respectively were of the same line of rulers of the Solar race who ruled over the states of India (Anga Bihar) to Karnataka from the second to seventh century A.D. and used Kannada-Telugu and Oriya Languages. The puranas describe connection of Hindus with the natives of America (patala loka) from the time immemorial. Balindra was sent to patala by Lord Vamana. In Matsya Purana, Mayasura and his followers are said to have escaped to Patala by the western sea after Tripura dahana. Ravana's father-in-law was a Maya ruler. In Mahabharata, the Mayans only are learnt to have constructed the palace for performing Rajasuya Yaga. Mayasilpa-sastra is a well known book in Sanskrit. Do not all these prove that the ancient America was an extension of Hindu (Greater) India from pre-historic times to the commencement of the 16th century?

### ***HOW KANNADA TELUGU SPEAKING RULERS WENT TO RULE PRE-SPANISH HINDU AMERICA?***

From the historical sources available with us, let us find out how Kannada-Telugu speaking rulers of Hindu-India spread to such distant lands as America and Hinduism had a strong hold of the entire eastern lands upto the 16th century while our history text books proclaim that the Hindus are a pessimistic mild people, afraid of leaving their natural boundaries and taking up any adventurous tasks resulting in new innovations.

Our scholars are aware that the rulers of South India became independent of the Magadha emperors after the down-fall of Sunga and Kanva dynasties. As the Inca rulers are learnt to be proud of belonging to Solar race and their titles are clearly referred to as Angaka rajas in the Kannada-Telugu Inscription of Guatemala, we can easily trace their origin. According to the inscriptions of Badami, Kirtivarman and Mangalesa of Karnataka had subdued the rulers of Kalinga, Anga, Vanga etc. Mithila was being ruled in the 5th century as well as from 1097 A.D. to the end of 14th century by the rulers of Karnataka dynasties. They had

some rulers in Nepal also. In the Karnataka Gezetteer published by Lewis Rice, the Gangas of Karnataka and Kalinga traced their ancestry from the Solar dynasty of Ayodhya. As per the inscriptions of Umcha, Kalluru gudda and Kalinga, the Gangas belonged to Ikshwaku family of the Solar dynasty and the first Ganga ruler of Talkad became known as Kangunivarma since he left Ayodhya and Ahicchatrapura while marching towards Konkana to establish an independent empire. There are Kalingas in Burmah, Java, Malaysia and also in Philippines even to this day. Not only the first ruler of the Gangas but his successors in Talkad, Kolar, and Kalinga as well as the rulers of Champa and Kamboja were proud of adding "Kangunivarma" as a title appended to their royal nomenclature. Besides this, the names of the rulers of Champa in Indo-China were Gangaraja, Shivamara, Kangunivarma etc., which were the names of the Ganga rulers of Karnataka. This makes it clear that they were closely connected to the Solar dynasty of the Gangas. In the Pnombayang inscriptions of Cambodia, it is found that the ruler of Cambodia also used the title "Kangunivarma" with their names. The Samran inscriptions of Cambodia, carved in the eighth century are Kannada inscriptions in the same script and language which the Rashtrakutas of Karnataka were using. In the copper inscription of the seventh century, it is described that Chalukya Vinayaditya, ruler of the Kannada-Telugu countries was getting tributes from the rulers of Parasika, Komboja and Simhala. It is well-known that Rajendra Chola, who conquered Kheda, Malaya and Sumatra used to get presents from the king of Kamboja as a token of friendship.

#### ***a) Relationship of the Incas and the Princes of Karnataka***

The rulers of Kamboja constructed "Angkerburi" in about 650 and it became the capital of that country from about 802 A.D. The name given to this city is quite clear. It was a city built by people belonging to the country whose rulers had sovereignty over the lands from Anga (Bihar) to Karnataka. Angkorwat is the Vishnu temple while Angakerthom is a Siva temple. As the rulers of Peru were the descendents of the same princes, they became known as Angaka Rajas and this title is found in the picture of the Court of Sri Arya Manasa Tapa, the first prince who started ruling in

Central and South America proceeding from Guricanchana (Golden Palace). His residence was near Titicaca lake (Tataka in Sanskrit). He made Cuzco (Kusha Swami) as his Capital. As per the inscriptions in Champa, a brahmin, by name Kaundinya married a princess of the Local Naga ruler and there established his dynasty planting in Bhavapura, his capital, a spear which he had inherited from Aswathaman, the son of Dronacharya. Another prince of the solar race, claiming his lineage from the sage Kambu and an Apsaras called MER established the Kamboja or Khmer empire.

All the rulers of Cambodia from the second to the fifteenth century had the title, 'varma' added to their names. The script in the inscriptions of Cambodia in the beginning of the christian era is Pallava script. In 484 A.D., Kaundinya Jayavarma sent the Buddhist missionary, Nagavarma to China from Khmer. Angco (Lord of Anga) became the capital of Cambodia In 802 A.D. Raja Jayavarma constructed three more capitals known as Hariharalaya (prakhan) Amarendra pura (Banteyichmar) and Mehendra parvata (ghnam khulen). In all these capitals, Canals, bridges, palaces and temples with paintings of vedic gods and goddesses and puranic stories were in abundance.

The period of Jayavarma the second of cambodia was its golden age when its literature, music, fine arts and architecture of the Amaravati style flourished. Raja Indravarma and Jayavarma the third began to adopt the pyramidical type of architecture. The great Siva temple of Yashodharapura called Beyan and Vishnu temple called Angakarvata were constructed in the Pyramidical style by Yasovarman and jayavarman respectively. The latter temple had its surrounding wall (nearly six furlongs long) painted with numberless pictures narrating the stories from the Ramayana, Mahabharata and Harivamsa.

In 1160 A.D., anarchy spread in Cambodia when its ruler, Yasovarman became a Buddhist monk and went away abandoning the throne. A leader by name Tribhuvanaditya managed to re-establish peace and prosperity for about thirty years but he was murdered when the neighbouring ruler of Champa invaded Cambodia with a naval army. The widow, mama ocollo (mama Asalu) with the princes and well-wishers escaped in a ship and reached the western shore of South America. She advised the young prince Rocca to establish a strong rule so that prosperous economic and

social life might develop. In course of time, his successors, Ayar Manco Topa (Aryamanasa Tapa) (Uyssa Topa (Arya Ayusya Tapa) and Ayar Chaki topa (Arya Sakti Tapa) established strong empires of Central and South America in Mexico (Maghico) Yucatan (Yasastana) Guatemala (Gautamalaya) and Peru (Prabhu or Surya) regions.

When the Spanish pirates discovered America, Montezuma (Mantrisuma) was the emperor of Mexico and Atahualpa (Atyalpa) that of Peru. The grandeur of these empires can be imagined even now seeing the hundreds of ruined palaces, temples, roads and aqueducts which are found there spreading every where.

The ruling dynasty of Mexico (Lord Magha) was known as Aztecs (Astikas) and that of peru (Prabhu, Lord Sun) Incas (Angakas or belonging to Anga). The famous Siva temple of Mexico was constructed by Ahuitzol (Avichala) between 1483 and 1490 A.D. by employing thousands of sculptors. For the opening ceremony of the temple, six million pilgrims and the princes of Tezucó (Taxaka) and Tlacopan (Trisopana) had arrived. Cuatemac (Gautamaha) successor of Avichala was a great scholar. He had mastery in Astronomy, Law, Administration and warfare. He was acquainted with 1500 medicinal herbs and was a great patron of arts and learning, Montezuma (Mantrisuma) who succeeded him was the last Hindu ruler of Mexico. He was a very capable administrator and judge. In his court, he had thirty assistant judges. Punishment by death was awarded for running away from the battle fields, treason, debauchery, cheating and drinking liquors. Severe punishments were given to those also who squandered money or were incorrigible sluggards.

The sun temple of cuzco had the images of the discs of sun in gold and moon made of silver. They were surrounded with life-size golden images of 12 emperors and queens studded with jewels. The walls of the temple were covered with golden plates and surrounded by trees and shrubs of precious metals. The very first thing of pizarro was looting all the contents of the temples and pulling down their walls. This was similar to the destructive activities of Cartez and his followers in Mexico a decade before the murder of emperor Aryalpa (Atahualpa).

The grandeur of Peru and Mexico can be imagined even by looking at the ruins spread throughout Central and South America. The emperors of peru celebrated every year, Ramotsava Ramasituwa) and felt proud that they were the descendants of Sri Rama of the solar race. They called their empire as a land of the sun, their Lord (peru or prabhu). It extended from chile to Equador and the pacific ocean to cuzco (Lord kusha) the capital of peru. It had a population of two crores of people following Varna asrama dharma which helped them to live amicably with peace and prosperity and having no problems as un-employment, wants of essential articles, food and clothing or class conflicts.

Besides all the above proofs, a list 150 of Kannāda Telugu cum Sanskrit words which were being used by the prespanish Americans is furnished in the end. It shows the Kannada Telugu cum Sanskrit words with the American spellings and their real meanings (further proof of their Indian origin).

### **LATEST EVIDENCES**

According to the National Geographic magazine of December, 1980, while digging by the Public works department for the Mexico city's Metro system in 1967, a great Temple of the Aztecs was discovered in the Guatemala (Gautamalaya) with figures of Talloc (Trilok) and Huitzilopochtli (Vithalbhaktalu) Gods of rain and war at the top of the temple. (This showed the economic base of the empire. i.e., Water for agricultural production. It represented also one of the most important battles of the Aztecs.

The following quotations from page 770 thereof reveal the relationship of the first Aztec rulers of Mexico and Peru (Paru, Prabhu, Lord Sun's Land) as well as those countries being the colony of India. (The words within brackets is my version).

"The myth of battle between Huitzilpochtli (Vitthala Bhaktalu) and his sister Coyolxauhqui (Koyalvaasi means temple dweller in Tamil) probably springs from an actual event. Nahuatl literature recounts how Huitzilopochtli incited his people to have their Aztlan (Atalam) homeland under his leadership. A quarrel between two groups occurred at Caotpec, or "Serpent hill". One group was headed by Huitzilpochtli, the other by his many broth-



ers, collectively called HUITZNAHUA, pronounced as "WEETSNAHWAH" (VAISHNAVA) and his sister Coyolxauhqui (KOYILVASI). In the ensuing power struggle, Huitzilopochtli prevailed. It is significant that one of the barrios of the Aztec capital, TENOCHTITLAN (TRINATHATRANA MEANING place of the Lord of three worlds in Sanskrit) Later bore the name of HUITZNAHUA (Vaishnava). The myth took various forms. The grandson of MOCTEZUMA II (MATISUMA MEANS SCHOLAR IN SANSKRIT), in one version, gave a description that the god, Chacmool (Sakramula) unearthed in the oldest structure, arrayed himself with painted face with the color of a child's excrement; he made circles around the eyes".

(VITTHALA IS THE PRESIDNG DEITY IN THE PANDARAPURA TEMPLE AND THE DEITY IS WORSHIPPED BY VAISHNAVAS OF KARNATAKA & THEY PAINT THEIR FACES AS WELL AS THAT OF LORD VITTHALA WITH SANDAL PASTE AND MAKE CIRCLES AROUND THE EYES. VITTHALABHAKTALU MEANS A DEVOTEE OF VITTHALA. Atala is the name of an island in the padific ocean. Astica means a believer in the existence of god. Sakramula means the originator of Sakra, the raingod.)

According to Bernard Diaz, the official historian of Cortes, "the Aztec emperor of Mexico, Montezuma had informed Cortez, (the Spanish leader, who betrayed him) that his ancestors had been conducted to Mexico by a ruler, whose vassals they were and having established them in a colony returned to the land of the Sun. In the "Myths of Precolumbian America, Sealer quotes a mexican hymn stating that theirfore fathers came in ships to the west coast of North America and after beholding Panila etc. reached Tamoanchan before spreading in Mexico".

Bishop Landa and his Spanish followers burnt for nearly 150 years all the books of prespanish Hindus except three codices in Mayan script, preserved in Madrid, Dresden and Paris and two Spanish transliteration of the Mayan books containing the brief traditions of the Mexican Indians compiled in the 16th century entitled POPOL VUH AND CHILAMBALAM ("Popol Vuh" in Telugu means "A CHILD'S GUESS WORK". CHILAMBALAM IS THE MALPRONUNCIATION OF "CHIDAMBARAM" MEANING spiri-  
tual secret in Sanskrit.) These books describe in the symbolic lan-

guage, the origin of the world, creation of living beings as well as how the Astikas became masters of Mexico from the 13th century onwards, upto the betrayal of its emperor Montezuma by Cartez. Chilambalam deals with their religious beliefs. It is known that both the Aztecs and Incas of Peru had 13 rulers each upto the Spanish invasion of both Mexico and Peru by the Spanish Pirates.

Another interesting thing to note is that the first Inca ruler of Peru was AYARMANCOTOPA (ARYA MANASA TAPA) and the stone inscription of his court depicting his counsel with the native chiefs of Guatemala with its title in both Kannada-Telugu and Mayan scripts has been discovered in Guatemala (Guatamalaya) in a place called "PIEDROS NEGROS" the Sanskrit form of which is "PRIYADARSI NAGARA". In the kannada inscription, Ayar Manco Topa is shown as "ANGAKA RAJA SRI ARYA MANASA TAPA". By these, it is clear that the first ruler of Mexico was a vassal of ANGAKARAJA SRI ARYA MANASA TAPA THE FIRST RULER OF PERU (LAND OF THE LORD SUN") The words, Peru, Pampas, Cuzco, Inca, Andes etc. of South America have close relationship, as they relate to the solar race of the Inca rulers. Peru is the corrupted form of Prabhu Lord Sun. Pampas means the land of the Sun in Sanskrit. The etymological meaning of this is the water drinker. In the Karnataka state, Humpi, the capital of Vijayanagar was so called because it is located in a hot place just as the Pampas in Peru. Cuzco means Lord Kusha, son of Lord Rama. Inca is the adjectival form of Ina, meaning Sun in Sanskrit. Andes is the corrupted form of Angadesa. This has the same meaning as Angaka, meaning one belonging to Anga and Karnataka.

The words, Aztec, Tezuc, Nahuatl, are the corrupted forms of Astika, Takshaka, Nahushadal, the Naga or snake tribes, meaning that they were worshippers of the Nagas or snakes, the spirit of navigation, since they were mostly navigators. The Mayans, Toltecs, and Nahuatl were related to the Mayas, Tantriks and Nahushadal of India who were expelled from India due to their practice of human sacrifices, according to Indian mythology. All the pre-European American people, whether in North or South America were known to the original European immigrants as Indians only. Otherwise, they would not have been named thus. Do not all these indicate that Columbus DISCOVERED AMERICA WHEN THE INDIAN COLONISTS OF GREATER INDIA were ruling there?

