

“Jayaguru”

Saraswat Darpan



“दुर्वारसंसारदावाग्नितप्तं दोधूयमानं दुरदृष्टवातैः ।
भीतं प्रपन्नं परिपाहि मृत्योः शरण्यमन्यद्यदहं न जाने” ॥

“durvara-samsara-davagni-taptam
dodhuyamanam duradrsta-vataih
bhitam prapannam paripahi mrityoh
sharanyam-anyad-yad-aham na jane” ॥

Vivekachudamani 36

“Oh Lord! Oh my dearest Gurudev! I am parched by the flames of the world, samsar, tossed around violently by cyclonic misfortunes. I am frightened. Protect me from extinction. I seek your shelter. I know not any other refuge.”

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ବାଣୀ

“ଶ୍ରୀ ଶ୍ରୀ ଠାକୁର ମହାରାଜଙ୍କର ଅପାର କରୁଣା ବଳରୁ ଆମ ଶାଖା ସଂଘର ଭାଇ ଓ ମା ମାନଙ୍କର ସମବେତ ଉଦ୍ୟମରେ ଏକ ସାମ୍ପ୍ରଦାୟିକ ପତ୍ରିକା ‘ସାରସ୍ୱତ ଦର୍ପଣ’ ଏହି ବର୍ଷ ଠାରୁ ପ୍ରକାଶ କରାଗଲା । ଏହାଦ୍ୱାରା ଶ୍ରୀ ଶ୍ରୀ ଠାକୁର ମହାରାଜଙ୍କର ଭାବଧାରା, ସନାତନ ଧର୍ମ ର ତତ୍ତ୍ୱାଦି ଲୋକ ସମାଜରେ ସଂସ୍କାରିକ ଜ୍ୱାଳାରେ ସଂକ୍ରମଣ ଶୁଭାଳୁ ଭକ୍ତ ଓ ସାଧକ ମାନଙ୍କର ହୃଦୟରେ ସୁଧାମୟ ଶାନ୍ତି ବାରି ବର୍ଷଣ କରିବାରେ ଯତ୍ନକ୍ଷିପ୍ତ ସାହାଯ୍ୟ କରିବ ବୋଲି ମୋର ଆଶା ଓ ବିଶ୍ୱାସ ।

ଶ୍ରୀ ଶ୍ରୀ ଠାକୁର ମହାରାଜଙ୍କ ଠାରେ ମୋର ଦିନମୁ ପ୍ରଣତି; ତାଙ୍କର ଅହେତୁକୀ କୃପା ଆମ ଭଳି ସମସ୍ତ ଅଧମାଧୁକାରୀ ମାନଙ୍କ ପ୍ରତି ସର୍ବଦା ବର୍ଷିତ ହେଉ ।

ଦୁର୍ଯ୍ୟୋଧନ ପ୍ରଧାନ
ସଭାପତି, ଦିଲ୍ଲୀ ସାରସ୍ୱତ ସଂଘ

Editorial

***“GururBrahma GururVishnu Gururdeva Maheshwara
Guru sakshyat ParamBrahm Tasmei Shri Guravenamah.”***

I make obeisance and prostrate before our beloved Shri Shri Thakurji Paramhans Shrimat Swami Nigamanand Saraswati Dev, who is Brahma-the creator, Vishnu-the protector and the nurturing entity and Maheswar-the destroyer. I make obeisance and prostrate before Him who is the ParamBrahm – the ultimate Being.

He is our SadGuru who is constantly showering his ceaseless blessings on the wretched devotees and disciples like us, but we are not able to realize always His act of compassion. He is constantly keeping watch over us and guiding us in the path of Dharma, but often we fail to appreciate that because of ignorance or Avidya. He is constantly whispering into our ears the profound wisdom of ‘Atmajnan’, but alas, we the ‘Adhamadhikaris’, are not able to listen to the sweet call of His flute because we are overwhelmed and remain confused by the covering and scattering potencies of Maya. In our inner heart – The Nitya Vrindavan, He is constantly engaged in eternal Raasleela (round dance) with Asta-Sakshis (eight companions) of the eight ‘Vibhavs’ of Prem Bhakti, but we the unfortunate wretch are not able to savor that sweet pleasure of ‘Asamorddha Prem’ due to our Samskar as well as our self-limiting Ego. Ego is a great drag in spiritual development. It does not permit Atma, the inner being in us to break free, to soar higher and higher in quest of light and in quest of truth. Ego always drags down a Sadhak as a piece of rock tied to the feet of a man pushed into water by his enemy, drags him down. However, hard he might try, still he would not be able to come out of water. The rock would drag him down further. Similarly, everybody is trying to come out of turbulent water of this Samsar, the world. And the more one tries to come out of it, the more he is drowning, because this individual Ego as rock is dragging him deeper. This ego of ‘I’-Ness, ego of ‘Me’ and ‘mine’ ties down the Jiva to a very small place as a cow is tied down to the peg. Thus, we are imprisoned in our small dark place. We can not see beyond and can not hear anything beyond. This is our world. Our small Ego or ‘Ahamtwa’ has limited our vision, it has limited our thinking. Our Ahamtwa and Samskar create ‘Granthis’ or what is called knots or the complexes. These knots or complexes make us very obstinate, very obdurate. These knots are our fetters, they are our shackles. Atma is born free. It’s swarup or essential nature is not bondage but freedom. It is pure and eternal bliss. But it is grounded by these complexes born out of Ahamtwa and Samskar. The root cause of our this unenviable fate is Avidya Maya. It is the root cause of all our evils, all sorrows. Therefore, it is the Param-Purusartha, in other words the supreme human goal of everybody to breakfree of the bondage of Avidya and gain mukti, as an engaged lion breaks open the cage and becomes free. This bondage can be snapped, these knots can be cut only by the sword of ‘Atmajnan’. When Atmajnan is gained, the Jiva becomes liberated and ever remains in eternal joy and bliss or anand. Such Atmajnan is imparted only by a Sadguru. That is why our beloved Thakurji is constantly calling us to impart this jnan.

