

sanjeev newar



questions only
hinduism
can answer



more than **170** answers on god, universe,
karma, self and life purpose

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Hinduism
Can Answer**

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Preface

Why am I?

What to do?

What is the Purpose of life?

Does God exist?

If yes, why did (S)he create me?

Which religion is true?

Every kid raises these questions in their mind. But slowly, they are silenced by the laws of blasphemy. Because in most religions, asking questions is an insult to God. Customs replace questions. Fear of blasphemy replaces the quest for truth.

When you are surrounded with blasphemies and fear, Hinduism comes for the rescue. You may not question your God. But Hindu God invites you to question Her. Talk to Her. Mock Her. And even reject Her. There is no blasphemy. Reject if you don't get answers. Accept if you like it.

In religions, you are slaves of God. In Hinduism, you are a child of God. In religions, you fear hell and do 'good' out of fear. In Hinduism, you love Mother God and do good out of love. Hinduism is all about holding Supreme's hands and talk, love, laugh, question, joke and walk together. When you get tired, the mother picks you up in her arms and walks. When you get stuck, mother rescues.

This book deals with 170+ questions that every religion tried to answer but failed. And you would know why they failed. Because it's not about finding answers, It's about finding mother's lap where all questions vanish...

Sanjeev Newar
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Table of Contents

[Preface](#)

[Chapter 1: Concept Of God](#)

[Chapter 2: Concept Of Worship](#)

[Chapter 3: Concept Of Self](#)

[Chapter 4: Concept Of Creation](#)

[Chapter 5: Concept Of Karma](#)

[Chapter 6: Concept Of Salvation](#)

[About Author](#)

[About Agniveer](#)

QUESTIONS ON
CONCEPT OF GOD

Question

Who is God?

There can be a variety of definitions of God. Being limitless and beyond the realm of physical senses, it is difficult to capture the meaning of God in a few words or sentences. A reasonably decent definition would be as follows:

God is (Sachidanand) - existent, intelligent and blissful.

He is (Nirakaar) – formless.

He is (Sarvashaktimaan) – all powerful.

He is (Sarvajna) – omniscient.

He is (Nyayakari) – just.

He is (Dayalu) – merciful.

He is (Ajanma) – unborn.

He is (Anant) – endless.

He is (Nirvikaar) - unchangeable & faultless.

He is (Anadi) – beginning-less.

He is (Anupam) – unequaled.

He is (Sarvadhar) – the support of all.

He is (Sarveshwar) – the master of all.

He is (Sarvayapak) – omnipresent.

He is (Sarvantaryami) – immanent.

He is (Ajar) – un-aging.

He is (Amar) – immortal.

He is (Abhay) – fearless.

He is (Nitya) – eternal.

He is (Pavitra) holy and

He is (Srishtikarta) – the maker of all.

But that is next step. To begin with, it is sufficient to understand that God is the manager of the world around and within.

This can be deciphered through a systematic process of evaluation of life and world. And once we are able to initiate this process of analysis, the rest of the adjectives of God would become clear automatically.

Let me tell you what Rigveda says about this supreme entity.

Rigveda 1/164/30

The Supreme One, who represents selflessness, controls the entire universe, is present everywhere and is the Devata of all Devatas, is alone a source of bliss. *Those who do not understand Him remain drenched in sorrow and those who realize Him achieve unconditional happiness.*

Question

Ok, so how many Gods are there in Vedas? We have heard that there are many Gods in Vedas.

Vedas clearly specify that there is *One and only One God*. There is no mantra in Vedas that can be interpreted to imply multiple Gods.

Not only this, but Vedas also refuse the existence of any angel or Prophet or incarnation who is necessarily required to act as an agent between God and us.

To give a rough analogy:

Ishwar of Vedas = God of Christianity minus the concept of Trinity minus the necessity to surrender to Jesus

Ishwar of Vedas = Allah of Islam minus the necessity to accept Muhammad as final Prophet.

In other words, If someone says the first part of Shahada: lâ ilâha illallâh (There is no another God except one and only Allah) but rejects the second part: Muḥammadur rasûlullâh (Muhammad is his messenger), that is close to the concept of Vedic God.

In Islam, it is Shirk or greatest sin to worship anything except Allah. If you take this concept further and also refuse to accept any Muhammad or Gabriel as necessary to remember apart from Allah, you are avoiding Shirk as per Vedas.

Question

What about the various Devatas mentioned in Vedas? What about 33 crore Gods?

‘Devata’ is a different term but often wrongly considered to mean ‘Supreme Entity.’ Any entity – living or non-living – that helps us or is useful to us is called ‘Devata.’ But that does not mean every entity is Ishwar (God), and we should worship them. Vedas nowhere mention that we should worship these entities. God is the Devata of all Devatas, and hence, he is called ‘Mahadeva.’ Therefore, he alone is to be worshiped.

The Vedas refer to not 33 crore Devatas but *33 types (Koti in Sanskrit)* of Devatas. They are explained in Shatpath Brahman very clearly. These include –

- 8 Vasus: Earth, Water, Fire, Air, Sky, Moon, Sun, Stars/ Planets, which form components of the universe where we live.
- 11 Rudras: 10 Life Forces in our body or Prana: Prana, Apana, Vyana, Udana, Samaana, Naga, Kurma, Kukala, Devadatta,

Dhananjay and 1 Soul

- 12 Aditya: 12 months of year
- 1 Vidyut: Electromagnetic force that is of tremendous use to us
- 1 Yajna: Constant noble, selfless deeds done by humans

The master of these 33 Devatas is the *Mahadeva or Ishwar/God*, who alone is to be worshiped as per 14th Kanda of Shatpath Brahman.

The concept of 33 Devatas is a great research based subject in itself and requires in-depth study for proper understanding. However, it has been made very clear in all Vedic texts that they are NOT Gods and hence NOT to be worshiped.

God has a huge number of properties. Ignorant people wrongly consider these properties of God to be different Gods. For example, in the newspaper, there were two headlines – One referred to Narendra and other to Modi. That does not mean India had two Prime Ministers!

Question

Can you provide Mantras from Vedas that state that there is One and only One God?

There are several mantras in Vedas that clearly state that there is One and Only One God without any assistants, agents, prophets or juniors to liaison between Him and Us. For example:

Yajurveda 40/1

This entire world is embedded within and managed by the One and Only One Ishwar. Never dare do any injustice or dare to desire riches through unjust means. Instead, follow the righteous path and enjoy his bliss. After all, He alone is a source of all bliss!

Rigveda 10/48/1

Ishwar alone is omnipresent and manager of the entire universe. He alone provides victory and eternal cause of the world. All souls should look up only to Him in the same manner as children look up to their Father. He alone provides for our sustenance and bliss.

Rigveda 10/48/5

Ishwar enlightens the entire world. He is undefeated and undying. He is the creator of the world. All souls should seek bliss through seeking knowledge and

act thereupon. They should never shun the friendship of Ishwar.

Rigveda 10/49/1

Ishwar alone provides true knowledge to truth seekers. He alone is a promoter of knowledge and motivates virtuous people into noble actions to seek bliss. He alone is the creator and manager of the world. Hence never worship anyone else except one and only Ishwar.

Yajurveda 13/4

There is One and only One Creator and Maintainer of the entire world. He alone is sustaining the earth, sky, and other heavenly bodies. He is Bliss Himself! He alone deserves to be worshiped by us.

Atharvaveda 13/4/16-21

He is neither two, nor three, nor four, nor five, nor six, nor seven, nor eight, nor nine, nor ten. He is, on contrary, One and Only One. There is no Ishwar except Him. All Devatas reside within Him and are controlled by Him. So, He alone should be worshiped, none else.

Atharvaveda 10/7/38

Ishwar alone is the greatest and worth being worshiped. He is the source of all knowledge and activities.

Yajurveda 32/11

Ishwar resides at each point in the universe. No space is devoid of Him. He is self-sustaining and does not need the help of any agent, angel, prophet or incarnation to perform His duties. The soul which can realize this One and only One Ishwar achieves Him and enjoys unconditional ultimate bliss or Moksha.

There are innumerable such mantras in Vedas that explain One and Only One God and instructs us to worship Him directly without invoking any other entity, incarnation, prophet, angel or agent.

Question

Why should one believe in God?

We should believe in the God for the same reason that we believe in sun, moon, round earth, atom, molecule, heat, electricity, etc. We should believe in everything and anything that exists and reject whatever does not exist.

The basic principle of life is that Truth=Bliss or Truth liberates. And truth means understanding what exists. Thus, we should believe in God because it exists.

Question

But I can still live the life without believing in God. Isn't it true?

Yes, it is true. One can still live the life without believing in electricity. In fact, many tribals indeed do so. But to gain enhanced happiness, it is better that we believe in electricity so that we can use it for our purpose. One may say that one could have still stay happy if he did not know about electricity. But let me counter-question, *would any sane person be eager to exchange all the comforts of electricity with that of life without electricity?* Thus, clearly, happiness derived from electricity is much higher compared to that without it. The basic law of life is that *"knowledge leads to power and hence higher happiness."* This defines the way forward for any sane life.

Just think, if the knowledge of electricity can give so much happiness, imagine what would be the happiness derived from knowing and being able to use the *source* of pure happiness – The ultimate God!

Question

No one ever has seen God. How can you then say that God exists?

No one has ever seen electricity, heat or even sub-atomic particles. No one has ever seen a photon or quark. No one ever saw light wave or heat radiation. Why do we say then, that they exist?

We know photon exists because we can see its effects which cannot be explained otherwise. Same is true for electricity, sub-atomic particles, and heat and light waves. Exactly!

We believe in things because we can see their effects. Eyes are merely approximate tools to sense the world. What we cannot see with eyes can be seen with a microscope. But even the most powerful microscope cannot see particles beyond a size. Same is true for other senses like hearing, feeling, etc. Thus, the whole of modern science is based not on what we can see or hear but based on what we can observe through its effects. And what it does is to create certain models to explain this phenomenon.

Thus, all these photons, electrons, quarks, etc. are actually components of models which explain the reality. But moving beyond these models, there are certain realities which none of these models of modern science can explain. *And to explain those realities, and even the cause behind all these models, one has to admit the existence of a God.*

Question

But modern science believes on only what can be measured. We cannot measure God, hence how can we admit its existence?

This is another myth. Measurement is the third step. The first step is indirect observation and the second step is direct observation. And then measurement comes. The ability to directly observe and measure depends upon the sophistication of tools we have developed. *We cannot claim that moons of Jupiter did not exist before Newton invented the telescope!* Today we can see so many more moons of Jupiter through a more powerful telescope! Now, God is a concept that is subtle than particle or wave. The tools that we use and senses we possess are equipped only to observe and measure *physical objects – particles and waves – at best.* Just as the attempts to smell a rose in New York through a telephone connection sitting in Delhi would be foolhardy, similarly trying to observe and measure God through physical instruments would be simply wasteful. However, if you have to observe the effects of God, *they are the most observable phenomenon in life.*

Question

If that be so, why does modern science deny the existence of God?

No, modern science does not deny the existence of God. But this subject is out of the scope of *modern physical science.* Read the lives of all great scientists – Newton, Einstein. No one has denied the existence of God. In fact, they were ardent believers in God. What modern science denies are those attributes of God which are against reason, proven observations, and research.

Modern science emerged in Europe as a reaction to the Biblical concept of Theism. However, as new and new research happened, many of the long existing theories of Bible got debunked. Thus, there was a severe tussle between faith and science. Modern science had to reject the Biblical concept of God to continue its journey of objective research. And then this rejection of God became the most talked about feature of Modern Science.

The greatest resistance that Modern Science faces is from these cults like conservative Christianity and Islam, and hence the rejection of God has become its prominent feature. Simply saying, modern science rejects the *God which does not exist.* But it does not and cannot reject the *God whose presence cannot be denied.*

Question

What do you mean by God that does not exist?

- God which is human-like either in features or habits.
- God which is not omnipresent.
- God which interferes in day-to-day petty matters of people.
- God who does occasional miracles.
- God who forgives his followers' sins.

- God who sends us to Hell or Heaven.
- God who sends his messengers, prophets or incarnates.
- God who changes even slightly.
- God who resides in 4th or 7th sky.
- God who will punish those who do not believe in a particular book.
- God who is waiting for a Judgment Day after the end of the world.
- God who created this world in a matter of few hours or days.
- God who created angels.
- God who fights with any Satan.

A God with these traits simply does not exist. *Neither Vedas nor modern science believes in it because it is against reason.*

Question

How do we understand the traits of God?

Thorough analysis and observation of four different aspects, we can understand traits of God.

Question

What is the first aspect?

Laws of Universe: Just think, what actually is a law? Any phenomenon that exhibits perfect repeatability is termed a law. So, the question is what makes these laws work? In other words, if gravity, electromagnetism, strong and weak forces are four fundamental forces governing the nature, what causes them? Physicists have failed to unify them. But say they are successful tomorrow. Now let us call it Unified Force. My question would be “*what is the source of this unified source?*” Now, this fundamental force(s) would be attributable to Ishwar or God. So, God moves the particles so perfectly that we can measure it, and then we term it as law. So, Ishwar is the entity that manages this universe.

Question

What is the second aspect?

Consciousness: The second aspect comes from riddle of consciousness. Modern science has been unable to find the source of consciousness. It knows that a human/animal body works marvelously, as an almost automatic system. But then how this automation is maintained, and how it came in first place, baffles them all.

Further, the source of pain and pleasure which is the starting point of most physiological phenomena is something that modern science has not been unable

to measure because its instruments cannot be more subtle than the smallest particle. And this consciousness is beyond that. *Chemical reactions can not explain consciousness.* Read any modern book on the subject, and you would know that this has eluded modern science.

Now they say that consciousness lies in the entire system and is not located at any one part of the brain. Still, what makes an animal/human feel pain and decide which neurons to fire and when is beyond modern science. How the brain works, and how electrical signals translate into activities, and what makes us feel various emotions and who feels this emotion, are questions that modern science simply cannot answer. In a BBC documentary - Human Body – Mind Power by a noted neurosurgeon, he admitted that what we call as consciousness hints at the soul.

As per Vedas, this entity which feels pain/pleasure is the soul. And the entity which manages the conscious and unconscious (non-living entities) is God. *Because God manages conscious entities, God is also conscious. Because God and soul are subtle than physical entities, they are indestructible and hence unborn and undying.* But that also makes them immeasurable or unobservable.

Question

Ok, what is the third aspect?

Cause-effect chain: Even though modern science has developed several theories and laws, it is not able to unify them in a coherent cause-effect chain. For example, it says there are four fundamental forces. But how these forces interact to create a living body and structure of universe with so much of complexity is a mystery.

The laws of micro-particles and macro-spaces – Quantum and Relativity contradict each other. When the age of the universe was measured through red-shift, the value was much lesser compared to the age of certain stars when measured through rate of change in reaction rates. The later method is supposed to be more accurate, but it proves that stars are older than the universe! Or the child is older than the parent! Modern Science knows the existence of certain forces through its observations, but does not how they translate into:

- Creation of universe
- Consciousness of each animal/human
- Social nature of living beings.
- Automated systems like the emergence of a sense of protection among other members of a species for a baby of the species.

Question

Ok, what is the fourth aspect?

The baby inside mother's womb: A baby inside womb does not even breathe. It gets its food, air everything through the umbilical cord. And it develops in such a manner that when it comes out of the womb, already system is developed to help its activities like breathing, heart-lung system, etc. How does such a future-looking automated system develop is beyond explanation apart from the admission of an all-pervading conscious entity planning it all everything.

A thorough analysis of any aspect of life and world would yield that it is not simply a chemical reaction happening randomly. These must be a superconscious power managing all this.

Question

Ok, I got the idea that God exists. But how can I experience the God?

You can experience God through direct and indirect evidence.

Question

But direct evidence of Ishwar cannot be possible. How do you then establish Ishwar?

Evidence means the clear knowledge determined through stimuli received from sense organs. But note that sense organs capture the properties and not the "*cause of these properties.*"

For example, when you read this book, you do not capture existence of Agniveer, but only certain images are coming on your screen/page that you interpret into meaningful knowledge. And then you conclude that there has to be some writer of this book and claim that you have evidence of the existence of Agniveer. So, this is 'indirect evidence' even though it appears 'direct.'

Similarly, this whole creation that we observe via its properties through sense organs implies the existence of God.

When you can link a sensory input directly to an entity, you claim to have 'direct evidence.' For example, when you eat a mango, you feel the property of sweetness and associate it with the mango that you consumed. What is important is that you can associate such 'direct evidence' *only* with specific sense organ that was used to observe that property. Thus, in the previous example, you cannot have 'direct evidence' of mango through 'ears' but only through 'tongue' or 'nose' or 'eyes.' Also, in reality, this is also 'indirect evidence' though we term it 'direct evidence' for the sake of simplicity.

Now, since God is the most subtle entity existing, it is impossible to have

‘direct evidence’ of God through coarse sense organs like eyes, nose, tongue, skin or ears. For example, we cannot see subatomic particles even through most powerful microscopes, we cannot hear the ultrasonic sound, and we cannot feel the touch of each molecule.

In other words, God is impossible to be evidenced through these coarse and weak sense organs just as mango cannot be sensed through ears or subatomic particles cannot be sensed through any sense organ for that matter.

Question

Is there any way we can experience God directly?

The only organ that can sense God is mind or Mana. When the mind is fully controlled and devoid of involuntary disturbances (like thousands of thoughts coming all the time) and adequate knowledge about properties of God has been obtained through study and practice, God can be evidenced directly through intellect in the same manner as its taste evidences a mango.

To experience God is the goal of life, and this is what a Yogi attempts to do through all the various methods of mind control that include cultivating traits like non-violence, truth-seeking, compassion, seeking bliss for all, high moral character, fighting against injustice, unity among people, etc.

In a way, every day we get hints of direct evidence of God in our life. When we try to indulge in any wrong act like theft, cheating, brutality, we hear that faint ‘inner voice’ in the form of fear, shame, doubt. And when we indulge in noble deeds like helping others, blessing a child, we again hear that ‘inner voice’ in the form of fearlessness, sense of satisfaction, enthusiasm and feeling of bliss.

This ‘inner voice’ is from God. Often we reduce its audibility by trying to silence it through loud DJ Music of stupid tendencies around. But then we all, at times, feel this ‘inner voice’ getting louder now and then when things are relatively silent. And when the soul purifies itself from mental disturbances and gets away from the DJ club, it can directly evidence itself as well as God.

Hence, both through direct and indirect evidence, the existence of God can be established as clearly as other entities witnessed by us.

Question

Where does God live?

God is omnipresent and hence resides everywhere. Had God been living at a particular place like some special sky or on some special throne, He could not have been omniscient, omnipotent, manager of all, creator of all and destructor of all. We cannot perform actions at a place where we are not present.

Question

Is not God managing the world from one place just like the sun illuminates earth from far off?

God manages the world from one place just like the sun illuminates earth from far off or like we control TV through remote control is defective logic. Because the sun can illuminate the earth or remote control can operate the TV only through radiation waves that travel through the interim space. Just because we are unable to see them, we call it remote control. In reality, there is nothing like a remote control. *Thus, the very fact that God can manage something implies that it is present there to manage it.*

Further, if God is omnipotent, why would He be scared to restrict Himself to a small space? If God restricts himself, it makes the God limited. Christians say God is on the 4th sky, and Muslims say that Allah is on 7th sky. And their followers keep fighting each other to prove themselves right. *Is it that God and Allah decided to live in separate skies so that they also do not start fighting like their angry followers?*

In reality, these are childish talks. When God is All-Powerful and controls entire universe, there is no reason He would be scared to limit himself to a small part of the universe. *And if He is, he cannot be termed All-Powerful.*

Question

Does it mean God is also in dirty things like alcohol, urine, excreta?

The entire creation is within God. God is also outside these things, but these things do not exist outside of God. Therefore, all things in the world are pervaded by God.

To give a very rough analogy, we are within God in a similar manner as a piece of cloth within a tub of water. There is water within, outside, and all around the cloth. There is no portion of cloth which is not wet with water, but there is water beyond the cloth as well.