## ANCIENT INDO-RUSSIAN CONTACTS :

According to the book entitled, "THE IMAGE OF INDIA, Published by the Progress Publishers, Moscow, Prof. Oleg. Turbachov, a Soviet scholar opines that long ago, there lived in the Northern Black sea area, not only Iranian speaking tribes but also tribes belonging to the Indo-Aryan group, since a whole series of names of ancient Black sea regions have a great deal in common with the Indian onomastic dates. For example, the locality near Khersones in Crimea is called "DANDAKE" and the Indian "DANDAKA", the Scythian name "BHUTANATH AND MAHADEVA". In the time preceding the Moslem period, India exerted great influence on the material and spiritual culture of Central Asia. There were very ancient contacts between the peoples India and Transcaucasia. There were Armenian trading posts in India and that in ancient Georgia. The Indian Panchatantra enjoyed enormous popularity. An Indian temple was built near Baku, the present day capital of Azerbaijan. It used to be thronged by multitude of pilgrims from India. The Ossetians, one of the nationalities in the caucasus, are closely related, linguistically, with the the Indo-Aryans, creators of the Vedas.

Buryatia is connected with India through Buddhism and it is impossible to understand its culture without reference the Indian heritage. The peoples of the Volga region were long ago the connecting link between Russia and India. From the 17th to the 19th centuries, there was an extensive colony of Indian traders in Astrakhan. Some of the nationalities of the Baltic region (Lithuanians and Latvians) have a common origin with the Indians.

A Russian translation of Bhagavadgita was published in Russia in 1788. Russian scholar, Nikolai Karamzin translated the Shakuntala by Kalidas and he wrote that Kalidasa was for him just as great as Homer.

India is mentioned in a number of ecclestastical Slavonic texts. A description of the life of the Brahmans or "blessed" people was very popular in Byzantine and old Bulgerian literatures of the 10th to 13th centuries.

Tolstoy concerned himself with the spread of knowledge

about India in Russia and insistently recommended the publication of books about the country. His library contains several hundred works published in India. Besides Buddhism he was interested in Brahmanism, highly valued the Bhagavadgita and studied the philosophy of Shankara. Among modern Indian philosophers, Ramakrishna aroused particular interest in him. There was much that brought this great Russian writer close to the Indian philosophers, first and foremost humanism and desire to give a synthesis of Eastern and Western philosophies. His works found a lively response in India. The great son of India, Mahatma Gandhi, called himself a "follower of Leo Tolstoy". Gandhi's letters and a book he sent gave Tolstoy extreme pleasure.

Some names of Russian scholars, who have great interest in Indology and translating important Indian works to the Russian Languages are as follows :

M/s. V. P. Vayev, I. P. Minavey, S.F. Oldenberg, F.L. Shcherbatskoy, A.P. Barannikov, Y.Y. Obermiller, V.S.V. Desy vsky, Y. N. Roerich etc.

**LIST RELATING TO SANSKRIT NAMES OF ANCIENT  
PLACES, RULERS AND DEITIES OF THE GLOBE (VIDE  
ITIHASA-PURANAS)**

SL. No.	Modern Name	Sanskrit Original	Meaning
1.	Asian continent	Aswakhanda & Jambu dwipa	Horse continent & Elephant continent
2.	Arabia	Arwasthana	Horse continent
3.	Assyria	Ashura	Land of Asuras
4.	Afghanistan	Ahiganastana/ AApaghanathana	Land of Snake Worshippers/ Land of Snow
5.	Bharatakhanda	Bharatata	Land of people
6.	Bharata varsha	Bhaarata	Interested in Light
7.	Babylonia	Babel (Dwaara)	Gate to heaven
8.	Balkh	Baahliika	Hiranyakasipu's place of defeat
9.	Baghdad	Bhagadattapura	God-given city
10.	Bokhara	Bihaara	Buddhist monastery
11.	Bhutan	Bhuutastana	Place of ghost worshippers
12.	Chaldea	Cheradesa	Palmtree country
13.	Kerala	Kera/Kelanaadu	Coconut-land
14.	Cambodia	Kamboja	Sage Kambu's Land
15.	Iran-Iraq Hercania	Aryasthaana/ Hiranyapura	Country of the gentlemen City of Asura Hiranyakasipu
16.	Altai	Ilaastaayii	Country of the Devas
17.	Israel	Ilswaraalaya	Eswara's Temple
18.	India	Sindhu dwiipa	Land beyond sindhu river
19.	Jerusalem	Yadusailam	Lord Krishna's mound
20.	Jews/Hebrews	Yaudheyas/Heebruvas	A clan of the Yadus
21.	Japan/Rippon	Ravivana	Sun garden

22.	Kandahara/Gandhara	Gandharva country	valley land
23.	Kaaba	Kahbhagawan	Formless god
24.	Mecca-Medina	Makha-Medini	Land of sacrifice
25.	Mangolia	Mangala Dwipa	Auspicious land
26.	Manchuria	Manjusri	Manjusri country
27.	Syria	Sura-Surya dasa	Land of the Sun/ Devas
28.	Scythia	Sakhadwipa	Land of the lunar race
29.	Kushaans/ Kassites	related to kashyapa the	Progenitor of the Devas, Asuras etc.
30.	Hittites/Khattis	Kshatriyas	warriors
31.	Persia/Parthia	Parsva/Paarthliadesa	Neighbouring land
32.	Heathens	Hindus	Unconverted people
33.	Semetics	Candravansis	Lunar race
34.	Japhites	Yayati's followers	Lunar branch
35.	Hamites	Brahma's followers	
36.	Hunas/nagas/ Phoenicians	Naga-Phanipuujakas	Worshippers of Snakes
37.	Rab-Rahim- Rahman	Brahma,Hari,Haramaanya	Semetic Trinity
38.	Quraan	Sura-Vaani	Angel (Gabriel's) voice
39.	Suraa (Quraan)	Swara	Recorded voice
40.	Essences	Sanyasis	Central Asia's mendicants (1st century A.D.)
41.	Siberia	Sibira	Camping place
42.	Samarakanda	Samarakhanda	War-area of the Devas & Asuras
43.	HiroHito	Sura-Suta	Japan's emperor
44.	Hurrians	Harivansis	Warriors of Lu nar race
45.	Sunnis	Sunyavadis	Buddhist sects

46.	Shaikhs	Sishyas	in Arabia from
47.	Baduins	Bodhayanas	which Muslim
48.	Syeds	Syaadvaadis	converts got
49.	Budparashti	Buddhaprasasti	their names.
50.	Cyrus	Kurush	Rulers of persia
51.	Darius	Druhyu	belonging to
52.	Kuruishi	Kuruvanshi	lunar race
53.	Caesar/ Czar/Kaiser	Lion	Title of emperors
54.	Turkistan	Tusharastana/ Turvasusthana	Cold country/of the Turvasus
55.	Taoists	Deva Worshippers	Devotees of di vine forces
56.	Uralmountain	Urusnaga	places of Russia
57.	Balkash	Balabhadra	place of Russia
58.	Onega river	Anagha river	place of Russia
59.	Soviet Russia	Sweta Rsiya	Land of White sages
60.	Raetia	Rshijya	
61.	Europe	Suruupa	Beautiful Land
62.	Brittannica/ Great Britain	Brhatstana	Great Land
63.	Ionia	Yonana country	Greece
64.	Sea round crete	Ghrtooda	Sea of Ghee
65.	Delphi	Devaruka	famous place in Greece
66.	Dalmatia	Dadhimantoda	Tyrrhanian sea (Curds sea)
67.	Lithuania	Lahitarna	
68.	Banat	Vanaspati varsha	Austrian forest
69.	Mount Blank	Sukla parvata	Highest peak in Alps
70.	Carpathian mountain	Sarvatobhadra	Safe Mountain
71.	S.W. & N. E. Europe	Krouncha dwipa	Places in Krouncha divipa
72.	Prussia	Kegnaprahra	
73.	Scandihavia	Sudhama	
74.	Naupeti	Naabhi Vaisha	
75.	Thracia	Drdharuchi Varsha	Place in Kushadwipa
76.	Epirus	Vipravarcha	

77.	Somaliland	Salmaalidwiipa	Place in Africa
78.	Barbari/propria	Feribarha	
79.	Euxinos pontus	Ikshusamudra	Black Sea
80.	The baid	Devabarha	Place in Upper Egypt
81.	Abyssinia	Abhisindhia/ AApyaayana	Land opposite to Sindhu river
82.	Egypt/Egypt	Ajapita/Ajaikapad	Land of Ajaikapad
83.	Pharaohmen	Brahmana	Egyptian priestkings
84.	Sphynx	Simhikaa	Lioness
85.	Harseisis	Hayasiras	Lord Hayagriva/Egypt
86.	Kheops	Kshupa	Rulers of Egypt
87.	Manthotpu	Mandhatr	Rulers of Egypt
88.	Ahmosis	Ambarisha	Rulers of Egypt
89.	Huinibhu	Paribarha	Capital of Carthage
90.	Propria	Paribarha	Capital of Carthage
91.	Carthage	Karthaviryaaarjuna	Phoenician ruler
92.	Nile river	Niilaa devi	Consort of Vishnu
93.	Sudan & Sahara	Land near Surooda	Country of Yajnabal son of Priyavrata.
94.	Heliopolis	Suryapura	Centre of Sun-worship
95.	Thames river	Tamasaa	River in England
96.	London	Nandana	London
97.	Hopoe Cucupha	Kukubha	A ruler of Egypt
98.	Sagdiana	Swargodyaana	In central Asia
99.	Dionysius	Deva Nahusha	Emperor Nahusha
100.	Bacchus	Tryambakesha	Lord Siva
101.	God	Kadavul/Sat	Reality



### **WORLD WIDE VAISHNAVA BHAKTI IN ANCIENT EGYPT :-**

The various districts of Egypt attached themselves into one empire by the strong hands of Menes, the founder of the first empire in around 3300 B.C. The development toward political unity is reflected in the religion. The Sun-God becomes the king of the Gods and to him, the moongod, his representative and highest official submits his reports. The dynasty of the reigning pharaoh installs its own district deity as the king god. He is given a place beside the local deities and ultimately absorb them. To the Egyptian mind, all parts of nature were animate and the powers that found expression in them were conceived as indwelling in the deities. Nature gods like the sun, moon constellations and the Nile were everywhere worshipped and were not regarded as having any local habitation. Species of animals in the temple were regarded as manifestations of the divine powers. They were regarded as the souls of the deities. When the rulers of the thebes made Amon, the god of that city, the state god, all the temples adopted the new deity as such.

After osiris, the god of the dead of Busiris in the delta had finished his triumphal course, he was everywhere entrusted with the protection of the bodies of the dead and there after the ancient gods of the dead entirely disappeared.

Kind Amenophis IV (1375-58) called himself Aknaton and started a new faith with its centre at Tell-el-Amarna under the influence of Heliopolis. The sun was depicted as a disc with hands. worship was made to this new ruler of the worlds by offering sacrifice in the open sky on an altar.

The daily ritual of public worship was performed in the holy of holies by the king or the chief priest. The Priest proceeded in ceremonial fashion to cleanse the image, anoint it, adore and clothe it, offer incense, present gifts of food and offer prayers. The image which stood in a chapel of stone was small. It was made of costly wood, mounted with precious metals and inlaid with stones and arrayed in garments of choicest material. On great occasions, it was carried in a shrine resting on a boat. The populace accompanied the procession through the district giving mythological vent.

Future life was thought to depend on magic rites. Later, conduct became important. Pietism was resorted to and a life of suffering was glorified. The wickedness of the world was deplored. Life is wretched, full of sin and deception. Cast it out from you, be one with the solar flame. The dead were believed to live a curious double life, on earth and in heaven. The earthly spirit in the graves were thought to have human desires, need for food, clothing and protection of earthly desires. One of the greatest fears of Egyptians was that these things would not be provided when he died. The soul of the dead man after a long voyage came to the hall of truth where the final judgment was made. The soul was to say: I have not sinned, not robbed, nor stirred up strife, nor lied, nor lost my temper, nor committed adultery, nor stolen temple foods. I have given bread to the hungry, clothing to the naked etc. If it was convinced, he would be admitted to become one with the god for ever and live in the eternally delightful paradise. If he were found guilty, he would be thrown into an abyss of destruction, where fearful creatures were ready to devour him. The Egyptians worked out probably as early as 4226 B.C. a systematic recording time on the basis of the solar year.

### **SUMERIAN RELIGION :**

Sumerian religion was mainly nature worship. There were thousands of deities, most of which were represented in natural objects. Offers were made to gods to prevail upon to grant sufficient rainfall for the crops and prevention of floods. To them, the next world was a forbidding place to which both the righteous and evil descended. They introduced mythological and historical epics. Many of their stories related to the creation, fall of man, the flood and the tower of Babel etc. They were adopted by the Hebrews for compiling the old Testament.

### **WORLD WIDE HINDU CULTURE AND VAISHNAVA**

#### **BABYLONIAN RELIGION :**

Babylonians were a people of Semetic culture, succeeding Sumerians and Akkadians, in Mesopotamia with their capital at Babylon. Hammurabbi (BRAHMA in the reversed form) RULED FROM 2123 to 2081 B.C. He got a stone inscription about 8 feet high having a code of laws, which are stated to have been received by him from the Sun God. Ziggurats of pyramidal struc-

ture with seven stages as high as 650 feet were constructed to provide a shrine and rooms to appease the God and his family.

Ishtar, the mother of gods, possessed control over reproduction among plants, beasts and human beings. Her husband, TAMMUZ, the vegetarian god died each year and went to the lower regions. Ishtar always went in search for him. Vegetation which died revived when they returned. Elaborate rituals were performed to obtain substantial benefits from the gods and also to escape their vengeance.

**(A History of World Civilisation-J.E.Swain Egyptian religion):**  
**W W VAISHNAVA BHAKTHI IN ANCIENT GREECE :-**

Authentic history of Greece is available only from 750 B.C. The Greek culture was completely influenced by the Aegian culture. There were traditions prevalent about every family and city. The Athenians considered that their first ruler was half man and half snake. THEBANS believed, that their ancestors were born from the tooth of a dragon sowed by a phoenician traveller. Each family had its own family God notwithstanding that the unity of all the Greeks depended on the belief that all the Greeks were the children of one God. In the cultural life of the Greeks there was importance for the innumerable gods and goddesses as well as their adventures. Among them Jupiter and twelve gods and goddesses of his family had a prominent place. It was the duty of every house-holder to feed the family deity before taking food. On the days of festivals, marriages and other ceremonies such as those of birth or death the Greeks used to perform sacrifices in the public. The celebration of the feast of Demeter or mother earth and Apollo or the God of the bow were public celebrations at Thermopylae and Delphy. The appointed priests had the main role in the above cited ceremonies, which were to be celebrated at the commencement of the Spring and winter seasons. In domestic celebrations, of course, father took the part of the priest.

In course of time, due to philosophical studies and secret initiations. Only to the initiated few, more and more attention began to be paid to moral and affairs of future life. Alexander started claiming that he should be honoured with prostration and such honours due to a deity. Under such circumstances, Logic, atheism, materialism etc. began to spread in Greece.

