

## **Beyond the Claim on truth**

By Jyotikar Pattni @ [www.hanss.co.uk](http://www.hanss.co.uk)

June 24<sup>th</sup> 2007 © Copyrights ©

*“The face of truth is hidden by thy golden orb, O Sun. That do thou remove, in order that I who am devoted to truth may behold its glory.”*

Spiritual truth is an extension of the word “DHARMA”. Dharma means righteousness, truthfulness, virtuousness, light, divinity, wisdom; Vedic wisdom comprising the Vedas and the Upanishads; the word dharma or sanatana dharma is a universally applicable phenomenon of universal truth. Such universal truth of Sanatana Dharma is based upon scientific parables embracing, physics, mathematics, metaphysics, astronomy, logic, cosmic laws of the Karma, Cognition, the whole Vedas and Upanishads and other disciplines. Vedic science is the earliest science that has descended upon the Himalayan earth from the higher order by intuition and insight.

Truth is not to be believed because someone said so. Truth is to be experienced in divine experiences. Experiences entail understanding controversy in our modern world, for example the burning and dreadful conflict in the Middle East, the tension between the North and the South, the east-west dialogue; and much more. Each conflict requires a thorough investigation of the relation of power and truth. Truth is claimed not because of truth *in se*, but because of the conviction of the role of truth in acquiring, consolidating and preserving power. Power may be false or real power. Power when real power results into longer term sacredness and longer term growth spiritually such that the lifestyle itself has positive impact.

Absolute truth warrants a lasting power. From such dogma, we are sticking to our belief, regarding it as a “sacred mission” defending our religion or ideology. Freedom is therefore understood as the rights to believe in our own truth, and to liberate us from “un-truth.”

Freedom even means the “duty” to free unrestrained activities of convincing others of our truth (like for example missionary works which impose upon other the dogmatic truth of the gospel). When one set of groups and institutions reign in power to convey their believed claims of “truth” based upon the gospel of anthological scriptures, such an imposition is therefore classified as imposition, restraint and constricting another into believing set of doctrines and truth that are believed or claimed by the institution, group, sect, cult, association, group, etc. bureaucracy of systems of gospel learning is spread in this way to buy spiritual integrity and spiritual rights of another less privileged, less informed, less aware, less fortunate, poorer.

The mass poor have no choice sometimes because they are firstly entwined into sustaining their survival and secondly they are actually ignorant. Therefore, freedom entails a duty towards these groups of humankind that are less privileged and vulnerable to exploitation. The poor, under aged children, older people, helpless widows, vulnerable and fragmented psychologically broken people, the sick and vulnerably helpless and hopeless persons are prone to accepting values of truths claimed upon falsities and false ownership of beliefs.

Freedom expresses our free-will to take whatever measure to achieve our goal, including violence, terrorism, invasion, and dictatorship. Therefore claiming freedom at the expense of violence is wrongful and therefore false claim to freedom.

The eternal law otherwise referred to as 'cosmic laws' relates to Sanatana Dharma and it implies that that the whole cosmos, the imperishable existence, is governed by the eternal dharma or eternal obligatory karma of the existence. For example: The sun, the moon and the earth all have gravitation. Science obeys the universal laws of cosmos and metaphysics and hence, Sanatana Dharma is a basis upon which humankind can accomplish life here on earth in the quest for knowledge of the soul, divine wisdom of the existence, divine truth without doubts and by which humankind can extinguish the fire of false beliefs and superstitions.

Science coincides with Sanatana Dharma: How could mind within its limitations of framework and perceptions of things relatively and comparatively. How can the mind perceive the truth? This could be, maybe, or maybe not as senses are the creation of nature, its just nature which perceives itself, the illusion perceiving the self, like the reasoning carried out by the intellect and the constriction of the ego.

Truth claimed upon values that are not universally beneficial and good for the welfare of the world habitants at large is false claim on truth. Such truths are otherwise propaganda and politically corrupt fabricated truths that propel campaigns and advertisements to sell claims.