As mark of his causeless blessings being showered relentlessly on His devotees as well as the distressed Jivas of the world, the Delhi Saraswat Sangh on the day of its twenty third anniversary has embarked upon taking out a periodical titled “Saraswat Darpan” for the first time in its short history. Though small, this itself is a momentous step forward. At this historic moment I call upon all the members of Delhi Saraswat Sangh to join together in forgetting our individual ego. Let us hold each others hand in universal love and harmony that has been the hallmark of our beloved Thakurji’s gospels and teachings and move forward step by faltering step in the path of spiritual enlightenment remembering all the while His compassion. Discarding our tiny individual Ahamtwa, we will help each other in our this endeavour with the spirit and attitude that when one amongst us falls, we extend our caring hands to help him rise and give our comforting shoulder to stand. Through this periodical, let Shri Shri Thakurji’s philosophy and teachings of universal love and harmony spread; through this let the scent of the flowers of love and devotion that shall blossom in the hearts of the devotees of our beloved Thakurji shall mingle in the air and spread far and wide. Let us all start our spiritual journey together from darkness to light and from sorrow to Eternal Bliss. In one voice, let us sing the sweet and auspicious name ‘Jayaguru’. Let us all pray to our beloved Shri Shri Thakurji to bless us so that this thin trickle of universal love and brotherhood coalesce to form a torrential stream in times to come to flood the narrow vistas of human views and vision of the entire world.

As this periodical has been printed in a very short time, there is bound to be some errors. The devotees are requested to adopt “Swan-Dharma” and excusing us for the errors, should try assimilating its essence.

Dr. B. Nayak
Editor



Shri Shri Thakur Paramhans Shrimat Swami Nigamanand Saraswati Dev.

वत्स!

मैं सद्गुरु हूँ। मेरे भीतर जगद्गुरु की इच्छा ही लीलायित हो उठी है। तुम लोगों को मुक्तिपथ दिखाना ही मेरा कार्य है। तुम लोगों में से जो भी मुझ पर निर्भर करके बैठे हो, उनका हाथ पकड़ कर मैं उन्हें मुक्तिधाम में ले जाऊंगा। तुम्हारे ठाकुर सद्गुरु हैं, केवल इतना ही विश्वास रहना चाहिए।

-श्री श्री ठाकुर

Vatsa!

I am SadGuru. Wishes of the Supreme Soul have blossomed in me. I will show you the path of Salvation. Those who are dependent on me, I will take them to 'The Domain of Peace and Happiness' by holding their hands. Only thing you need to do is: 'Believe that I am SadGuru'.

- **Shri Shri Thakur**

The main mission of **Swami Nigamanand Saraswati** was to **preach Sanatan Dharma, spread Satsikshya** (true education for moral and spiritual development of a person with character building) and **impart service to the poor and needy** by treating each one as God (The divine entity) which he termed as '**Shiva Jnane Jiva Seva**'. He called upon his household devotees to assist him in these tasks by leading an ideal household life by following his teachings.

His teachings were, in essence, a blend of **Shankar's Ideology** and **Shri Gaurang Dev's path of devotion** (i.e. coupling of Jnan (knowledge) and Bhakti (devotion) together). According to Him, to acquire the knowledge of Shankar and have a compassionate heart like Shri Gaurang Dev should be the aim of his disciples and devotees.

To the general mass, His teachings were to lead a virtuous and righteous life by following the dictates of his conscience and all the established cannons of the society and sticking to one's own religion and to avoid religious intolerance and hatred towards other religion. Everyone has to make all efforts to find a real Guru or a SadGuru for getting his guidance in all spiritual matters. In the absence of such a Guru, they should be guided by their own conscience to determine what is right and what is wrong. He widely recommended reading of '**Bhagabat Geeta**' for leading a better life by following its teachings. One should also earn money and wealth by honest means. The ultimate aim of everybody should be development of the Self and '**Chitta-Suddhi**' through the required **Sadhana** (efforts and practices) under the guidance of a SadGuru. Everybody can attain the above goals by simply doing '**Naam-Jap**' or reciting the divine name of Guru regularly with sincere love for Him and serving Him in right earnest.