### **W W H C AND VAISHNAVA BHAKTI IN ROME :**

The Roman empire became famous after the fall of Greece. Among the original inhabitants of Italy, father, the head of the family worshipped the family deity. By 45 B.C. Egypt, Greece, Carthage, Asia Minor, Gaul and Britain became parts of the Roman empire. The religious and political ideas of Rome were greatly influenced by those of Greece. In the Roman empire toleration to worship various gods and goddesses was being shown by the influence of Vaishnava Bhakthi which declares that all the deities are the various aspects of one supreme God. Just as in Greece, The Romans also used to give special importance to the worship of twelve gods and their consorts. As a result of the eastern influence, worship of mother goddess went on gaining importance in Rome. Worshippers of the mother goddess constructed altars under sacred trees, burn candles, smear their bodies with the blood of the sacrificed goat, and dance to the tunes of drums and sometimes even cut parts of their bodies while dancing. The rulers became considered to have divinity in them. By taking advantage of this belief, Augustus caesar forced people to worship himself as a God and other rulers copied him. This practice came to an end only due to the opposition of revolutionary philosophers and the spread of christian religion in the Roman empire,

### **Vaishnava Bhakti among the Jews :-**

The Jews consider that Abraham is the progenitor of the entire human race and also the originator of sacrifices and ritual worship of God. Sir Radhakrishnan has written in his book on the cultures of east and the west that the Greeks considered the Jews as Indians. They were being called judea by the Syrians and Kalamis or the orthodox people by the Indians. The word judea appears to be a corrupt form of Yaudheya, a clan of the Yadus of the Lunar race. They went and settled near Jerusalem (Yadusailam) after passing through southern part of Arabia after the deluge when Dwaraka and its nearby places merged in the seas during Sri Krishna's time. They became known as "Hebrews" meaning people from the other shore as they were immigrants from across the Arabian Sea. One may remember the name of Babel-mandap meaning Dwaramantap situated in the southern end of the Arabian peninsula from which they came to Jerusalem. The twelve tribes of the jews united and the empire around Jerusalem was established by king saul (1028-

1023 B.C.) king David (1013-973) and king Solomon (Solomon 973-933 B.C.) In 586 B.C., Nebuchad-Nassur, king of Chaldea destroyed Jerusalem. According to the Old Testament, Moses, a Jewish prophet made his followers adhere to the rules of conduct laid in the "Ten commandments" and worship the formless God. Prophet Moses is learnt to have lived about 2000 years before the Christian era and he had been greatly influenced by cultures of sun-worship centre Heliopolis. In his teachings about the modes of worship, initiation, Fasting, wearing a plate bearing the words "Holy of the Holies" or Namadharana on the forehead, having a necklace of 12 stones with the names of the 12 tribes around the neck, offering both bloody and non-bloody sacrifices on the fixed days etc. had an important role.

The French writer, Louis Jacoliot is of the opinion that the sacred books of the Jews such as the Talmud and Johar were greatly influenced by the Indian scriptures. They learnt from the Indians not only activities such as the creation, protection and destruction of the universe by the almighty Universal God called Yaehva (Eva in Sanskrit is equal to only Lord) and also the trinity, which is found in the other countries of the ancient world also from the same source, as follows :

India : Brahma, Vishnu and Siva

Egypt : Osiris, Isis and Horus

Chaldea : Anau, Noah and Bel

Polynesia : Taro, Yana and Ora

Jews : Father, spirit and word

Christianity : Father, Mother and Son

### **References :-**

1. Sir. S. Radhakrishna : "Pracya mattu pascatya Samkriti (Kannada) printed by the Mysore University, page 111
2. Dr. J. E. Swain - A History of world civilisation pp. 87-89
3. Rev. A Schuster, D.D. : The Illustrated Bible History pp. 83-86
4. Mr. Louis Jacoliot : "Occult Science in India and among the Ancients" - PP 130 & 161

## INFLUENCE OF VAISHNAVA BHAKTHI ON JUDAISM

### a. Consecration of priests

According to the History of the old Testament Prophet Moses consecrated Aaron as high priest, his sons as priests, and the other men and tribe of Levy as ministers of the sanctuary. He purified Aaron with water, and clothed him with divers sacred vestments, chief of which was the ephod, a marvellous work of gold and purple and fine linen, the edges of which were ornamented with rich embroidery of gold. He suspended from his neck, the rational, on which were twelve stones, each bearing the name of one of the twelve tribes. He placed upon his head the mitre, in the middle of which, in front, was a gold plate with the inscription. "The Holy of the Lord." Finally, he poured oil upon his head and consecrated him. After his sons and the Levites had also been consecrated, Aaron advanced to the altar, and having offered a victim, stretched his hand over the people, and blessed them. After the holocaust was consumed, the people fell prostrate on the ground, praising the Lord."

From the above description, it may be seen that consecration of Aaron and the Levites set apart for conducting sacrifices and worship is similar to the entrusting the priestly class among the Hindus for conducting religious rites. Clothing with sacred vestments is like wearing yagnopavita. The rational is similar to wearing Tulasimala and twelve urdhwa pundras representing twelve names of the Lord by the Hindu priests. The gold plate with the inscription worn on the forehead is equal to the Tattoo mark of Namam or God's name painted on the forehead by the priests and devotees. Pouring oil on the head of Aaron is the sign of Abhishekam i.e. installation or coronation by sprinkling sacred water, when a king is installed. Sinagogue is the corrupt form of Cinhah on signs i.e. the JEWISH Sanctuary)

b). The Jewish sanctuary as well as arrangement therein for performing worship is almost the same as those of the Hindu sanctuaries. The details given in the History of the Old Testament are as follows :-

"Moses built a shrine or tabernacle. ...It was divided into two parts: the fore part, being larger, was called the Sanctuary; the

further part being larger was called the Holy of Holies. ....In the Holy of holies, he placed the ark.....In the sanctuary was a table, overlaid with gold, on which were every day placed the leaves of proposition, made of the finest flour, and unleavened, together with a gold cup filled with wine.....On the table, also, stood the seven branched candlestick, on which were burning, day and night, seven flames fed by purest oil." As the tabernacle was divided into two parts, christian churches also have two parts: one for the priest, called sanctuary, and another for the faithful, called the body of the church."

### **Vide**

(1 & 2 The illustrated Bible History of the old and new Testament-Rev. I. Schuster, D.D. London. P. 82-85.)

### **C. Performance of Sacrifices and ceremonies.**

By God's command, Moses prescribed what sacrifices were to be offered, together with the manner of offering them, and the times when they were to be offered. Some of these sacrifices were bloody, others unbloody. The former consisted of sheep, goats and oxen the latter of flour, fruits, oil and wine. When the thing offered was wholly consumed on the altar, it was called a holocaust, or whole-burnt offering, and represented the highest act of adoration. But, when only the fat, as the most delicate part, was burned, and the rest eaten, it was called either a sacrifice of thanks giving for benefits received, or a sacrifice of expiation for sins committed. They were to eat unleavened bread while celebrating the feast of Pentecost, in memory of the law given them on Mount Sinai. When the harvest was all gathered in, they were to solemnise the feast of Tabernacles. On the day of expiation, they had to fast. After sacrificing a calf and a he-goat in atonement for the sins, The high priest entered the holy of holies, taking with him the blood of the victim and a golden censer, incensed the cover of the ark, sprinkled it and the front of the ark with the blood.

Judaism is often said to be a religion of ceremonials. The Sabbath is the day of rest. The festivals and rituals as well as customs are considered to be the outward expressions of religion, as they are divinely ordained to commemorate the great events in the people's history. The passover recalls the Exodus and the events that led up to it. Pentecost in early summer is associated

with the giving of the law. Tabernacles in the autumn are associated with the tents in which Israelites dwelt in wilderness. The day of Remembrance or New year is an occasion for solemn introspection over the year that has gone. The day of atonement is set apart as a day of fasting and prayer whereby if a man is penitent, he can obtain God's pardon. The ceremonials were meant to tie them up together and to bind the nation together.

From the above details, it may be seen that Judaism has retained some important salient points of Vedic Sanatanadharma, but their historical circumstances alienated them from liberal and optimistic temperament of the Vedic religion. Pentateuch is the corrupted form of the sanskrit word, "Panchatwak", having the same meaning. Sabbath has its origin in the Sanskrit is observed like Ekadasi of the Hindus. The feasts by the Judaic laws to keep the Jews together and ceremonials to the Jews are helpful to keep in touch with their traditions just as the Itihasa puranas of the Hindus have helped them to retain their culture inspite of frequent attempts of the barbarians to disintegrate them. All the public worship of the was figurative for adoration, than begining, prayer and expiation.

**Vide**

1. Glimpses of world religions published by Jaico publishing House, Bombay 23 page 137
2. Ibid, PP152-153 .

**Similarities between Rig Veda and Zend Avesta and  
Vaishnavabhakti in Zoroastrianism.**

The Gathas form the oldest portion of the Avesta. Throughout the Gathas and the Suktas of Rig Veda the composition is metrical and rhythmic, some times swinging to a stately measure. The Gathas have the same metres used in the Rig Veda. Every one of the Ameshaspandas of the Gathas are named in the Rig Veda. The principal Amesha spandas are as follows :- Asha, Vohu Mano, Aramaiti and Ahura Mazda of the Gathas have Rita, Vasumanas, Aramati and Asura Varuna are their equivalents respectively in the Rig Veda. In the list of 101 names of Ahura Mazda given in the Khordeh Avesta the 44th name is varuna. Dadar of the Gathas is Dhatar in the veda. In the last but one Sukta of the Rigveda regarding the hymn of creation refers to Monotheism ultimately as this concept finds place later in Genesis of the Bible



and the Quran. The Hymn is :

"Dhatar, the great creator, then formed in due order sun and Moon,

He formed in order heaven and earth, the regions of air and light".

Just as the Vedas, the etymology of the words in the Gathas could not be perfect due to the following reasons. The Zend-Avesta, that too in fragments were not collected into the present canon until the time of the emperor, Shapur II in the 4th century of the christian era. There was no grammarian like panini and commentator like Sayaana to come to the rescue of the compilers called Mobeds depending only on their memories in a country where all the ancient books were burnt in the conflagration of the Library of persepolis etc. In spite of these, the stanzas of the Gathas can be easily changed to their Sanskrit garb by a learned scholar well-versed with both the languages of the Gathas and Sanskrit since they need only phonetic changes and both of them have similar expressions and meanings. For illustration, in its original form, its Sanskrit garb with the meaning of the stanza is furnished below :

Original stanza	Sanskrit Garb
Kuthra aroish afse ratush?	Kutra Aroh Asphuratuh?
Kuthra merzdika akshtat?	Kutra Mristika Kshitati?
Kuthra Yaso khyen ashem?	Kutra Yasati Svarg Asha?
Kaspenta Armatih?	Kuthra Manovahishtem?
Kuthra thya kshathra Mazdao?	Kutra tava Kshatra Mazhda?
English meaning of the stanza :	

"Where is the Lord of fullness,  
Where is pardon found?  
Where does one attain to Asha,  
Where is Spenta Armaiti?  
Where is Vohu Mano,  
Where are thy realms, O Mazda?

vide

1. WHEN INDIA LIVES by Nagendaranath Gupta, Hind kitabs ltd  
Bombay PP. 121-142.

### Similarity of principles of Hindu and Mazdaic philosophies

(a) The Quality of Karma's effects i.e. good and bad are termed "Spenta manyu and Angramanyu" in Mazdaism. The former is the reflection of God in man and the latter the freedom vested in man. According to the vedas-"YANMANASAA DHYAYATI? TAT VAACAA VADATI, TAT KARMANAA KAROOTI and as per Vishnu Purana. "Manateva manushyaanam kaaranam bandha mookshayoooh mean the same thing : Karma or concrete act has its origin in thought and the latter is the germinal karma.

(b) In Rigveda khila, Lord Narayana is in the orb of the shining Sun and he is equally worshipped by both the Devas and Danavas. The sanskrit version of this is "DHYEYASSADAA SAVITRMANDALA MADHYAVARTI NARAYANAH" and DEVANAM DANAVANAM CA SAMANYAMADHI DAIVATAM". In Mazdaism, the Sun is considered to be the body of Ahuramazda.

(c) According to Bhagavadgita ch. 11-18, Lord Krishna is eternal purushottama. The same idea is in Mazdaism as the Lord God to be Z ARVAN AKARANA OR CAUSELESS ATTRACTOR

(d) In the parsee temple, fire, worshipped is equal to the representation of High God as eternal light. In all the Hindu Samskars fire worship is carried out.

(e) "PETET" in Mazdaism is the equivalent of PRAPATTI.

(f) In Hindu scriptures, the departed soul is said to pass through the archiradi marga. In Mazdaism also the departed soul has to pass through Chinvat bridge.

(g) Just as the Hindus consider the word "AUM" IS SACRED : THE Zoroastrians used the word "HOM" as a sacred and powerful word.

Almost all the words of the Zoroastrian scriptures have Sanskrit synonyms as per the book, MAZDAISM IN THE LIGHT OF VISHNUISM by A. Govindacharya Swamin, printed in GTA press Mysore. Some examples are given therefrom as follows :

### WORDS IN ZENDAVESTA & THEIR SANSKRIT FORMS

HARAHVAITI - SARASVATI -	DARUN - DARSAPURNA
HURSHED - SURYAKSHATRA -	GOMEZ - GOMAYA
AIRYAMEAN - ARYAMAN -	VIDVAO - VIDVAN
BAGHA - BHAGA -	MATHRA - MANTRA
33 RTUS 33 DEVAS	MAGI - MAGHI MAKHI

KAV AUS KAVI USANA  
ATHRAVAN - ATHARVAN  
ANGRA - ANGIRAS  
AZJITI - AHUTI  
BEHESHT - VAIKUNTHA  
AZI DAHAKA - AHI TAKSHAKA  
ZOATA - HOTA  
RATHWI RTVIKA

SRAOSHA - SUSRUSHA  
TISHTAR - TVASHTA  
VISPERTOVA - VISVEDEVAH  
VOHUMANO - BRAHMAN  
ANGRAMANYU - UGRAMANYU  
SPENTA - PUNYAMANYU  
YAJISH - YAJUSH  
ATROPETENA - ATHARVA PATTANA

## INFLUENCE OF HINDU CULTURE IN ARABIA

The following sloka in the sabha parva of Mahabharata states that Sahadeva conquered the entire land from the western coast of India upto and including the island Cyprus. 'Cyprus' is the Latin form of Tamradwipa or copper island.

'Saagara Dwipavaasaansca Nrpatiin Mleccha  
yonijaan I Nishaadaan Purushaadaansca  
karna praavaranaanapi I Dwipam  
Taamrnaahvayam caiva vasee krtwaa  
Mahaamatih II

As this verse refers to the people living in those lands of Mlecchas, hunters, cannibals and those who cover their ears with hair (Jews) and the last island conquered was known as copper islands. It is clear that Africa, Arabia and Western Asia upto Cyprus in the Mediteranean sea were brought under Sahadeva's sway. According to, Denker's History of Antiquity and Z.A. Marsh's History of East Africa etc., Indian seamen had settled from thousands of years before the christian era in Egypt, Abyssinia and eastern coast of Africa, trading in Indian ships their weapons, spices, cloth, gems, ivory, sandal wood and articles produced in home industries of India, through South Arabia.

Arabia, Turkey and Asia are the corrupted forms of Arvastana, Turaga stana and Aswiyakhandha (the sanskrit names) as horses were in plenty therein.