In this context, we can understand the reason of why in the name of freedom "the fighters for freedom" have resorted to the anti-freedom and anti-human rights means. The acts of suppressing, murdering, terrorizing, slaving, intimidating, chiding, etc. are "justified" by "belief" and 'truth.' Freedom, therefore, means emancipation from the yoke of others, but not from our own yoke. We understand now the paradox of freedom and truth: freedom contains in itself the element of non-freedom and "our" truth contains in itself the anti-truth element or the imperfect truth. Everything is Sanatana Dharma – all universal laws, universal knowledge, universal wisdom of the cosmos – the micro and the macro as one were first depicted and portrayed in "Garuda-Purana".

A religion, on its doctrinal side, can be defined as a system of general truths which have the effect of transforming the character when they are sincerely held and vividly apprehended. Of course, the "system of general truths" here means not the system of truth built on the purely mathematical form. Truth can be known only through its effect on life. That means truth is considered as truth only if it is "sincerely held and vividly apprehended". Needless to say, this kind of understanding of truth is originated in many religious traditions, the Eastern as well as the Western. My objection to the claim of freedom-possession is based on my rejection of the claim of truth-possession. Against such claims false claims upon truth; the uncontrolled lust for power, seductively pulls human into the hallucination of being God or semi-God. So, truth-possession and freedom-possession, the property of the Creator, have been falsely claimed by these "supermen". This absurdity has been the hallmark of many "imperialist" ideologies and cultures that have followed the patterns of imperialist ideologies. I think, the source of the "clash of civilizations" is not the difference of races and cultures but our actual claim of truth and freedom for us only; thereby becoming obsessively control freaks of owning the truths and claiming false ownerships for example many Vedic heritages being owned by western superpowers, many missionaries still prevailing in the third world countries, many fragmentations within the system of general truths like cults, missionary movements, monumental institutions all of which are initially born out of the power of foreign currencies.

To reflect on truth and freedom must, therefore, begin with a deeper reflection on life. Human cannot be understood in a single, static aspect. It can be apprehended only in a dynamic and infinite process of self-realization. Truth would reduce the meaning of our flourishing life if it is determined by rational criteria which are fully neutral from life. It is time to re-think "truth" and "freedom" in terms of life and not life in terms of "truth". To be truthful means and axiomatically implies explicitly and implicitly that we have to be faithful, loyal, and sincere towards life, our life, our world, our whole existence and our entire one whole life as seen in religious beliefs. Our faiths cannot be therefore demonstrated by set of criteria built on formal truths but by our truest feelings, our truest best experiences of exemplifying life by our deepest sense of life. Similarly, to be free does not necessarily mean to be completely free and detached from others. Freedom entails a deeper more spiritual sense of freedom, a higher freedom of the soul, free from the negation and adverse forces, to strive forward to fulfill human nature without restrictions, coercion, antagonism, enmity, hatred, anger, greed, lust, false ownership by "untrue" forces and untrue criteria. Claim to truth becomes not necessary but letting go of the control of the claim upon truth for spirit of life to discover it in divine experiences.

Herewith, the true freedom of humanity or human spirit of life does not mean a complete free state but free only from the nature of "untrue" "false" forces which otherwise deform, destroy and derange life of very life. Few examples of such false forces are religious fanatics, religious cults, religious sects, religious extremists, religiously corrupted institutions, religiously corrupted fake gurus and fake leaders like Sai movements, Hare Krishna cults, building a protection wall around their leaders and around their bureaucracies. Many other institutional religious cults and movements emanating from claim to truth and claim of ownership of truth distort human faith, human values, and humanity. The sense of liberation from sociological, political and economical conditions of the humankind being alienated or reified does not actually contradict with the religious freedom. Freedom implies and means liberation from state slavery and a condition to restore humanity and well as to fulfill humanity and goodness throughout the human society throughout the world as if world were a once society. Freedom is liberation from the negative forces that restrict or otherwise hinder human transcendence and instead encouraging positive engagements striving forwards to the ultimate purposes of spiritual liberation universally throughout the world. What transpires in society is an extension of our homes and families only! Controversy is not peace generating but renders indirect disturbances and upsets others who work very hard to bring positive pledges to share wisdom and to bring togetherness based on Divine Knowledge of the Vedic Insight. It can get highly sensitive and beyond control if one does not understand in fullest and in total whole perception, the intentions! Working together, working towards a divine goal of peace and harmony, for a common purpose of generating light of wisdom, knowledge and sharing brings real healthy prosperity! Some claimants of "truth" who claim its ownership do so without fuller comprehensive factual empirical evidences of their claims. Each human entity has a right human right to discover the truth based on one's own experiences of life's conditions and life's divinity. Divinity and truthfulness should therefore become one in loving life of life and whole of life at large with compassion, love and friendship. What is missing in the human society is the process of realising truth from the divine life platform. What transpires instead, are many attempts of throwing claim to "truth" upon those who have not strived to actually contemplate upon truth the real truth the whole truth nothing but the soul divine truth from one's own perspective of divine life process. Reticence from parting with control and parting with ownership seems to be the centrifugal negation that adversely distorts the value of life process from realising the truth. Letting go means 'tyaag'; without sacrificing ownership and control and giving up control one cannot truly aspire to become spiritually liberated in the claim of '*param-satt*' (divine truth).