Anything is dirty or good for us depending upon our duty towards it. The same set of atoms that form the tasty mango we eat when disintegrate and interact with other chemicals and form excreta, then that become dirty for us. But in essence, all these are merely different combinations of particles of nature. Since we have a mission on this earth, we analyze each thing with regards to the mission and accept some/ reject rest. We reject what is dirty, or trash for us, and we accept what is good for us. But for God, such duty does not exist and hence, nothing is dirty for Him. On the contrary, His duty is different from ours – *to help us achieve bliss in just manner* – and hence, nothing in His entire creation is

untouchable for Him.

If you look at another analogy, Ishwar is not like a pampered social worker who would prefer to plan remotely in his air-conditioned office but would desist from visiting the slums where actual social work has to be done. He, on the contrary, exists to manage the dirtiest of the places for our benefit.

And since He alone is most perfect, despite Him being everywhere and everything being within Him, He is separate and different from these things.

Question

Is God is Kind or Just?

God is the epitome of kindness and justice.

Question

But these are opposite traits. Kindness means to forgive a criminal. And justice means giving punishment to criminal. How can both exist at the same time?

Kindness and Justice are one and same because both serve the same purpose.

Kindness does not mean forgiving a criminal because if the criminal is forgiven, several innocent people will become his victims. *Thus, unless justice is meted out to a criminal, one cannot be kind to innocents.* It will also be not justice to the criminal because he would not be prevented from further crimes.

For example, if a dacoit is forgiven, he would harm several innocent people. And if he is imprisoned, it would not only prevent harm to innocents but also allow him the opportunity to improve himself and not do further crimes. *So, in justice alone lies kindness for one and all.*

In reality, *kindness refers to the purpose of God and justice to the process.* When Ishwar punishes a criminal, He does it to prevent the criminal from doing further crimes. And he also prevents innocent people from getting punished for no offense of theirs. Thus, the entire purpose of justice is a kindness to all.

As per Vedas, and observation, the source of sorrow is ignorance which causes one to do wrong acts called “crimes.” So, when a soul does such wrong acts, God restricts his freedom to do crimes and allows him opportunities to remove his ignorance and remove sorrow.

Mere saying sorry is not sufficient to receive pardon of God. The source of sin or crimes is ignorance. And until ignorance is removed, the soul would continue to get rightful punishments or rewards for its actions every moment throughout several births and deaths. The purpose of all this justice is His kindness towards the soul to gift it with ultimate bliss.

Question

Does that mean God will never pardon sins? If this is so, Islam or Christianity is better. There, if I confess or say sorry, all my past records are deleted, and I get the fresh opportunity.

God does pardon sins. His pardon lies in the just results of our actions that He provides and not in deleting your past records.

If He was to delete our past records, He would be doing greatest injustice and brutality to us because in this case, He has allowed us to be promoted to next class even when we have not gained the competence to pass the present class. And in the process, he is doing injustice to others also who interact with us.

Pardoning means providing an opportunity to improve your competence and not giving you 100% when we deserved a zero. And this is exactly what God does. And remember, improving competence does not happen in one moment or through one word of 'Sorry.' It demands dedicated practice and efforts over a period of time. Only lazy people seek shortcuts like trying to get 100% without even studying the course.

Unfortunately, those who attract people to their religion by saying that God will forgive their sins are fooling themselves and people. Suppose someone has diabetes. Does it get treated merely by saying sorry? When a physical disease takes much more than a "sorry" to be treated, how can mind – the most complex thing known to humanity – be treated by a sorry?

These ideologies have a blatant flaw – they believe in one life and do not believe in rebirth. So, they want to create artificial hurry formula to attract people and scare them to Hell if they do not agree with them.

Vedic philosophy is much more natural, amenable to logic and reasonable. Neither is there a Hell where you would be thrown to burn forever by God, who is as loving as Mother nor would He debar you from opportunities to actually raise your competence through efforts and achieve what you truly deserve. After all, what is more satisfying?

- Rank 1 through a fake mark sheet when we know that actually we had got zero, or
- A proud Rank 1 through hard work and burning midnight oil, when we know that we did the best we could to become masters of the subject!

So, in Vedas, there are no shortcuts or long-cuts to success. *There is only the right cut!* And the success is much more satisfying than what any illusionary and elusive shortcut can be imagined to provide!

Question

Is God with form or formless?

He is formless as per Vedas and common sense. He cannot be omnipresent if He has a form because form implies the existence of boundary. And hence, He should not exist beyond the boundary if He has form.

The form of God can only be seen if he is coarse because any object finer than what can reflect light waves cannot be seen. Now Vedas clearly define Ishwar as the most finest, without gaps and uniform everywhere. Hence, He cannot have a form.

If Ishwar has a form, it means that someone created His form. But this is not possible. If someone says that God Himself made His form, it means He was formless earlier.

If you say that Ishwar is both formless and with form, it is not possible because both are contradictory.

If you say that He takes divine forms at times, kindly specify what divine means. Say Ishwar took the divine form of a man. Now, how will you define the boundary of Ishwar atoms and non-Ishwar atoms? Further, since He is present everywhere with same density (uniformity), how we distinguish between man-Ishwar and rest of world. And if Ishwar is same everywhere, how are we seeing the boundary?

What we see as the human body is, actually, a continuous exchange of matter and energy with rest of the world. It is impossible to distinguish each atom as part of human body or rest of the world. So, it will be impossible to segregate even body of man-Ishwar. For example, will the spit, urine, sweat and other excreta from man-Ishwar also be divine?

In Vedas, there is no concept of Ishwar being with form. Further, there is nothing that Ishwar cannot do without form that He must assume a form.

Question

Does it mean Ram and Krishna are not Gods?

What we normally consider as divine Ishwar forms – for example, people like Ram and Krishna – were actually divinely inspired. Remember; we talked about ‘inner voice’ of Ishwar? These legends were the epitome of Ishwar worship and purity of mind. And hence, for normal people, they were Ishwar themselves. However, in Vedas, there is no concept of worshipping anyone except Ishwar. Thus, these persons should instead be emulated (their examples be followed in our own real lives) to offer our gratitude to them. This hero-followership is as per Vedas and explained in my book “The Science of Blissful Living.”

Had Ishwar taken form and worship of these forms been the recipe for salvation, Vedas would have a detailed description on this topic. But Vedas do not even hint at such concepts.

Question

Does it mean that all these temples and worship of Ram, Krishna, Durga, and Lakshmi is wrong?

Take the example of a pious mother living in a remote village. Her son gets bitten by a snake. She rushes to local Tantrik for Jhaad Phoonk in an attempt to save the life of her child. Would you call her wrong or right?

The bulk of Ishwar worshippers, today, be it Hindu, Muslim, Christian or whatever are in the same state. Their intentions are genuine and worth greatest respect. But out of ignorance, they adopt wrong practices of worshipping Ishwar. This is obvious from the fact that hardly anyone even knows about the Vedas, even though, at least, the Hindus agree that Vedas are supreme.

The right way to show our gratitude to great legends of past should be by imbibing their virtues and doing noble deeds accordingly. For example, we see Ravans all around in the form of corruption, terrorism, immorality, etc. If we can unite to counter these in a rightful manner, that would be a true glorification of Ram. Same with Krishna, Durga, Hanuman, etc.

I have been a fan of Hanumanji throughout my life. My way of his glorification has been the preservation of my moral character and putting efforts for a strong and healthy body that serves the society. *What point is in worshipping Hanuman with a weak body and irritable stomach yet consuming heavy laddus!*

While the motive behind all these modes of worship is worth greatest respect and we humbly bow to the purity of true devotees of any cult, it is our wish to see all devotees to adopt the same methods of worship that Ram or Krishna adopted in their own lives!

Question

Is God omnipotent or All-Powerful?

God is omnipotent. But that does not mean He can do whatever He wants. Doing whatever one may want is a sign of indiscipline. On the contrary, Ishwar is most disciplined. Omnipotence means that Ishwar does not need the help of any other entity to conduct His duties – creation, management, destruction of the universe. He is self-sufficient to conduct His duties.

But He would act only as per His duties. For example, He will not kill Himself to create another Ishwar. He cannot make Himself an idiot. He cannot steal or loot etc.

Question

Does God have a beginning?

God is without any beginning and any end. He was always present and will always remain. Further, His properties remain same at all times.

Soul and Nature are two other beginning-less and endless entities.

Question

What does Ishwar want?

Ishwar wants bliss for all souls and wants them to achieve this bliss through deserving efforts purely on the basis of merit.

Question

Why should we worship Ishwar? After all, He never forgives!

Ishwar should be worshiped, and He alone should be worshiped. It is true that by the worship of Ishwar, you will not receive any shortcut pass certificate when you have actually failed. Only lazy and cheaters desire such unscrupulous means to success.

The benefits of worship of Ishwar are different:

- By worship of Ishwar, one can understand Ishwar and His creation better.
- By worship, one can better understand His properties and adopt those in his life.
- By worship, one can hear 'inner voice' better and get constant clearer guidance from Him.
- By worship, one eradicates ignorance, gains strength and can withstand toughest challenges in life with confidence and aplomb.
- Ultimately, one can remove ignorance completely and achieve Moksha or salvation with ultimate bliss.

Please note that worship does not mean some mechanical recitations or blankness of mind. It is a proactive approach to imbibe wisdom through actions, knowledge, and contemplation.

Question

When Ishwar does not have limbs and sense organs, how does He conduct His actions?

He does not need coarse organs for his actions that happen at most microscopic level. He does so through His inherent powers. He sees without eyes because his eyes are present at every point in space, He does not have legs, but is fastest, He does not have ears but listens to everything, He knows everything but is beyond the complete cognizance of everybody. This shloka comes in Upanishad. Ishopanishad also describes this in detail.

Question

Does Ishwar know His limits?

Ishwar knows everything. This means He knows whatever the truth is. Since Ishwar is limitless, He knows Himself as limitless. It would render Him ignorant if He tries to know His limits when none exist.

Question

Is Ishwar Saguna or Nirguna?

Ishwar is Saguna if you refer to properties like Kindness, Just, Creator, Maintainer, etc. But He is Nirguna if you refer to properties that He does not possess – like dumbness, senselessness, anger, cheating, birth, death, etc. It's only a semantic difference.

Question

Some scholars say that Ishwar does not act and has no properties. He simply witnesses whatever happens and universe is managed through the laws He has designed.

Ishwar, on the contrary, is the **most dynamic entity**. And his properties are infinite. However, his dynamism does not mean that He Himself changes but that He is a source of all actions.

What we term as laws is actually Ishwar performing actions in most perfect manner. So, perfect are these, that we can see them being conducted accurately each time. Some of His actions, thus, can be translated into mathematical equations as well. And a repeatable perfect unexplained phenomenon witnessed by us is termed as 'Law' by us because we cannot go beyond it to know how it happens.

This is simply like a deaf-blind child being fed consistently by his mother since childhood whenever he weeps. And then the child claiming that it's a 'Law' that whenever he cries, he gets food!

Unless there is a cause, there can be no effect. And Ishwar is the ultimate cause. Let's see what *Shwetashwatar Upanishad* 6/8 has to say:

Ishwar can conduct His duties without requiring external support. None is

comparable or better than Him. He is the Supreme with *infinite powers and infinite dynamism*. Had Ishwar not been dynamic, it would have been impossible to create, manage and destroy the universe. He is animated, all-pervading and most active.

When he acts, he acts in a most optimized manner depending upon the time and space for the particular action – neither less nor more. After all, He is all perfect!

Question

Does Ishwar incarnate or not?

God does not incarnate because Vedas clearly define Him as unborn, formless and unchangeable. On the contrary, Vedas state that He can perform all His duties at all times maintaining His unchangeable identity.

Yajurveda 34/53

He is unborn and maintaining one single identity always.

Yajurveda 40/8

He is always uniform, without a body, without nerves, without gaps and unchangeable.

Question

What about incarnations like Sri Krishna? He clearly asserts in Geeta 4.7 that whenever there is a decay of Dharma (virtues) and the rise of Adharma (evil), I incarnate on this earth.

There is NO similar mantra in Vedas to assert that Ishwar takes birth. Since Vedas alone is supreme evidence; Geeta has to be interpreted only in *lines of Vedas*.

Sri Krishna was a noble yogi. It is a natural tendency of noble people to desire for protection of Dharma and destruction of Adharma. Selflessness is an innate trait of great people. Thus, Sri Krishna wanted to take birth again and again to serve the cause of Dharma. We bow to such great thoughts of Sri Krishna, and that is why He is our role model.

Question

But Ishwar has to take incarnation to destroy evil people like Ravana and Kansa.

To take incarnation to destroy evil people *is too petty a thing for Ishwar to demand His flouting of Vedic rules and take birth*. When He can create, maintain, destroy entire universe and manage the Karma-cycle of each soul, why should He take

birth for such minute tasks? After all, He resides within bodies of *Ravana* and *Kansa* also and governs each act of theirs. He can easily destroy them whenever He believes right opportunity.

Question

He needs to take birth to set right examples.

Ishwar needs to take birth to set right examples, is also incorrect because *He is already setting greater examples by maintaining us all so perfectly*. Can there be a greater example than management of entire universe! The devotees would understand His greatness by this itself.

He guides us all through 'inner voice' and exemplary role models inspired by Ishwar whose deeds further inspire us.

Further, Ishwar is beyond restrictions of hunger, thirst, pain, pleasure, ignorance, mortal actions and their results, life, and death. If you read stories of incarnations, you would find these alleged-incarnations to be affected by these tendencies that can affect *only souls and not Ishwar*. To say that Ishwar gets subject to these mortal traits is an insult of all-perfect Ishwar.

Question

What if I say God is not affected by these traits but only pretends to be affected by these to demonstrate humanness?

This again is an insult of Ishwar, because *God is truth himself*. He is not a drama artist. He never pretends. He exhibits only what is truth alone. He leads us from pretense towards truth.

Also, if we consider that Rama or Krishna was Ishwar Himself, there is nothing great that they achieved in their lives. For Ishwar, who can create, manage and destroy the entire universe, killing some petty people on a small planet earth, and that too after lots of tortures and failures is actually a mockery of His capabilities.

Question

So, who were Rama and Krishna?

Rama and Krishna were Ishwar-inspired superheroes. What they achieved was amazing and among greatest examples for rest of us. *They are benchmarks for us to model our own lives and character in lines with true worshippers of Ishwar*.

Question

But what is wrong in believing the concept of the incarnation?

Vedas have no place for stories of incarnations. The concept of incarnation is a very recent one. And since this concept emerged, we have got weaker and weaker. From being rulers of the entire globe, we have brought ourselves down to a level where we have no proper rights in our own country.

It is a pity that we waste billions of dollars in worshipping imaginary incarnations of Ishwar in the wrong manner but do not consolidate resources and energies to do true worship of Ishwar by following right examples of the great men whom we worship as incarnations. That is why despite our best of noble intentions, genuine love for Supreme, we have stupid things like birth-based caste system and gender discrimination, attacks by invaders like fanatic cults, Christianization, corruption, immorality, etc. spread all around us. And instead of fighting these out, we waste the gift of Ishwar – our energies, capabilities – in non-productive activities.

Question

So, what would be the true respect to Ram, Krishna, and Hanuman?

True respect to Ram, Krishna, Hanuman, etc. would come not by considering them as major or minor Ishwar and putting water, flower, milk on them and chanting songs hailing them as Ishwar. But by doing what they did – making our bodies strong, doing exercises to increase power, meditation, disciplined routine, high character, increasing knowledge, understanding our true Dharma or Vedas, fighting Ravans and Kansa all around, saving the dignity of motherly-force (women) all around and establishing true Rama Rajya.

This is true worship of Ishwar, and there are no shortcuts to this.

Our humble request to those organizations and groups who vociferously defend the concept of incarnation:

- Set right examples by indulging in debates with Muslims and Christians to counter their conversion agenda.
- Spend a bulk of the billions of dollars earn through donations at temples for defending the Dharma.
- Work with so-called Dalits and untouchables for their upliftment.
- Conduct massive Shuddhi programs and hence follow true examples of Ram and Krishna.

Adi Shankaracharya writes in his Paraa-Puja: *‘How can we invoke or submerge (Abhvan and Visarjan) of the omnipresent Ishwar? What use is Asan or seat for One who is already holding us all? What use is water to clean feet and face of the Ishwar who is the most pure? How can we have him take a bath? The entire universe is within Him, how can we put*

clothes on Him? How can we put Janau or Yajnopaveet (Sacred Thread) over Him when He is beyond the division of Varnas or classes? How can we do physical worship of the one who is Unbroken, All-knowing, All-powerful, One and only One, Formless and Omnipresent?"

Question

So, instead of incarnation, God sends Prophets, Right?

The concept of Ishwar or God sending Prophets is the silliest concept to have. For example, Muslims consider that Allah is all-powerful yet believe in Prophets. Thus, they imply that Allah is not capable enough to directly guide the living beings and hence has to use agents like Prophets and Angels to help Him out.

And look at the defective ways of God when he acts through Prophets. Jesus is supposed to be a Prophet, and he could not help document the Bible properly. Whatever he did goes in vain because original Bible does not exist.

Similarly, Muhammad is alleged to be a Prophet of Allah but could not properly document Quran during his lifetime. He did not even know that his book will be called Quran. The Quran was later compiled only 20 years after his death, in most controversial manner. The oldest Quran available today is 300 years after Muhammad's death and is said to be a copy of the Quran compiled 20 years after his death. Such are the ways of those superstitious cults who believe in Prophets.

But Vedic Ishwar is truly all-Powerful and hence directly communicates with all souls instead of using agents. He revealed the Vedas at the inception of humanity and then continuously guides all living beings. He inspired us to secure Vedas – the oldest texts – in most rigorous manner. And what more, through His inner voice, He ensures that even if we do not have access to Vedas, we are still nurtured and guided by Him as a mother caring for her child.

Vedic Ishwar is within us and outside us. *So, He needs no third-party outsourcing agents to guide us.* So, only such omniscient, omnipresent, all-powerful, caring and just Ishwar should be worshiped by us. All prophets are falsehoods and the gravest insult to the glory of Ishwar. Hence, they should be immediately rejected by those who have any respect for Ishwar/ Allah or God.

Question

Does Ishwar not forgive sins of His devotees?

God only forgives the sins of future. By being true worshippers of God, our mind gets purified, and hence, we do lesser and lesser sins in future. God ensures this purification process.

But the sins of past are never forgiven. Each act of ours, good or bad, must provide appropriate results. No record is deleted. However, the results are such that they

are meant only for our best benefits to progress towards ultimate bliss. This is due to His unconditional kindness.

Thus, people, who do special rituals, fasting, pilgrimage; baths in a vain attempt to have their past records deleted are fooling themselves. You would thus see that fraud politicians, actors, etc. being a bit too 'close' to Ishwar. Thus vulgar films start with a picture of deity/ place of worship or a religious verse. Such people conduct massive religious events and visit temples, dargahs, mosques bit too often. Not only it acts as a publicity stunt, but they also do this as a balancing act to delete off the most disgusting sins they conduct on a regular basis.

But just as obesity is not cured merely by popping a pill or saying 'Sorry,' the tendencies of sins do not get deleted instantaneously. *It demands constant efforts and till that stage is reached, each sin committed would be accounted for without any deletions or account balancing.*

In fact, Ishwar does not wait to do justice. *The moment we do any act- good or bad – He starts giving us the result.* However, tangible effects of these results are observed by us immediately or after some time depending upon the act and our own level of sensitivity. When there is a delay in sensing the results, we term it as results of a past deed. But in reality, *the process was constantly happening right from the moment we conducted the deed.* This is like diabetes happening continuously through each food we have eaten or exercise we have done or not or stress we took or not. But its effect may be manifested only after a period of time.

Further, if Ishwar was to delete past records of sins, he can see no more remain just because everyone would have a tendency to conduct sins right now and then say sorry later like fraud people mentioned above. And if Ishwar listens to them, this would only motivate this foolishness of theirs even further. *Even people who do not commit sins would be motivated to commit sins.* Hence, Ishwar being just and kind both ensure that each and every act of ours is given the due fruits – neither less nor more but only for our benefit.