Inspite of wholesale destruction of all the ancient books except the scriptures of the prophetic religions by the religions fanatics in the western lands, the very commentaries and notes of those scriptures declare that all the people who were living there before conversion were called Heathens i.e. Hindus. In the writings of Agarthacdes, (president of the great Alexandrian library) which were composed 300 years before Periplus, it is described that Egypt had prosperous commercial contact with pattan in sind through the port yemen in South Arabia.

The following three verses of the ancient Arab poets, compiled in "Shaayar ul okul" in the court of Harun-ul-Rashid can be

quoted to prove ancient Indo-Arab relations.-

These are taken from prof. P. N. Oak's book 'Blunders of Indian History.'

(a) Aya Muvarekul Arajyushaiya Nosha Minar, Hind, e---  
fattabelu likarate veda Hukkun---malam yonajjaya latun I Vahova  
Alamussaama Val yajur---Rig Athar Nasaihin kaakhuvatan I  
Vaaasanat Alaaudan Vokhovaa Mashaa eratun II

The above verse, composed by poet, Labi of Arabic in about 1800 B.C. described that Hindustan is a fortunate land dearer to the Almighty Lord because god bestowed to the Indian seers the four vedas which are like four light towers guiding people with worldly miseries to the path of salvation to get eternal bliss.

(b) "Kafavinak---Vaa Ahalolha Ajahu Avamiiman  
Mahaadeva----Najumun Ajaaat Summagabul  
Hinduu".

The above verse composed by the poet, umar bin chassam, an uncle of prophet Mohamed extols Saivabhakti and the pilgrimage to Hindustan. It states that even the worst sinner who worships Mahadeva once atleast with a pure heart will not fail to attain the spiritual goal. Oh Lord, kindly bless me to change my whole lifetime as a day of pilgrimage to the holy Hindustan.

(c) "Itrassafaisamtul Bikramatul fahlameen  
Karimun----Watastaru Bihillaha yakaji bainana  
Balai Kulle amarena, faheya Jaunbil Amaro  
Bikramatuun".

(S.U.O Page 31)

The above verse composed by the Arab poet, Jirhambin 1165 years before the birth of prophet Mohamed recollects the help, the common people of Arabia secured in Vikramaditya rule in the beginning of the christian era. It states that Rajavikram's subjects were really fortunate. Rajavikram was a noble and generous ruler who uplifted the Arabs quarrelling with one another due to drunkenness and ignorance. He removed the darkness of turmoil by sending scholars to educate Arabs to love knowledge, speak the truth, become devoted to god and adhere to righteousness. These verses establish clearly the close cultural contact of Arabs and Indians. In the book entitled "Arab aur Bharat kee Sambandh" written by Syed Sulaiman Nadvi, it is written that the Mohammedan scriptures surely refer to India as the "Hindustan

Jannat Nishaan from where Adam and Eve were driven out by the angry god for their sin. He explains that their original home was Deccan since Adam left his first foot-print in Ceylon and brought with him guava, spices, Bananas and perfumes after leaving Dajanai.

The descriptions about seven heavens, journey to hell, Dahara vidya in the Quran and Hindu scriptures are similar. Not only many details in the Old testament of the Jews, New testament of the Christians and Scriptures of the Mohammedans are having the background of the Vedas and Puranas but also most of the religious words of the Quran are of Sanskrit origin.

Example :

Arabic word - Sanskrit form

- (1) Adam eve - Atma Jiiva
- (2) Noah, Nuh - Manuh
- (3) Bahisht (heaven) - Vasishta
- (4) Jew, Judea - Ayuja, yaudheya
- (5) Yehva - Yehva, Eva
- (6) Allah - Allaa, Ananyah
- (7) Ilohim (bible) - Ila aham
- (8) Crescent - Fourth part of Aum referring to  
the formless part of the  
Ominipresent god (candrabinu)
- (9) Khuda - Swadhaa (selfcreated)
- (10) Abraham-sarai - Brahma-Saraswati
- (11) Mecca - Mahaa Kah
- (12) Kaabaa - Kah Bhagawan
- (13) Idgah - Idaagrha (prayer hall)
- (14) Namaj - Nam-yaj
- (15) Quran - Sura vaani (Angel's voice)
- (16) Suraa - Swara
- (17) Budparashti - Buddhaprasasti
- (18) Sheikh - Saivaka, Sishya
- (19) Sunni - Sunya (Vadi)
- (20) Syed - Syad (vaadi)
- (21) Bedoin - Bodhayana
- (22) Shia - Shaiva
- (23) Kuraishi - Surya Vamsi, Kuru Vamsi
- (24) Islam - Srama, Sama, Isalayam
- (25) Issaq, Osmail - Isa, Ikshwaku Smara
- (26) Gyarahvin Shariff - Eekadasi

(27) Idulfidr - Pitr (paksha)

(28) Bakrid - Gomedh .

(29) Sat-e-Barat - Sivaratri Vrata

In my book, entitled "World wide Kannada (Tamil) Sanskrit Vocabulary" about 700 Arabic words of Kannada and Sanskrit origin are given with their cognate meanings to show that Mohammedanism is only an offshoot of ancient Hinduism and Buddhism. In the picture relating to the removal of idols from Kaaba one can see that prophet Mohamed and Ali are removing Lord Buddhas idols from the Kaaba after the conquest of Mecca. The Haji pilgrims, even to this day are strictly adhering to the same dress and religious rites of their ancestors since prophet Mohamed promised that the pilgrims to Mecca need not violate the age old rules relating to the temple rites thereat. The garbhagrha of kaaba is covered with a black cloth and the pilgrims circum-ambulate it seven times and show their reverence to the Sivalinga, Sange aswad embedded in one of its walls by kissing it. They drink or sprinkle the sacred well water of Gangaamaa (zamzam) before leaving the kaaba. Similarly they circumambulate Brahmapada (Abrahams footprints inside a grill) chanting prayers as they think that the stone there had the foot print of Abraham who erected the kaaba. They go round the Arafat (Aryapatha) and offer sacrifice of animals in memory of Abraham's sacrifice and visit Madina before returning from the pilgrimage. It may be remembered that even in the Hindu scriptures, Brahma is considered to be the originator of sacrifices and the progenitor of all the living beings as the prophetic religions believe. Just as in the Hindu scriptures god's spirit was floating on water before creation as per the Quran and old Testament. IOH and eva of the Hebrews, Amen (Amnaya) and Hom of the parsees are only corrupted forms of Aum of the Vedas. The fourth gospel of the bible-"In the beginning was the word, it was with god and the word was god" is a verbatim translation of the vedic mantra "Prajapatirvai idamagraasiit, tasya vaag dwitiiyaa Aasiit, vaag vai paramam Brahma". It is generally known that prophet Mohamed's Wife, Aisha was being treated by a Jat doctor and a Hindu ruler used to send him pickles; Hazrath Ali had many Jats appointed to protect his treasury at Basra. Do not all these prove that Arabia and India were closely connected at least upto the time of prophet Mohamed?

The correct meaning of a word in all the languages of the world can be made out, if its cognate word in Sanskrit is traced. The Sanskrit cognate words of one hundred Arabic names of God, given in the Quran are shown in the following list along with their meanings.

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## A HUNDRED NAMES OF GOD GIVEN IN THE HOLY QURAN IN ARABIC AND THEIR COGNATE SANSKRIT FORMS

The beginning of every surah (swara) in the Holy (Suravani) Quran starts with a prayer to the Universal Lord in the forms of Brahma, Vishnu and Maheswara as follows :

Bismilla-ir-Rahman-ir-Rahim Alhamdulillah-i-Rabb Alamdin=Salutations to Visvesa in the forms of Hari-Hara-Brahma

Bismilla means Visveesa-Visvamaanya-Visvamiide, Rab means Brahma, Rahim means Hari & Rahman means Hara

1 to 100

Arabic words for God	Meaning in English	Sanskrit form
Maalik	Sovereign	Maanya Kah Maalikhah
Quddus	Holy one	Suddah
Mumiin	Bestower of security	Mukhya Miinah
Salaam	Source of Peace	Samadhaaman, Saranam
Aziiz	Mighty	Adhiisah Ajayyah
Muhaimiin	Protector	Mukhya Miinah
Jabbar	Subduer	Jayabhr (Jayahaarah)
Mutajjab	Exalated	Muktaudbhaavah Mahaadbhuta
Khaaliq	Creator	K a a r a k a h , Kalpakah
Baari	Maker	Bhaarah (Vishnu) Kaari
Mushawwair	Fashioner	Mukhavartin
Ghaffar	Great Forgiver	K r u p a a l u h Krupaakarah
Qahhaar	Most Supreme	A g r a a h (Sarvaagra)



Wahhab	Bestower	Vaahakah (Upavah)
Razzak	Great Sustainer	Rakshakah
Fattah	Opener, Judge	Pathjiah (Pathiah) Pathyam
Aljim	Knowing	Alam (Aalooka)
Qaabid	Controller	Sthaapitah
Bassit	Enlarger	Vardhakah, Vardhita, Vrddhi
Khaafid	Depressor of Pride	Aakshipta
Raffii	Exalter	Aarooonii
Mu-lzz	Bestower of Honour	Mahoodayah
		Mahatvadaayii
Mudhill	A baser of Haughtiness	Madaharii
Samill	Allhearing	Kshamii, Samamayii
Bashiir	Allseeing	Sarvadarsii
Hakam	Wise Judge	Sakshmah
Adl	Just	Adal
Latiif	Knower of Subtleties	Labdhatwish,
		Lavadarsii
Khabiir	All aware	Sarvavidah
Haliim	For bearing	Sahanam
Aaziim	Great	Asamaana-Asiiman
Ghafuur	Most Forgiving	Krpaalu-Krpaadhaarii
Shakuur	Appreciating	Sakaarah-Shamskr
Aalivy	High	Aadya, Adhi
Kabiir	Very Great	Gabhhiira-Brih
Hafiiz	Guardian	Aaptah
Muqiit	Preserver	Muktidah
Hasiib	Reckoner Rely Upon	Sahabhaagii
Jaliil	Lord of Majesty	Jayasiilah, Jwaalin (Siva)
Kariim	Noble	Garimaa, Krpaamayii
Raqiib	Watchful	Rakshakah-Rakshah
Mujiib	Answerer of Prayers	Muditah, Mudaavahah
Waasii	Bountiful	Wasii (Wasin)
Hakiim	Wise	Sakshamah
Waduud	Loving	Wadhuv, Vrata
Mujiid	Lord of Honour	Mahecchah,
		Maryaadaa,
		Mahodaya
Baaith	Raiser of the Dead	Vaidyah, Bahirdhrtah

Shahiid	Observer	Vaikunthah Saakshaatstitah, Saakshii
Haqq	True	Sat (Satya) Sattva
Wakiil	Disposer of affairs, pleader, agent	Waktaa-Waacaalah Vahalah, Vaahakah
Qaviyy	Powerful	Sourya-Sahaviirya
Matiin	Strong	Mahaatiikshna
Waliyy	Friend	Wayasya-Varya
Hamiid	Praiseworthy	Shamapah, Mahaamatih
Mushshii	Recorder	Mudraakaarii (Mudrita) (Mudraankita)
Mubdii	Beginner	Mugdhah
Muiid	Repeater of life	Muhurjiivita Muhurujjivitah
Muhuii	Lifegiver	Murtidaayii Muhurjiivadaayii
Mumiitl	Destroyer	Marmacchid
Hayy	Living	Jiivii
Al Qayyum	The Allsustaining	Sarvakshmya, Ksemam
Waajid	Discoverer	Weettaa-Veer
Majiid	Glorious	Mahita-Madajit
Qaadir	Authority Holder	Kartr-Kaaryadarsii
Muqtadir	Omnipotent	Mukharah Mukhyaadhaarah
Muqaddim	Provider	Muktadharmin
Muakkhiir	Degrader postponer	Muktakriyaa
Awwal	First	Aval-Avalamba
Aakhir	Last	Aakhila
Zaahir	Manifest	Jaagr-Jwal, Sphur
Baatin	Hidden	Baadhana, Bandhana - Baddha
Waalii	Ruler	Paalayitr
Mutaalii	Most High	Mahat (D) Aalayah
Barr	Benefiscent	Varadah
Tawwaab	Acceptor of Repentance	Dayaavat, Taapasaaptah
Muniim	Bestower of Favors	Mudanimayam
Muntaqinn	Punisher	Mundachhinnaka
Aafuww	Effacer of sins	Aghawadhakah

Raauf	Compassionate	Roohih
Maalik-ulmulk	Lord of	Maulika
	Sovereignty	Maalika
Muqsit	Equitable	Mukhasthitah
Jaamii	Gather	Samaahaarah
Ghaniyy	Selfsufficient	Dhanya
Mugnii	Enricher	Mahaniiyah
Maanii	Prohibitor	Amaanya
Nuur	Light	Arunah
Naafii	Benefactor	Naabhih
Daarr	Punisher	Daarakah
Haadii	Guide	Haarii
Badii	Originator	Vartin-Vartii
Baaqii	Survivor	Avasesii
Waarith	Inheritor	Waaridah
Aashir	Guide	Aasrayah
Shabuur	Patient (Kshamaa)	Sahanapuurnah
Dhuulaarsh	Lord of the Throne	Duryah
Dhuulwaqasi	Reasonable	Drdhavaachii
		Dhruvavaachii
Muttakallim	Speaker	Muktavaachii
Shaafii	Healer	Shamanakarii
Kaafii	Sufficient	Kalpita
Ahad	Unique, Lord of Unity	Eekatva
Waahid	One	Vyaaptah
Samad	Interdependent	Sambaddhah

**VARIOUS NAMES OF GOD IN WORLD SCRIPTURES**

(ENGLISH) ATTRIBUTES	HINDU (SANSKRIT)	ISLAM (ARABIC)	CHRISTIAN (HEBREW) ISLAM	ZOROASTRIAN (OLD PERSIAN)
GREATEST	SRIDAH	AR-RAHMAN	NOTHEN BERQKHA	SAFNA
ETERNAL	TRINITY- RAMAKRISHNA PURATANAH (SANATANATAMAH) SASVATAH	ALLAH  AL-MALIK	JEHOVAH-ELOAH CHRISTOS-LEESOS LEOLAM	AHURA-MAZDA  HAMCHUN
MERCIFUL PEACEFUL GIVER OF PEACE PROTECTOR ALMIGHTY OMNIPOTENT CREATOR FORGIVING ALL KNOWING JUDGE OMNISCIENT MERCIFUL SELF LUMINOUS INVISIBLE HIGHEST SELF SUFFICIENT HARSHA TOWARDS EVIL REWARDER	SADAMARSHI SANTAH SANTIDAH  KSHEMAKRT APARAJITAH ISVARAH SRASTA KSHAMAH SARAJNAH  SATYAH SARVAJNAH KSAMAH VYAKTARUPAH  ADRSYAH ATULAH SVADHRUTAH  DARUNAH	AR-RAHIM AS-SALAM AL-MUMIN  AL-MUHAYMIN AL-AZIZ AL-JABDAR AL-KHALIK AL-GHAFTAR AL-ALIM  AL-ADL AL-KHABIR AL-GHAFUR AL-ZAHIR  AL-BATIN AL-MUTAALI AL-GHANI  AL-MAFI	RAB-HESAD PRINCE OF PEACE GOD OF PEACE VO-BEHEMA-TOSHIA ELOHIM EL-SHADDAY BERA RAB-HESED LATEVU-NATO  SHOFET ATTAEL ROHI RAB HESED IMMUTABLE       GOMEL	KHAWAR A-BISH A-BARIN-NO-TAVAN  IYANAH TARONISH PEROZGAR HARVESTPVAN DADAR AVAKSHYAA SANAEE  DAVAR HARVESPAGAH AVAKHSHYA AIN-AENAH  MINOTUM HAR-HAMID RAKHOH  FASHUTANA  GAR-O-GAR
TRUE LIGHT GOD OF GODS IMMORTAL	MAHADHYATIH PARMESHVARAH AMRTAH	AN-NUR AL-WARTH AL-BADI	LEOLAM	RAYOMAND HARVESPKHUDA ABARVAND