- **Nihar Ranjan Dash**
Delhi Saraswat Sangh

The Greatness of **Shri Shri Thakur Nigamanand Saraswati Dev**

1. He was Brahmanand Giri in His previous birth, a famous ascetic who attained Siddhi in Tantra Sadhana and fulfilled His wish to get the service of the Cosmic Mother as His spouse.
2. He was born great, acquired greatness by Sadhana and the great responsibility of a SadGuru has been thrust upon Him – all the three conditions of being the great are truly applicable to him.
3. He was an atheist in his early days and became master of masters with Sadhana – a journey of spiritual attainment at the age of 23 years.
4. He has attained Tantra Siddhi in one single night only.
5. He is the one who attained siddhi by monosyllabic mantra called 'Strim' where as Bhasmasur, Mahisasur and Maharsi Vashisth Dev had tried earlier and failed.
6. He was able to see the Cosmic Mother as his wife Sudhansubala as and when he wished.
7. He is the only one who attained Siddhi in all four methods of spiritual attainment. i.e. Tantra, Jnana, Yoga and Prem. Interestingly he was not getting fulfillment after each individual sadhana which was very rare.
8. Mastered the Nigam philosophy (Veda) very easily and was named Nigamanand by his Guru Satchidanand Saraswati.
9. He attained both Sabikalp and Nirvikalp Samadhi.
10. He is the only one who could return back to his mortal body with "Guru Bhav" from the Nirvikalp plane.
11. He is the only one to be conferred with "Paramhans" after diect intercourse with JagatGuru Shankaracharya in the presence of all the sanayasis during Kumbh-Mela.
12. Suka Muni explained Bhakti Ras to King Parikshit in 7 days where as from Gauri Maa "Prem Sadhana" was transmitted to Nigamanand in a few moments of transcendental contemplation.
13. Full-fledged Agreement with MAHASHAKTI for all kinds of His devotees.
14. The Cosmic Mother was doing HIS seva in gross form of Hemalata Devi, who was otherwise known as 'Yogmaya Devi'.
15. His Unique contributions to the society:
 - a. Jayaguru – Siddha Mantra
 - b. Indifference in Guru and Ista Bhav
 - c. Diagram of entire universe starting from Nirguna Brahm to the Jiva.
 - d. Re-establishment of greatness and uniqueness of Guru Tattwa.
 - e. Harmony between Shakta and Vaishnav to end internecine fight.
 - f. Anybody can live with God by following His unique principles of "Ideal Family Life".

- **Sangram Dhar.**
Secretary – Delhi Saraswat Sangh

Subtle Exploits of Shri Shri Thakur Nigamanand

SadGuru Nigamanand is eternally present and a perceptible reality (Pratyaksh). He has made His devotees feel His presence through the divine subtle exploits. He is compassion incarnate and hence, has shown us His Divine Leela, on His devotees from time to time. Here are several such blessed devotees who have been fortunate enough to personally experience His Leela and having savored its divine sweetness, they have been able to enrich their inner heart with love for our beloved Thakurji and feel absolutely contented and blessed.

Leela 1 :- The direct and personal experience of Shri Thakurji's Sukshma Leela as narrated by Rath Bhai is given below. Rath Bhai is a sincere and committed sevak of Shri Shri Thakurji since 1971. Presently he is carrying out seva (service) in the branch sangh at Tatanagar, Jamshedpur, Jharkhand (India) as its President. He says, "Right from my childhood I had this innate inquisitiveness to learn about the spiritually enlightened souls. Every moment I used to feel an utter void of spirituality in the realm of my inner heart. There was a big question mark as to who would ascend the bejewelled throne of my heart's temple. I had decided that I must thoroughly investigate before I choose the lord of my heart. I perused a lot of sacred biographies of several realized souls, but did not get any satisfaction from them. At times I used to get such severe headache by trying repeatedly to read the books of certain spiritually realized souls that I would be forced to desist from such endeavor.

After passing out in the matriculation examination I went to Cuttack to pursue my higher studies in the Ravenshaw College. I was staying with a certain acquaintance there. One day while reading the news paper, I chanced upon the biography of Shri Shri Thakur Nigamanand Paramhans Dev. In a fit of emotion I finished reading the book at one go. With a magnetic lightening coursing through the entire body, my mind was thrilled in ecstasy. It felt as if a long lost treasure has been found. My mind was troubled speculating how to get this great soul and who could give His whereabouts.