So, all those cults who attract people by luring them with forgiving of sins through Confession or Acceptance of Prophet are insulting God and fooling everyone including themselves. All sensible persons should immediately reject them.

Question

We hear that Ishwar knows whatever happened in the past, is happening now and would happen in future. Thus, whatever He knows, souls have to act accordingly. Hence, the soul is not free to act and merely is a puppet. Still, the soul is punished by Ishwar unjustly.

This allegation is true for those cults who believe that God has written everyone's destiny beforehand. For example, many Muslims, based on fake Quran and Hadiths, believe that Allah has compiled every future event in Lohe Mehfooz already and has kept it under his throne. They thus make Allah a psychopathic dictator who created souls and then forces them to act as per His whims. He punishes some souls, lures others to do sins and illegitimately favor other souls. If such a book indeed exists, that is the only insult to Almighty Ishwar.

Further, when Allah knows all, why He is required to create a book (Lohe Mehfooz) that *only* He can read? Does He fear that He will have loss of memory? Also, does the book also have written that Allah will write Lohe Mehfooz? Such a theory is childish and full of blatant loopholes.

But such imaginations are not relevant for Vedic Ishwar. Past refers to what was there but is no more existing now. Future refers to what does not exist right now. *But Ishwar's knowledge is always same and uniform and true.* In other words, things which do not exist do not fall in the domain of Ishwar's knowledge.

Future and past are only for souls not for Ishwar, who is beyond such a limitation of time. *On actions of the soul, one can say that Ishwar knows the past, present, and future, but not inherently.* In other words, Ishwar knows what a soul does and what results He has to give rightfully. But neither Ishwar has to look back in the past to know history, nor He needs to look into future to discover what is going to happen. He is always in the present and possesses true independent knowledge at all times of both actions as well as results.

The soul is somewhat free in acting in the present (subject to its past actions resulting in its present Sanskaars or tendencies) but completely dependent on Ishwar for results of these actions. Now Ishwar ensures that these results are such that the Sanskaars of the soul are modified to help the soul use his limited independence in the best possible manner to increase his limit of free will further and achieve bliss in most optimal manner. This keeps happening every moment in a continuous manner.

The entire field of Yoga is based on harnessing this law of Ishwar to best of our benefit.

Question

Is soul also Ishwar and becomes Ishwar after salvation or Moksha? If not, what is Advait?

We shall study nature of the soul in greater detail in a later chapter. But to briefly answer, the *soul is not Ishwar*. If souls were Ishwar, it is already Ishwar right now. Why are we then unable to manage the entire universe right now and

one soul (Ishwar) keeps fighting against another soul (Ishwar) when they are one and same? If you say because of Maya or Ignorance, this means that Ishwar is also affected by Ignorance. Now this is against Vedas, which clearly say that *Ishwar is beyond limitations of ignorance and remains so always.*

Further, if I am Ishwar and unable to realize that I am Ishwar, then who is managing the universe right now? If you say that I am a drop of the ocean-like ‘major Ishwar or Brahma’ who is managing the universe, then what is the guarantee that that ‘major Ishwar’ is also not affected by ignorance and sins and hence managing the universe wrongly in a corrupt manner? After all that Ishwar is also me, myself and I know I am ignorant right now!

This all will lead to fallacious logic which may sound good in poems and quotations, but cannot be termed logically sound.

Vedas nowhere give such a concept of the soul being Ishwar and instead clearly state that soul and Ishwar are separate.

Advait refers to the Vedic concept of One and Only One Ishwar. It means that there is only One Ishwar and no more. He alone is to be worshipped.

Question

If that be so, why did Shankaracharya talk about Soul and Ishwar being same?

Shankaracharya was a Vedic scholar who lived during an era when atheism was getting prevalent. He countered Atheism by arguments that whatever can be proved by Atheism, can be proved even more convincingly by considering Soul to be Ishwar itself. Had he not done so, we would not have been able to safeguard Vedic wisdom. We are deeply indebted to Him for serving this great cause.

When Shankaracharya was born, already the tradition of deriving scientific knowledge from Vedas was almost non-existent. Vedas were being considered books of rituals alone. Thus, even Shankaracharya did not dwell into Vedas and focused on Vedanta, Geeta, and Upanishads, which were most popular during those times. He thus based his arguments on these great books and countered Atheism. He did this as per instructions of Nyaya Darshan, which allow Vitanda or relatively better logic to counter a more dangerous convention in short-term. Note however that scope of Vitanda is restricted only to logical reasoning and NOT facts themselves.

Here is an example of Vitanda:

Initial Convention

All apostates who reject Islam and propagate against it should be killed –
Zakir Naik

Vitanda Logic

From an apostate's point of view, rest of the population has rejected his religion and are propagating Islam. Hence, they should be killed and not him.

Initial Convention

But it's a Muslim majority state. Hence, it's the apostate being against the entire state who should be killed and not rest of the people of the state. – Zakir Naik

Vitanda Logic

By this logic, Muhammad must have been killed when he first propagated Islam. Because he was the only one knowing Islam and entire state did not believe in Islam.

Note that we do not imply that all people should be killed, or Muhammad should have been killed. But we use these arguments *only* to counter a stupid argument that is very prevalent among a large number of ignorant people.

Same is the case with Advait arguments. Shankaracharya used these to establish the existence of Ishwar and counter atheism. And after he had defeated all anti-Vedic Atheist ideologies but before he could provide us more from his brilliant intellect, he died at a very young age of 32. So, we wrongly consider him as a believer of Soul=Ishwar.

In fact, there are a large number of verses from his commentaries on Vedanta, Upanishads, and Gita that hint at his being a believer of Ishwar and Soul being different.

Regardless of the intellectual debate, just imagine the wonders he could accomplish within such a short time! 25 years is the minimum time required to cover the very basics of Gurukul education. And at the age of 32, we have a great scholar who changed the future of our country and world! Let us all bow to his great brilliance and pray to Ishwar that He gifts us all with similar intellect.

Question

Is Ishwar Raagi (full of passions and emotions) or Virakta (one who has renounced passions)

Ishwar is neither of them. Ishwar is beyond such tendencies because passion is for things which are not already part of us and renunciation happens for things we possessed earlier. But Ishwar already possesses whatever is required and cannot renounce anything because He is always omnipresent.

Question

Does Ishwar have any desires?

Ishwar does not have the kind of desires that we see in souls. Souls desire for things they do not possess. So, how can possessor of everything desire anything? And being completely blissful, He does not need to desire for even bliss. However, He motivates the creation, maintenance and destruction of the universe with the objective of providing happiness to souls. This is termed 'Iskhana' of Ishwar or purposefulness of His actions.

Those who consider that Ishwar desires worship from souls are actually insulting Ishwar as being a self-indulging praise-loving dictator. Whatever worship we do is to improve ourselves, and no way affects the Ishwar.

QUESTIONS ON
CONCEPT OF WORSHIP

Question

What is a Vedic way of worship?

VEDAS do not consider God/Ishwar to be like a human. It also does not believe in the ritualistic worship of God. Instead, it teaches the Yogic method of worshipping God which acts as a tonic for soul, mind, and body. The Yogic method is not to be confused with the Asans and Pranayams that have become so popular these days.

YOGIC method instead is a scientific method to bring oneself in harmony with the laws that govern this creation and hence increase one's bliss and power of mind manifold.

Question

OK. But earlier you said that God acts as per unchangeable Laws. So, how will prayers to God help if God has to act only through his unchangeable laws?

God does not show offer special discounts. His mercy lies in his laws or way of functioning. Thus, prayers *will not override* what should happen as per Theory of Karma. What prayers do is to strengthen your own Will so that next time you execute your Will in right direction and hence, prevent yourself from further mistakes.

Question

But still, why should we worship God? After all, He never forgives! What are the benefits of worshipping of God?

Ishwar should be worshiped, and He alone should be worshiped.

It is true that by the worship of Ishwar, you will not receive any shortcut pass certificate when you have actually failed. Only lazy and cheaters desire such unscrupulous means to success.

The benefits of worship of God are different:

- By worship of Ishwar, one can understand Ishwar and His creation better.
- By worship, one can better understand His properties and adopt those in his own life. This enhances one's personality, annihilates the source of future sins, encourages virtues of truth and compassion and comes closer to truth and bliss.
- By worship, one can hear 'inner voice' better and get constant

clearer guidance from Him.

- By worship, one eradicates ignorance, gains strength and can withstand toughest challenges in life with confidence and aplomb.
- Ultimately, one can remove ignorance completely and achieve Moksha or salvation with ultimate bliss.

I would like to add one more reason for worship.

Ishwar has done so much for us and will continue to do so endlessly. And hence, it is natural for us to thank Him in the same manner as we thank our mortal parents for their blessings. Only an unfortunate selfish person would not demonstrate his gratitude and lose the opportunity to purify his or her heart.

Please note that worship does not mean some mechanical recitations or blankness of mind. It is a proactive approach to imbibe wisdom through actions, knowledge, and contemplation.

Question

How should we worship God?

Worship of Ishwar lies in each act that we perform in our life. True worship implies following the 'inner voice' on a continuous basis. This is called living a life of Yajna – selfless acts dedicated only to noble purposes.

This is called worship through actions. However, to ensure that one conducts his life purely in a noble manner without deviations, one has to practice on two more aspects:

- Seeking knowledge
- Contemplation on the knowledge to imbibe the same as part of our Sanskaars.

The trio of Knowledge-Contemplation-Actions goes hand in hand and is fruitless in isolation.

Question

What are the key components of God worship?

There are three major components of God worship:

- Stuti or Glorification
- Prarthana or Prayer
- Upasana or Yogic Practice

Question

What is Ishwar “Stuti”? What is its type?

‘Stuti’ or Glorification means stating the correct attributes or properties of any entity in most truthful manner. Hence, ‘false buttering (makhanbaazi)’ of anything, as well as ‘unreasonable condemnation,’ are both not Stuti.

The purpose of Stuti of Ishwar is to understand the properties of Ishwar and attempt to model our own nature and actions in sync with Him. For example, just as Ishwar is just and kind, we should also be just and kind. Ishwar never gives up, and hence, we should also not give up.

One who merely sings the virtues of Ishwar like a drama artist but does not put effort into changing his or her own character is simply wasting time *because Ishwar is not a narcissist or dictator, who enjoys being praised*. Whatever Stuti we do is solely for our own benefit by improving our own self.

Question

What are the types of Stuti?

There are two types of Stuti:

Saguna Stuti:

Glorification by remembering and understanding those attributes of Ishwar those are present in Him. For example, He is eternal and pure.

Nirguna Stuti:

Glorification by remembering and understanding those attributes those are NOT present in Ishwar. For example, He has no form, and He is never born.

The difference is merely of semantics and not the fundamentals.

Question

Can you provide some Vedic Mantras having “Stuti” of God?

Ishwar is the main subject of Vedas. Hence, a large number of mantras having Stuti of Ishwar are part of Vedas. For example:

Yajurveda 40/8

He is present in everything, fastest and most powerful, pure, omniscient, knows everything, master of all, eternal, self-sufficient and guides us all with knowledge of Vedas. (This is Saguna Stuti.)

He is without a body, never takes birth, has no nerves or gaps, does not conduct sin, and he is separate from pain and miseries. (This is Nirguna Stuti.)

Atharvaveda 10/8/1 and 10/7/32-34

He knows what has happened in the past, what is happening currently and what can happen in future in most perfect manner. He manages the entire world through this knowledge and is master of us all. He is bliss Himself and completely away from sorrow! He is the greatest, and we bow to Him!

He created the earth where we dwell and the universe as well as all those bodies which give us light. He is the greatest, and we bow to Him!

He creates the sun and the moon in every cycle of creation. He also creates the fire for our benefit. He is the greatest, and we bow to Him!

He creates the air we breathe in and the air we breathe out. He creates the light through which we see. He has created and managed everything in all the ten directions in a marvelously integrated fashion so that we are benefited utmost. He is the greatest, and we bow to Him!

Yajurveda 25/13

He provides the power of knowledge to our souls. He provides us all true wisdom and bliss. All scholars worship Him and Him alone. The intelligent ones follow His directions provided in Vedas to obtain continuous bliss and achieve salvation. Surrender to Him alone is freedom from miseries and deviating away from Him by indulging in misdeeds alone is the reason for being trapped in cycles of death again and again. *Hence, we should worship Him and Him alone who is the very definition of Bliss and Happiness!*

Question

What is Prarthana or Prayer of God?

To request for support from Ishwar *after we have put our best efforts for a noble purpose* is called Prayer. Neither is it a prayer when we request help for a sinful purpose, nor it is a prayer when we request so without having put the best we can. *Prayer is neither for the wicked nor for the lazy ones.*

Thus, *whatever we pray from* Ishwar, we should adopt the same in our lives as well. For example, if we pray for knowledge, we should also put the best efforts to seek knowledge. Prayers make sense *only after* due effort has been put. Expecting free lunch is the mark of beggars, not worshippers of God, who Himself never lazes even for a while. Hence, make the due payment and then request your lunch.

Wicked prayers bring opposite results because they pollute one's mind and cause him to invite even more miseries. For example, Ishwar rejects prayers like –

“O Ishwar, destroy my enemy and make me the most powerful and glorious.” Because if both the enemies would pray for the same, should Ishwar destroy them both?

If someone argues that Ishwar should hear one who prays more sincerely out of two, then by this logic, one who prays slightly less sincerely should cause at least some damage, though lesser, to his enemy! This is utter foolishness.

Similarly, if one prays like “O Ishwar, please make sweets for us, please clean my house, wash my clothes, harvest my crops, etc.”, he is simply a fool.

Yajurveda 40/2

Ishwar orders us: “Live for 100 years and even more only by putting best efforts and never ever be lazy.”

Those who ignore this order of Ishwar can never achieve happiness, how so much noble they may be in other qualities.

Hard-work or Purusharth is the *most important* characteristic to imbibe in life. All the rest of noble qualities assume that Purusharth is already in place.

In other words, fortune favors the brave.

We give job only to those who work, not to lazy ones. Only one who has eyes and wants to see can be shown something. Taste of sugar is obtained only by obtaining sugar and eating it, not by merely saying “Sugar is sweet.” Similarly, only one who puts best efforts in noble activities eventually achieves the Sugar sooner or later.

Question

Can you provide some mantras from Vedas on the prayer of Ishwar?

In fact many! Let’s enjoy the most blissful activity in life – Prayer to Ishwar. But before that, we must make sure we are doing our homework by putting best, continuous, relentless and enthused efforts.

Yajurveda 32/14

O Agni (Enlightening Ishwar), Bless us with same intellect through which Yogis and Scholars worship you. And provide us that intellect right now! We promise to surrender our everything to you without any selfishness. After all, you are the source of everything that we possess!

Yajurveda 19/9

You are brilliant, provide us with brilliance as well.

You are infinitely brave and courageous, provide us with same courage and bravery.

You are all-powerful, make us also strong and powerful in mind and body.

You are fully capable, make us also capable.

You show wrath over crimes and criminals. Make us also cultivate the habit of showing same anger over crimes and criminals.

You tolerate all praise or criticism. Make us also strong enough to ignore praise or criticism and focus only on our goal.

In other words, help us steer away from evil towards goodness.

Yajurveda 34/1-6 (Shiva Sankalpa Mantras)

O most lovable Ishwar! With your blessings, my mind goes far away in all forms of knowledge while awake. Even during sleep, it performs similarly. May my powerful mind gifted by you stays away from all sins and have only pure thoughts always. *May I always think for the welfare of everyone and never ever do I desire harm for anyone.*

O knower of all, this mind propels patient scholars and noble people to do noble deeds and fight evil continuously. This mind has tremendous potential and can stay immersed in the welfare of all living beings. *May such a noble mind always steer away from sins and desire only virtuous thoughts.*

This mind provides all great knowledge. It illuminates one and all and helps us make right decisions. Not even a single task can be accomplished without its support. *May such a great mind always remain immersed in noble thoughts and away from evil desires.*

The yogis know the past, present, and future through this mind. This mind helps us unite with Ishwar and seek ultimate knowledge. This mind works together with five senses, soul and intellect to conduct virtuous deeds. *May such a noble mind always remain pure and for the welfare of all.*

The knowledge of four Vedas – Rigveda, Yajurveda, Samaveda, and Atharvaveda – lay embedded in the mind in the same manner as spokes are attached to the center of a wheel. This mind is a testimony of the existence of Ishwar, who is always within it and around it. May such a mind remain always dedicated to noble deeds so that I can discover the knowledge of Vedas that lies within me, by eradicating all ignorance.

The mind controls the acts of humans like the charioteer controls the horses with strings. It is extremely fast and stays with me always. May such a mind always seek welfare and noble thoughts for all and never ever dwell into sins.

Yajurveda 40/16

O provider of bliss, self-illuminating, omniscient Ishwar, May you provide us with right intellect. May you steer us away from sinful activities. We pray again and again to you to purify our thoughts, words, and actions.

Yajurveda 16/15

O Rudra (One who causes evil people to cry and face miseries)! Please guide us all so that none of us harm our younger ones, our elders, our parents, creatures in wombs, our loved ones, and all innocent, harmless living beings. Guide us away from the path that would cause us to face your punishments.

Shatpath Brahman 14/3/1/30

May we reject the path of falsehood and progress towards truth. May we reject the path of darkness and progress towards enlightenment. May we reject the path of death and seek eternal immortality in the form of salvation. O Ishwar! Please be our guide!

Yajurveda 2/10

O affluent Ishwar! Kindly stabilize me into a healthy body, healthy sense organs and a very noble mind with good habits. *Please help us make our country stronger, powerful and prosperous.* May our noble wishes always become true, and we seek only conduct of noble deeds. *May we establish a powerful Chakravarti sovereign nation and establish the rule of justice.* May we be able to fight away all the forces of corruption, fraud, treachery that plague my country.

Rigveda 1/39/2

May we be strong always. May our weapons – guns, cannons, ammunitions, etc. – be always ready and top notch. May our weapons and strength be able to defeat all the evil forces desiring to harm innocent people and stop the might of their armies. *May our indisputable power, valor and courage help us establish a sovereign, powerful, prosperous and just nation so that all forces of corruption, treachery, fraud, and crimes keep getting defeated by us.* But this prayer of ours is only for us when we are on the path of truth, compassion, justice and nobility. Those who desire so but are fraud, treacherous, unjust and criminals would always suffer mightiest defeats by Ishwar's grace. Hence, we should only indulge in noble deeds.

Yajurveda 38/14

May we only desire doing noble deeds. May our body be always strong and powerful through good healthy food. May we be relentlessly making efforts. May we be able to understand Vedas and apply that knowledge for our benefit. May we have Brahmins (scholars) who provide us good knowledge. May we have brave Kshatriyas (warriors) so that we establish a power nation and destroy fraud forces within and outside our country. May we have experts who help enhance Science and Technology and develop planes, vehicles, useful gadgets, machines, etc. May we always remain on the path of justice alone. May we harbor no enmity with any living being. *May we have a powerful nation, tremendous*

prosperity, and noble virtues.

May we surrender our everything to the God, who is our mother, father, friend and guru. Our entire life, our life force, our sense organs, our efforts, our happiness, our soul, our enlightenment and knowledge, results of our actions, our sacrifices, our glorifications, our emotions, greatest of our achievements – everything. Because God is a source of everything, we possess. In other words, achieving God be the sole purpose of whatever we think or do in life. This ultimate surrender or Samarpan be the mantra of our lives!

Yajurveda 18/29

May we consider only Him as our ruler and refuse to accept any other dynasty, person or party as our ruler. May we follow only the laws made by Him and not follow human-made norms if they go against orders of Ishwar. May we unite together to thwart those forces that force us to accept them as our rulers instead of Ishwar. In other words, may we all unite together, never fight against each other and follow only truth in thoughts, words, and actions.

Let us be guided by the Supreme and not whims of any one individual or set of incompetents.