(VIDE ONE GOD - THE ESSENCE OF ALL RELIGIOUS BY HIS  
DIVINE GRACE KINTANANDA SWAMI BHAKTI PADA  
C/O CITY OF GOD RDI BOX 319 MOUNDS VIZZE WV 2604 (USA))

## New Light on the Hindu Harmahesh Temple on the Temple Mound of Jerusalem

Most of the people including the nations Do not know that Indians built Harmahesh temple on the temple mound of Jerusalem, which is a common place of pilgrimage of all the semetic religions leonard coureu has also highlight that the Dome of the Rock of Jerusalem, with its slimmering blue dome was built more than 1300 years ago and it is almost the oldest Moslem building in the world. In the 11th century, the crusaders who stormed Jerusalem turned it into a christian Church but in 1187, Saladin reconquered it and removed the cross and the image of Jesus installed therein. The returning crusaders erected the Temple Church off Fleet Street in London in the model of the Haram Esh Sheriff temple's Dome of Jerusalem. The temple appears as a huge Sivalinga on the lotus with eight Details. To this day, the Dome of the rock in Jerusalem enshrines a primeval rock having a central hole through which the blood of sacrifice was being poured even from thousands of years before Abraham, according to the Arab historians. As per the report of Muthir of Gharam, Abdul Malek, having built above the rock a dome, hung it around with curtains of brocade and the people took the custom of circumambulating the rock. Letting down the curtains between the columns, they swung the censers to and fro, until the incense did rise into all the space between the column and the dome above. Another ritual has been described as follows :- "Monday and Thursday of each week were set aside for cleansing, and the work was done by servants who themselves bathed and put on beautiful garments, before beginning their task. The water used was perfumed with attar of roses, mistaqi, and saffron. On prayer days, people came in great numbers and as they performed the ritual of worship that was followed at the kaba walked round the sacred rock as they prayed "Vide pages 126 & 129 of the Book entitled" wonders of Antiquity of Leonard Cofrell.

Is it not really a very informative report to prove that even up to the 7th century, Jerusalem alia as Yadu Ishaalayam was nto only a Muslim sanctuary but that of Hindus also. Not only this. Even to this day, the neighbouring church of the Christians is only like an Indian temple, while the above cited temple was used to

offer sacrifices before solomon, It was used for image worship from the time of Solomon until it was treated as a mosque by the muslim occupants. Even to this day, the nearby church, known as the "Holy Sepulchre" according to the author of "Wonders of Antiquity" has the "MYSTERY OF THE PAGAN TEMPLE". There is glitter, gloom, high dark places, the smell of incenses, past altars and rows of jewelled ikons, or peering into chapels hung with hundreds of lamps. One sees a woman the lovely Independences of the Gregorian chant sung by rope-girdled Franciscan Friars.

### **IMPACT OF HINDU CULTURE ON SEMETIC SCRIPTURES AND JERUSALEM TEMPLE**

The old testament commences with the chapter on Genesis, the other name of the first book of Moses. Just like any of the puranas, it deals with the creation, ages after ages. The generations of rulers, the great floods with its leader Noah (Manuh) offering of sacrifices for the Lord. Abraham and Sarai were blessed with the words. I will bless thee....and I will multiply thy seed as the stars of the heaven, and in thy seed, shall all the nations of the earth be blessed because thou hast obeyed my voice. (Gen. 22-) Abraham and sarai refer to the Indian version of Brahma and Saraswati. This indicates that this is an abridgement of some of the versions in the Indian Puranas referring to "Brahma and his consort as the first aspect of the Supreme Lord or the agents of creation and offering sacrifices. In the commencement of this book relating to Genesis, the sentence-"In the Beginning, God created the heaven and the earth and the darkness was on the deep; and the spirit of God moved upon the waters" is similar to the Indian Puranas stating that Mahavishnu or Narayana lying on Adishesha in the Milky ocean is the original source from which Brahma the creator comes into being. Killing of ABEL by his brother for the sacrifice of animals refers to the slaying of Asuras by the Devas their own brothers due to difference of opinion about the mode of offering sacrifices or worshipping God.

Just as Indian Puranas were compiled to glorify a particular aspect of the Supreme Lord as Vishnu, Siva, Durga, Ganesha, Kumaraswamy etc., the old Testament deals with "Yehwa" an aspect of the angry god Rudra. As the word "Rudra means a weeping God, the Jews, for worship, use weeping before the wailing

wall of the "Dome of the Rock within the temple of Harmahesh Sri, (called by Judaic religionists as "HARAM ESH SHERIFF" in the cold city of Jerusalem i.e, Yadusailam, the holy city of the Jews, Christians as well as Mohamedans. The Jews spell the name of the city as "Yerushalayim" the sanscrit synonym of "Yadu Ilshalayam" i.e. the temple of the Lord of the Yadus. According to "National Geographic Magazine of April, 1983, the sacred city of Jerusalem is a focus of faith for one third of the world's population. Within the walls built by the ottoman Sultan Suleiman the Magnificent in the mid 1500s, the city's four quarters reflect both the communalities and divisions among Jewish, Christian, And Muslim Beliefs.

Dr. Radhakrishnan, S. has informed in his book, "Pracya Mattu Paschatya Sanskriti that the Greeks asserted that the jews were Indians whom the Syrians called Judea synonym of (yadava or yaudheya) and the Indians called them as Kalanis i.e. orthodox followers of scriptures.

### **DIFFERENCE OF RELIGIOUS PRACTICES IN MOHAMMEDANISM AND THOSE OF HINDU CULTURE**

Just as Judasim was opposed by Christianity, mohamedanism opposed both of them in addition to the religious practices of Ancient Arabs, who were largely influenced by Hindus. The old and New Testaments were reproduced in the Holy Quran in addition to Prohet Mohamed's supposed revelations by the compilers of the Koran after the prophet's death.

According to the book, entitled "THE KORAN" published by penguin Books printed at 1956, the English compiler, N. J. Dawood has stated in its introduction as follows :-

"Mohammed, who disclaimed power to perform miracles, firmly followed that he was the messenger of God sent forth to confirm previous scriptures. God had revealed his will to the jews and christians through chosen apostles, but they disobeyed God's commandments and divided themselves into schismatic sects. Koran accuses the Jews of corrupting the son of God"...The Koranic revelations were at first committed to memory by professional remembrancers. "During Mohamed's life time, verses were written on palm leaves, stones, and any material that came to hand. Their collection was completed during the the Caliphate of Omar the second Calif, and an authorised version was established dur-

ing the caliphate of ottoman his successor (644-656 A.D.)

By these, it is clear, that most of the passages of the compilation referring to the need for destruction of nonbelievers, and the koran as the last scripture and Mōhamed as the last true prophet are due to the misrepresentation of the original statements of prophet Mohamed by the compilers and remembrancers as such utterances cannot be those of a saintly prophet. It was also quite natural to continue the traditional religious rites, in a reversed form as it is usual whenever a revoultion takes place, Just as a political party splitting will do. Prophet Mohamed might have told his disciples that he was the just prophet, and his teachings were the last amendments for the previous scriptures and revelations. This does not mean that there will be no more revelations and amendments to suit the changed circumstances as most of his so-called followers believe. c. Prophet expressly arrised all his advisers that there is only the one God to unite all the Arabs who used their chosen images (Ishtadevatas). It does not mean that those who worship their chosen images are not recognising the oneness of the supreme God and they are God's enemies. d. Corusades, Jehads and frequent wars have resulted by the wrong interpretations of the prophets, words main intention was to establish peace and order as well as unity among the disunited people by uniformity. e. As God is omnipotent, omniscient and all are his creations, it cannot be reasoned that God is partial, cruel and needs some one to force all the people to follow a particular belief or perish. f. Animals and cows in bakrid etc., please god and confirm Abraham's sacrifice. Though all accept the need for unity, it does not mean to force "Uniformity" because change is inevitable and diversity is quite natural in all the God's creations. Perfect uniformity is not possible as long as anything has life and conciousness g. Very few people know that there are at least seventy two accepted sects in Mohamedanism itself though all of them appear to do namaj in a uniform pattern and unite to oppose the non-mohamedans for political reasons.

### **EFFORTS FOR HINDU-MUSLIM UNITY BY THE HINDU MAHASABHA :**

According to the Annual Research Journal-1988 issued



by the Institute for Rewriting Indian (and world) History, Pune, the office Secretary of All India Hindu Mahasabha Bhawan, Mandimarg, New Delhi published a pamphlet which quoted twenty four extracts from the Holy Koran, which incite the muslims to violence against non-Muslims. Only five of them are reproduced here for want of space. 5) Lo-Those who disbelieve our revelations we shall expose them to the fire. As often as their skins are consumed we shall exchange them for fresh skins that they may taste the torment. Lo-Allah is ever mighty (Holy Quran 5-4-56)

6) Oh ye who believe-Choose not your fathers nor your bretheren for friends if they take pleasure in dis belief rather than faith; Whose of you take for friends such are wrong-doers? (10-9-23)

7) Allah guide not the disbelieving folk. (10-9-57)

8) Oh ye who believe-chose not for friends.....the disbelievers; But keep your duty to Allah if ye are true believers. (6-5-57)

9) Accused, they will be seized wherever found and slain with a fierce slaughter. (22-23-61)

10) Lo-Ye (idolaters) and that which you worship beside Allah are fuel to hell. There into you will come (17-2-96)

The leaflet added that in the quoted 24 extracts, the koran calls on Muslims to pick up a quarrel with others. Therefore until these passages are removed from the Koran, communal riots in India cannot be stopped. Far from taking any steps to expunge those passages from the Koran, the Delhi administration launched criminal proceedings in 1985 A.D., in the court of the Delhi Metropolitan Magistrate against the publishers, under section 295-A of the India Penal Code. In his judgement dated 31-7-86, Z.S. Lohat, the Metropolitan Magistrate held that there was no *prima facie* case against the accused. He held that the accused had only made a suggestion and a suggestion cannot be said to promote or attempt to promote feelings of hatred among the different classes of the citicentry. Nor can the suggestion be said to have outraged the religious feelings of Muslims, added the judgement". (vide page 109 to 112 of the Journal)

## II. EFFORTS OF THE CONSTITUTIONAL LAWS OF INDIA.

By granting the Muslim community special previleges not

applicable to the Hindus-

a. The post Independence India Government has treated the Muslims of India as a minority community of India and they are treated as equal to the Backward communities for providing them privileges not available to the majority of Hindus. Under article 30 of the constitution, minorities have the right of running educational institutions in accordance with their own cultures and values. This right has been denied to the majority of the Hindu community. b. Under article 370 & 371 the states of Jammu & Kashmir, Nagaland & Mizoram have greater autonomy than other Indian states. Unless their own state legislatures endorse them, laws made by the Indian parliament will not be applicable to them. c. Under article 32 for the protection of the rights of the minorities special arrangements not applicable to the majority community are made by passing a Minority commission act. As all Indian Muslims have Hindu ancestry, it is hoped that our muslim brothers will abandon their anti Hindu feelings and actions thinking that they were the prophets commands since he did not write them and they are those of later compilers due to misconceptions.

### **MAIN DIFFERENCES BETWEEN CHRISTIANITY AND HINDU CULTURE**

There are some fundamental differences between the beliefs of Christianity and Hinduism Christians believe that God created the earth and living creatures in Six days and took rest on the seventh day. b. God resides in the heaven and punishes those who go against his will as worshipping his images. c. Man by birth is a sinner because of the disobedience of God's orders by Adam and Eve. d. There is only one birth and the dead will be raised on the day of judgment in some unknown distant future. On the judgment day, judgment will be passed to send the dead either to the eternal hell or heaven on the recommendation of the Saviour, Jesus Christ to prove that he is not the followers of God's enemy, Satan e. Confession of sins is to be made by a Christian to the priest so that he may pray to pardon him. f. The Christian daily prayer is that God should help him to get the daily bread. g. Christians believe that those who have not become christians are to be converted to Christianity to bring the kingdom of God on the earth

as early as possible h. Jesus, the only son of God was born of Virgin Mary to save all the human beings, who are sinners by birth and are under the control of God's enemy, Satan by bringing them under the fold of the saviour. These differences are found common in other semetic religions also.

b. Hindus do not agree with these beliefs as they are not based on either reasoning or practicability. They believe that creation and withdrawal of the universe are eternal, as well as cyclic and periodical. God is all powerful and omnipresent. He is both in the manifest form and the unmanifest form. He is also in the heavenly abode of vaikuntha as Manifestation supreme or parabrahman. This is one of the five forms of his manifestations. The other forms of manifestations, called Vyuhas are operative, distinctive, pervasive and worship able (Vyuha, Vibhava, Antaryamin and Arcavatara respectively) as per the pancaratra Agamas. As even the thought is an image and man himself is an image of God, he cannot help adoring God as an image. If a child adores God with his image, God cannot be considered as irrational and cruel to punish his loving child. All the individual souls are parts and parcels of the Supreme soul (God) just like waves in the ocean. They have to take birth after birth until they become free from the results of their past actions and their attachment to worldliness, according to become free from births and deaths. The sufferings and pleasures of the bodies depend on the proportion of bad and good deeds and not on anybody's recommendation or by mere confession. All the living creatures are the offsprings of God. It is illogical to think that Jesus is his only son, created to help God against his enemy-Satan as this means that God is not the Supreme and omnipotent authority. It is also illogical, that any one is cent percent bad or cent percent good to be thrown to be the eternal hell or sent to the eternal heaven on the recommendation of a prophet as if god is not omniscient. Only in Hindu culture, unity in diversity is specially practised so as to show respect to any great soul. That is why all the persecuted people by religious bigotry were given protection on by them. Only on account of the selfish politicians, continuing the British imperialist's divide and rule policy, the Varnasrama dharma which had made out thickly populated country having various faiths cultures and languages live together amicably with prosperity upto the last century is being condemned

and punished by denying it the privileges allowed to the so called dalits and non-Hindus from the time of Indian independence. In spite of raising more than four thousand billion rupees of debt, unemployment problem and the gulf between the haves and have nots are increasing because of neglecting Mahatma Gandhi's advice of reduced use of machines and to utilise the enormous manpower of our mother-land with rich natural resources. If a factory is established, the machines can produce goods with a thousand persons, the articles prepared with a better standard by a lakh of persons. It means that ninety-nine thousand persons will become jobless and poverty stricken.