Several years passed by in this manner. After completion of my studies I joined the company of the TATAs and came to Tatanagar, Jamshedpur. One day suddenly my elder son informed me that in the house of a neighborhood gentleman, worship of Shri Thakurji was being performed and some body had come from Puri for the purpose. I went and found that a certain person was sitting and giving spiritual instructions to others. I presumed he was the person who had written the books on Shri Thakurji. The moment I was near him crossing over all others, he embraced me, as if I was an intimate of his. It is beyond me to describe the joy that sprouted in my body with that loving embrace. That very person was Sri Durgacharan Mohanty, the then Secretary of Neelachal Saraswat Sangh. He instructed a person present beside him to give me two books – 'Yogiguru' and Tattwamala (Garland of Basic Principles). I told him that I would not accept the books without paying. Durgacharan Bhai said, "Later on, you may purchase other books. Please accept these as our complementary gift." Having received these two books I started attending all the Sangh puja regularly.

It was 1971. Durgacharan Bhai had come to Tatanagar. He told me, "After this, the Sangh puja shall be conducted at your house. You, please, make an appeal to Shri Thakurji. I had no knowledge of how to appeal. I went near the Asan and prayed. That day I felt as if the entire place had been illuminated in a heavenly splendor. I went to sleep thinking how the Asan would be established and soon, I saw in my dream that Kali, the cosmic mother was standing at the threshold of my house. Mother had gigantic frame, blood stained eyes with sparks of light; the head was touching the roof of the house; a garland of freshly severed human skulls hanging on the chest; one foot on the earth and the other one as if placed on the supreme Lord. I was uncertain what to do. Out of fear, I started pretending to mop the floor and prepare sandal paste without venturing to look at the Mother. After some moment the Goddess entered into the room of our Shri Thakurji and hid herself behind Him. Suddenly, I woke up from sleep. I bolted the room from outside so that Mother Kali could not be able to come out of the house. Next morning Durgacharan Bhai came and prostrating before Shri Thakurji said, "Wherever we prostrate, there the Asan gets established. Today, establishment of Asan has been complete in your house."

I had the direct perception of the truth that Shri Shri Thakurji comes if appealed. We were able to feel the gross presence of Shri Shri Thakurji in the Grihasan (House-seat of Worship) every moment. Sometime it so happens that calling of a voice comes from the Thakurji's room whenever there is delay in puja, "Halo, it is time for the puja." He used to call by name the person whose turn it would be for puja that day.

There are many such experiences, which have been vividly perceived. From that day onwards this conviction was firmly established in my heart that Shri Shri Thakur Maharaj unfailingly comes if He is invited according to rules. It is only due to His blessings that we gain some spiritual experience in life and be able to learn from them. It is my only prayer at His lotus feet that let such shower of compassion rain over one and all.

Uday Nath Rath.

President - Jamshedpur Branch

Leela 2 :- The incident relates to the time September 2005. My son and daughter-in-law stay in the USA. About 4-5 months prior to the incident, one day my son telephoned to me to say that “Papa, you must do your heart check up regularly as you have crossed 50”. I asked him what was the urgency of making the phone call on that day at such odd hours? He said that two of his friend’s fathers had heart attack very recently and expired. Even after that, I was not serious as I had no problem as such. My son and daughter-in-law were reminding me over telephone every week. Hence, I decided to go for a check up. I got the Echo Test and TMT Tests done. TMT test was positive and I was advised Angiography test. I went for second opinion to Apollo Hospital that also advised in the same way. Angiography was done on 2nd Sept., 2005. I was not worried at all as I was not feeling abnormal in any way. Then, doctor showed me the Angiography pictures on the computer and said that out of four arteries, three have been blocked 95%. One of them supplies 80% of blood to the heart. Doctor said that my condition was critical and immediate by-pass surgery was required. I had no choice but to agree for the surgery. All other members of the family also agreed. My wife asked for two days time to deposit the requisite amount. The concerned Physician under his personal guarantee agreed to this.

In the meanwhile, the surgical team members introduced themselves to me and said that the operation will be performed on that day itself. Then, the Chief Surgeon said that my son’s advice had come as God-send. Thereafter, they performed the Echo test. The test showed that I had a mild attack recently. I was taken to OT at about 1:15 P.M. I saw the team of doctors with the requisite instruments waiting in their uniform. Then, I was taken to the operation table and my hands and legs were tied to the bed. I had been chanting ‘Jayaguru Mantra’ right from the morning on that day. When I reached OT, I could not remember any one including my wife, sons, daughter-in-law brothers, colleagues, etc, but only Shri Shri Thakur. I offered two prayers to Thakurji at that time, one – “Thakurji, you please be present here during the surgery and guide the surgeons while they perform the operation.” The second prayer was – “Thakurji, kindly protect all your disciples and see that all of them remain happy.”