Question

What is Ishwar Upasana?

Upasana means to come closer to Ishwar. In other words, Upasana implies the efforts we make to understand Ishwar better so that we may think, act and speak as per His directions. Thus, all those activities that we need to conduct to come closer to Ishwar and realize Him by direct evidence come under 'Upasana.'

The one who has destroyed all seeds of ignorance and has come closer to Ishwar through Upasana he or she derives a level of happiness and bliss that cannot be expressed in words but can only be felt within.

Question

How do we do Upasana?

Upasana is a long subject and forms the basis of Yoga Darshan. I am providing very brief details here.

In first step of Upasana following needs to be done. Note that this is a must and rests of the methods of Upasana make sense ONLY when the student is putting his best efforts on this first step. It has two components:

Yama

- Ahimsa (Non-Violence) - No hatred or enmity against anyone. Only feeling of compassion.
- Satya (Truth)- Seeking to accept the truth and reject falsehood to best of one's knowledge.
- Asteya (Non-Theft) – To reject whatever is not rightfully yours.
- Brahmacharya (Morality) – To cultivate self-control, not be lecherous, keep sense and work organs under control.
- Aprigraha (Humility) – To be humble and without any false ego.

Niyama

- Shauch (Purity) – Purity of mind and good hygiene practices.
- Santosh (Satisfaction) – Putting best efforts towards the conduct of noble deeds regardless of failures, successes, glory or insult without being lazy with full happiness and enthusiasm.
- Tapa (Efforts) – To ignore pleasure and pain in the path of Ishwar and keep putting efforts.
- Swadhyaya (Contemplation) – Constant efforts to increase knowledge, seek good company and understanding Ishwar and meaning of Om, etc.
- Ishwar Pranidhan (Complete surrender to Ishwar) – Simply submitting the will to the path of Ishwar.

After these basics have been understood, we actually become eligible to enter into the Academy of Yoga.

Note that it does not mean that only after you have mastered these is that next step can begin. Because these steps contain the essence of entire Upasana process. But to take next steps, you should, at least, understand these and keep working on these genuinely. You may fail but should always rise up again even more resolved to master these Yama and Niyama.

Question

How do we conduct an Upasana session?

Whenever one desires to do Upasana, he or she should

- Seek a relatively isolated place
- Sit in a stable position
- Practice some Pranayams (breathing methods to control the mind)

(Not the Anulom Vilom and Kapalbhathi are popular these days. They are merely physical exercises having nothing to do with Yoga as wrongly asserted.)

- Focus on any body part of body center line like solar plexus, throat, the center of eyes, back, head, the center of the rib cage, etc. to bring the mind away from the world around into singular focus.
- Start contemplating on Ishwar and our relation with Him. Gradually move towards an emotional connect with Ishwar and immerse into His bliss. Let go of rest of the world. Even if wandering thoughts come, simply ignore in the same manner as you ignore mosquitoes when enjoying beautiful music.
- Resolve to remove weaknesses and sinful thoughts and resolve to make yourself pure *right now!*

Question

What are the benefits of Upasana?

We have listed out some benefits at the beginning of the chapter. Here are some more:

- One who practices Upasana very rapidly increases the purity of his or her mind and makes it truth-oriented. Since *truth=bliss*, this makes him enjoy the life significantly more than rest of his peers.
- Gradually this *truth=bliss* leads him to ultimate bliss of salvation where no misery remains further. *There is no state better than this to be achieved.*
- One who remains committed to Ishwar 24x7x365 always continues progressing towards more and more happiness and pleasures in life. *He becomes much more capable, alert, enthused and a successful person among his peers who do not do Upasana.*
- In summary, Upasana makes one *most successful both materially and spiritually*. After all, Ishwar alone is a source of all material and spiritual happiness!
- Just as a shivering person in chilling winter feels comfort only when he gets closer to fire, similarly, by getting closer to Ishwar, all the

sins of soul get destroyed, his nature, actions, and tendencies become in sync with Ishwar, and hence *he achieves ultimate purity and happiness.*

- Upasana of Ishwar will make one's will-power so strong that he or she would be able to withstand such great challenges in life that may seem impossible for others. When faced with toughest situations in life, such a person would still be able to keep his calm and come out of it successfully. What can be a greater wonder to be achieved in human life!
- Further, one who does not worship Ishwar is *foolish as well as shamelessly thankless.* Because none else could ignore the One, who gave us such tremendous happiness by creating an entire world and is continuously supporting us. *Just think of what treatment we rightfully accord to such ungrateful, selfish and foolish people who disown their own parents!*

QUESTIONS ON
CONCEPT OF SELF

Question

Who am I?

You are the soul or Atma or Jeeva. You are different from your mind and body. When body perishes, you do not perish because there is no entity in the universe that can destroy you. Like God you are immortal.

Question

But how can you prove that God and soul are immortal?

Briefly speaking, what exists is only present. Past and future do not exist in reality. When we observe changes happening, we get a sense of time. The Past is nothing but the memory of these changes. Future is an extrapolation of these changes. It's a game of mind, in a way. Present is what exists in reality. So, if an entity exists now, it means it must have existed in the past and will always exist in future. This is another way of saying, nothing is created or destroyed.

Now, matter-energy changes because they are physical entities affected by other physical entities. But God and soul are not physical. Therefore, they are not impacted by any physical entity. Just consider, why does death, destruction or corrosion of any an entity happen? It happens because of its interaction with other entities in the environment corrode or wear away. But if an entity does not interact with other physical entities and forces, *the cause of the destruction of that entity does not exist*. Hence, God and soul never die or get destroyed.

In the realm of timelessness, the existence of something in the present is sufficient to prove that it always existed because all points in time scale are exactly equivalent in a state of timelessness. Hence, either it is the same state or cyclical activities that can take place. So, only forms can change, but not the basic entity.

Question

Who created us (soul)?

As I said before, there is no entity in the universe that can destroy you. You are immortal like God. Because you never die or get destroyed, no one creates you.

Question

Many religious scholars claim that God created us so that we could worship Him. Is it not true?

If this is true, then God becomes nothing more than a praise-loving dictator suffering from a superiority complex.

It proves that God is inconsistent. He changes His habits. That is why since

beginninglessness God was all alone, but then He suddenly thought of creating us.

Question

But God is perfect. So, how can it be inconsistent?

Yes, I agree. God is perfect. It means that at *all* points in time he must be equally perfect and must operate as per the *same* laws. Perfection implies that there cannot be even a slight inconsistency in God's habits.

If God/Allah/Ishwar created us at time T1, He *has* to keep creating us at other time periods also because He is perfect. But He cannot create us twice! So, He also has to destroy us so that he can create us again.

But if he continues to create and destroy us, *how can He ensure that we worship Him when we have been destroyed*. This means that either mood of God *fluctuates* with time or He has *not* created us for worship.

Question

Great logic! I understood God did not create us. But how do I know that I am the soul and different from body and mind? Am I not a chemical reaction?

Very simple! Your body and thoughts have changed since your birth, but you remain the same. Even on a regular basis, you find body and thoughts changing. Thus, you are different from body and mind. *The feeling of consciousness or 'I' is real you*. This 'I' is questioning right now and reading this book and knows that 'I' exists. This 'I' is the one who is currently keen to explore who this 'I' is. Even when you sleep without dreams, you wake up and say I had a good sleep. This 'I' enjoyed the peace of sleep as well.

Question

But some people say that consciousness is nothing but a chemical in the brain, and there is no soul. They say that all the emotions and feeling of pain and pleasure is simply a chemical reaction.

Nothing can be more foolish than this to claim as truth. Normally such views are held by people who have dumbed their intellect below a threshold by indulging in a variety of immoral activities. They are running away from their guilt feelings and 'inner voice' and hence indulge in such empty talks.

But just consider: when someone slaps you, reactions happen in body and neurons fire to give a feeling of pain. But 'who' feels the pain? And when you are praised, again neurons fire in a different manner and you feel happy. But again, 'who' felt happy? *The very fact that something is felt implies someone is feeling*.

Obviously, an electron, proton or neutron or a hydrogen atom or a water molecule or whatever cannot be 'I' that feels. This 'I' that feels and decides is the soul within our body – our true self. And since it is not a physical entity, it cannot be affected by physical things like fire, water, etc. Thus, it is indestructible. After all, destruction means the breakdown of various components. So, how can something which has no further components be broken down? Also, a gross thing cannot break a subtle thing like a sword cannot break an atom. *Thus, the soul is indestructible as explained in almost all scriptures.*

Question

Great! But how to silence such intellectuals who argue that we are just chemical reactions?

Ask these childish 'chemical intellectuals' that if it's all chemical reactions, then why they have a problem when we refute them? After even that is a chemical reaction, and so are they! Why they love, why they feel offended, why they take education and why they have the urge to propagate their knowledge and counter 'superstitions'? Also, why don't they oppose laws against crime? Because if it's all chemical reactions, why to punish a chemical reaction? Do you punish acid when someone throws that on someone's face to damage it? Also, if they are chemical reactions, then why take them seriously? All they speak or write or argue may just be a stupid random chemical reaction creating a disturbance, like two acids mixing in the chemical lab!

In summary, if it's chemical reaction or non-eternal entity, the whole concept of law, order, love, emotions, education, character, crime, punishment, rewards, sports, entertainment, compassion, etc. become useless. Whole life becomes meaningless. *So, this theory is only for meaningless people with meaningless intellect who would not mind even being killed because even their life is meaningless and murder is also a chemical reaction!*

Question

OK, let us keep such meaningless arguments aside. Can you tell me if Soul is free to act or dependent on Ishwar?

It depends. When the universe is destroyed (Pralaya), soul (except souls that have reached salvation or Mukti or Moksha) remains unconscious without any free-will. During the existence of the universe, the soul is imparted limited freedom to act when it is given birth as per its deeds. *However, how much freedom the soul desires for itself is also based purely on the soul through its deeds.*

Question

Can you please explain this with an example?

For example, typically Indians decide to remain slaves of foreigners due to their celebrated slave-mentality. So, they have limited freedom and face humiliations even in their own country. *This limited freedom is not divinely provided but the purely choice of their own society as a whole.* Same happens at the individual soul level.

In other words, depending upon the capability of the soul, Ishwar provides a domain of freedom to soul to act. And it keeps modifying this domain on an ongoing basis.

This is similar to the level of freedom we provide to our child. When it's a baby, we restrict it to a small cot. As it starts walking on four legs, we ensure that we restrict its movement so that it does not fall from a high bed. Gradually we provide him more and more freedom till he becomes a grown up, man. If in the process, we find that it is cultivating the bad habit of eating dirty things on the floor, the mother finds some innovative way to prevent it from doing so. Its freedom is thus restricted. On the contrary, if the child behaves like a good boy and obeys parents, does not do messy things, he obtains increased freedom quickly.

Ishwar, like our parents, keeps doing this on an ongoing basis like a *continuous simulation of the optimization algorithm*. And he does so, like our parents, only for our own benefit.

In summary, the soul is completely free in deciding how much freedom it wants for itself. To state this, in other words, Soul is free to decide its actions, but it is dependent completely on Ishwar to face fruits of its actions.

Question

What does it mean by 'free' and 'fruits of action'?

One whose 'will' rules over its body, senses, and life-force is called "free." If the soul is not free, there would be no reason why it should face fruits of sinful or noble actions. If soul acts only like a puppet of Ishwar, then Ishwar should face fruits of sinful or noble actions. Because if you kill someone with a sword, you get the punishment and not the sword.

Question

But what about the cults which believe that God has already written our faith?

Those cults who believe that Ishwar had already written everyone's future even before he created them, and kept in some book (like Lohe Mehfooz of Muslims under the throne of Allah) are actually saying that God/ Allah should be punished for all wrong things happening in the world. All sensible people

should reject such obviously self-contradictory theories.

As per Vedas, the soul is completely free to act and govern its body, senses, and life-force within the domain of limitations it has. And through its actions, it can choose to increase or decrease this domain of limitation. When the domain of limitation is completely broken away, the soul acts in sync with Ishwar's inspiration and becomes completely free or Mukta.

Question

Again, can you please explain this with an example?

Consider the freedom a child has. Because he did not study, he could not become a doctor. So, he has no freedom to conduct surgeries. But if he would have studied and become an MS, he would gain the freedom to conduct surgeries. This freedom is his own choice. *But unlike man-made laws, where one cannot become a doctor after a certain age, as per laws of Ishwar, each soul possesses the chance to transform itself and reach ultimate bliss and potential every moment.*

The cumulative of all such choices that we have exercised each moment since Anaadi Kaal (beginninglessness) up to this moment across various lives and deaths decide our *present 'fruits of actions.'*

These 'fruits of actions' are such that they are the best possible fruits to have to reach complete bliss in *most optimal* and fastest manner. Ishwar manages this department of optimization or deciding the 'fruits of actions,' and soul has no control over it.

Now 'fruits of actions' is a term used to define the aggregate of the 'domain of limitation' we possess at any point in time as well as a feeling of pleasure or pain. These emerge from one and same thing that we call 'Sanskaras' or our innate tendencies.

Thus, to put in very simple words: *The soul is free to act but is totally dependent on Ishwar to face the fruits of his actions.*

Question

Had Ishwar not created the soul and given it the capability to act, the soul could not have done anything. Hence, it is Ishwar alone who dictates the souls.

Again, a very pertinent question, but relevant only to those superstitious cults that believe that Ishwar *creates* the soul.

As per Vedas, the soul is never created nor destroyed. Just as Ishwar is eternal, so is the soul. The root cause of the material world, nature (Prakriti), is the third eternal entity. Ishwar creates neither the soul nor the Prakriti.

There was never a time when these three eternal entities did not exist nor would a time come when they would cease to exist.

The role of Ishwar is to *integrate* the inanimate or non-living nature with conscious soul in a manner that soul is able to perform actions, exercise choices and reach eternal bliss. Thus, Ishwar is an engineer who designs and works with existing items and *not* a creator in the sense that He creates lollypops and 'lemon choos' like Sathya Sai Baba or Allah from nothingness.

After integrating nature and soul, he passes on the control of mind and body to soul as per the optimization algorithm discussed previously. Now it is a soul who obtains the capability to act and hence faces the 'fruits of actions.'

When someone murders another person with a sword, punishment is accorded to the murderer and not to the maker of the sword, the seller of a sword or the miner who extracted iron from earth because only the murderer is responsible for the crime. Similarly, Ishwar does not face 'fruits of actions' nor can be held responsible for the good or bad act of the soul.

Had Ishwar been forcing souls to act, no one would have been committing sins because Ishwar is beyond sins and the purest. This is what happens with those exalted souls, who burn all seeds of ignorance, and act solely as per inspiration of Ishwar and then achieve salvation.

Question

What are the Characteristics of Soul?

Both soul and Ishwar are conscious (Chetan) and pure. Both are immortal, unborn and undying.

But Ishwar has additional characteristics like the creator of the universe, manager of the universe, destroyer of the universe, infinite knowledge, infinite powers, infinite bliss, etc. as discussed.

The characteristics of the soul as per Nyaya Sutra 1/1/10 are following:

1. Desire to obtain something (Ichha)
2. Repulsion from something (Dwesha)
3. Will to put efforts (Prayatna)
4. Feel happiness (Sukha)
5. Feel sorrow (Dukha)
6. Have knowledge (Jnana)

Vaisheshik Sutra 3/2/4 details characteristics of soul when it is in mortal body as:

1. Inhalation
2. Exhalation
3. Contraction

4. Relaxation
5. Mind and feeling of Self
6. Movement
7. Sense and work organs under control
8. Variations.

When the soul is in a body, these characteristics are manifested. When it leaves the body, these characteristics are no more present. *From these scholars deduce the existence of the soul.*

Question

What is the size of the soul? Does it fill entire body?

The soul is like a point in space. The soul is point-like in size and limited in knowledge. Ishwar is even finer than soul and has infinite knowledge.

Thus, Ishwar manages the entire functioning of the body and soul controls it like the CEO in its office.

Some people believe that soul of an elephant is bigger than the soul of an ant. This is not true. All souls are completely equal in their potentials and dimensions. *The only difference between the different souls is the 'fruits of actions' that they face as per their different deeds.* So, soul does not change size when it transmigrates from one species to another. *Only its locus of control changes.*

Question

So, you say that Ishwar is both within and outside soul? But how can another object be where an object already exists? Hence, Ishwar cannot exist where soul exists. They may be close to each other, but Ishwar cannot be within the soul.

Two things cannot exist at same place only when they have the same dimension like size. But just like electricity exists subtly within iron in same manner Ishwar resides within each soul and in fact each point in the world. So, Ishwar and soul have a relation of pervader-pervaded, ruler-ruled, parent-child, etc.

Question

Do soul and Ishwar ever unite as one or always stay separate?

Soul and Ishwar are never separate. Because as discussed earlier, Ishwar pervades within and outside the soul. Thus, the soul can never ever separate from Ishwar.

But that does not mean soul becomes Ishwar ever. If that were so, it would have happened already. After all, soul and Ishwar exist from beginninglessness.

However, when soul burns all seeds of ignorance, it acts completely in sync

with Ishwar. Now in such a situation, the soul becomes completely Ishwar-oriented in the same manner as a hot piece of iron becomes a ball of fire within a big fire. This is the state of ultimate bliss or Mukti.

Question

I understand what soul is and what is its relation with Ishwar. But what do I need to do in this life? What is the purpose of life?

The purpose of this life is to achieve ultimate bliss or Mukti through right actions.

Question

How do I know what right actions are?

Right actions are those actions which are as per Dharma. Dharma is *not* a religion. Dharma means natural traits. For example, to burn is a natural trait or Dharma of fire and to wet is Dharma of water. Similarly, there are natural traits or Dharma of souls. However, due to ignorance, this understanding and acting according to Dharma fades in us. But if you notice, that inner voice always keeps guiding you. When you start following that inner voice, rest of the things fall in line automatically.

You will find that it is unnatural for you to do fraud, to be cruel, to be characterless, to not be patriotic, and to be lazy and so on. As and when we start getting natural, we feel the urge to do more and more natural things – to be disciplined, to put efforts, to be compassionate, to be truthful, to be patriotic, to seek knowledge of Vedas, model life accordingly and move fast towards ultimate bliss. All these are thus natural Dharma. This may take one life, two lives, several lives, and Ishwar will ensure that the journey is never broken.

We must keep in mind that Vedic wisdom is completely intuitive. The knowledge already resides in you as Ishwar. Therefore, blind belief in completely out of the question. This is applicable even to Vedas. However, skepticism and needless criticism as shown by communists towards Vedic culture, and doubting everything is also a recipe for regression (opposite of progress).

All those cults who demand blind faith in any book, prophet, angels, heaven, and hell through fear or lure are for sure demanding you to follow the wrong actions. Stay away from them!

QUESTIONS ON
CONCEPT OF CREATION

Question

Who created the world, God or someone else?

Ishwar created the world in the same manner as an engineer creates a machine. He is thus the '*engineer*' of the world. But like an engineer, He used existing '*raw material*' or Nature (matter/ energy approximately) to create the world.

Question

What about Big-Bang? It says everything started with a Big-Bang and then the universe is expanding.

The big Bang is one of the various theories to explain creation. Even if big-bang is assumed to be true, scientists admit that eventually gravity will take over and the process of collapse will start happening. And then big-compression will happen. And when compression happens, again big-bang will happen and so on.

Thus, if big-bang is true, still creation and destruction will happen in cycles and is not a one-time process.

Question

What is the purpose of creation?

This can be assessed by evaluation. We see that we have this wonderful body, just marvelous eco-system, and such great environment to sustain our life. And we know that did nothing to create it. Thus, all this creation has been done for us and is supporting us like anything. More you study sciences – physical, environmental, biological – more you would appreciate this point. This gives a clue – That entire creation is helping us out in some way or other.

With more introspection, we can come to the conclusion that we(soul) have limited power to do anything. If we need to gain more and more happiness, we need to have ways to achieve them. This is not possible without physical entities like mind and body. *So, God made this creation to help us gain more and more happiness by providing us ways to put efforts in that direction.* Without creation, we would be simply lying as invalids.

