

GENERAL

Unity in diversity is the plan of the universe. We are all human and yet we are all different from one another. As a part of humanity, I am one with you, however, as Mr So and So, I am different from you. As a man, you are separate from a woman whereas as a human being, you are one with the woman. As a man, you are separate from the animal, but as living beings, men, women, animals and plants are all one and as existence, you are one with the whole universe. **This universal existence is God**, the ultimate unity in the universe. The idea of universal religion suggests that one set of doctrines should hold for all mankind. This, of course, is impossible. Differentiation alone makes us unique beings. Perfect equality and balance would be our destruction. In other words, the unity of sameness can come only when this universe is destroyed. We must not wish that all of us should think alike. It is this difference, this differentiation, this losing of the balance between us, which is the very soul of our progress, the soul of all our thought.

Mankind has always believed in a universal being. Creation must have a creator. The universe could not have originated without a cause. The wonderful design which we see in creation demands an infinite designer. Since man is an intelligent moral being, his creator must have been of much higher intellect in order to create him. He is invisible. He can reveal himself to man in visible form. He is only one Supreme Being. It is very difficult to define God. He is present everywhere at the same time. In other words, he knows everything that takes place in nature. He never had a beginning and will never cease to exist. Everything he does is right and fair. God hates sin yet he doesn't hate sinners. Through high philosophy or low, through the most exalted mythology or the grossest, through the most refined ritualism or arrant fanaticism, every sect, every soul, every nation, every religion consciously or unconsciously, is struggling upwards, towards God. Every vision of truth that man has, is a vision of Him and no one else.

Dharma is indispensable. It is meant to raise us spiritually and make us nobler. It is supposed to promote feeling of fraternity among the people. The individual need not seek inspiration from any other outside agency in his struggle to overcome the existential difficulties. Every individual has the discriminating capacity affirmed by inner conscience. The light of the inner soul can guide the individual in solving the contradictions of life. The power and guidance of the soul equips the individual to scale the heights of spiritual realization which is the ultimate goal of the religion. Individuals will quarrel for religion, write for it, fight for it and die for it, anything but live for it.

Man has been living on this earth for aeons. Since evolution, nobody has found peace on it. Peace has been preached by every individual, every community, every religion and every nation. But during all this time man has lived in conflict with his neighbor, community, society and even his own family. He is tired of life and has lost his vitality. The milestones of man's life now-a-days passes like morning clouds in the sky, almost aimlessly, hopelessly and carelessly. Every individual and every situation has betrayed him. He has stifled his own conscious and thrown all isms into the dustbin. All human virtues and empathy perish under brutal heels. People act like dumb, driven cattle. Empires come and go. It is nothing but the human ego. Time is all powerful. Eternal peace never really comes from materialistic world. In such a state, man can only take refuge at the feet of a 'Guru'. Guru alone can give solace to shattered and battered human beings.

To achieve enlightenment is almost impossible for the people of Kali yuga. Guru is the only medium. No one should ever insult him or consider him to be a commoner as all Gods dwell in him.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्मा तस्मै श्रीगुरुवे नमः ।

**" Guru Brahma Guru Bishnu Gurureva Maheswar
Guru Sakshyat Parambraham Tasmeishree Gurave Namah. "**

He does not descend to get involved in the affairs related to the temporary needs. In other words, he manifests himself for the redemption of those fallen people who have come to this world for the sake of physical pleasures. The mental growth of an individual is marked by the power to discern between right and wrong and the ability to right the wrong committed. But then, the wrong gets eternally embedded in the form of experience in ones buddhi (memory, brain). The Guru has the power to erase the wrong notions and instead guide one onto the right path of life.

At present, everyone is in sorrow and suffering due to ignorance. The darkness of ignorance pervades and creeps into the soul. For a man, steeped in darkness, a Guru lightens the way with the radiance of his knowledge. That knowledge dispels the darkness of ignorance. The very presence of the Guru showers happiness. The incessant desire for reformation (evolution of self) and perseverance of the past life are necessary to get a just and true Guru. So if an individual is in search of God with complete devotion, God helps him find out a true Guru.