'*Moksha*' [total spiritual emancipation] is to be accomplished before the 'pranna' [life breathe] leaves the subtle body sheathes of the soul [koshas]; to merge with the grandeur light of deepam and delight of million lights. Such a gallant victory of truth triumphant over the falsity of life is rising above the claim on truth and owning the claim in control of systems and ownership. As long as the Jivan-atman [individual soul] has the ambition or the drive to remain in control and to be in control of prestigious status bound power, the world will be camouflaged by false spiritual powers spreading falsity. Therefore, falsity arises from the wretchedness of control and ambition over owning power and position and prestige.

Whilst it is true that every modern human society has a dilemma of restlessness, brokenness, fragmentation, soaring youth crimes, antagonism, wars, and terrorism threats, it is wrongful for a claimant to specifically point a finger at a particular religion. However, when false ownerships propel many self centred individual umbrellas of commercially bureaucratic institutions, the greed for power rather than the quest for money; lack of love and compassion arising from ignorance give rise to falsity of ownership based on false claim of truth. Such individuals mesmerise the mass with their powers of mysticism, or otherwise, stolen wisdom of the Vedic heritage in ayurveda and Vedic astrology. India was a victim of invasion 3000 years ago and India even today continues to be a victim of intellectual camouflage imposed upon its heritage (wealth and divine wisdom), by the imperial manipulators, fake Gurus, fake sects and cults for the greed of fake powers making false claims of truth and claiming to be Gods and demi gods. For example, substantial part of Vedic heritage that should have been patent right heritage of Himalayan sages, saints, and holy pious priests have been subject to massive pilferage and many western gurus claim to own it under different umbrellas like: 'Hinduism Today' is controlled and run by fake gurus all of whom claim to have transformed their Christian names into Vedic names as if by mere change of name one becomes a proficiently gifted spiritual practitioner or a proficiently sacred divine spiritual master. Spiritual masters according to Aurobindo, KrishnaMurti, Maha-Rishi, do not alter their given birth personality to defy the laws of cosmic nature and the divinity. One cannot therefore hold a claim on truth with a cover or sheathe of spiritualism that is not the umbilical chord of the birth rights. If one truly seriously thinks about this for a moment, it is in fact a sin to cut off ties with the world of ancestry spirits that own one third of the whole existence in their lokka. The Vedas explicitly and implicitly stipulate that there are three worlds – namely the celestial world, the spiritual world, and the terrestrial world. Therefore, one who accomplishes negation from the spiritual world but propagates truth on the terrestrial world is a false Guru.