Question

Did God not create Nature as well?

No, Nature or 'raw material' is eternal (beginningless and endless) like Ishwar. Being eternal, God or nature has no cause for origin or destruction.

Question

What else is eternal apart from Ishwar and Nature?

Guess yourself! You know that very well because that is what stays with you all the time.

It's 'you' yourself!

The third Eternal entity is the Soul or Atma or Jeeva.

Question

What is the evidence from Vedas on the three eternal entities?

This is most intuitive and logical. You know yourself that you exist (The Soul). You know the inanimate world that exists all around you but is not you. This includes matter and energy – both of which remain conserved and only change form (Nature). And you know that everything is being controlled by an entity different from you (Ishwar). So, this concept of three eternal entities (let's call it Trinity) is most basic and known by all of us intrinsically. Other theories demand us to make deliberate assumptions and extrapolations.

In Vedas, there are huge numbers of mantras that discuss this Trinity. In fact, almost all mantras assume Trinity as obvious fact – They worship Ishwar, address Souls and guide or pray for effective use of Nature.

Here are the two mantras that focus on this more specifically:

Rigveda 1/164/20

Two living entities – Ishwar and Soul – remain together like friends always. Similarly, another entity (Nature) exists as a tree with branches. One of the living entities – the soul – tastes the fruits on the branches. The other entity – Ishwar – is completely away from this and hence never gets into worldly things.

This clearly shows that these are three eternal entities. It also shows that Ishwar never takes birth as humans or incarnations because that would trap it into nature.

Yajurveda 40/8

Ishwar gave his knowledge to its eternal subjects – souls – to utilize the world (Nature) in best possible manner.

Shwetashwatar Upanishad 4/5

Nature, Soul, and Ishwar are Eternal. These are the ultimate source or cause of the world, and there is no cause of these three causes. Soul gets entrapped by indulging in Nature. But Ishwar neither gets trapped nor ever indulges.

Question

Can you provide some Vedic mantras mentioning the process of creation and destruction of the universe?

Rigveda 10/129/7

O Humans! Ishwar creates, maintains and destroys the universe again and again. He is the master of the universe; He is present everywhere, and He controls the world. Consider Him alone as worth being worshiped and none else.

Rigveda 10/129/3

Before this creation, everything was in the dark like night, and nothing was perceivable. Matter/ Energy or Nature was in its primordial or elementary form and restricted to a point compared to the infinite expanse of Ishwar. Then Ishwar created the impulse that transformed the Nature into the spatial world that we observe through His omnipotence.

Rigveda 10/121/1

The foundation of all the cosmic bodies that glow and all heavenly bodies that we observe is One and only One Master of All, the beloved Ishwar. He existed even before the world existed and He then created the Sun, the Earth and everything else. May we surrender and worship only that kind Ishwar alone and none else.

Yajurveda 31/2

He alone is the perfect and complete Purush (living entity), He is immortal and guardian of all souls and Nature. He is different from the inert (lifeless) Nature as well as the souls. He alone has created as well as will create the world in past, present and future. Thank you very much, Ishwar!

Question

What are the characteristics of Nature or Prakriti?

Putting broadly, the basic Nature is same and one. It remains so before creation begins. Then Ishwar segregates it into following:

- Sattva – denoting purity or knowledge
- Raja – denoting actions
- Tama – denoting inactivity

The Sattva, Raja, and Tama refer to impact it has on the soul. These three, thus form the minutest components of the existing world. All objects, emotions, information, etc. have varying mixtures of these three. When we are in sleep, Tama is more prominent. When we seek actions, get angry, etc., Raja is prominent. And when we are in peace, spiritual knowledge seeking mode, we are dominated by Sattva.

These components create Intellect, Ego, Mind, Sense Organs, Work Organs, five elements – Fire, Earth, Water, Air, Sky. All these then integrate perfectly with soul to create the world that we see, hear, feel, think, assess, evaluate and act upon.

Ishwar remains separate from this as an engineer – benevolent and detached.

Question

What are the requirements for creation?

There are three requirements for creation.

- *The efficient cause (Nimitta Kaaran)* whose activity makes something and whose inactivity does not make anything.
- *The material cause (Sadharan Kaaran)* or the ‘raw material’ without which nothing can be made – Prakriti or Nature
- *The common cause (Upadan Kaaran)* or the accessories helping in creation.

The efficient cause can be divided into two:

- Major efficient cause or the engineer or the master architect who creates, manages and destroys – Ishwar
- Minor efficient cause or the user of the creation – Souls. Without it, the creation is purposeless.

Material cause or Nature is inert non-living and hence incapable of being organized or disorganized itself in a planned manner. It needs an organizer or efficient cause for that.

Common cause includes the time and space.

This is true for any creation that happens in world – by Ishwar or by us.

Question

The way a spider creates the web from within itself; can't Ishwar make the world from itself?

The example given is exactly what Ishwar does. But the conclusion is wrong.

The spider uses its body to create the web. The material for web creation is already present in its body. If its body was damaged, it would not have been able to make the web. Similarly, Ishwar creates the world from Nature that already exists within Ishwar.

Question

But when Ishwar is all-powerful, can't He make the world from Himself? This world may be an illusionary form of Ishwar Himself.

All-powerful does not mean Ishwar will do anything. He will do only what He should do, and He can do it without anyone's support. Even you can do anything, but would you tear your clothes and eat mud only to prove that you are all-powerful? Such persons are termed lunatics and put in asylums.

Similarly, Ishwar being most intelligent does only what is the *best*.

Ishwar helps get rid of illusions. So, Ishwar will not create illusions. That is against His nature.

If the world is created from Ishwar, it should also show properties of Ishwar. For example, if I create a statue of clay, the statue exhibits properties of the clay. But the world is inert, and Ishwar is living. The World is dumb, and Ishwar is supremely intelligent. Ishwar is all-pervading; objects in the world are limited in space. Ishwar is unchangeable; worldly objects keep changing.

Thus, Ishwar decides to create the world for the benefit of souls and uses eternal Nature for it.

Question

What was the purpose of Ishwar in creating the world?

I already explained earlier that God created the universe so we (Soul) can interact with nature, put efforts and achieve happiness and bliss. But let me counter-question: What could have been His purpose in *not* creating the world?

Question

Had He not created the world, He would have remained in bliss. And even the souls would have stayed away from jhamela (complexities) of pain and pleasure.

Such views are held only by the lazy or those who do not want to take responsibilities for their actions. Not by those who enjoy putting efforts and possess guts. The sensible and responsible ones enjoy life through best efforts.

The bliss in the world is many times more than pains. Had that not been so, everyone would have been keen to commit suicide. But only the mentally disturbed commit suicide and rest would go to the farthest extent to safeguard their lives. This proves that life is dearest to them, and they enjoy life the most.

Ishwar is not lazy but the most active. Further, His qualities like compassion, care, knowledge, omnipotence, etc. would have been useless if the world was not created. Thus, Ishwar justifies His existence through creation, management, and destruction of world or universe. We should also justify our existence by

doing deeds that justify our role in the creation – to achieve salvation or ultimate bliss.

Just as eyes fulfill the purpose of seeing and are useless without anything to see in the world, in the same manner, all properties of Ishwar, Soul as well as Nature would be useless without creation, maintenance and destruction of the universe in a cyclical manner as managed by Ishwar.

Thus, creation is a natural trait of Ishwar. And we should follow our own natural traits!

Question

So, God creates the universe to justify his existence, hum! That means God has his own selfish agenda.

God does not do anything which is not his property. Selfishness is not God's property so he can't be selfish. The soul has certain properties. The soul is conscious and exists but devoid of happiness. Only through actions soul can achieve happiness.

Unless God creates the universe, the soul cannot perform actions so as to maximize its happiness. Thus God integrates soul with the universe in a manner that Law of Karma holds perfectly at all times. Now soul, as per its deed, can choose to increase or decrease its happiness.

It is like a microprocessor which can function only when hooked to a power source and motherboard. The Same way God creates this computer system aka universe so that the microprocessor aka soul can function and exhibit its powers to achieve happiness.

God's agenda is to provide bliss to all souls.

Question

If this is the case, then why does God not stop further creation and provide bliss directly to all souls forever?

This question is already answered previously. But let me make few more points.

If Ishwar were to stop the process of creation now, how would he be able to justly provide for right fruits of actions of souls that they conducted in previous creations and till now?

Thus, if Ishwar stops the process of creation, it would make Him unjust. Some souls would achieve salvation without due efforts compared to others.

As there is no permanent Hell or Heaven in the Vedic system after one-off creation, that makes a mockery of the unchangeable trait of justice inherent in Ishwar. Ishwar's rule is based on complete meritocracy, and there are no subsidies or concessions or shortcuts. *All such cults who try to show incentives of such*

concessions are basically misled and should be immediately rejected by the wise.

Question

When Ishwar is omnipotent, why can't He create the other root causes – Soul and Nature also?

We have already discussed that omnipotence does not mean Ishwar would act like a lunatic. Also, it does not mean Ishwar can kill itself and create another Ishwar, become inert itself, become an idiot, cry, weep, fight, or become criminal, etc. Ishwar being most intelligent does only what is His natural Dharma or property, and He does so in *best* possible manner because perfection is another Dharma or property of Ishwar. And He can conduct His acts *without* support from any other entity. This is His omnipotence.

So, Ishwar does not create Soul or Nature. They already exist. He manages them together so that the best interests of Soul can be served. Further, since Ishwar is already completely perfect, He can never bring a new thought or a new idea to create something new because there is nothing new for the all-intelligent. *In other words, Ishwar does not evolve but stays perfect all the time.*

Some cults believe that suddenly Allah had a fit of inspiration and thought of a new creation implying that He has evolved suddenly from blankness. Such concepts are the greatest insult to Ishwar, who is always perfect. In other words, if Ishwar does something, it means He would do that always and has done that always.

Also, those who think that Ishwar creates souls actually transform Ishwar into a psychopathic drama lover who does useless things to entertain Himself. Further, if this happens, then whole creation becomes completely purposeless because He may tomorrow choose to destroy the souls as well.

Creation and other properties of Ishwar *only make sense* when Soul and Nature co-exist with Him always and then He helps the soul.

Just think of it. To be kind is a good virtue. But if there are no people in the world, on whom would you be kind? Now say you are being forced to live in isolation for a day. To show your kindness, would you create a doll and then show kindness to it? Indeed, children do so. But if you do so as a mature person, people would suggest mental treatment for you. So, just consider if the most intelligent person – Ishwar – can get into such psychiatric problem?

This is one of the greatest loopholes of superstitious cults like Islam and Christianity.

Question

Children of people with form also have a form. If they were formless, even their

children would have been formless. Since we have form, hence Ishwar must also have a form.

He is 'engineer' of the world and not 'raw material' of the world. Alfred Nobel made Dynamite; that does not mean He looked like Dynamite!

'Raw Material' for the world is Nature, and that has the property of the form. Hence, the world has form.

Question

Can't Ishwar act without a cause?

No, because the one that cannot exist cannot suddenly exist. For example, if someone says that I saw the marriage of a child of a barren woman, you would say I am mad. Because if she has a child, she cannot be barren and if she is barren, she cannot have a child. Similarly, without cause, no action or effect can happen. Every effect has to have a cause.

If someone says that, I don't exist, but I came to meet you! There was no flower in the garden, but the flower-garland was beautiful! I cannot speak, but I give spell-binding lectures! Such talks are meaningless!

Question

If everything has to have a cause, what is the cause of the cause?

Sankhya Darshan 1/67 says: "The root cause can have no further cause." That is why it is called an eternal cause.

Thus, three entities – Creator, Raw Material, Accessories, and Purpose are essential for any sensible creation. Same is true for Creation of the world and hence Ishwar, Soul and Nature are the three eternal root causes of this.

Question

It all started with Shunya or void (zero) and ultimately end in the void (zero).

Whatever exists was zero initially and become zero ultimately.

Shunya also refers to a point. If this meaning is taken then, it's correct. Because when entire world disintegrates and comes to elementary form, it is a point.

But if Shunya is to mean zero then, this meaning is wrong. Because Shunya is inert and non-living. How can consciousness come in Shunya or zero?

Further, one who knows Shunya *cannot* be Shunya.

Thus, those who give such void-logic are basically trying to run away from the realities of present that cannot be denied. Even extrapolation can happen only for events that exist. But such void-lovers deny whatever clearly exists and then extrapolate purely from their imaginations.

Such ostrich behavior of hiding the face from reality has caused severe damage to our society and the world if we glance in history. This has led to irresponsibility towards society.

When invaders were attacking India, believers of such ideologies refused to defend the nation by deluding themselves into thinking that it is all Shunya, and hence, they have no duties. 'Shunyavaad' is a sure recipe for escapists and lazy ones. The dedicated ones would put their best efforts in any situation that they face.

Question

Something can come from nothingness also. For example, there is no tree in the seed. But after watering, the tree comes from the seed.

Whatever comes out of seed was already in the seed. Only it changed form after interacting with water, sun, etc. It does not come out from nothingness. People who have studied science will know that matter-energy is conserved and nothing can come out from nothingness. So, this argument is wrong and unscientific.

Question

Nothing is permanent. Everything is temporary. Whatever exists will get destroyed. Hence, Soul, Ishwar, Nature also will get ultimately destroyed.

If everything is temporary, even destruction must be temporary. If whatever exists will get destroyed, even this destruction should get destroyed.

In reality, the only form of physical entities changes. Nothing is neither created nor destroyed. Those who have studied science can understand this better.

Question

There is no creator of the creation. It happened automatically through a random combination of matter.

If creation happens automatically, then how does destruction happen? And if destruction happens automatically, then how does creation happen. If both happen automatically, then how is the cycle and planning of order of creation and destruction managed?

If you say that when certain conditions exist, creation happens and when certain other conditions exist, then destruction happens, then you admit that there are sets of external conditions that force creation or destruction. Thus, you admit, in a different language, that something governs the conditions when creation or destruction happens. In other words, you agree that someone ensures management of the laws or conditions of creation or destruction. This is

what we call 'Ishwar.' So, you are saying the same thing in a different language because you have 'allergy' to use of word Ishwar for whatever reason.

To make a simple bicycle, you need to plan out make hundreds of components, extract metal from ores, then plan and design the bicycle. So, what is the objection when we say that a great planning has gone behind such a complex and highly optimized world that we see?

Can you cite one single example where something got created automatically without it being created by someone?

Without Ishwar being the guide, there would be no way for non-living atoms to know that they have to come together in such manner from these places, ignite chemical reactions, integrate and then make something as complex as a simple leaf or a body organ like a hand. Forget about machines like human brain whose working is not understood at all! And then we claim it all happened automatically! This is childish talk and nothing else.

Question

Does Ishwar create the same world every time or puts some variations?

Rigveda 10/190/3

Ishwar creates similar Sun, Moon, Heavenly bodies and the world in previous creations and would do so in future as well.

This is obvious. Since Ishwar is most intelligent and hence creation is a completely optimized process, there is only one best creation for all cycles, and that is what Ishwar creates. Ishwar does not have a learning curve because he already knows everything.

However, there are variations in each Creation because different souls have the different baggage of past actions or Sanskaars or tendencies causing them to have different levels of freedoms to act. *Thus, the same history will not repeat each time.*

Question

But why there is such a big universe with so much of the empty space and billions of heavenly bodies for such a small earth? What is the use of all these stars and planets?

These are vast from our standpoint but not Ishwar. Also, the earth is not the only place to have a life. There are innumerable Earths in the universe and souls keep moving from one to another as per their deeds.

All these stars, suns, etc. are necessary for the sustenance of life and process of creation-maintenance-destruction. That is why they are called 'Vasu' or entities that help support the stay of souls. Nothing is a waste in this universe.

Question

If Ishwar has not created Soul and Nature and they co-exist with Him, then why does He rule them? He should not have any rights over them. Is this not a transgression of their personal rights?

Co-existence does not imply Ishwar should not rule them. Ruler and subject co-exist even in this world. Does that mean ruler should not rule them? Or should you refuse to use nature for your benefit because it existed even before you were born?

The objection should come only if Ishwar does its unjust manner like the God of Bible or Allah of Quran, who is prone to moodiness, anger, fear, laziness, and whims.

When the ruler is most perfect, and He ensures the well-being of subject in most perfect manner, and the subject has no capacity to rule, only a fool would prefer to turn a peaceful country into Somalia or Afghanistan.

But in the most just country of Ishwar, subject or souls have full freedom to do whatever they desire. And like in any meritocracy, they get the most deserving rewards or punishments for their actions, only for their own benefit. But unlike human rule where one has to wait for rewards to be announced, Ishwar does instant justice on an ongoing basis. Also, in the human rule, if someone harms someone else, punishment to criminal and compensation to victim happens after some time. This is also true for those superstitious cults who believe that Allah or God is simply testing us here like a mute idle spectator and then would do the justice later after destroying this world forever by sending us to some three-star Paradise or Hell. In Ishwar's rule, there is no compensation because no one can harm anyone just like that. Further punishment starts being given right from the moment of the crime. Same goes for rewards.

Only fools would regret living in such a just and kind and prosperous and meritocratic kingdom of Ishwar!

Question

Can you please summarise creation and destruction process?

As per Vedas,

- Entire Nature exists in elementary form before creation. All souls (except those who have reached Mukti or salvation) remain unconscious.

- Then Ishwar performs Ikshan or motivates a change in Nature. This causes Nature to change from its elementary form to something more gross.
- Gradually grosser forms like various objects are created. These include Mind, Ego, Senses, Work tendencies, Planets, Stars, Galaxies, etc. All this happens in a gradual process as per unchangeable laws of Ishwar.
- Once creation is complete, and necessary conditions for souls are created, souls are given birth in various species (as per the deeds of previous creation cycle) on various Earths on various points of time.
- Finally, human species is given birth. Several humans take birth in both genders as per Vedas and not one Adam-Eve as wrongly believed. They have different genetic makeups and hence can inter-marry. Thus, we do not have to blame Allah or God for promoting incest or marriage between brothers and sisters during the beginning of human civilization.
- The most exalted of humans are gifted with knowledge of Vedas.
- They then train other humans in Vedic wisdom and hence the process of civilization begins.
- Depending on actions, souls keep taking birth and death on various Earths in various species in various environments.
- Those souls who get rid of ignorance beyond a threshold level no more need to take birth because the purpose of birth is fulfilled for them. They achieve Mukti or Moksha or Salvation and enjoy the bliss of Ishwar continuously for a long time equaling several creation and destruction cycles.
- During the entire process, the universe is gradually changing and moving further to destruction phase.
- Finally, the process of destruction happens. The souls are unconscious during this stage. The destruction phase continues for

some time that is known only by Ishwar or Mukta souls who have achieved salvation.

- New creation begins. Again the same process is repeated. And souls take birth as per fruits of the actions in the last cycle of creation. The process continues like this.
- This creation and destruction has been happening continuously like day and night since beginninglessness and would continue forever. This is eternal.

QUESTIONS ON
CONCEPT OF KARMA

Question

What is Theory of Karma?

Put simply, theory of Karma states that

- Your thoughts become reality.
- Inversely, your present reality is nothing but a cumulative manifestation of whatever thoughts you decided to think of till date. These include both the conscious and unconscious thoughts.

The purpose of this reality is to help you rise above sorrow and achieve bliss. And you can change your reality to higher bliss by changing your thoughts. *Thus, life is not an unplanned random chemical reaction.* Life and world around is a well-planned system built to guide you towards bliss. And the way to use this system effectively is through directing the thoughts towards achievement of bliss.

Question

Does it mean happiness alone is goal of life?

Exactly! The only goal of life is to achieve happiness or bliss. And the way to achieve it is through proper understanding of the mechanism of the life system and directing our thoughts towards most optimal use of this system.

Question

But what about those people who sacrifice their own happiness for sake of others?