The spiritual history of India is great. It has produced many great geniuses. When a man is depressed out of frustration, estrangement, unable to even think clearly, then a visit to a sacred place gives him peace and bliss. The Grace of God always flows from such sacred places. It creates spiritual feeling and consciousness among people.

I am sure each one of you must be on the look out for a GURU. I found mine in the form of **Thakur Keshav Chandra Ji**, whom I could feel for almost ten years. For me HE is God.

Words from the mouth of my Guru Thakur Keshav Chandra Ji :

Keshav Kaivlaya Kanika (केशव केवल्य कणिका)

This play has been created from the Intellect and Discriminating power of
the Creator

(सृष्टा की बुद्धि और विवेक को लेकर इस खेल की रचना हुई है।)

One can get crores of Gurus, but is difficult to find even a single disciple.

(गुरु मिलेगे कोटि शिष्य न मिलेगा एक भी।)

You can be a cheater, not I.

(तुम बेईमान हो सकते हो, मैं नहीं।)

METAPHORS FROM UPANISHADS

What passage in the world can compare with this ?

न तत्र सूर्यो भाति न चन्द्रतारकं ।
नेमा विद्युतो भान्ति कुतोऽयमग्निः ॥

“There the sun cannot illumine, nor the moon nor the stars, the flash of lightning cannot illumine the place, what to speak of the mortal fire.”

Again, where can you find a more perfect expression of the whole philosophy of the world, the gist of what a Hindu ever thought, the whole dream of human salvation, painted in language more wonderful, in a figure more marvelous than this?

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाक्रीति ॥
समाने वृक्षे पुरुषो निमनोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमोशमस्य महिमानमिति वीतशोकः ॥

Upon the same tree there are two birds of beautiful plumage, most friendly to each other, one eating the fruits, the other sitting there silent and calm without eating – the one on the lower branch eating sweet and bitter fruits in turn and becoming happy and unhappy, but the other one on the top, calm and majestic, immersed in his own glory; eats neither the sweet nor the bitter fruits, cares neither for happiness nor misery.

This is the picture of the human soul. Man is eating the sweet and bitter fruits of life, pursuing gold, pursuing his senses, pursuing the vanities of life – hopelessly, madly careering he goes.

In other places the Upanishads have compared the human soul to the charioteer, and the senses to the unrestrained mad horses. Such is the career of the men pursuing the vanities of life, children dreaming golden dreams only to find that they are in vain / a mirage, and old men chewing the cud of their past deeds, and yet not knowing how to get out of this endless cycle. This is the world.

Yet in this life of every one there come golden moments; in the midst of the deepest sorrows, nay, from the depths of misfortune, there come moments when a part of the cloud that hides the sunlight moves as it were, and we catch a glimpse, in spite of ourselves of something beyond – far, far beyond this life of the senses, far far beyond nature, or our imaginations of happiness here or hereafter; away beyond all thirst of gold, or of fame, or of name, or for posterity. Man stops for a moment at this glimpse and sees the other bird calm and majestic, eating neither the sweet nor bitter fruits, but immersed in its own glory, self content, self satisfied.

Man catches a glimpse, then again he forgets and goes on eating the sweet and bitter fruits of life; perhaps after a time it catches another glimpse, and the lower bird goes nearer and nearer to the higher bird as blows after blows of adversity are received.

If he be fortunate to receive hard knocks, then he comes closer and closer to his companion, the other bird, his life, his friend; and as he approaches him, he finds that the light from the higher bird is playing round his own plumage; and he comes closer and closer, and lo behold ! the transformation begins. The closer and closer he comes, he finds himself melting away, till he entirely disappears. He did not really exist; it was but the reflection of the other bird who was always present there calm and majestic amidst the moving leaves. It was all the glory of the upper bird. He then becomes fearless, perfectly satisfied and calmly serene.