Thereafter, I continued chanting the Mantra till I became unconscious. After becoming conscious, I heard some noise and felt that doctors and nurses were chatting among themselves and running through the room. I felt suddenly I have become conscious during the operation itself. It also appeared to me that some problem had arisen during the operation. I was trying to say to the doctor that I had regained consciousness but I was not able to do so. Even I was not able to open my eyes. Then, I remembered Thakurji. Just then, I saw a powerful light coming from a distance which was bathing my body. I further saw that Thakurji Himself was coming towards me. When He came very near to me, I saw that He was sitting on a beautiful chair with red coloured cushions on it. The ‘Padasan’ was also decorated with red coloured clothes and Thakurji was keeping His Lotus feet on the ‘Padasan’ and looking at me with a smiling face in ‘Aashirwad mudra’. I could immediately feel that my operation had been successful. Thereafter, I again became unconscious. By the time, I regained consciousness, I found a doctor standing in front of me and telling me that “Tripathy ji, your operation has been very successful. There has been no hindrance at all. You have cooperated with us immensely.” Then, I thought I was unconscious, how could I cooperate. Any way, whatever cooperation doctors got, it was due to Thakurji’s blessings. On asking the doctors, I could know that the time was 9:30 morning of the next day. After sometime, they removed the clothes from my eyes. Thereafter, the Chief Surgeon came and said, “You have been saved from a massive attack. It would have been difficult for us at that time to revive you.”

As usual, it was due to immeasurable mercy of Thakurji that He guided me to go to the hospital in time and even got the surgery performed by the doctors under His guidance. I pray to Him to keep on blessing me so that I may be able to perform His seva all through the rest of my life.

R.N.Tripathy

Vice President - Delhi Saraswat Sangh

अनुभूति :-

मेरे भइया वैष्णों देवी जा रहे थे। वो मुझको भी अपने साथ ले गये। वैष्णो देवी पहुंच कर देखा वहां सारे ‘जय माता दी’ के जयकार लगा रहे हैं। मेरे मुख से ‘जय माता दी’ निकला ही नहीं। मैंने मां से कहा मां मैं ‘जय गुरु’ का जयकार बोलूंगा। किसी को परेशानी ना हो मन में ‘जय गुरु’ ‘जय गुरु’ बोलते हुए मैंने यात्रा पूरी की। वापस आने के कुछ दिन बाद मैंने स्पष्ट देखा कि मां एक साधारण वेष में आईं मैंने पुछा “तुम कौन है।” मां ने कहा “मैं वैष्णों देवी। मैं तुम पर बहुत प्रसन्न हूँ। मुझसे वरदान मांगो।” मैंने मां से कहा “मां मुझे स्वरूप ज्ञान दो।” मां ने कहा “‘तुम्हारे श्री गुरुदेव तुम्हे स्वरूपज्ञान देंगे।” मैं सुबह उठके सोचने लगा मां से मैंने ये क्या मांग लिया। श्री गुरुदेव को क्यों नही मांगा। अभी मेरी भक्ति कमजोर है! परन्तु एक बात का मुझे यकीन हो गया श्री गुरुदेव की अभयवाणी सत्य है।

बिना साधन भजन किये भी भक्त को सब कुछ श्री गुरुदेव के दर से मिलता है। मां

मुझे यही बताने आई थी क्योंकि मैं कुण्डलिनी जागरण के लिए भटक रहा था। मां ने कहा कुछ भी करने की जरूरत नहीं है। श्री गुरुदेव पर निर्भर करो। मेरी हैरानी की बात यह है मैं मां का भक्त भी नहीं, मां के मन्दिर भी नहीं जाता, ना ही मां का गुणगान करता हूँ फिर क्यों मां मुझ पर प्रसन्न हुईं। सब गुरुदेव की ही कृपा है।

रोहताश कुमार
दिल्ली सारस्वत संघ

करले गुरु के चिन्तन

ये मन, तू करले करले गुरु के चिन्तन 10।

धन जीवन और ये यौवन
इस दूनिया में सब माया के स्वप्न
फिर क्यों तेरा ये अभिमान 11।

तू जिसका है उसको पहचान
ये भवसागर में क्यों है परेशान
तेरा स्वरूप का करले सन्धान 12।

नहीं है जीव ये तुम्हारी पहन
तुम्ही हो ब्रह्म सत्यसनातन
वहीं परमब्रह्म के निशान 13।

ब्रह्माविष्णु और शंकर भगवान
कोई नहीं सदगुरु के समान
गुरु परम्ब्रह्म यही जान 14।

वन्दले प्रेम से तू गुरु के चरण।
तेरा देह मन प्राण करले समर्पण
सदा करले गुरु की जयगान
तुझे मिल जायेगा पावन 15।

श्री श्री ठाकुर चरणाश्रित
नारायण

Sanatan Dharma (The Prologue)