Claiming to be a Guru is one thing but owning in false control the Vedic wisdom and Vedic heritage is another matter, much more serious than rich-poor dialogue, or the north-south dialogue or the east-west issue or the differentiation based on discrimination of gender, race, religion, culture, caste, creed, colour, and nationality. One cannot and must not forget the missionary movements of the antique Africa and India; in particular the triangular slave trade. The claim to truth raises a question: Who built The United States of America? Who made the United States of America a sovereign powerful imperial state? The answer without the context of collective human history is of course “Americans” and the ten constitutions that make the United States of America so great and powerful! However, when one dwells deeper into the claim of truth in the context of collective human history dating from 3000 B.C. to date, a passage of time in five thousand years, one will gradually learn, in placid complacent spiritual contemplation that many claims to control and ownership are indeed false claims and therefore the truth that emanates from religious institutions under the monumental structure and power towers is distorted truth because such a truth is already interpreted or “misinterpreted” in many dialogues of thesis, antithesis and synchronising metaphoric synthesis. Hypothesis based truth is not real divine truth. Such a claim upon truth is false claim.

The controversy is an open ended debate for which there is neither concrete answer nor concrete fuller explanation without imperfections! Therefore, in an imperfect world filled with imperfections and so much brokenness one cannot and must not own claim upon truth.

Truth is to be realised in divine experiences and contemplation not within framework of systems. Freedom based on divine spiritual emancipation is not the same freedom which thousands of claimants speak of in their control towers. One must not necessarily go to control towers to become spiritually liberated. To be free and to accomplish '*jivan-muktee-moksha*' one must contemplate upon truth and divinity in thousand experiences of self-realisation, letting go of all attachments, desires, competitive ambitions, releasing control, becoming peaceful from within, '*pushtee-varadhanam*' subtly calm and satisfied and contented from within, serenely calm and contented, away from the noisy politics, chaotic systems, free from the perplexities of the monumental religions and quietness. Asian entrepreneurship is questionable albeit flourishing all over the world. Certainly it does NOT reflect the truth. Many find it cumbersome and indeed tormented by the falsity of claims over both power and truth. Asian entrepreneurship has helped whom in essence? Those who benefit from the international Asian entrepreneurship are individuals not the Asian nations, most of who live in the U.S.A., and the west to evade their local taxes.

Third world nations get poorer with mass poverty and spread of diseases, confusion and premature deaths. Such wraths of drudgery torment the less privileged masses that are demeaned in camouflages of suffering and distress.

What is the root cause of fear in modern human society? Fear emanates from FALSE OWNERSHIP, FALSE CONTROL, and FALSE POWER, FALSITIES OF human systems, artificial infrastructures, false political powers, and above all IGNORANCE. Therefore, the root cause of fear in the society is IGNORANCE. Out of Ignorance, emanates all fears and out of fear emanates all propagandas and falsities. Knowledge and wisdom, fuller awareness and comprehensive comparative more complete evaluation and analysis are required before one publishes a claim!

People are different and diverse and all cultures and all walks of life should be respected equally, with dignity, integrity and self-respect without the premise of gender, age, colour, race, religion, nationality, caste, creed, or even social status.

False heroism is one that attracts anger the most!

What truly causes inequality is exploitation based on personal human selfishness. Greed, personal selfishness, and personal individualisation; the false ambition based on lack of knowledge, lack of wisdom and lack of awareness allowed the poor humanbeing to sell his or her soul rather than to enrich his or her own mind.

Heart breaking exploitation prevails even today in most third world countries where at due to lack of knowledge the servant-master relationship will lead towards greater disasters!

Lack of unity, lack of social balance and lack of social togetherness out of inequalities arising from caste, creed, religion, and personal individualisation in many competitive marathons have rendered brokenness in human societies.

Whether one is in the U.K. or one is in India, the metamorphosis of exploitation remains the same even today!

Therefore, the root cause of inequality is NOT wealth but lack of knowledge and ignorance; lack of spiritual awareness, lack of true loving compassion!

False claimants of 'truth' and false owners of 'truth' are false heroes with artificial powers, powers to create dumb followers and power to convert ignorant. Those who become frustrated and angered and distorted by these many chaotic movements become anti-religions and atheists.

When the world is awakened, the spiritual awareness that will spread across the broad spectrum of financially less privileged persons will give birth to million talents, skills, and intellectuals. The future of the world at large is therefore looking towards talents, skills, intellect, knowledge and the grandeur of awareness in universities, schools and families.