"Untouchability" is one such baseless problem created by our selfish politicians as they do not know that people engaged in unhealthy and merciless human occupations were made to live aloof to save others from their adharmic influence as sanatana Hindu Dharma is based on non-injury, truth, and self control etc. On account of purchase of petrol and machines, 45 crores of cattle have been batchered and exported as their price, by our postindependent rulers. They do not know that no non-Mohamedan is allowed in Mecca and fourteen miles around. If any one of them is found there, he cannot return alive. Swamy Dayananda's Satyarth prakash can be gone through to understand that non-Hindus are more superstitious than the Hindus and their so-called superstitions are proved to be superscientific by the modern most scientists and psychiatrists around the world. For illustration, the following quotation from the Russian Magazine, "Science in the USSR No. 1. of Jan-Feb. 1991. Pages 110 to 114. may be noticed "The word magic, described as "Sorcery" is conspicuously absent in the latest edition of soviet encyclopedia because in view of the head way made by science, this definition seems obsolete. This is evidenced in the media about people with extrasensory perception about UFCS, Sorcerers, Fortune-tellers, practitioners of the black arts and quacks. Science has recognised the existence of as yet unexplained forces, with psychotronics being the branch that seeks to find a clue to a such a phenomena."

That is the reason why only Hindu culture is being practiced by more than 60 percent of the world's population, They are called Heathens, (i.e. those who could not be converted to the

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Mecaulays prophecy worked well, both to rule and impoverish the English educated class as well as their blind followers the laymen of British India. The factory made goods of the Britishers found a very good market and one by one, all the handicrafts and home industries lost their charm among the Indians. As the English factories were helped to get raw materials from India at the lowest rates and supply factory made articles to the Indian consumers, all the home industries of the Indians became extinct, not being able to compete with them within a couple of decades. As English became the official language replacing Sanskrit a few of the educated class started learning English to earn their living. All those who could therefore not continue their hereditary occupations and learn English became jobless and miserably poor. Taking advantage of the changed situation the missionaries tried to convert some weaker sections to christianity by several inducements, being seeing terrified, religious institutions of the Hindus, such as Arya Samaj, Brahmasamaj, Ramakrishna Movement, Sivananda movement etc. fought against them.

By the freedom movements lead by Ranade, B.G. Tilak, V.D. Patel, Mahatma Gandhi etc. India got political freedom from the Britishers, but their divide and rule policy prospered as time advanced by the post independent India rulers against the father of the Nation's wishes and appeals.

Gandhiji's opinion about large mechanised industries was the first thing to be opposed by Pandit Nehru, Gandhiji's closest disciple. Gandhiji regarded that mechanisation was good when the hands were too few for the work intended to be accomplished. It was an evil when there were more hands required for work as was the case with india. India's problem was not to find leisure for the teeming millions in its villages, but to utilise their idle hours which are equal to the working days of six months in the year (Harijan dated 6-11-34)

In Harijan dated 12-2-38, he wrote-" If I could produce all my country's wants by means of 30,000 people instead of thirty million, I should not mind as it provides that thirty million are not rendered idle and unemployed.

He regarded that largescale industrialisation was a curse

for mankind. Exploitation of one nation by another cannot go on for all the time, as Industrialisation depended on one's capacity to exploitation foreign markets being open to it and in the absence of competitors. While the future of industrialisation is dark for the west, would it not be darker still for India.....Industrialisation involves tyranny, vanity, pride, greed, selfishness, ruthless competition on the one side, loss of liberty, insecurity, fears; loss of selfreliance and of independence... It is industry that has caused the development of large cities with their smoke, dirt, noise, bad air, lack of sunshine and out door life, slums, disease, prostitution and unnatural living.

Gandhiji opposed mechanised Industrialisation of the country on the lines of the west because it lead to the concentration of wealth powersand in equal discrimination of wealth. To reduce economic disparities between the people, he preached the establishment of cottage industries. He held that manual education was of greater importance than literary education. As an admirer of sanatanadharma and Bhagavadgita, he laid stress on morality, simple living and high thinking. To improve the condition of the poor, he appealed to give up the habit of drinking. He attached no shame on any kind of work, however menial it may be. For securing the greater good of all, he desired the Sarvodaya principle, a social order securing the greater good of all. He wanted all to practise self control, because sensual pleasures have no known bounds. He wanted to efface untouchability and cows laughter. He preached that all are equal in the eyes of God, and therefore, ideas of superiority or inferiority had no place in Hindu culture. He was a staunch follower of Hinduism with Bhagavadgita as his guide and Lord Rama as his patron while solving any knotty problem in his leadership of the freedom movement. Even while dying by the gunshot of a fanatic, he uttered "Heraam" with his last breath, dreaming that his sacrifices to establish Ramarajya in the independent India will not go in vain. From the very moment of his death, post independent Indian leaders buried all his advice and started doing everything opposite to what he preached. Within fifty years of Indian independence India turned out to be ranked as the world's fourth largest incorrigible debtor depending on foreigners for each and everything.

Mahatma Gandhi opposed aping the west in establishing factories with machines for the manufacture of the daily needs of the people in our over populated country as he rightly feared that it would lead to not only unequal distribution of wealth but also over-urbanisation, with its various problems such as ecological, housing, sanitary arrangements etc. If a factory employs a thousand workers for manufacturing cloth, by using machines on a large scale, in our country not less than a hundred thousand weavers depending upon hand-loom lose their means of earning their livelihood. Only due to the neglect of valuable advice of Gandhiji by the postindependent political leaders of our country, most of the Indian cottage industries which started destruction in the middle of the 19th century by the Britishers are nearing extinction within a hundred years. According to the estimate, there are more than two thousand castes or communities in India whose handicrafts had made our mother country the richest & most selfsufficient country of the world for the past thousands of years, it changed to be one of the poorest and most dependent backward country of the world with the title of an incorrigible debtor, with deficit budget every year after independence.

Gandhiji held manual education or vocational education was of greater importance than literary education. He stressed on the need of moral and spiritual education, while his closest disciple, Pundit Nehru insisted on considering the mechanised factories as a substitute for God, and literary education devoid of religious faith and political system called secularism for suppressing traditional Hindu culture and customs naming them as superstitions. Gandhiji desired Sarvodaya, a social order securing the greater good of all by making people industrious attaching no shame to any kind of work. He wanted to abolish the drinking habit, cowslaughter and untouchability by self control, and service mindedness. He preached the worship of God through the service of the needy and knowing that simple living and high thinking tradition of India had made our motherland the leading nation of the world in every activity from the times immemorial upto the very recent times.

It was a great tragedy that our country and especially the post-independent political leaders buried all his dreams to estab-



lish the Ramarajya after freeing India from the Britishers, soon after he was murdered by one of our fanatics for his sin of struggling his entire life to free our motherland from foreign domination of nearly a thousand years. All his efforts to integrate our motherland by removing divide and rule policy of the foreigners has been forgotten. By establishing linguistic states and encouraging political parties coming to power by their financial and communal considerations, divide & rule policy as well as foreign dependence are dominating. In exchange for oil, the cattle strength has been reduced from fifty to 10 crores for the past 50 years. For getting one dollar of loan, not less than fifty times of our resources are being exploited. For example, in America the purchase value of one dollar is equal to purchase value of one & odd rupees in India. interest is to be added for repayment of that loan. After independence, India's debt so far is seven lakh crores of Rupees. Every year seventy thousand crores of Rupees are to be paid towards interest.

#### **SPREAD OF HINDUCULTURE, VAISHNAVABHAKTHI AND VEGETARIAN FOOD AROUND THE GLOBE IN THE MODERN ERA BY ISKCON**

A brief sketch of ISKCON TEMPLES OF SRI RADHAKRISHNA FARM COMMUNITIES AND VEGETARIAN RESTAURANTS FOUNDED BY ACHARYA : His Divine Grace A. C. Bhaktivedanta Swami Prabhu Pada around the world in the form of a statistical table is furnished below to show the spread of Vaishnava bhakthi in the modern age of Material Sciences. As they are nearly hundreds, only the countries and numbers of the individual centres devoted to the spread of Vaishnavabhakthi throughout the globe has been furnished below to save space. Avoidance of meat is encouraged in the ISKCON COMMUNITY CENTRE AND RESTAURANTS.

#### **ISKCON AROUND WORLD**

Modern researchrs have discovered that clear evidence is that not only the vegetarian food provides high-quality proteins but also supplies all the other necessary nutritive elements like vitamins and minerals of high caloric value. Soya beans and groundnuts contain more proteins than meat and eggs. Protein content is also high in common beans and pulses. If green vegetables and pulses are taken adequately with any of the cereals,

they meet the requirement of proteins and provides a more balanced diet necessary to make the vegetarian healthier, stronger and longer living than the non vegetarians. Besides it is important from mental, moral, ethical, spiritual and economic points of view also.

**List of Modern Hindu Temples in North America (U.S.A) with Locations.**

1. Shiva Vishnu Temple in Cleveland.
2. Connecticut Valley Hindu Temple Society, Hartford Connecticut.
3. Jain Center of Connecticut, Coach Road, Brock Field.
4. Hindu Temple of South Florida, 5661, Dykes Road, Davie
5. Arun Jain Inter-Cultural, 233, N. O. Avenue, Daytona Beach, Florida.
6. Hindu Temple of Atlanta, 5851, Georgia Highway 85 Georgia.
7. India House of Worship, 1428, Chilton Drie, Maryland (MD) 20904.
8. International Swaminarayana Mandal, 13100, Clinton Road, Silver Spring, Maryland (MD) 20904.
9. Mangalamandir, 1120 fairland Road, Silver Springs, MD2181
10. Sri mangal Mandir, 1870 Rolling acres way, Onley, Md20832
11. Sri Murugan Temple of N.A. 6300, Princess Garden Parkway, Lanham, Maryland, 20706
12. Sri Siva Vishnu Temple, 6905, Ciparino road, LANHAM, MD20706
13. Hindu American Temple and Cultural Centre (Sri Krishnaji Mandir, 832, Grove Avenue, Edison, New Jersey (NJ 08820)
14. Hindu Temple and Cultural Society of USA, INC : Sri venkateshwara Temple (Balaji Mandir) 780, Old Farm road, Bridgewater (NJ)
15. International Swaminarayan Satsang Organisation, 4, Lousia Place, WWWHAWKEN, NJ07087
16. Sri Swaminarayan Satsang Mandal, New Jersey (NJ)
17. Arya Samaj 150-22, Hill Side Avenue, Jamaica, Newyork (NY11432)
18. Capital District, Hindu Temple Society, 450 Albanyshaker Road, Londonvillie, NY\*\*\*\*\*12111.
19. Hindu Cultural Society of Western NY 1595 North French, getzville, NY 14068.
20. Sri Dasavathara Temple, 38 Tar road, Wappingers Falls, NY

12590.

21. Sri Sri Nitai Gauranga Mandir, Prabhupada Sankirtan Society  
48, Avenue B, New York NY 10009.

22. Swaminaraian Temple. 43-38 Browne Street, Flushing? NY  
11355

23. The HTS of NA. Sri Maha Vallabha Ganapathi Devasthanam  
47-57, Browne Street, Flushing, NY. 11355.

24. Vaishnav Temple of New York, 196-43, Foothill Avenue,  
Holliswood, NY11423.

25. Hindu Temple Society, 4200 Airport road, Allentown, Pennsyl-  
vania, PA 18103.

26. Rajarajeshwari Peetham, RD3 Box 3430, Stroudsburg. 18360

27. Sri Venkateshwara Temple South Mccully drive, Pittsburgh.

28. Hindu Temple & Cultural Center of (PA 15235)

South Carolina, 5704, Old Bush rides road columbia SC 29221

29. DFW Hindu Temple, Irving, Texas.

30. Hare Krishna Dham Houston, Iskcon Of Houston, 1320 w 34th  
Street, Houston 77018

31. Sri Meenakshi Temple, Pearland, TX 7758.

32. Jain Society of Metropolitan washington, 11820 Triple Crown  
Road, Reston Virginia, VA 22091

33. Light of Truth Universal, Satchidananda Ashram Buckingham"  
(VA 23921)

34. Raidhani Mandir, P. B. 1444, fairfax, VA 22030

35. New Mathura Vrindavan, Box 318A, Moundsville, WV 26064.

Name of the Country	No. of ISKCON Centres	No. of farm Communities	No. of Vegetarian Restaurants.
Africa	20	1 Mauritius	1 Durban (SA)
Asia			
India	36	6	4
South Asia	18	3	3
Canada	5	1	5
Europe :			
U. K. & Ireland	8	2	2
Germany	9	1	4
Italy	7	1	2
Russia & its Common Wealth	18	-	-
Sweden	6	1	5
Other European Countries	43	6	6
North America : USA	37	6	19
Central & South America			
Brazil	19	3	4
Mexico	5	1	2
Peru	5	1	4
Others	24	7	5
Total	260	40	66

**CHAPTER - 4**  
**WORLD OPINION ABOUT THE**  
**ACHIEVEMENTS OF HINDUS**  
**IS PUBLISHED BY PROF. G. R. JOSYER OF MYSORE.**

An estimate of the ancient hindu religion and its glory by Dr. Mrs. Annie Besant, an English woman, who took part in India's struggle for freedom from the British Rule in the 20th century is as follows : After a study of forty years perfect, none so scientific, none so philosophic and none so spiritual as the great religious known by the name of Hinduism. The more you know it the more you will value it. Hinduism is the soil into which India's roots are struck, and torn of that she will inevitably wither, as a tree torn out from its place.....If India's own children do not cling to her faith, who shall guard it india alone can save India and india and Hinduism are one. (Vide World Vedic Heritage by Prof. P.N. Oak Pages 309-340)

According to Count Bjornstjerna (page 168 of Theogony of the Hindus) it is there (India) we must seek not only for the cradle of Brahmin religion, but for the cradle of the high civilisation of the Hindus which gradually extended itself in the west of Ethiopia, to Egypt to Phoenicia, in the east to Siam, to China and to Japan; in the south Ceylon to Colchis, when it came to Greece and to Rome and at length to the remote abode of the Hyperborans.

Pundit Jawaharlal Nehru has stated that early Indian thought penetrated Greece through Iran and influenced some thinkers and philosophers there. Much later Plotinus came to the east to study Iranian and Indian Philosophy and was especially influenced by the mystic elements in the Upanishads. From Plotinus many of these ideas are said to have gone to St. Augustine and through him influenced the Christianity of the day. (Vide page 67 of Discovery of India.

Maxmuller sums up his appraisal of ancient India and declares as follows: "In the study of history of the human mind, in the study of ourselves, our true selves, India occupies a place second to no other country. Whatever sphere of the human mind, you may select for your special study, whether it be language or reli-

gion or mythology, or philosophy, whether it be laws or customs, primitive arts or primitive science, everywhere you have to go to India, whether you like it or not, because some of the most valuable and instructive materials in the history of man are treasured up in India, and India only."