Everything in this universe has its dharma. Starting from a tiny dust particle to Human Being, everything is governed by its dharma. Water has its dharma of flowing from the high ground to the low ground, from upward to downward and not vise-versa. Air has its dharma. It does not leave any vacuum unfilled. Immediately, air rushes to the vacuum and fills it up. Oxygen in the air has its dharma. Its dharma is to burn, and that is why we could light a fire; and get hot water in the winter. Oxygen not only burns outside, it also burns inside our body. In the process of metabolism it burns the food that we have consumed and then converts them into energy. Thus we are able to live, so also live all the animate beings. A tree has its dharma. It gives shade, fruits flowers. It gives fire wood, it gives food. Its dharma is only to give and not to take anything in return. So is the case with a flower. It gives its beauty and fragrance for us to enjoy and does not expect any reward. The Sun gives us light and warmth. It rises in the east and sets in the west. That is its dharma. Dharma of a dog or a horse is faithfulness and loyalty; and a fox's dharma is cleverness. A cloud's dharma is to rain. A bee's dharma is to hoard. It collects honey and stores it in the honey-comb. The earth moves around the sun, so also all the planets and the moons. Our solar system moves according to its respective dharma. Similarly all the solar systems that exist in this universe move around according to their predetermined dharma. There are countless such Brahmands; in other wards countless universes that move around according to their respective dharma. That is how the entire creation, the entire Jagat is going on with its existence; with its being, because of dharma; because everything animate or inanimate is following its dharma.

Suppose water does not obey its dharma of flowing from a higher plane to a lower plane. On the contrary it starts flowing in reverse direction. Then what will happen? The entire world shall be deluged. It will get destroyed. Similarly, from tomorrow onwards trees decide not to give the food to us. We shall perish. In similar manner if the sun does not give us light and warmth; clouds stop raining, oxygen does not help metabolize our food, the celestial bodies like stars, planets and the moons stop moving around according to their dharma then the result is sheer catastrophe. It will bring total destruction of the universe.

There is another aspect to dharma. Dharma is not different between one dog and the other dog; between one tree and the other tree of same species. It is not different from one rose to another one; it is not different between the water in a tank and that in a river or sea. Dharma does not differ between two molecules of air or between two atoms of oxygen. So far so good. At the level of lower order of creation, dharma maintains harmony and a universal order. Everything is moving on according to this dharma, everything from sand particle to Mahatattva, all are held by dharma.

But what about the homo-sapience, who are the highest form of creation? It appears there are completely different forms of dharma between one race and the other, between one cast and the other, and between two groups of individuals or even between two individuals. When it comes to humans, dharma takes seemingly different forms, and that is why we are seeing today a kaleidoscopic hue of dharma in form of different religions in our society. We have different religion for different communities. We have got the Hindu religion for the Hindus, Islam for the Muslims, Christianity for the Christians. Apart from these three principal communities, there are other innumerable religions such as Buddhism, Jainism, Zorostranism, Bahai-ism and so on. According to their religion, humanity is divided into different communities such as The Hindus, The Christians, etc. Further, among these communities there are sub divisions according to certain peculiar aspect to their belief. So much about the lesser religions.

What about the Hindu religion? Before we further proceed in our discourse, let us first examine what do we mean by dharma? What is religion?

Religion does not mean dharma. Religion is only part of dharma. Religion means belief – belief in a super human entity in form of a personal god or gods entitled to obedience and worship. However, dharma is much wider than belief only. From the above mentioned discussion you can see that dharma for water, air, clouds etc mean their properties or characteristics. So, we can know about the dharma of an object from its property or characteristics. For example: transparency is the property or dharma of glass, hardness is the dharma of a rock, attracting the iron pieces is the dharma of a magnet. When we come to the lower order of the animate objects like birds, animals, insects, then dharma not only means their individual distinctive characteristics or traits peculiar to the species, but also the natural law that governs them. In lower order of creatures like animals and birds etc, you will notice seasonal variation of procreative activities unlike in humans. For their survival as well as for propagation of their species, they are entirely governed by the law of nature or prakriti, so that becomes their dharma.

But what happens in case of human beings, which is the finest of all creatures. Dharma for a particular religious community is belief in their personal god and its worship as mark of their obedience and allegiance. However, religion of one community may not be able to satisfy the needs of another community. Moreover, in case of humans merely preservation of self and propagation of their species does not satisfy the needs of a human being. So, dharma in case of humans should be something that satisfies all the needs.

Then what is dharma?? Dharma has been derived from the stem 'Dhru' which means to hold. ***“Dhriyate dharma ityahuh sa eva Paramah Prabhuh”*** – because it holds, it is called dharma. Whether virtue or vice, whether knowledge or ignorance, whether beautiful or ugly, in other words, whether good or bad – one that holds all is dharma. The entire three worlds of gross, subtle and causative – all these worlds are held and entrusted by the single entity called dharma. Conversely, the one that is held by all these three worlds is dharma. Why only the three worlds; even all the possibilities in these three worlds starting right from the Mahatattwa up to the tiny atom are held, protected and governed by this single entity called dharma. Dharma is the band-master in the orchestra of the creation. Its essential nature is Happiness, and that is why all the objects of the world are in constant movement with distressful longing.