Our competition is NOT between the rich and the poor! Competition prevails within the rich circles, within the powerful spheres of those who feel insecure, inadequate and somehow unfulfilled spiritually. The issue at large is that lack of spiritual awareness and lack of LOVE and compassion in the society, families and homes. When parents all together spend more and more time with their children and teach children at home to love, to give love and compassion, to become spiritually aware, the differentiation issue to arise itself out of inequality of wealth remains somewhat politically obscuring! Away from politics, let us think of good that we are collectively capable of giving to one another! The Greatest happiness comes from servitude, loving others compassionately, and generating light of HOPE for our future generation children! Let us all together produce platform of equality within our own hearts and our own minds and let us within ourselves create peaceful loving compassion, peaceful loving nature and peaceful loving attitudes without the confines of political, sociological and economical differentiations! What is needed is not the hailing and patronisation of false claims of thousand different 'truths' but singleness of purpose in our lives – To humanly love to one another. Light and delight of happiness manifests by removing darkness of ignorance, darkness of falsity, darkness of selfishness, darkness of comparing one another, instead learning to respect our own souls, our own kind, all walks of life; respecting and loving others upholding and nurturing their divine integrity!

**Love** is all we need genuinely not false heroism based on falsity and false ownerships! Vedic Sanatana dharma is beyond the terminology 'religion' and as such it condemns anyone claiming ownership and proprietary rights over Vedic heritage of Vedas, Ayurveda, Vedic astrology, Vedic dharma and Vedic wisdom in many different individual interpretations of individual claims over individual religious truths.

Truth cannot be divided into many different interpretations. Truth remains truth and untruth remains untruth.

When many institutions arise each day, out of individual self-centred self imposed selfish ownerships, leaderships and powerful claims, such individualisation only bring chaos, fear and brokenness in the human society that is already numbed by the many torments. What is more fearful is not the paganism or atheism or lack of religious attitudes but the false claims of many truths and many powerful false leaders who propagate truth in their own individual systems, bureaucracies, infrastructures, and powerful subtle selfishness to become grand and big and famous at the expense of thousands who belong to their cults, sects, institutions, and religious organisations thus distorting the truth itself but exacerbating the glory of false heroes.



False heroes claiming to be gods and demi gods are sinners bigger than their images projected as divine human-beings and those who follow false gurus and falsities of truth are even greater sinners because in actual fact, these followers have done NO hard work or NO spiritual contemplation of their own integrity to discover truth on their own life experiences of divine truth but to have blindly followed a leader. In conclusion, a spiritual guide is benevolently different to a spiritual leader who claims to be supremely God or demi-god. A true spiritual Guide does not control, own or claim truth but guides in humility a humanbeing seeking light of divine wisdom by enabling one to perceive truth through one's own integrity. When one loses integrity and self-respect and the soul awareness, all else is futile and irrelevant. One can recite thousand different scriptures and thousand different man made collections of holy books but truth cannot be found in the claim of another humanbeing. A true ascetic will never claim truth. Truth is to be realised by one in one's own spiritual experiences. One cannot find truth and claim it to be truth if one has NOT endeavoured to contemplate upon truth and realise fullness of truth. Truth therefore is realised by spiritual practice, spiritually divine contemplation, spiritually compassionate contemplation and spiritually compassionate love that removes the burdens of hatred, anger and falsity of ownerships of truth. Falsities and false ownership of truth brings only fear. Fearlessness is a state of eternal blissfulness emanating from emancipation, spiritual awakening, spiritually divine delight of being that truthfulness; that love, that happiness in contentment, satisfaction and peace.