They do not sacrifice their happiness. They merely sacrifice their short-term conveniences *in pursuit of higher levels of happiness.*

The satisfaction derived from selflessness is way above the happiness derived from mundane activities. You can compare it with our own lives. As children, we enjoy many activities like eating soil. But as we grow up, we seek higher levels of pleasure and will never be eager to exchange these pleasures with many of the childish pleasures. As you will realize, the way the world has been designed, we are all closely interdependent like various molecules of water in a pond. We cannot maximize our individual happiness without maximizing the happiness of the world.

So, the smart people trade-off their short-term conveniences for significantly higher levels of happiness derived from thinking about and acting for betterment of the world.

Question

Are thoughts everything? What about actions?

Thoughts are not everything. But they are the only starting point we have in *our control*. Everything else, including our actions, are next steps of the process that starts with each thought.

All we do and achieve starts with a thought in the mind. Even the thought of ‘empty thinking without action’ is a thought we decide to accept that leads us to the *resulting consequences* as per Theory of Karma. And decision to act is also a thought we decide to accept. And as we would realize, thoughts that do not culminate into actions, in general, lead us away from bliss.

In the complete framework, three aspects of this thought should go hand in hand – Knowledge, Actions, and Contemplation. A thought system that encompasses all the three is necessary.

Question

How do we decide what thoughts will lead to happiness and what thoughts will not?

There are various ways to decide it. But the fundamental principle is that *Truth=Bliss*.

Consider two forces to be operating in our lives: Knowledge and Ignorance. Knowledge leads us to truth and Ignorance away from truth. And they are controlled by our most fundamental thought – the *Will or Sankalpa* in Sanskrit. This Sankalpa or Will leads to further thoughts which result in consequent actions and eventually result in the reality we face.

If we direct our Will to pursuit of Truth, we will move closer to Bliss otherwise, we will go away from Bliss. The rest of the ways are merely expansions of this basic principle, Truth = Bliss.

Question

How do we decide what truth is?

There are various ways. Basically it is an evolutionary approach. Decision of truth demands *exclusion of all sorts of blind beliefs* and an openness to change the stand as and when we get new information and facts.

The essential component is again, a Will or Sankalpa to accept the truth. The various methods include:

- Process of elimination. Like a smart CAT or GMAT aspirant, one should immediately reject those choices which are obviously false, based on reasoning and fact. For example, when we know that earth

is round, all theories based on hypothesis of earth being flat, including so-called religious books should immediately be rejected.

- Testing for internal contradictions in a hypothesis. For example, a theory says that God is just. And then it says that He shall put more women in Hell. Because both these statements contradict each other and therefore, they are worth immediate rejection.
- Internal analysis and reasoning.
- Verification of facts.

This is a science in itself requiring detailed analysis and contemplation. But the only prerequisite to understand it is a *Will seeking truth*.

Question

How does Theory of Karma works?

It works instantaneously.

- Each thought in the mind produces a certain pattern of neuron firing in the mind.
- Based on this, various physiological changes start taking place including change in hormonal levels, heart-rate, etc.
- Further, even the neurological patterns start adapting to this thought. Thus, if you think of same thing, again and again, the neurons create a pattern that next time it is easier to take that thought process ahead. That is why we see people getting into good or bad habits. These thoughts define one's thinking patterns, and hence his or her personality, health, and actions.
- Each thought influences who we are. And by changing this thought, we can decide who we would be.
- The same process is happening among all humans. And when we interact with them, based on our thought patterns we produce a myriad of social patterns and behaviors, which further influence who we are.
- Not only humans and society, this influence is also extended to nature in general because we are designed to exchange matter and energy continuously with nature.
- Thus, we would see that merely by will-power, at times, unbelievable miracles happen in medical science.
- Thoughts become our destiny. We, the souls, are different from our body and mind. And when we die, the body and mind (brain) stop

having *sustainable exchange of matter and energy with nature*, and hence the system decays to death. But the soul, who was controlling this system, is unaffected.

- After death, soul gets into another emerging system (mind-body) and starts its journey again.
- Because memories are part of brain cells, they get destroyed in this migration process. But the soul carries a vital body with it which carries the Sanskaars (traits) with it.
- God ensures that the new system provided is the best fit for uninterrupted journey ahead for the soul.
- Based on traits, the soul develops its personality again. It also continues interaction with the world outside in the same manner as it was doing earlier and continues to evolve itself.

At each moment, God ensures that the situation we face in the world is best suited for our pursuit of ultimate bliss. *This is a continuous optimization process*. If we exercise our will to do stupid things, stupid situations emerge and we start a descending to unhappiness. If we exercise our will to do things in pursuit of truth, we ascend. This process is uninterrupted by death.

Question

What about animals and lower species? How can they exercise their will?

Broadly speaking, only humans have the potential to exercise their will. Other species can only accept what happens to them and *cannot* exercise their will?

When a soul descends too low that it no more exercises its will as a human, then it gets birth as animals where these tendencies that it had collected can be purged out. Same is case with those born insane or terminally ill.

We must remember that it is a multi-dimensional world. So, depending upon the thought patterns in these various dimensions and aspects of life, the potential combinations are virtually infinite. It is not a discrete system but completely continuous. Thus, conditions vary for birth of each soul – in different species, conditions, health, society, etc.

Question

What about accidents and events on which we have no control through our thoughts?

Critically analyzing, on most of these events we have a control through our collective intelligence. Thus, collectively, we *all* are responsible for terrorism and environmental damage. And we all can do something about it even individually.

As per Theory of Karma, we can never absolve ourselves of any responsibility on pretext of us being one single individual. The birth we got on this earth was best suited to our future growth (as bliss seekers) given our traits and tendencies so far. *These include our exercise of will in social aspects as well.* So, the events we face are also consequence of our actions.

There are certain events we face without any apparent control of ours. They result out of our past actions. In any case, none of the events hamper our eligibility to seek further happiness ever. At best, there may be a temporary delay, based on theory of Karma. *Even this delay can be used to elevate ourselves further on certain other aspects that we may have missed so far.*

Remember, it's a *multi-dimensional* world with variety of aspects to look into.

Question

Why do we not remember our past lives?

We not remember our past lives because, in general, they are unnecessary to fulfill our goals.

Remember that this is a completely optimized process with no scope for redundancies. If we remember our past lives, we would not be able to look ahead. Thus, most of the events of even this birth are not remembered by us, forget about past life.

It's a natural law that only what is relevant is remembered. When people try to break this law by living in past, they get into a variety of mental problems because of indulgence in an unnatural act.

The maximum pleasure we derive in life is by living in present and directing our efforts to future. That is why perhaps the common word to mean Ghost and Past is Bhoot in Sanskrit.

Question

Why we get punishment for acts of past life we do not even remember?

In Theory of Karma, there is no concept of punishment and reward in the sense we normally understand. There is only a continuous self-correcting optimization process directed towards maximization of bliss or happiness.

Unlike commonly believed, it is never that suddenly a disaster happens in life out of blue. There are *no discontinuities* in Theory of Karma. An example is case of diabetes. It does not happen suddenly one night. On contrary, due to bad lifestyle habits, we keep accumulating diabetes. When symptoms start manifesting in middle age, we term ourselves as diabetic. But in reality, this did not happen in one single day. We were always diabetic from first time we did something contrary to good health habits. And each moment that we lived

healthy, we moved away from diabetes. But each moment, we ignored health issues, we were a step closer. The final manifestation of the disease represents cumulative effect of the entire journey.

Now, we may not remember even 1% of the acts we did to cause our diabetes, but still, we turn diabetic because our tendencies were diabetic.

Similarly, even though we do not remember our past lives, our current tendencies are a cumulative summary of our entire history. Details of specific events are not important. *The so-called punishments that seem to come out of blue are nothing but continuation of those traits that got manifested into visible symptoms presently.*

The way out again is simple. Refine our thought process. As we refine our thought process and start learning how to use our *Will* for increased happiness, we shall stop accumulating tendencies that cause grief. And then, these so-called punishments will cease to erupt.

Question

Why do good people have to face so many miseries when they have good thoughts and good actions?

Happiness is a state of mind. What we often consider as misery is nothing but *short-term inconveniences* that anyone would gladly trade-off for higher levels of happiness.

For example, when we play sports, we pant, get injured, get exhausted, but we still keep playing. Because the happiness we derive is much higher compared to these petty pains. In fact, we enjoy this pain!

Many of these miseries are due to cumulative tendencies of past which start showing symptoms now.

Many other are similar to what happens when we start exercising after a long time. It pains for a few days because our system is not adapted to the healthy habit. But in a few days, the pain vanishes, and we start getting the benefits.

Many other are those natural troubles which we can never get rid of in life. And one of the goals of using our *Will* is to learn how to ignore being affected by these mentally.

Some miseries are because even good people are not good in all aspects. Thus, one may be a very honest person. But he does not have a strong body and did not learn how to defend himself. He is killed by goons because he was weak. This is because of his *lack of right Will* in matters of health and self-defense. *Remember, being powerful goes in sync with knowing truth.*

Question

Why we see bad people getting so powerful?

The inverse of above is true in most cases.

These bad people are never at internal peace. Nature did not design us to tolerate being corrupt, cheat, criminal, or crooked. Even if we learn to ignore symptoms, these do cause their adverse effects. Despite having material power, these people are the unhappy ones we know – always insecure, tense, trusting none and facing mental troubles. *Bad habits or bad traits are like unhygienic or junk food.*

Again, the world is multi-dimensional. Good or bad is not a singular adjective to give to anyone. One may be bad in almost all aspects of life but has great confidence, self-belief, and tactfulness, which are positive traits. Accordingly, he would succeed in certain areas of life including material aspects but would fare miserably in other areas.

Question

What is the purpose of Theory of Karma?

The purpose of Theory of Karma is that we all can achieve the ultimate levels of bliss. It's a *complete meritocracy* with no favoritism or whimsicalness. As we think, so we become. *It all depends on direction and intensity of our thoughts.* If we examine life critically, we will get enough clues to see this theory at work. And we can then use it to gain our happiness, without depending on others' whims.

Question

What is the goal of life?

I have already answered this question earlier. But let me repeat. The goal of life is to gain ultimate level of happiness, by using this Theory of Karma.

Question

Even Sex, Boozing, Sensuality et al give us happiness? Is it right as per Theory of Karma?

No, they do not give happiness. Instead, such things create *illusion of happiness* by numbing our senses and intellect. Anything that causes us to act without using the faculty of thinking is actually a surest recipe for miseries.

Our happiness increases only when the *source of that happiness is less and less dependent on external sources.* This can happen only through knowledge accumulation and acting with full control over mind.

Another way to look at it is by asking ourselves, *"What is the purpose of this act?"* If answer is merely entertainment or habit or other vague excuse, that's not the right act as per Theory of Karma.

The goal of life is to liberate ourselves from these false excuses by enhancing

our knowledge. Any act that dumbs us will move the vehicle in opposite direction.

Question

Does God not forgive all our past sins, if we seek apology for our misdeeds?

We have already discussed this earlier. But let's discuss this one more time.

Tell me, does that happen in real life? Do we get healed after an accident due to *careless driving* by saying sorry? If one could get away so easily by saying sorry, people would get lazy and simply say sorry when troubles come.

Nature and its laws are nothing but physical manifestations of God's system. The rules that apply here are applied elsewhere also. In Vedic parlance, it is called, "*Yat Pinde, Tat Brahmande*" – Whatever happens in micro-system happens elsewhere also. There is no place for apology in Theory of Karma. *There is scope only for improvement.* This is exactly like starting to exercise after years of laziness. It will pain initially. System will take time to adapt to it. But the more the will-power, better we come in shape.

No miracle will happen out of blue. But sure-shot progress will definitely happen with right Will.

Question

Is there a framework to understand how to start using our *Will* properly?

There is indeed the framework of Vedic Yoga for this. This has nothing to do with the so-called acrobatic exercises and poses you see. This is an approach to master the Self and master the art and science of living each moment as per Theory of Karma. It is extremely intuitive and based on sound principles that anyone can appreciate. It's the only system that works. But it is *a practical science* and needs practice like martial arts or gymnastics.

Remember, unlike other arts, this is a process of internalizing. No teacher or guide can help you provide absolute knowledge. They can *provide directions*, and *you will have to decide* as per your own intellect.

In Theory of Karma, there is no transfer of responsibility.

QUESTIONS ON
CONCEPT OF SALVATION

Question

What is Mukti or Moksha or Salvation?

Mukti means Freedom. Mukti means the freedom that all souls desire for. In other words, Mukti means freedom from all sorrow and miseries.

Question

What happens after this freedom?

After this freedom, the soul experiences ultimate bliss and lives under the inspiration of Ishwar. This is the most satisfying and enjoyable state one can have. Also, note that contrary to what many wrongly believe in, Mukti is not the state similar to sleep or Sushupti. It is the *opposite* of sleep – a state of the highest possible level of consciousness.

Question

But Ishwar is already within us. So, we are already living under the inspiration of Ishwar. Then what is so special about Mukti?

If you recall the discussions on Ishwar and soul, we concluded that soul has a freedom of ‘will’ and has limited knowledge. As and when the soul dispels ignorance through the right use of ‘will,’ it gains more and more bliss and acts in harmony with the purpose of creation. That is why it is recommended that soul should emulate God in whatever way it can and also, work in a manner that cooperates with the overall purpose of creation.

The purpose of life is to enable the soul to conduct such actions that help it get in harmony with the purpose of creation. When the harmony reaches a threshold level, there remains no further reason a soul should take birth. It thus gets freedom from the cycle of birth and death, sorrow, and happiness and obtains ultimate bliss.

Thus, Mukti means conducting all actions in sync or harmony with the purpose of creation. Ishwar is always inspiring us and is all around us and within us as well. But when we realize this and act accordingly, we obtain Mukti.

Question

What is preventing us from Mukti at this very moment? Why does Ishwar not grant us Mukti right now?

Let me answer the second question first: Ishwar only does what is best. It does not act arbitrarily.

Our nature is such that the only way we can obtain Mukti is by *dispelling ignorance*. And the only way to dispel ignorance is by *conducting actions*. The only

way we can keep practicing doing the right actions is by having an opportunity to take birth and obtain an environment which is best suited to our current level of competence. And Ishwar keeps doing so until we gain mastery and reach Mukti. So, He is acting in a best possible manner for us to obtain Mukti ASAP.

Coming to the first question, let us review the properties of soul compared to Ishwar and Prakriti (Nature).

- Prakriti is Sat – it exists
- Soul is Sat and Chit – it exists, and it is conscious (living, animate, etc.)
- Ishwar is Sat, Chit, and Anand – it exists, is conscious as well as possess bliss.

Now soul *does not* possess Anand or bliss intrinsically. It has to move towards bliss through efforts. Since Ishwar has bliss, it implies that it has to move towards Ishwar.

Now let us come to another foundation of Vedic philosophy, “*Knowledge = Bliss.*”

Since Ishwar has infinite knowledge, it has infinite bliss.

But the soul has limited potential and *limited* knowledge. This *limit* keeps varying as per its deeds as per the Law of Karma managed by Ishwar.

Thus, the *only* way the soul can possess Bliss is by increasing its knowledge through right acts that remove the limits.

Question

Can you please explain this process in more detail?

The modus operandi of this process is as follows:

Actions create Sanskaars (tendencies or habits), and Sanskaars determine Limits of the potential of the soul. The catch is that the moment you conduct an action, it creates a Sanskaar. Sanskaar implies that the probability of you conducting the same action in similar situation increases.

Thus, if you do wrong acts – like cheating, hating, etc. – the probability of you doing the same again and again increases. This reduces the limits of your potentials and hence you have reduced knowledge resulting in reduced bliss. Thus, you get a step away from Mukti.

But when you do good acts – like compassion, analyzing and accepting the only truth, high character, etc. – the probability of you doing more of such good acts also increases. This leads to the greater potential of seeking knowledge and hence bliss. Thus, you get a step closer to Mukti.

Now, *each and every action* (including thoughts and feelings) counts in this process. Also, remember that even if you do something even once, its probability of happening again and making you dumber or intelligent increases.

A typical soul keeps oscillating between good and bad deeds every moment, going few steps back and few steps forth like a drunkard, resulting in the delay in Mukti.

But a yogi uses his will-power to refuse to conduct bad actions and proactively conducts noble actions. This gradually weakens the Sanskaars of old bad actions and replaces them with good Sanskaars. Gradually the seeds of all bad Sanskaars are destroyed by a yogi. This results in a situation that bad actions are not repeated under any circumstance by the yogi. *He thus has burnt the seeds of bad Sanskaars (dagdhbeej) or has got free of the trap of bad Sanskaars forcing bad actions. He moves straight towards Mukti like an army man without stepping back.* He surrenders completely to Ishwar's will and achieves ultimate bliss of Ishwar.

This process of destruction of seeds of Sanskaars demands constant practice with total enthusiasm, confidence and faith on Ishwar for a period of time.

The only controlling button we have in this process is our will-power.

The majority of people ignore to use this *will-power* in the right direction and hence basically act as puppets responding to strings of situations. They thus themselves stifle their progress. Yogis act in opposite manner.

That is why Geeta says that what is a day for the world is a night for Yogi and vice versa.

The more powerfully you use your *will-power*, faster you reach Mukti.

Question

You say Mukti demands knowledge. Does it mean I need to know everything about everything possible in the world to achieve Mukti?

Even if you desire, you cannot know everything because you are not Ishwar. The knowledge refers to realization and not mundane knowledge. Thus, we are referring to concepts that lead to intrinsic knowledge and not mugging up of anything. Mugging up is also useful and helpful, but *only* when it helps improve concepts.

Yajurveda 40/14 summarizes this beautifully:

One who clearly understands the concept the Vidya (Knowledge) as well as Avidya, guides himself accordingly through actions from the bondage of death to ultimate bliss of Mukti.

Question

Then what do you mean by knowledge and ignorance?

Yoga Darshan 2/5 explains this concept in most beautiful manner. It defines four concepts to be Avidya or Ignorance:

To consider temporary to be permanent and vice versa.

For example, to consider that this body and the manifest world will remain forever, and disregard the soul and Ishwar, which are permanent. Most of us act accordingly, and hence, are entrenched in Avidya.

To consider impure as pure and vice versa.

For example, to consider that this body full of blood, excretion, urine, etc. to be pure and have lust towards the physical body, sensuality, and glamor, and disregard traits like truth, morality, Brahmacharya, self-control, compassion as impure.

To consider sorrow as happiness and vice versa.

For example, to conduct one as per dirty vices like lust, anger, greed, delusion, crush, grief, regret, jealousy, hatred, laziness, arrogance, etc. in the false hope that they will provide happiness. And rejecting self-control, compassion, peace, diligence, sincerity, simplicity, etc. as a source of sorrow.

To consider inert as conscious and vice versa.

For example, to consider that this body and mind are living is a sign of ignorance. And disregard soul and Ishwar, who are conscious entities.

The opposite of Avidya is Vidya or knowledge.

When this Vidya or Knowledge is clearly established, there remains no more any purpose of being bonded in a cycle of death and birth. The soul then gets free and obtains Mukti or eternal bliss.

Question

What do you mean by sorrow or miseries?

Again Yoga Darshan 2/3-9 explains sorrow most succinctly through their causes. It says that there are five kinds of Klesha or Sorrows.

Avidya (Ignorance)

Avidya (Ignorance) which has been described above. This is considered the mother of all sorrows and foundation of all other sorrows.

Asmita (Ego)

To consider this mind, intellect, body to be the self and have false pride, superiority or inferiority complex. This must be destroyed through practice (Abhyas), intellect (Viveka) and renunciation (Vairagya).

Raga (Attachment)

To have Sanskaars or tendencies of feeling bliss through sensory inputs and having greed for more of them.

Dwesha (Repulsion)

To have hatred against situations or things that caused us sensory grief in the past.

Abhinivesh (Fear of Death)

To have a desire never to die and remain alive always. All living beings – from an ant to most intelligent scholar – fear death and prevent themselves from facing death to the extent possible. This itself is the greatest evidence of rebirth. When one understands that the only body dies, but the soul remains protected forever under Ishwar's blessings, this is eradicated.

Question

So, how can we obtain Mukti or salvation?