There is a need of all the objects of the universe for dharma as well as for its sadhana; be it Gods, humans, worms and insects, plants or even the inert objects. Man has dharma as well as knowledge of dharma; where as the birds, animals, insects and plants etc do have dharma, but do not have the awareness of dharma. That is why they are guided by the laws of nature. Because man has the knowledge, he is the most excellent creation of all; he is far superior than all other creatures. Man is the ultimate development in the process of evolution and therefore the human body is the most suitable field for dharma sadhana, that is to say realization of dharma. Man by continuous practice through successive births, becomes highly elevated in the knowledge of dharma and advances in the path of spiritual achievement. Therefore, man, if he so desires and tries, can become successful very easily in realization of dharma. Other creatures do not have capacity to achieve this; however, they are definitely governed and preserved by dharma. In matter of realization and practice man has a free will, which the lower form of creatures lack. They are under the influence of Prakriti. It is the view of the western scientists that even a sand particle, through process of evolution, will be able to graduate to a man possessing brightness of wisdom. The dharma, that takes the sand particle along the path of evolution or the path of development through successive births till it reaches the stage of a man, is entirely the law of nature. However, man's progress to the ultimate can be achieved by his own desire because he has the knowledge of dharma.

When man lacks the knowledge of dharma, he is as good as an animal and remains engaged in eating, sleep and co-habitation only. Hence, man without dharma-jnan is a pashu or animal. It is the sacrosanct duty of man to attain humanity discarding bestiality or animal instinct by spiritual discussion and discourse. Gaining

humanity is not the ultimate goal. From state of human we have to graduate to state of godhood and ultimately we have to strive to attain close proximity to supreme consciousness, what is called 'Brahm Sayujya'. Man has been endowed with this potency. Hence, dharma is that, by practice and study of which man attains 'Brahm Sayujya' discarding animal state. The very practice of it is 'dharma sadhana' or spiritual practice.

The dharma that is continuing since time immemorial and still present and shall remain ever again, which is eternal – called "Sanatan Dharma". The Hindu seers and sages, by their yogic vision and transcendental meditation, have realized, perceived and discovered the ultimate truth and therefore this is also known as 'Hindu Dharma'. This dharma is universal and satisfies the needs and aspirations of the entire mankind, the entire universe. It governs, protects and holds in its hands one and all - it is "Sanatan Dharma". Therefore, the shruti proclaims:

**"Shrunwatu Vishwe Amrutasya Putrah,
Vedahmetam Purusham Mahantam,
Aditya Varnam Tamasah Parastat."**

The Hindu seers say "Oh the people of this world, the descendants of 'Amrit', listen to me; I have perceived the brightly illuminating Purush (the ultimate being) who is situated beyond this darkness of ignorance. Have no fear, you will get Him; you will see Him. I shall tell you the means of getting Him."

This is "Sanatan Dharma".

Dr. B. Nayak
Delhi Saraswat Sangh

Worship by One's Own Pursuit

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनितः सिद्धिं यथा विन्दति तत्तृणु ॥

(Srimad Bhagavadgita 18.45)

Each may be given to his way of life, profession or pursuit. No matter what it is, or how greatly it differs from that of others, fulfillment lies in pursuing these with full interest and dedication.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

(Srimad Bhagavadgita 18.46)

By devoutly offering one's own pursuit to that from which all beings have emerged, and by which all this is pervaded, man attains perfection.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

(Srimad Bhagavadgita 18.47)

One's own pursuit, even if imperfect, is better than that of another, though performed well. Engaged in the ordained activity, one acquires no taint.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥

(Srimad Bhagavadgita 18.48)

One should not abandon one's own pursuit, even if it is tainted. All activities are enveloped with imperfection – like fire with smoke.

स्वपादमूलं भजतः प्रियस्य त्यक्तान्यभावस्य हरिः परेशः ।
विकर्म यच्चोत्पतितं कथन्वित् धुनोति सर्व हृदि सन्निविष्टः ॥

(Srimad Bhagavatam 11.5.42)

When a devotee, leaving all other considerations, takes to the feet of the supreme lord with wholesome adoration, the Lord lodges Himself intimately in his (devotee's) heart, and watchfully washes away all ill effects that befall due to any wrong actions or slips.