Milton voiced the popular belief when he sang of the wealth of India in his poem as follows :

"HIGH ON A THRONE OF ROYAL STATE WHICH FAR  
OUTSHONE THE WEALTH OF ORMUS AND OF IND.  
OR WHERE THE GORGEOUS EAST WITH RICHEST HAND  
SHOWERS ON HER KINGS BARBARIC PEARLS AND GOLD."

(vide Encyclopaedia Britannica Vol XI p. 446)

The Sulba Sutras date from about the eighth century B. C. and Dr. Thaibaut has shown that the geometrical theorem of the 47th proposition, which tradition ascribes to Pythagoras, was solved by the Hindus at least two centuries earlier, thus confirming that the Greek philosopher owed the inspiration to India (vide Journal of the Asiatic Society of Bengal 1875, P.277)

As per Page 131 of "Elphinstone's India", Bhaskaracharya wrote the celebrated book, "Siddhanta Shiromani" and treatises on Algebra and arithmetic. His division of a circle is remarkable for its minute analysis. Not only is Aryabhata superior to Diaphantus but he and his successors press hard upon the discoveries of algebraists who lived almost in our own time. It is with a feeling of respectful admiration that Mr. Colebrook alludes to ancient Sanskrit treatises on Algebra, Arithmetic and mensuration. (vide Manning's Ancient and Medieval India Vol. I p. 374.)

Bhaskaracharya is said to have discovered a mathematical process very nearly resembling the differential calculus of modern European mathematics. (Vide School History of India App. A.)

Prof. Macdonell says: In modern days European surgery or the formation of artificial noses, is borrowed from India, where Englishmen became acquainted with the art in the last century (vide History of Sanskrit literature p. 427) The surgical instruments of the Hindus were sufficiently sharp as to be capable of dividing a hair longitudinally.

There is in the Royal Library at Lucknow. a work on veteri-

nary art which was translated from the Sanskrit by the order of Ghayasuddin Muhammad Shaw Khilji. in A.H. 783. Arab medicine was founded in the translations from the Sanskrit treatises made by command of the Khalif of Baghdad (950-960)

Indian works translated into Arabic were sometime derived from pre existing Pehlevi versions, and in the migrations through successive languages the names often get fully disfigured. Another influx of Hindu Learning took place under Harun (A.D.786-808) The ministerial family, BARMAK then at Zenith of their power had come with the ruling family from Balkah, where an ancestor of theirs had been an official in the Buddhistic temple, Naubehar (Nava Vihara). They engaged Hindu scholars to come to Baghdad, made them chief physicians of their hospitals and ordered them to translate from Sanskrit into Arabic, books on medicine, Pharmacology, toxicology, philosophy, astrology and other subjects. The earliest hospital in Europe is said to have opened in Europe in the tenth century, whereas there are evidences to show that hospitals existed in India at least from the time of Ashoka. Mohamedans and Hindus used unoculation by smallpox virus as a protection against smallpox. Vaccination is explained in a work of Dhanvantari, the greatest of the ancient Hindu physicians.

### **MASTERY OF INDIANS IN SURGERY & MEDICINES BASED ON CHEMISTRY :**

According to Elphinston's History of India, the Indian surgeons cut for the stone, couched for the cataract, and extracted the foetus from the womb and in their early works enumerate not less than one hundred and twenty seven sorts of surgical instruments.....They knew how to prepare sulphuric acid, nitric acid, the oxide of copper, iron, lead oxide & Litharge, oxides of tin and zinc; The sulphuret of iron, copper, zinc and iron; carbonates of lead and iron. Their modes of preparing these were peculiar.

In a lecture at Calcutta in January, 1906, Mrs. Besant said: "In Physics and chemistry you have advanced far more. In medicine, you are still more advanced. In the west, it is by no means a science but largely a guess work. Indian medicine, both of the Hindus and the Mohamedans, is superior to the medicine of the

west."

Astronomy : Cassini, Bailly, Gentil and Playfair maintain that there are Hindu observations extant which must have been more than three thousand years before christ and which evince even then a very high degree of astronomical science (vide page 30 of Weber's Indian Literature).....In India, Astronomy was cultivated and wonderful progress in the science was made at a period when the rest of the world, including the whole of Europe, was completely enveloped in ignorance. Prof. Weber says that Hindu astronomers are extolled by the Arabs. During the eighth and ninth centuries, in astronomy, the Arabs were the disciples of the Hindus, from whom they borrowed the Lunar mansions in their new order, and whose Siddhantas they frequently worked up and translated in part under the super vision of Indian astronomers themselves, whom the Khalifs of Baghdad etc, invited to their courts (p. 255 of Weber's I.L.) Out of nine Indian Siddhantas, Surya Siddhanta, the oldest of them is best known to the Europeans. Alberuni appreciated Varahamihira's "Brihat Samhita, because though it was professedly astrological, Geography, architecture, sculpture etc, referred to therein was unequalled by any other sanskrit work.

According to Aryabhatiyam, the earth composed of five elements is spherical in its shape. The starry vault is fixed and it is the earth which, moving round its axis, again and again causes the rising and setting of planets and stars. When in Lanka it is sunrise, it is midday in Java, sunset in America (Siddhapura) and midnight at Rome.....The circumference of the earth is 24,385 miles and its diameter 7905 and  $5/24$  miles. Aryabhatta affirmed the diurnal revolution of the earth on its axis. He affirmed the moon and primary planets as well as stars were dark and illuminated by the sun....He has given the true causes of Solar and Lunar eclipses disregarding the mythological explanations.

In the Yajurveda also the diurnal motion is described. The theory of gravity is described in the Siddhanta Shiromani centuries before Newton was born. According to Yajurveda, the earth is kept in space owing to the superior attraction of the sun. Do not all these show that the Europeans learnt all these from the ancient Indian works and declared them as their own discoveries?

Military science? Besides the Ramayana, the puranas



make frequent mention of Shataghni being placed on forts and used in times of emergency. A cannon is called "Shataghni, or the weapon that kills one hundred men at once. They ascribe the Agneyastras or weapons of fire to Viswakarma, the Vulcan of the Hindus. Rockets were Indian inventions and they were being used in native armies when Europeans came first in contact with them. As per Dante's "Inferno", Alexander in a letter to Aristotle mentioned terrific flashes of flame showered on his army in India.

The Mahabharata shows that the ancient Hindus had achieved wonderful advancement in mechanics. In the Mayasabha (Exhibition) which was presented by Mayasura to the Pandavas, mention is made of microscopes, telescopes, clocks etc. Aeronautics called Vimanavidya is mentioned in the Yajurveda, Ramayana, Manu's code as well as some Sanskrit works of mechanics.

Regarding the achievements of ancient Hindus in architecture, sculpture, Metallurgy, Painting, weaving as well as shipbuilding, philosophy, music, Dancing etcetera, there are numberless living experts and ancient monuments in every part of India to reveal their glory even to this day. They have been neglected in the name of modernisation. The above information is taken and produced for the information of the interested readers from the book, entitled "SANSKRIT CIVILISATION OF LATE G.R. JOSYER, printed at the Coronation press, Mysore since the author wanted to serve his book to inspire the modern Indians in their efforts for regeneration.)

#### **LIST OF SIXTY-FOUR ARTS OF THE ANCIENT INDIANS :**

In Vatsyayana's Kamasutra, deemed to have been written in the commencement of the Christian era, the particulars of 64 branches of fine arts 64 mayas, 64 yoginis, 64 mudras widely known by the Indians are enumerated. In Banabhatta's Kadambari Candrapida is learnt to have mastered Rathacarya (driving) 2. Gajaprashtha (elephant riding) 3. Vadya (Instrumental music) Nrta (dancing and vocal music) 4. Gandharva Veda, Hastisiksha (training of elephants) 5. Turangavayognana (ascertaining the age of a horse) 6. Purushalakshana (determining the nature of a person) 7. Citrakarma (painting) 8. Patracchedya (decoration) 9. Lekhyakarma (engraving) 10. Sarvadyutakala (all the gambling arts) 11. Sakunirukta (interpretation of sounds of birds) 12. Grahaganita

(Astronomy) 12. Ratnapariksha (Appraising Jewels) 13. Darukarman (Woodcraft) Dantavyapara (Ivory carving) 14. Vastuvidya (Civil Engineering) 15 Tarana (Swimming) 16. Langhana (Rowing) Pluti (Jumping) 17. Indrajala (Magic) 18. Sarvalipi (knowledge of all scripts) 19 Sarvadesabhasha Jnana knowledge of different languages etc.

Besides all these there are numberless Sanskrit books on 1. Erotics 2. Music 3. Art of Dancing 4. Dramatic Art 5. Art of painting 5. Decorative arts 6. 6. ornamental arts 7. Art of cooking 8. Engineering 8. Horticulture 9. Magic Astrology Gambling Amusing 10 Physical and Social sciences.

(VIDE FINE ARTS IN ANCIENT INDIA BY Anil Baran Gangula pubd by Abhinav Publications, New Delhi)

It is really unfortunate that due to want of information regarding the contact of our ancients with the countries of the eastern part of the Globe in our history text books, our English Educated class have many misconceptions. The urgent need is to establish in India a translation bureau, where scholars knowing thoroughly their subject of studies are given training to translate from the foreign languages of the eastern part of the Globe where most of our country's ancient works are still available in both Sanskrit and their translated versions in the native languages as Chinese, Japanese, Persian, Javanese etcetera, as they could not fully be destroyed by the barbarians as they burnt the Libraries of Alexandria, Pusa, Taxila, Vikramasila etcetera. Indian Scientists knowing Sanskrit and living in the western countries can get rare Indian books in plenty in all the Libraries of Europe, since the European imperialists removed most of the rare documents and records of India and greater India to their own country during their regime, For instance, In the Karnataka Gezzetter compiled by Dr. LEWIS RICE, it has been stated that after the death of Tipu Sultan in the year 1799, the British army was specially ordered not to touch the records and books as well as documents belonging to his private possessions in Seringapatam in their pillage of the city and nearly eight thousand documents and books found in his palace were removed to England.

In the book, entitled, "China and her neighbours" published by Progress Publishers, Moscow in 1981, Sino-Indian relations from ancient times to the seventeenth century has been briefly

given in about 75 pages. It mentions that China was in diplomatic contact with Kanchi pura and Ceylon at the turn of the second century, B.C. According to this book, sea voyages between China and India increased after the second century A.D. and Indians had reached China or propagate Buddhism at the end of the third century B.C. through Central Asia. When Zhang Xqian, a chinese diplomat visited Bactria, Chinese goods were reaching Bactria and India through Sichuan, Upper Burma, Assam and Northern India by the second century B.C., by the Sichuanese merchants in India. Indian embassies also arrived in china both by land and sea, in the first and second centuries A.O. Indian articles brought to China were Elephants, Rhinoceroses, tortoises, tortoise-shell, gold, silver, copper, iron, lead tin, fabrics, woolen carpets, perfumes, loaf sugar, black pepper, ginger and blacksalt along with valuable items from Daqing, the eastern part of the Roman ernpire. China's first Buddhist monastery was built in China for the Indian Buddhists in about 75 A.D. From the 3rd century A.D. to the 10th century A.D. two-way movement of Buddhist monks and disciples prospered. It had permeated many aspects of Chinese material and spiritual life, giving boost to more general Indian Cultural influences in China. Beside its purely religious and philosophical impact, it left palpable traces on chinese architecture, representative art (particularly plastic art), music, literature, and language, as well as on various branches of science such as astronomy, mathematics and medicine. The Chinese pagoda was a modification of an Indian architectural form, the proto type of which is that celebrated tower of Kanishka at Peshawar; the stupa was also borrowed from India architecture. The murals in the Dunhuang cave-temples show great similarities to the wall paintings in the temples of Ajanta. The rock-cut images of Yunchang (in Shanxi province) and at Longmeng (in Henan) are clearly indebted to Gupta and Gandhara models, Indian sculptural influences can be traced in the art of Danhuang and the cave temples of Jiangsu.

The sui and Tang emperors maintained troupes of Indian musicians, dancers and acrobats. The development of Chinese theatrical traditions also owes much to India. One tentative assessment suggests that Buddhism had introduced 35,000 new words and expressions into the chinese language by the tenth century. Shen Wen, a chinese man also worked on an alphabet based

on Sanskrit. Translations of Indian Buddhist works, which appeared from the 4th to the 10th centuries, helped Chinese scholars in their study of Sanskrit and Pali, while Indian missionaries learned and taught Chinese and Chinese pilgrims performed a reciprocal service. Some Indian missionaries in China wrote original works in Chinese. Certain of the most ancient Chinese printed books are in Sanskrit. Inscriptions of Bengali have been discovered in a temple in Peking. An outstanding example of this linguistic interaction is a Sanskrit-Tibetan-Chinese Dictionary of Technical Terms, which dates from the 9th/10th century A.D.

Twenty Indian works on Astronomy were available in China by the end of the 6th century. Indian methods of calendar computation were translated into Chinese and developed. Indian Mathematics, a compendium-translation produced then was followed by several mathematical works under the general title of the Mathematical Sutras. Indian medical books numbering hundreds were translated into Chinese. Indian doctors were employed by the Tang emperors. There were 3,000 Indian monks in Luoyang region alone during the 6th century. Chinese exported silk, copperware, medicines, earthenware or ceramics and porcelain and bought spices, pearls, precious stones, ivory and fine examples of Indian craftsmanship. Many Chinese came and settled in Southern India in the middle of the 13th century. From the 14th century, intercourse between Indian and China decreased gradually and it stopped completely after the 6th century.