We have discussed the principles and essence of this earlier. To put in a slightly more mundane form, Mukti happens through:

- Following the guidance of Ishwar as per 'inner-voice' and our best understanding of truth devoid of ego.
- Staying away from bad tendencies, like sins, crimes, anger, frustration, regret, bad company, bad habits, intoxication, addiction, etc.
- Proactively seeking the truth, compassion, welfare of the entire world, discipline, maintenance of health, worship of Ishwar, the practice of meditation and putting best efforts.
- To be honest, sincere and without bias.
- To *not run away* from duties as ordained by Ishwar for society and the world.

Question

What is the state of the soul in Mukti? Does it lose its identity like a drop of water in the ocean?

If the soul were to lose identity forever, it would already have done so, and we

would not have been interacting with each other because time has no beginning. So, the infinite time has passed since we have *not* lost our identity. Thus, the probability of us losing this identity in future also is a perfect *zero*.

What happens is that soul maintains its identity in the same manner as a ball of iron becomes in a hot fire. It has its identity, but it is totally immersed in and out in bliss of Ishwar. Thus, it loses its identity in the same sense as we lose our identity when we get engrossed in some enjoyable task. But this is *not the* absolute loss of identity.

Question

Where does the soul live in Mukti?

The soul lives within omnipresent Ishwar. Being completely under the guidance of the One with perfect knowledge, it has no restrictions on its movements and locations.

Question

Does soul have a physical body during Mukti?

No. Physical body is no more relevant to it. The physical body is needed to practice moving towards Mukti and not after Mukti.

Question

Without a body, how does the soul enjoy the bliss of Ishwar?

The basic powers of the soul that enable it to use the physical sense organs remain with the soul. It can hear, touch, see, taste, smell and think directly through the use of will-power. The limitations of the physical body are no more required for the one who has broken all limitations to achieve Mukti.

Question

Is Mukti eternal or unending?

No. If that had been so, we would all have obtained Mukti by now, and no soul would have remained in the world trying for Mukti (freedom from existing bondage). The whole purpose of creation would have turned irrelevant then. And if we have been unable to get Mukti so far, it is impossible to get Mukti in future.

The soul is unborn and time has no beginning. We have been in existence for an *infinite* time. Therefore, if we cannot get Mukti in *infinite* time, there is no way we can get Mukti *ever*.

Thus Mukti Is Not Eternal.

Hence, after a period of Mukti is over, the soul comes back to the world and starts its journey to Mukti again.

Question

For how long does soul stay in the state of Mukti?

The duration of Mukti is very high compared to human life. As per Mundakopanishad, this duration is equivalent to the time span of 36000 cycles of creation. Each creation cycle is equal to 43.2×200 million years.

So, when scriptures say that Mukti is endless, they imply that before this complete term of Mukti is over, the soul will *not* come into a cycle of death and life.

Question

Is there any evidence from Vedas on Mukti not being endless?

Rigveda 1/24/1-2

Question: Whom do we consider the purest? Who is the most enlightened one in the entire world? Who provides us mother and father again in the world after gifting us ultimate bliss or Mukti?

Answer: The self-enlightening, eternal, ever-free Ishwar alone is most pure. He alone provides us mother and father again in the world after gifting us ultimate bliss or Mukti.

Shankaracharya in his treatise on Chandogya Upanishad 8/15/1 and 4/15/1 states that soul stays in Brahmaloaka or Mukti till his duration is not complete. In explanation of 6/2/15, he states that souls stay in Mukti for several Samvastara (years). In his explanation of Shatpath Brahman 14/6/1/18, he writes that “If souls do not come back after salvation, then the word “Iha” in the mantra becomes meaningless.”

Question

What are the fallacies of considering endless Mukti?

Many!

- It is against Vedas as per above reference.
- Since the soul is unborn and has existed for infinite time. Still, it could not obtain Mukti. Thus, Mukti automatically becomes impossible if it is eternal. *Our existence in the non-Mukti state is greatest proof of Mukti not being forever.*

- Actions of a soul are limited. The fruits of limited actions *cannot* be unlimited.
- If Mukti is eternal, the world shall come to an end eventually after all souls obtain Mukti. Since souls are unborn, there cannot be the possibility of new souls being created. And if souls are created, even their destruction becomes inevitable.
- Unless Mukti is cyclical, even Mukti becomes a prison from where one cannot return.
- Even the value of bliss reduces if it goes on for endless time. Note that soul is not Ishwar to be able to comprehend bliss in full. Its capacity to enjoy bliss is also limited. Thus, the only return of Mukti does the best justice for the souls.

Question

If there is return from Mukti, then why put efforts for it? After all, it is also temporary!

The soul has limited capacity and limited knowledge. Thus, something that transcends its capacity to appreciate the length cannot be termed temporary.

On earth, we make great efforts to manage happiness for 1 hour, one day, few months, few years. We plan so much for a life of merely 100 years knowing fully well that it will end after that. We eat today and start planning for next meal tomorrow morning.

When one can make efforts for such short-term goals, why not make efforts for such a vast time-span of Mukti that is unimaginable for us?

Question

I see your arguments. But I believe in a different concept of Mukti. For example, I am still not convinced that Mukti is not eternal. I believe soul and Ishwar is One. I have other differences as well. What should I do?

Many of these differences emerge only because of differences in terminology and metaphors used to explain such concepts which demand the highest level of mind-control to realize.

What exactly Mukti looks like can be understood only after we reach there. But one thing is clear and unambiguous – that this world that we see is not everything. There is something beyond it, and our existence lies beyond the current birth and death. Mukti is, thus, what everyone should strive for.

Further, understanding beyond this can come only through our own efforts resulting in personal realization.

Thus, *even if you differ*, don't worry. Regardless of what you or we think about the concept of Mukti, the current duties, and responsibilities to achieve that state is *exactly the same for us – putting efforts for removal of ignorance*.

Thus, the road ahead is same for us, regardless of what the destination is conceived to be by each of us.

Question

Mukti happens in one birth or several births?

It takes several births because eradication of each Sanskaar takes its due time and efforts. However, please note that we do not know how many births we have already taken for this. *Therefore, one should put best efforts to achieve Mukti in this birth itself. After all, the intensity of efforts itself counts the most in this.*

Question

If there are several births, why don't we remember them?

The soul has limited knowledge and hence cannot remember beyond what is stored in the brain. Forget about previous birth; we don't even remember our stay in the womb. We don't remember our childhood. We don't remember our dreams or our actions in last so many years. If I ask, what did you do or think twelve years after your birth on 4th month, 3rd day, 3rd hours and 5 minutes? You simply cannot answer. In fact, you cannot account for your thoughts even a few hours ago. *Does that mean you did not exist then?*

We should thank Ishwar that we do not remember past lives and hence can work with freshness. We get frustrated by our deeds and thoughts and tragedies of this life itself and want to forget them. Imagine if we also remember all the miseries of past lives. We would have died merely by remembering them!

Thus, to know past lives is Department of Ishwar. Our department is to use our willpower to remove ignorance through noble deeds.

Question

When we don't even remember past deeds, why does Ishwar punish us for that?

If you have a fever, you go to the doctor for treatment. You do not know the cause of fever or how you contracted it. But you very well admit that some mistake must have happened causing this fever.

Similarly, remembrance of past deeds is not necessary to understand Ishwar's law of Karma. We see such varieties in world, different social status, health, species, etc. And we can well ascertain that everything is happening in such a

planned manner with such intricate details that despite all the greatest claims of 'modern science' we have not even scratched 1% of the surface.

The variety and planning in the world lead us to conclude that the great planner provides us a variety of situations based on past actions.

Smart people who introspect can witness the immediate benefits of good deeds and harms of bad deeds in near term itself. Then why should it not be extended beyond this life?

So, even if we do not remember past lives, the world itself is witness to the fact that Ishwar provides us situations as per our deeds continuously even after this life ends and new birth happens.

Question

When there are so many lives and Ishwar will keep giving me life after life, why should I hurry for Mukti? I am enjoying my present as well. So, let me stay the way I am.

This logic seems to come from a smart MBA grad fresh out of B-School! But Ishwar is smarter.

In this world, either you progress, or you deteriorate. Stability without progress is *also* deterioration. Look at the world itself; you enjoy playing with a small baby. It is so lovely and cute. But we enjoy its cuteness only for few months. Imagine, if after several years also, the baby remains a cute small baby, what would happen? We all would start getting worried and consider it to be a rare serious disease. We all pray that children grow in most healthy manner, and that is also what Ishwar demands from us through His creation.

Even in business affairs, if a company shows same performance year after year without showing growth, its valuation goes down very significantly.

In the same manner, if we do not put proactive efforts for progress, we are actually reducing our valuation. And hence, the next life would be worse off than the current one. Even to justify our being human beings, we have to put certain proactive efforts.

Question

Can animals not get Mukti?

Yes, they can because the souls in all living beings are identical. But they can strive for Mukti only after taking birth as human beings.

Remember, the human is the *only* species that has the potential to use the *will-power* to achieve salvation. Rests of the species are like treatment centers where they can only face fruits of actions done earlier so that their deeply ingrained Sanskaars are wiped out.

Thus, humans who are obsessed with certain kinds of addictions or habits take birth in appropriate animal species so that they get the opportunity to release those Sanskaars. Once these are released beyond a threshold, they become eligible to take birth as humans and then put efforts.

Hence, all human beings should put utmost efforts to ensure that they take next births as humans again and can continue their journey. There is nothing more precious than human birth, and we should make the best use of this golden opportunity.

Question

But even ignorance is bliss. A wealthy person sleeps on the luxury bed but is not happy. And a laborer sleeps on hard stones but is blessed with sound sleep. Animals in jungle live so happily. And humans keep worrying. So, instead of knowledge, ignorance is bliss.

This is childish logic. Grant a wealthy the option to become a laborer and grant a laborer the option to become wealthy immediately. Wealthy will never agree, and laborer will immediately grab the option. If both had equal bliss, no one would have desired to change the current situation.

No sensible human would desire to become an animal because humans can access higher levels of happiness that animals cannot.

The cause of grief for the wealthy is not wealth but his defective way of thinking. This defective way is his own Karma or actions.

Ignorance puts limits in bliss-acquisition. It is natural for souls to progress from less knowledge to higher knowledge. You don't enjoy the games of a 1-year-old toddler because of higher knowledge. What people compare ignorance with to claim "ignorance is bliss" is defective knowledge or Avidya itself.

But if you seek Vidya, you get higher and higher bliss. There is no other way.

Question

What is Swarg/ Narak or Heaven/Hell?

Swa means happiness. To obtain happiness is Swarg or Heaven. To obtain miseries is Narak or Hell.

They *do not* refer to any imaginary place or location. They refer to situations we create for ourselves right now through our efforts.

And when we get into the habit of seeking Swarg every moment, all roots of ignorance are destroyed, and we obtain ultimate bliss or Ishwar.

We should stop living in the illusion of any special place like Heaven or Hell after death. We should stop believing that those who disagree with them will go to Hell and others will go to Heaven forever. We should be tolerant of all faiths

and all people so far they are not criminals or nuisance creators. Compassion to all souls is necessary for getting Heaven here itself and then blessings of Ishwar in Mukti or Moksha.

Question

OK. I understand about removing ignorance to achieve salvation. Is that why one should go to remote place to meditate and achieve salvation?

Vedic knowledge *does not* mean memorizing certain verses or understanding certain concepts intellectually. It means complete understanding that is exhibited in thoughts, words, and actions – in knowledge, actions, and contemplations.

This is like learning bicycle. Merely reading a book on a bicycle and its design will not help. You need to practice. *There is simply no other alternative.*

Similarly, to achieve salvation you need to be in the world, live like a lotus here, detached from the mud around, and put efforts for cleansing the system. To run for meditation when your duties demand your involvement in the world, will not lead to Mukti but dumbness – the opposite of Mukti.

Isolation may be useful in short-term for a specific purpose, but Mukti *cannot* come without cooperation with other souls. Vedas have innumerable Suktas only on cooperation and collaboration.

Those who attempt to seek Mukti without this most fundamental requirement of Vedas are merely in doldrums.

Question

Then what about those Sanyasis and Munis who used to meditate in jungles?

Were they escapists?

If you are talking about present day Sanyasis in jungles, if they are there temporarily to rejuvenate themselves or because due to old age, they are unable to work proactively in society, that is perfectly fine.

But if they are able bodied and yet seek permanent seclusion, then they are being escapist and treading the way of dumbness. Vairagya from attachment should happen and *not from actions.*

Such artificial seclusion is an insult of Ishwar. If Ishwar would have thought that isolation is best for you, he would have given you birth on some solitary planet and not in the midst of a society full of people and facing problems and challenges. Further, even the knowledge you receive is through interaction with the world. If you stop interaction, you lose the chance for further knowledge enhancement.

If you were born in an idealistic society where everyone is performing his or her duties reasonably well, then perhaps you would have had the liberty to

explore the world within away from the hustle-bustle of crowd.

But today, when there is so much corruption, intolerance, hatred, poverty, grief, and immorality in the society, only a psychopath or an impotent coward would seek to run away from these challenges, that Ishwar wants us to face, work upon and thereby obtain Vairagya and dispel ignorance.

It's a pity that in the name of spiritualism, a large workforce of our action-oriented nation escapes away from their duties towards nation and society. In the process, not only do they retard their own progress and run towards dumbness, but do great damage to society and nation. This is the most painful face of anti-nationalism facing us.

If we look down the history, all those false babas, gurus, sadhus who were busy seeking silence of mind in isolation or doing petty magic tricks in the name of spiritualism during the most turbulent years of our history are the wrong examples of spiritualism that one can have. Unfortunately, we are flooded by such false role models. That is why despite having best of spiritual foundation, we still are the weakest and most shamelessly helpless societies of the world facing one slap after another for last 1000 years at least.

Question

OK. So, who should be our role models?

Our real role models of spiritualism should be legends who rose to the challenges of nation and society and burnt away their self to serve the larger cause. They were the true seekers of Mukti and exemplified the concepts of Vidya and Vairagya for us through concrete actions. They are the true saints for us. I am talking about legends like Rana Pratap, Shivaji, Bismil, Ashfaqullah, Netaji, Azad and Swami Dayanand among innumerable other heroes.

Swami Dayanand used to run several miles daily, perform squats and pushups, practice Mudgar and do rigorous training throughout his life. *The concept of Mukti is only for the strong and effortful.*

Question

But Mukti will happen after ages, and we will have to suffer so much till then. I do not have that patience. What do I do?

This happiness of Mukti shall *not* come after lots of grief and pains in the process. No, not at all! I don't want you to lure you in imaginations of a fancy paradise that shall come to you after all the painful activities you indulge into for ages and then die.

There are techniques, on the contrary, provide you privileged access to more and more from the reservoir of happiness, independent of what happens in the

world right from now. I am talking about true *unconditional happiness* that keeps increasing rapidly every moment till you achieve the full access to the reservoir in the form of Mukti. *So, your paradise is going to be with you right from NOW and as long as you continue!*

I am talking about full enjoyment, happiness, fun, masti, dhamaal or whatever you may call, all the way from now to then!

This is going to be amazing fun to begin the process, even more, fun during the process and ultimate fun after the process! A level of fun that no other activity or object in the world can provide you! Vedas put it beautifully in Yajurveda 31.18: *“There is simply no other way than this to have total fun!”*

Question

But I have heard that we get results of our actions only after a lot of pain. Is it not true?

One of the greatest misconceptions about spirituality or goodness, in general, is that you get the results only after lots of tortures and failures. And nobody remains alive to see anyone obtaining those results! *Nothing can be farther from the truth.*

In fact, this is a test of any spiritual ideology or person. If it brags about facing pains and miseries, it is defective. Simply reject it and run away as far as you can from this crap!

Ishwar's justice is instantaneous and ongoing. There is no lag time. When you do the right things, you get the results immediately in the form of happiness. You simply pursue this happiness further and reach up to salvation or Mukti.

Yajurveda 19/30 puts it marvelously: “When you make the resolve, you become eligible immediately. When you maintain your eligibility through your deeds, you get the positive results in terms of happiness, achievements, satisfaction, etc. When you see the positive results, your faith increases further, and you enhance your deeds even more. When the faith becomes unflinching, you achieve the ultimate truth or bliss.”

Question

Then why do we see people pursuing Mukti or saints or freedom-fighters or great people to suffer so much?

What actually happens is that as and as much one starts practicing the techniques of Mukti, he or she starts getting *independent* from adverse effects of the world. Thus, he or she is no more troubled by those petty issues that cause a nervous breakdown in other people. She starts accessing the reservoir of happiness within her and thus no more remains a beggar in the world to get

that.

Because she has become much robust and powerful, she can now explore more ambitious challenges to speed up her progress to Mukti. This looks amazing to rest of the world. Because she is defining her own path, that need not be in line with trends of the world. People and situations try to create problems and obstacles for her. *But this only acts as a feeder for her; in the same way that fire keeps growing when it gets more substances to burn.*

Finally, her time to quit this world and continue the journey elsewhere comes. People foolishly think that she had to face troubles and agonies in her life. But smart ones know that she was laughing all the way to her success and was no way affected by these petty situations which were only fruits of past actions for her that need not be taken seriously.

Thus, the yogi made the best out of each situation that kind Ishwar presented to her, had fun all the way and continued her journey ahead setting examples for us.

It is not true that Mukti-aspirants always suffer and suffer more than rest of the people. *It is just that they are capable of handling bigger challenges which amaze us.* They, in fact, enjoy each moment thousand times more than rest of us do. *It is this enjoyment that keeps them propelling.*

A small baby would cry ‘Uan Uan’ when stung with a mosquito. But as grown-ups with powerful bodies, many of us would enjoy facing punches and kicks during martial arts practice.

The practice of Mukti transforms you from the baby who weeps on every petty thing to a powerful wrestler who wins the Gold in the arena of the world!

Question

Sounds exciting! What do I need to do to become the champion?

Nothing painful! If you have taken the resolve, you have already started the process. Rest is simple.

Basic Principle is simplest: *“Accept the truth and reject falsehood proactively.”*

Because falsehood is the cause of grief and truth is the cause of bliss. Sinful activities (Adharma or Paapa) cause grief and Virtuous activities (Dharma or Punya) cause bliss.

Question

How do I decide what is truth and what is falsehood?

There are some simple pointers:

- *It should not be self-contradictory.* For example, if someone says Ishwar

tests and also says that Ishwar knows everything, it is contradictory.

- *It should follow the logical process of cause-effect.* For example, if someone says a woman was born from the rib of a man, it is illogical.
- *It should follow the principle of generalization.* If something hurts me, then it should hurt others also. Hence, I should not do such a thing.
- *It should be as per examples set by role models and great people.* However, even to decide if someone is worth being a role model, one should not go by popularity, but by testing the deeds of the person on the basis of other criteria of truth.
- *It should be as per inner-conscience or inner-voice.* If one feels a sense of shame or guilt doing something, then that should not be done.
- *It should be tested on merits of evidence, logic, comparison, etc.*

Similarly, other criteria can also be deduced. But the key is that something should not be accepted blindly out of peer pressure, popularity, habit, etc. Neither should one be a skeptic of every other thing regardless of having any valid reason to do so.

If one is genuine to best of his or her intentions, the capability of discerning truth from falsehood keeps improving and progress happens.

Question

OK, I got an idea about how to detect and follow truth. What next?

Simply follow the truth now in thoughts, words, and actions. Get closer to truth through enhanced knowledge, practice and contemplation.

For example, if you came to understand that

- it is less than one in zillions probability that this world is a random event,
- you know well that you are not controlling it,
- you understand that if there is supreme power guiding us, it should provide its guidance from inception,
- you know that Vedas are devoid of interpolations due to the manner they were preserved and are the oldest texts,
- you know that your own intelligence is not sufficient to further your progress then you should try to explore and learn what the Vedas teach.

You also know that Ishwar should be equally blessing on people away from Vedas due to geography. Hence, the way to understand Vedas cannot be merely

mugging up. It has to be more practice-oriented, and the mugged-up, or read knowledge should assist in enhancing those practices instead of being sufficient in themselves. So, now you got a blueprint for fast progress.