बहा दे तेरे प्रेम की आंसु

बहा दे तेरे प्रेम की आंसु,
पाप का मैल धुल जायेगा ।
लगादे तेरा वेला मन सदा
गुरु सुधा नाम जप करेगा 10 ।

अनित्य बंधन टूटेगा एकदिन
तेरा साथ कोई नहीं देगा । मेरा मेरा कहते कहते,
‘में’ एक दिन तुझे छोड़ जायेगा ।
माया स्वप्न में बीतेगा दो दिन
सोचा नहीं आगे क्या होगा । दुख में तूने जितना कमाया
सबकुछ यहां रह जायेगा ।
भगा दे तेरे हृदय से शैतान
गुरु जी का आसन बन जायेगा 11 । खोल दे तेरी ज्ञान की आंखें
सच पकड़ में आ जायेगा 12 ।

नकली बंधु से भुला हुआ मन
असल से पहचान कैसे होगा ।
सच्चा विश्वास भक्ति होने से
प्रेम धन तेरा पास आयेगा ।
लौटा दे शीष को गुरु चरणों में
जीवन तेरा धन्य हो जायेगा 13 । श्री श्री ठाकुर चरणश्रित
नारायण

संघनीति

क. **संघ का नाम** :- श्री श्री ठाकुर सरस्वती सम्प्रदाय के सन्यासी थे, इसलिये उनकी प्रतिष्ठित संघ का नाम सारस्वत संघ है (निलांचल सारस्वत संघ)

ख. **संघ का उद्देश्य** :- धर्म के माध्यम से समग्र मानव जाति की उन्नति, सत्शिक्षा का विस्तार और सनातन धर्म का पुनःप्रतिष्ठा।

ग. **संघ का आदर्श** :- शंकर जी की मत और श्री गौरांग देव जी के पथ को अनुसरण कर के आदर्श गृहस्थ जीवन का गठन।

घ. **संघ का ब्रत** :- अपनी आचरण से सनातन धर्म का प्रचार, सतशीक्षा का विस्तार ओर नारायण ज्ञान से साधारण जीव की सेवा करना।

झ. **संघ का लक्ष्य** :- संघ सेवीओं में भाइचारा की प्रतिष्ठा और इस भाव को समग्र विश्व में प्रसार।

च. **संघ का कर्तव्य** :- दिखावा छोड़कर और जगत के हित करने की वासना त्याग कर आत्मगठन करने के लिए मन लगाना।

छ. **संघशक्ति प्रतिष्ठा की आवश्यकता** :- एकलक्ष साधन करने के लिए संघसेवीओं के प्राण में समान भाव से व्याकुलता आने से संघ की सृष्टि होती है। सारस्वत संघसेवीओं के जीवन का एकमात्र लक्ष श्री श्री ठाकुर जी ही हैं।

ज. **संघ का स्मरणीय विषय** :- हमारे गुरु एक हैं और हमारी साधना भी एक है। हम सब एक पिता का सन्तान हैं और एक ही हमारा परिवार है। इस भावना से संघसेवीओ की मतान्तर और मनान्तर दूर हो जायेगा।

क्रमशः.....

Celebration of 127th Birth Anniversary of our beloved Thakurji



The followers and devotees of our beloved Thakurji celebrated His **127th Birth Anniversary** at **Delhi Saraswat Sangh (DSS)** on 28th August, 2007 with lots of love and enthusiasm. On this day, apart from customary worship, spiritual discourse on our beloved Thakurji's philosophy and interchange of Bhav by all the members of the Sangh was done and we renewed our pledge of achieving purification of mind and ideal household life, which are the two vital hallmarks of our Thakurji's teaching.

Further, in pursuance of HIS concept of benevolence for the mankind, DSS had organized a **Health Camp** (by renowned specialists from Fortis Hospital), a Food Distribution Camp (Bhandara) and A Blood Donation Camp within its premises.

The Health Camp was started at 10 am in the morning, the Food Distribution Camp at 11 am and the Blood Donation Camp at 12 pm respectively and continued till 5 pm in the afternoon. People from the locality were examined and distributed with medicines and food in the Health Camp and the Bhandara.

The Blood Donation Camp was coordinated by the Blood Bank specialists from Ram Manohar Lohiya Hospital. The devotees donated 19 units of blood on this day.

Voluntary Service offered in the Car Festival at Delhi



To serve the mankind deeming it as service rendered to The Lord, the Delhi Saraswat Sangh (DSS) had undertaken two charitable schemes on the occasion of the Car-Festival organized by the Neelachal Seva Sansthan, Delhi.

On 17th July 2007, at Jagannath Temple, Hauz Khas, New-Delhi, the volunteers of Delhi Saraswat Sangh, offered the following services to the devotees and to the august gathering: a) Distribution of refreshing Sherbet and b) Free medical aid.

This year, the sherbet was made of two flavours; sweet (The Chhena Sherbet) and salty (The Curd and lemon Sherbet). The sherbets were very hygienic and prevented heat exhaustion and dehydration due to the hot and humid climate prevailing at the time of the festival. We had tremendous response. There was huge rush for the sherbets and all the fellow volunteers of DSS remained busy in distributing it non-stop for nearly six hours. The sherbets were distributed in disposable plastic glasses which were later collected by the DSS volunteers and properly disposed off.

There were quite a number of visitors and devotees who needed some sort of medical aid and that was rendered promptly and efficiently by our medical team.



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