## **PICTURES TO PROVE WORLD WIDE HINDU CULTURE AND VAISHNAVA BHAKTI**

### **a) South East Asia**

- 1) Map of Four continents around meruparvat of the puranas
- 2) Geography of the seven continents of the puranas
- 3) Ancient Hindu colonial empires upto America
- 4) Ancient Hindu colonists fighting in ships.
- 5) Establishments if Sivalinga and temples by colonial princes.
- 6) Worships of Cambodiam Hindus 1000 years ago.
- 7) Cambodian Hindu Rulers Planning Constrution of Cities etc.
- 8) Cambodian Rulers on the back of an Elephant in a procession.
- 9) Pictures relating to the glorius Hindu Rule in Cambodia (800 A. D. to 1400 A.D.)
- 10) An excavated prespanish Hindu Temple of Mexico
- 11) Present-day Pre-Spanish Mexican Hindu women of a marriage party with sarees and chowlies
- 12) Mexican National Muslium Paintings of Vishnu, Siva, Surya, Muslium Saptagrahas and Zodiac
- 13) Temples of Bayon & Angkorwat with Sculptures of churning of the milky ocean by Devas and asuras
- 14) Temple of cambodia with figures of Hanuman
- 15) Similarity between Cambodian and Prespanish American Hindu temples.
16. Largest Siva Temple in Prambanan (Java) with Ramayana Ballot
- 17) Laos:Garuda, Vishnu & Buddha sculptures in champassak (with sanskrit inscription)
- 18) Trinity at wat phu (Laos)
- 19) Vamana in Mexico. 20) Viracocha (Virabhadra) with Vibhution the cheeks, kumkum on the forehead, Jathaa, Gangaji and Sarpaabharana on the lead, spectacles instead of the third eye (a form of Rudra Siva)
21. Chacmool (Sakramoola-Vishnu) in the Padmanabha pose. 22) Court of Angakaraja Sri Arya maanasa Tapa, 23. Atahuallpa the Last Hindu ruler of peru i.e. Atyalpa with kumkum on the forehead, Kundalas in the ears, Sarpabharana on the forehead and Suryadwaja 24. Stone Culture of Rama Rajnapal (Chiragava) Qiragua. 25. Shiva Linga from the Vatican Muslium from Italy. 26. Picture of the court of Angakaraja Sri Arya Manasa Tapa with inscripture of the court of Angakaraja Sri Arya Manasa Tapa with inscriptions of the title in Mayan and kannada Telugu scripts. (This was found in Piedros Negros (Priya Darsi Nagara) in Guatemala.) He ruled as the First king of Peru (Prabhu-Lord Sun's Land) (13th Century)
- 27) Second Kannada-Telugu Inscription of Mexico with the title of Balindra.....And the Image of Vamanavara:Bali is kneeling before Lord Vamana with a begging bowl with one foot raised fully above) 28) Third inscription with the title in kannada-Telugu and S.E. Asian script as "Rama Rajanrpala" and figure of the ruler in padmasana pose. 29) Betrayal of

Atahualpa (Atyalpa) the Last Hindu king of peru by his guests, pirate pizarro and his spanish followers. While the unsuspecting king was coming in a palanquin without arms to have parley the spaniards coming on horseback kill 6000 innocent citizens and imprison the king. 30) After receiving one chamber full of gold and two chambers full of silver king Atyalpa is killed by hanging in 1532 A.D. 31) The present day pizarros plunder & ravage Pre-Columbian graveyards of peru to eke out golden ornaments from the corpses. 32) Spaniards Killing Natives with Hounds. Prespanish Hindu city of Tikal in Mexico with markets temples palaces and High roads. 33) Palanque (Patala Lanke in Mexico with markets and templex in a ruined state. 34) Contemporary prespanish Hindu Americans (in Latin America) Yati performing ceremonial deer dance as karadigummas do in the country side of karnataka to this day. 35) H-MEN (Brahmins) of Mexico curing diseases with the help of Zastun, (Sastramani) herbs and exorcising evil spirits. 36) SIDI OR CHAKRAPUJA CALLED VOLODOR (SLATING ROPE IN KANNADA) CEREMONY in KARNATAKA. 37) VOLODOR CEREMONY IN MEXICO IN THE 16th century as well as in the presentday Mexico. 38) Another photo of volodor ceremony of Mexico. 39) The women wearing sari and chowli participating therein 40) Firewalking as a Vow. 41) Worshipping chac (sakra/Indra in Sanskrit) the rain god for rain in Mexico. 42) Prespanish America Hindu woman waving incense for worship. 43) Do-offering naivedya, 44) Do-roasting Tortilla (chaturtalla Chapaati) 45) Initiation with vibhuti on the shoulders in contemporary Brazil 46) Picture of a nobleman buried in 527 A.D./with the mask having Naamam on the face and sivalinga on the head signifying respectively Saranaagati and merging in Sivalinga. 47) Squatting Prespanish American Hindus in a marriage party. 48) In U.S.A. devotees of Iskcon. doing bhajan 49) DO-doing Gita study in Satsang 50) Images of Sri Radhakrishna in the Iskon temples of Salvador 51) Mauritins, Africa 52) Stockholm, Sweden 53) Bhaktivedanta manor, England. 54) Map showing hundreds of ancient prespanish Hindu temples and palaces in ruins in Mexico by the destructive activities of Spanish invaders. 55) Innumerable temples and palaces of prespanish Hindu America in ruins (due to the deceitful conquest of Latin America by the pirates from the 16 th century onwards) 56) MODERN HINDU TEMPLE IN PITTSBURG (U.S.A.) 57) Offering worship and homa in a modern Hindu temple in Cincinnati, ohio (OH 45014) , U.S.A. 58) CHACMOOL AND VIRACocha (SAKRAMOOLA = VISHNU & VIIRABHADRA) Temple of the God of rains and war excavated in the gaatamala road named as HUIZNAVA (VAISHNAVA) excavated in 1978 with the image of chacomool (PADMANABHA VISHNU) with face painted with sandal.paste & MUDRA circle around the eyes as Madhawas of Karnataka do. 59) A HINDU TEMPLE IN TRINIDAD WITH THE PAINTING OF GOPALAKRISHNA ON THE TOWER OF THE TEMPLE 60) HINDU CULTURE IN BANGKOK

## **PICTURES PROVING HINDU CULTURE IN EUROPE AND WEST ASIA & AFRICA**

- 61) Pasupati (siva) worshipped by celts (Danutusahs-Danujas) excavated in Netherlands (related to 1000 B. C.)
- 62) Hittite Gods carved stone figure in Turkestan
- 63) Chinese sivalinga worship
- 64) Pharaohs of ancient Egypt with Namam leading a an image procession with priests carrying God's image ago 5000 years.
- 65) Contemporary Greenland with man with a tuft and Namam on the face (appearing like a Rishi).
- 66) African children with naman and sacred threads
- 67) Roman coins carved with crescent and mundane egg over shadowed by serpent of eternity (Deus Lunus meaning Candra Deva or Siva)
- 68) Roman coins with the following figures relating to different forms of worship : fire on an altar-snakes-sivalings-birds, sacred tree and crescent symbolising the firth part of AUM the omnipresent unmanifest form of God.
- 69) Emperor Tiberius with Dohti and Uttariyam.
- 70) Mahaakaali in China
- 71) Alaskan with Namam on the face and vibhuti on the cheek to the present day.
- 72) Eskimo in an igloo with namam and vibhuti in recent times.
- 73) Mexican Indians offering Dhupam, Naivedyam and performing to this day chakrapuja or sidi called volodora by them.
- 74) Temple mound in Yerushaleyam-Yadu Ilshaalayam-Jerusalem surrounded by the houses of Jews, Christians, Mohamedans and Armenians using it as a place of pilgrimage of one third of the semetic world population.
- 75) Dome of the rock , with its slimmering blue dome was built more than 1,200 years ago. It is the oldest moslem building in the world. Wonderful "HARM'ESH(HARAMAHESHA/SIVA) Mound- temple of Jerusalem built by Indians in 680 A. D. in the form of a Sivalinga on a Lotus flower with eight petals and considered as sacred by all the semetic religionists.
- 76) Presentday African Hindus piercing their cheeks with thorns
- 77) MAADHWAS IN AFRICAN NIGERIA WITH MUDRAADHRANAM AND NAMAM NUMBERING 45,000 INDIANS WHOSE ANCESTORS FLED TO AFRICA TO RETAIN THEIR RELIGION FROM THE JESUITS. They are called as "WODABAS" (meaning those who flee in Kannada) To this day they are living on protecting cows and using milk as their food.

78) Maadhwas or Woodabas of Nigeria wearing Holy threads and dhoties to this day (in Nigeria, Africa)

#### **HINDU CULTURE IN ARABIA AND IRAQ**

79) CIRCUMAMBULATION OF KAABAA (KAH BHAGAVAN meaning unmanifest form of god, Garbhagrha meaning sanctum sanctorum of the invisible God with mask named as MOSQUE

80) on the tenth day of the pilgrimage to Mecca i.e. on the day of BAKRID, SACRIFICING ANIMALS BY EVERY MUSLIM FAMILY IN MEMORY OF ABRAHAM'S (BRAHMA'S) SACRIFICE (throughout the globe)

81) HAJ PILGRIMS WEARING UTTARIYAM AND DHOTI AS THE SACRED UNIFORM

82) SANG EASWAD (SIVALINGA) buried on the wall of the kaaba being washed by the priest in the sacred uniform.

83) maqam-e-ibrahim (brahmapaada) in Mecca, (the footprint of Abraham believed to have been formed while he stood there, to build the kaaba (this is protected by a grill) around which pilgrims of Mecca circumambulate and offer prayers, just as Hindus worship Brahmapaada.

84) Sri Krishna's Firstday stamps printed and released in Baghdad in 1979 in commemoration of MOSOOL FESTIVAL SRI KRISHNA'S TEMPLE EXISTED ON THE BANK OF THE EUPHRATES FROM THE THIRD CENTURY B.C. TO THE THIRD CENTURY A.D.)

85) Prophet Mohmmmed and Ali removing Buddha's figure from the kaaba after the conquest of Mecca in the 10th year of Hجري era

#### **D. PICTURES RELATING TO HINDU CULTURE IN THE CONTEMPORARY CHINA**

86) ANCIENT CHINESE PAGODAS (BHAGAVATAH) TEMPLE MAINTAINED EVEN NOW IN PERFECT CONDITION BY PUBLIC EFFORTS IN CHINA & GOVT'S PROTECTION

87) GUARDIAN GODS OF THE DOORS OF MOST TEMPLES IN CHINA PAINTED WITH DWADASA NAMAS AND WEARING DHOTIES.

88) HILL TEMPLE OF SRI VISHNU WITH BHUDEVI AND SRIDEVI & ITS IMAGE CARRIED IN A PROCESSION BY THE PRESENT DAY CHINESE DEVOTEES B) TEMPLE OF FU XI (FATHER SIVA) AND IMAGE OF SIVA

89) THE CARVED FIGURES OF SRIVISHNU WITH SRIDEVI AND BHUDEVI IN THE ABOVE HILL CONVERTED AS A TEMPLE

90) PANCHAMUKHI SIVA AND FLYING GODS.

91) CHINESE BUILDINGS ILLUMINATED IN THE LAMP FESTIVAL (DEEPAVALI)

92) Chinese burning oil lamps in hundreds in the lamp festival of China

93) Worshippers toss bumps of butter, aromatic herbs i.e. performing yaga to get bumper crop by the contemporary Chinese.

94) GRAND HINDU IMAGES IN THE WELLKEPT CHINESE TEMPLES

101) Ancient temples and cave temples well maintained by Chinese.

102) VEENAPANI SARASWATI OF CHINA ON THE SWAN AND



AUMKARA

103) SIVALING IN A CHINESE TEMPLE

104) GODDESS LAKSHMI WITH A THOUSAND HANDS WORSHIPPED IN CONTEMPORARY CHINA

105) FIGURE OF GODDESS LAKSHMI ON THE LOTUS FLOWER IN CHINA

106) GODDESS SARASWATI ON THE SWAN IN CHINA

107) CIRCUMAMBULATION OF THE CHINESE TEMPLE & OFFERING WATER TO THE CHINESE PILGRIMS FROM A SACRED WELL.

108) ANCIENT HINDU RULERS OF CHINA

109) ENACTMENT OF RAMAYANA STORY IN MODERN CHINA

110) MAXIMUM UTILISATION OF MANPOWER FOR PROSPERITY CHINA MILLIONS OF CHINESE PUBLIC STOP

FLOODS AND CONVERT THEM AS FERTILE FIELDS AS IT WAS PRACTISED IN ANCIENT INDIA

111) UTILISATION OF MANPOWER FOR BETTERMENT IN CHINA EVEN CHILDREN DIG MOUNTAINS TO PLANT TREES OR MAKE THEM CULTIVABLE LANDS AS IT WAS BEING PRACTISED IN ANCIENT INDIA.

112) DOLL FESTIVAL IN JAPAN-DISTRIBUTING SWEETS TO THE CHILDREN AS HINDUS DO CELEBRATE DOLL FESTIVAL DURING DASARA IN SOUTH INDIAN HOMES.

113) JAPANESE CHILDREN WITH KUMKUM MARKS

114) JAPANESE CARRYING DEITIES IN PROCESSION- ON A BULLOCK CART

115) JAPANESE PRAYING AROUND BONAFIRE FOR BUMPER CROP

116) SIMILARITY OF LAKSHMINARAYAN TEMPLE OF RAJGIR AND SHERSHA'S MAUOLEUM OF SASARAM TO PROVE HOW HINDU TEMPLES AND PALACES WERE CONVERTED AS MOSQUES AND TOMBS BY MOHAMMEDAN RULERS.

#### **PICTURES RELATING TO INDIANISATION OF SEMETIC RELIGIONISTS**

117) FATHER HERAS AND SUCH MISSIONARIES IN THE GUISE OF HINDU SANNYASINS FOR ATTRACTING CONVERSIONS OF HINDUS TO CHRISTIANITY.

118) CHRISTIAN PRIEST IN HINDU ATTIRE OFFERING ARATI AND CHANGE OF FORMS OF WORSHIP. IN TRULY INDIAN FORMS IN SOME CATHOLIC CHURCHES OF INDIA.

119) CHRISTIAN CONGREGATION SQUATTING AND DOING PANCHANGA PRANAM IN AN INDIAN CHURCH AS PERMITTED BY THE CATHOLIC BISHOPS CONFERENCE IN 1964

120) European & modern Americans performing Agnihotra for health.

121) A MOULVI OF PALESTINE CHANGED AS A KRISHNA BHAKTA doing japa in the dress of a brahmin.

122 to 129) EGYPTIAN GODS & GODDESSES

130) MESOPOTAMIAN GODDESSES

131) HEBREW FIRE SACRIFICES OF ANCIENT TIMES.

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## ERRATA

relating to some typographical errors excluding wrong use of stops and small or capital letters which can be made out from the context.

Page	Line	incorrect	Correct
Introdn			
i	16	Insitaht	that
	19	orn	on
iii	2	creatres	creatures
v	12	chaturmyam	caaturvarnyam
v	20	affection	affection and
v	26	Lrd	Lord
v	35	Bhakth	Bhakti
iv	4	Methologies	Mythologies
iv	30	around	around the
iv	34	four	sixty four
2	18	Righteroneess	Righteousness
2	22	boomerange	boomerangs
3	8	gofts	gifts
	17	(Dahema)	(Dharma)
4	32	practive	practice
5	12	according	According
6	2	Canon	cannon
8	5	there can be	thereof be
	8	from of them	from them
	32	dying person	a dying person
8	33	sattwic	Sattwic, Rajasic & tamasic
9	11	nad	and
12	22	mentioned	has mentioned
14	33	if	of
15	5	vaitavam	vasitvam

19	14	degra	degradation
24	8	Reverentialutations	Reverential salutations
	33	Uurjitamevaya	uurjitameevaca
36	28	cannot	Can
40	23	sons	Songs
43	32	its vassusca	iti Vaasusca
48	29	scopped	Stopped
50	24	salvasame accayam	Sarva Samuccayam
53	4	Yatadam	yatpadam
54	15	all is devoid	all and devoid
64	15	cup	can
67	10	as sould	a soul
78	20	provoding	pervading
80	5 & 6	dont leave	omit
		spalland of your	
92	33	Dentsch	Deutsch
93	4	world-wide	World wide mythologies
102	2	sixty	sixth
111	35	Taotze	Taoist
117	4	where	were
137	16	the bes	Thebes
157	15	Details	petals
160	15	arrised..)	advised the followers
		advisers)	
160	25	animals	slaughtering animals
165	3	Hodus	Hindus
165	4	complese	complex
167	3	exploitation	exploit
	14	discrimination	distribution
177	26	Sity	Sixty
180	25	6th	16th

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