Question

But what should I follow, Vedas or my inner-voice?

On one side, you should follow your inner voice to adopt truth in practice. On another side, you should work upon to imbibe concepts of Vedas, bring them in sync with inner-voice and further strengthen the inner-voice and hence progress ahead through practice. And when both these approaches would merge, you would have achieved your mission.

If you cannot have access to Vedas or your current duties prevent you from exploring them in full depth, don't worry, simply follow inner-voice and move ahead. Ishwar would work out best opportunities for you. But if you have opportunities to imbibe Vedas in your current set of duties, don't be a skeptic, lazy or unnecessarily critical. Simply move ahead and grab the opportunity.

This habit of grabbing the opportunity should become your integral part. Once we agree on this fundamental, the rest of the framework becomes extremely intuitive.

Question

What is this framework for achieving Moksha or Mukti or extreme happiness from right now?

There are four components to it:

1. Viveka or Understanding of Concepts. Let's call it Intelligence.
2. Vairagya or Detachment
3. Shatak Sampatti or 6-Fold Formula
4. Mumukshutva or Desire for Mukti

Note that this is another way of looking at the points already discussed in Upasana section where we discussed on the concept of worshipping God. But this is extremely helpful for better understanding and implementation.

Question

What is Viveka or Intelligence?

The ability to discern truth from falsehood is Viveka. If you recall a discussion on Vidya, then you can understand it as the ability to possess Vidya.

With Viveka, one should put efforts to understand and analyze Self through contemplation. Sages have provided the following pointers like Pancha Kosh,

three states and five bodies to help understand this. But don't worry if they appear complex. They are supposed to be realized naturally through practice and not mugged up.

Question

But still, I briefly need to know what Pancha Kosh is?

These are five layers of the soul that are *different* from us (I).

Annamaya Kosh is the external body made of skin, flesh, and bones.

Pranamaya Kosh is the system which ensures transportation of vital air. These include ten kinds of Prana.

Manomaya Kosh is Mind (Mana), Ego, Inherent powers of actions like speech, locomotion, grasping, excretion and reproduction.

Vijnanamaya Kosh is the Intellect (Buddhi), Memory (Chitta), Inherent powers of sensing like hearing, touch, smell, see and taste.

Anandmaya Kosh is Sense of pleasure, affection, more or less pleasure.

One should try to understand how the soul is different from all these five layers and how Ishwar has integrated the soul with these layers so that it can seamlessly and effectively carry out all its activities. One should understand how to use these as tools to achieve our objective – Ultimate bliss! The three states are:

1. Alert (Jagrit)
2. Dream (Swapna)
3. Sleep (Sushupti)

Question

What are four bodies?

Gross Body (Sthula Sharir) is the body that we observe.

Subtle Body (Sukshma Sharir) is the body consisting of five Vital Forces (Prana), five Sensing Powers, five subtle forms of Nature (Sukshma Bhoot), Mind (Mana) and Intellect (Buddhi).

This stays with soul even after death and continues into next life. Soul uses this to continue its journey of progress towards ultimate bliss in next life right from where death stopped it in a previous birth.

This subtle body comprises the portion made by Prakriti and the portion that

is an innate property of soul. During salvation, the portion made by Prakriti also detaches from soul and only innate properties remain. Thus, the soul can conduct its actions merely through *Sankalpa or will*. This is the most efficient system for the soul to possess.

Causal Body (Kaarana Sharir) is the body that causes deep sleep. This is derived from Prakriti or Nature and is same for all souls.

Superior Body (Tureeya Sharir) is the body that forms the connection with Ishwar and brings us access to His reservoir of infinite happiness. This stays with soul during Mukti also and enables it to enjoy the bliss of Ishwar in utmost capacity.

All these are inert (jada) and different from soul.

They come into action only when enjoined with soul by Ishwar. Through Viveka, one should clearly understand his or her identity *beyond* these lifeless tools. One should learn not to blame or praise these but the soul who alone is their driver.

One who understands it starts understanding the guidance of Ishwar through inner-voice. Whenever the soul uses these tools, as described above, to conduct any action, this inner voice guides it. If it's a good action, one feels happiness, fearlessness, enthusiasm, etc. If it's a bad action, one feels fear, doubt, and shame. *This is the constant mentoring by Ishwar.* One who can follow it obtains extreme happiness up to Mukti right from now. One who does not follow it obtains bondage and grief accordingly.

This may be getting repetitious. But this is the key behind every other technique of extreme happiness and hence worth the repetition.

Similarly, one should use Viveka or Intellect to understand Soul (Atma), Nature (Prakriti), Ishwar and relationship among the three and act accordingly. One should introspect, study, explore practice in actions and meditate to firm this Intellect. This forms the first component of Mukti framework.

Question

What is Vairagya or Detachment?

To reject the desire to achieve whatever is temporary, impure, inanimate and cause of sorrow and replace them with enthused resolve to achieve the permanent, pure, animate and cause of eternal bliss, after due application of Viveka or Intellect is called *Vairagya*. After Viveka and Vairagya, one should focus on doing actions based on Shatak Sampatti or six-Fold Formula.

Question

What is Shatak Sampatti or six-Fold Formula?

This is the greatest treasure one can have. In fact, one who possesses these six jewels is the richest person, and one who is devoid of these but boasts of petty stones that would go away with death in few decades is the most unfortunate. So, just grab these six jewels right now!

Shama means developing the tendency to constantly keep our self (our soul) and mind away from Adharma (bogus actions that do not lead to Mukti) to Dharma (virtuous deeds).

Dama means developing the tendency to refuse to conduct any bad deed (that does not lead to Mukti – lechery, fraud, cheating, hatred, lust, adultery, ruthlessness, frustration, etc.) through our sense and work organs and indulge in virtuous actions like self-control, peace, compassion, etc.

Uparati means staying away from people who are wicked, fraudulent or immoral.

Titiksha means staying resolved in pursuit of ways and means of Mukti regardless of insults, praises, losses, gains in the mundane world.

Shraddha means having full faith on our inner-voice, wisdom of Vedas and other truthful texts and people, after having evaluated through Viveka.

Shraddha does not mean blind faith in the imaginary, *but the full passion in pursuit of what has been understood to be true*. Doubt or unnecessary skepticism is the recipe for destruction. Even if there is vagueness with regards to the understanding of the ultimate goal, one should not have a doubt over actions and methods to reach there, because these actions and methods are beneficial and best treasures to possess regardless of clarity on goal. One does not doubt studying sincerely in primary school merely because he is not clear about what a good career after post-graduation means!

Samadhan means practicing control of the mind.

Question

What is Mumukshutva?

All other desires are bogus for a person who has used his Viveka or intellect even a bit. But a desperate desire for Mukti should persist. This desire acts as the fuel that charges every other action or thought that a Mukti-aspirant undertakes. Thus, one should have that *level of desire for Mukti* that a person who is hungry or thirsty in hot summer for days together has for food or water.

Suppose one submerges his head in water for some time. The way one gets desperate for a breath of air and does not find anything else in the world worth

being achieved, if one can inculcate that level of passion for Mukti, he or she is sure to be the winner! The reservoirs of bliss from Ishwar start opening for Him immediately.

This Mumukshutva brings the strength of character to a soul that can amaze mundane people. Unlike hunger or thirst or suffocation that creates pain for the soul, Mumukshutva brings a level of happiness that one cannot imagine otherwise. Mumukshutva itself is the most wonderful state to have in this world. And its destination is even more wonderful!

This is what we discussed as “habit of grabbing the opportunity” earlier.

Question

Can you please explain Mukti Framework?

Let me redraft the Mukti framework in the form of a corporate statement. It should be something like this:

Vision: To have direct access to infinite bliss of Ishwar who is the source of all happiness.

Mission: To get rid of all miseries and obtain ultimate happiness, and start getting that happiness right from now.

Eligibility: One who has access to four components of Viveka, Vairagya, Shatak Sampatti and Mumukshutva as discussed earlier.

Strategy: To understand and conduct actions accordingly after study of Mukti techniques as described in Vedas and Vedic texts in most diligent manner.

Question

How do I properly understand the concepts necessary for this subtle topic?

This demands the use of a foolproof method of Shravan Chatustaya or 4-fold technique for proper understanding. This can be applied to anything one studies but is more relevant for Mukti, which is the most subtle subject due to its inherent intuitiveness.

Shravana means carefully listening or reading the subject without distractions. Put full focus into it.

Manana means analyzing whatever has been imbibed through Shravana. If there are doubts, they should be clarified. Shravana and Manana should go hand in hand. One should only listen or read as much that can then be analyzed properly. Otherwise, people tend to take things for granted.

Nididhyasan means contemplating on what has been studied and analyzed in the meditative stage. This demands mind-control. This develops a 'feel' or more subtle understanding of the subject.

Sakshatkar means thorough understanding through four techniques discussed earlier as well as conducting the practice.

Question

Can you please provide useful tips on the pursuit of Mukti?

- Study Patanjali Yoga (not exercises and breathing methods taught wrongly in the name of Yoga) to understand and practice the concepts discussed earlier from another perspective.
- Stay away from Tamoguna (anger, polluted thoughts, laziness, inactivity, etc.), Rajoguna (jealousy, lust, false ego, hatred) and indulge in Satvaguna (peace, friendliness, purity, fearlessness, intellectuality, action-orientation).
- Have the feeling of friendship with happy people, show pity and help those in distress, feel happy on pious, noble people and have neither hatred nor affection on wicked ones. Simply work to eradicate their wickedness.
- The powers of mind-control are amazing, and normal people don't even scratch 1% of it. For Mukti, one should ideally meditate for at least 2 hours daily so that Viveka becomes clear and one gains tremendous will-power and other miraculous powers of the mind.
- If 2 hours seem too daunting, don't worry. Start with what is comfortable with you (at least 15 minutes) and let it grow organically. Practice makes perfect. *But meditation cannot be forced mechanically. So, focus on quality and not quantity.*
- Mukti happens in unity with the world around. *The effort for Mukti in isolation is foolish.* So, use the techniques above while you work proactively to transform our society and the world.
- Take these challenges to practice your Mukti-skills. *Fight against injustice, fight against crimes, fight against impotency in the society, fight against enemies of country and humanity and carry these fights proactively.*

- Do not limit yourself and keep stretching beyond for greater and greater challenges that face our world. But choose your battles smartly. A smart Mukti-aspirant does not keep doing everything but chooses his domain that is the best fit for his nature, tendencies, and capabilities with the demands of the situations and then keeps working on stretching the challenges by stretching the capabilities and mastering his nature and tendencies through mind-control and practice. Ultimately he prays: “Krinvanto Vishwamaryam!” – Let’s make the entire humanity noble! And he works his way smartly to this goal.

Question

Thank you for enlightening me. Now I know the truth. But how can you convince others that this is the truth and not just another creative theory? Why should they believe you?

A conviction would come only through their efforts. I can no way interfere in that process.

All I can recommend is to evaluate all the existing ideologies of the world, scrutinize them and think why we should believe in them. Include Atheism also. And assess why and how they are better than what Vedas – the oldest and most preserved texts of the world – offer.

Also, consider that if any one of them seems more appealing, why is another not appealing? Is it merely a personal choice or something more logical?

Whatever we have discussed is most intuitive from observations in the world. We know we exist, we know that the whole world including our body is being managed in most ordered manner, we know that noble acts bring us bliss, we feel that natural urge to do something productive, etc. As and when we get rid of bad Sanskaars and control mind better, all this knowledge becomes more and more intuitive.

This theory is intuitive and as per common observations in life. It does not talk of a miracle that needs to be accepted blindly. Law of Karma is seen working everywhere. You need not go far to test it. Simply become positive and cheerful and enthusiastic for 30 days, refuse to be negative, refuse to indulge in wrong acts and note down how whatever happens in life or you feel. You would find your level of bliss to be way higher in this small experiment. This theory is more plausible than things like the theory of evolution which no one ever witnessed, or stories of miracles which no one ever saw. You would have to agree that there is no other theory which is more logical, intuitive as well as

motivating than the theory that says “God has always been and shall always protect us. God always nurture us and give us opportunities and work only for our benefit while giving respect to our free-will without deviating even a bit!”

And finally, there is no compulsion to believe arbitrarily and blindly. *So, simply accept the truth and reject falsehood and steer ahead!*

Question

This is too much to understand in one go. Can you summarize?

God, Soul, and Nature (Prakriti) are three eternal entities that always existed and will always exist. This is the actual concept of ‘Trinity.’ These three entities keep interacting with each other, and never get destroyed or created.

Nature (Prakriti) is eternal. Soul is eternal and conscious. God is eternal, conscious and source of bliss.

God is the source of all power. No property of God changes ever. God is not sitting in the sky. He is omnipresent. He is with us and within us, always!

God never created us from nothingness. When we say that God is a creator, we mean that he brings souls and nature together to give them this non-random well-planned shape. He then maintains the universe to help the souls. Finally, He destroys the universe and then again starts the process of creation. All this – creation, maintenance, and destruction – continues to happen just like night and day continue to follow each other. There was never a time when this process did not exist nor shall there be a time when this process will cease. That is why He is called Brahma (Creator), Vishnu (Maintainer) and Pralayakarta (Destructor).

God never creates or destroys souls or nature. He only acts as a Super Manager who brings Soul and Nature together so that souls can put efforts as per Law of Karma to achieve ultimate bliss.

We, as souls, are eternally conscious. We are separate from mind, intellect, senses, action organs and everything else that surrounds us. But we have a *direct, and eternal* relationship with Ishwar - the source of all happiness. There is no messenger, prophet or avatar that comes between blissful God and us.

Souls have free-will. But that is subject to their knowledge which depends on their deeds. This forms the basis of Theory of Karma.

The purpose of Souls is to maximize happiness through Theory of Karma.

Our destiny is not written in any book by God. Whatever is happening with

us in our life is as per our own efforts till last moment. And we can change the course of our destiny through our present and future efforts.

Death is never a final stop. It is just a short break after which journey continues unhindered. There is no eternal Heaven or Hell.

The user manual for human souls is the Vedas. Belief in Vedas is not necessary to start with, but eventually, you would come to it if you are on the path of truth and objectivity.

God is always with us, and he is always helping us. We need to simply follow the core will and *attempt to accept the truth and reject falsehood every moment*. We can fulfill our destiny and purpose of this creation through truth-seeking. This is the core message of Vedas and *sole essence of life*. This act of truth-seeking is the *natural property* of soul. When we do so, we rapidly progress towards ultimate bliss.

When we start realizing this true identity of ours, attempt to accept the truth, and start acting accordingly, we immediately start getting more and more of confidence, happiness, bliss, satisfaction, enthusiasm, and achievements. We can perform wonders that dazzle the world. And then we use challenges facing the world and society to continue increasing the dazzle more and more. And have more of fun in the process!

The process begins from *the moment* we start our journey. It is *our* choice. We do not have to wait for anyone's approval. There is nothing more worthwhile than this in the world which guarantees *peerless bliss right now and after!*

This made legends out of Rama and Krishna. We can bring out that legend from within us *right now and* reclaim our happiness in the process.

Before we end, let us recite some amazing and inspiring prayers from Vedas for all the souls.

“One who does not put noble efforts tirelessly and relentlessly cannot achieve prosperity and glory. A lazy person, who only thinks but does not do anything significant, gets destroyed due to this greatest sin. Ishwar helps only him who puts the best efforts. Hence, keep walking, keep walking.

A laborious person makes his body strong, and his soul becomes deserving of greatest fruits of actions. Efforts destroy all roadblocks. Hence, keep walking, keep walking.

What is destiny? One who sits also makes his destiny seated. One who sleeps

puts his destiny into slumber. One who walks forces his destiny also to move forth. Hence, keep walking, keep walking.

When one sleeps, it is Kaliyug. When one wakes up, it is Dwapar. When he stands, it is Treta, and once he gets into action, he creates Satyug. Hence, keep walking, keep walking.

Only one who walks gets sweetness and bliss of honey. Only one who walks achieves sweet fruits of action. Look at the sun, it never stops and keeps moving. Hence, keep walking, keep walking.”

May my country and entire humanity start walking in the right direction, dazzle like bright sun and bring Satyug immediately. O Ishwar! Please make us work to our best to fulfill this ambition very soon.

...

May Ishwar grant us all the wisdom to adopt the Dharma followed by our role models like Rama and Krishna. And especially encourage our own brothers and sisters who follow foreign cults full of superstitions and blind faith to come back to their original home of Vedas. May we all unite together and make our nation the world leader in benevolence for the entire world.

The only way for this is true worship of true Ishwar and may that happen very soon!

May we all Earth-dwellers worship the blessing Ishwar constantly with unanimity in our hearts and togetherness among us all.

...

O Ishwar! You provide us with enlightenment and bliss. You create and manage the entire world! We request you to keep us away from sorrow as well as the evil desires that are the cause of all sorrows. And please lead us to whatever is virtuous, noble, truthful and beneficial for all. May we have only purity within us and ward off all evil thoughts and obtain material bliss like the powerful, just nation, healthy body as well as the spiritual bliss of salvation through our efforts guided by you!

...

Thank you Ishwar for everything! Kindly guide us so that we can put our best efforts to model our own country and the world in lines with your just kingdom. May we be able to throw away all forces of corruption, immorality, and barbarism. May there be no impotent, cheater, corrupt, terrorist, thankless, anti-national in our country. And may we set the best examples of idealism depicting

the virtues of character, compassion, justice, diligence, sincerity, commitment, confidence, unity and purposefulness that you exhibit!

...

May we all seek such a powerful, vigorous selfless mission towards Mukti that is not restricted only to I but society, nation and entire humanity! May Ishwar grant us that strength, enthusiasm, and purity right now!

...

Om Shantih Shantih Shantih!

About Author

Sanjeev Newar is a Yogic scholar of Vedas, Gita and Hinduism. He has written several popular books on Vedas, Yoga, spirituality and misconceptions on Hinduism. He is the founder of Agniveer - a spiritual movement that works for equality of castes, genders, regions and religions in India and abroad. He is pioneer of Hindu Ekta Yajna initiative to bring equality across all regions and castes. He is an eloquent poet, orator and motivational expert who works to address suicidal or depressive tendencies. He is an alumnus of IIT-IIM, and a noted data scientist specializing in Risk Management. He considers casteism or birth-based caste system as anti-Hindu and has a mission to replace it with Vedic system of merit.

About Agniveer

Agniveer was founded by Shri Sanjeev Newar, an IIT-IIM professional, data scientist, and Yogi to provide a solution-oriented, spiritually driven, and honest approach to improving the world - within and outside an individual. Agniveer specializes in practical applications of timeless wisdom of Vedas, Geeta, and Yoga to address the contemporary challenges of life. Thousands of testimonials of transformation - from people who were on verge of committing suicide, fighting depression, confused about life, directionless, unable to address social injustice around - attest the massive change it has been able to bring.

Agniveer takes credit in bringing several ignored, uncomfortable but critical issues to public attention. Agniveer is the leading advocate of social equality in India and pioneer of 'Dalit Yajna' initiative to break caste and gender barriers. Agniveer spearheaded the Muslim women rights campaign facing severe backlash from conservative and fanatic elements. Yet, it was successful in bringing details of disgusting practices like Halala, sex-slavery, polygamy, triple talaq and love jihad to limelight and evolving a consensus against them. Agniveer women helpline deals with such cases and has brought many smiles.

Agniveer also introduced the concept of unarmed combat workshops across sensitive parts of country to create a skilled team that is able to defend vulnerable from criminals. Agniveer is a prominent champion of de-radicalization and has brought innumerable youth to join the mainstream path. Agniveer's narrative on history has created a significant momentum to question the authenticity of populist history taught out of political compulsions.

Agniveer has published several books on social equality, caste equality, gender equality, human rights, the controversial religious rights and history, apart from books on self-help, Yoga, Hinduism, and life-hacks. Readers appreciate the books for straightforward, original, solution-oriented, practical, fresh, and mind-bending experience.

Everyone keen to live a meaningful life to fullest is welcome to join or support Agniveer mission.

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