It is not easy to inculcate Spirituality founded on essence of the Vedic doctrine. This difficulty arises from the fact that the fertility of material India brought tremendous prosperity to the world, the invaders of 100 A.D. to 19<sup>th</sup> century; Hindus and the business people of Hindus for many centuries since 3000 B.C. a balance between secular and spiritual pursuits in such a way that the patriotic actions lead to the elevation of soul. In the Vedic language, patriotic action means Love of Bharat Mata (the original India); attainment of power for the glory of India, protection of dharma (truthfulness), nurturing of the INTEGRITY and willingness to fight for self-defence and international brotherhood. First hymn, Book XII of the ATHARVA VEDA, comprising sixty-three verses, referred to as Bhumi-Sukta, describes the celestial reverence that the Vedas attach to India. Hinduism is an enriched form of humanism, a way of life which does not admit narrow nationalism or boundaries or limitations based on nationality, race, cultures, caste, creed, colour, etc. Thus a Hindu has no wish to rule or own the society [samsahr] but Vedic Hindu believes that one is destined to lead the world with the Vedic Light. Therefore, one is firstly among equals as Verse no. 1 declares:

*"Truthfulness, lofty subtle celestial high and potent cosmic law, the Consecrating rites and rituals, fervour, Brahma and Sacrifice uphold the Mother Earth; may she the Queen of all that is and is to be, may Prithivi-mata make ample space and room for us all."*

Vedas show respect to the entire Mother Earth but refers to the land of Bharati as the Veda-mata, Bharati [Himalayas] is the land of the Vedas, meaning knowledge and true enlightenment. Bharati is the inception of humanity and human civilisation and Bharati is the land of spiritualism, with superior cultural values, which adorned mankind with the sense of morality, self respect, and integrity. History testifies to the fact how the colonial superpowers have adored their motherlands with blood and worldly treasures and how third world countries have dishonoured their lands by truncating her to worship foreign gods whose validity cannot be acknowledged rationally. Thus, one can establish the principle: The more powerful a country is economically, the greater the stature of her people. But one truly needs to understand the history of mankind since 3000B.C. to date and realise what the collective human history has accumulated in terms of wealth and truth and the claim upon truth and the claim and ownership of truth. With a view to achieving this end, a Vedic Hindu is the devotee of Indra, the Lord of Illumination; Peace to Indra, the Lord of million lights of wisdom and knowledge, the Holy Synod's might.

Indra triumphs in the cosmic wars intrepidly, destroying castles of the enemies with the might of the superior upper mind. Again the purpose of power is to seek victory through battles; Indra, the Victorious one is great; shining armour in many battles; Indra's character remains unstained; and the valiant sparkling might like the peak of a mountain. Therefore the true treasure to a genuine Vedic Hindu the mightiness or the greatness of one's deed/ karma: *'Indra, the most splendid and powerful, is rich in mighty deeds, which are Indra's treasures. O, Conqueror, give them to us.'*

One reaps prolifically whatsoever one sows. A true Vedic Hindu is humble, humanitarian and honey-like, but as a practitioner of faith, he is proud, powerful and pragmatic; uncompromisingly valiant as Indra in the nurturing of the INTEGRITY of DHARMA and protection of DHARMA. In this connection, freedom is considered the greatest virtue: even the gods need it and attain it through might and battle: 'Lord of the brave, Indra who rules the people, gave freedom to gods by might and battle. When Indra's helpers fighting for the good of men, the Marutas, faithful to mankind, enjoyed in the Light.'

One has to acquire this trait of fearlessness; faithful to mankind and humanity, a Vedic Sanatani Hindu battles for the welfare of the world, the welfare of the poor people of this earth and their good. One is an international character custodian of world affairs. This is what makes me proud of my Vedic ancestry. The Rgveda, which is at least 5500 years old could think and preach in terms of humanity and internationalism when the rest of the world was no more than cave-dwellers. This is a cogent proof of the fact that civilisation of spiritual dharma of humanity and spiritual dharma of Vedic Sanatana Dharma, the universal religion of the humanity based on universal values of international faith, universal love, and universal compassion all began in antique Himalayan mountains of India.

Freedom is justice and right and free from fear. One's freedom is fragile and apt to brokenness and fragmentation, unless one is therefore, willing to sacrifice and to defend the right to be free as well as the right and justice of others uniformly without prejudices; commended by Dharma to maintain international liberties through righteous use of power not false use of power and not false ownership of powers. Being the devotee of God, a Hindu is a divine warrior who has divine obligation to be powerful not for jingoistic reasons of selfishness because the Vedas appoint him as the selfless self sacrificing custodian and a protector of the world order – Sanatana Dharma. This is obvious from the fact that there is no proselyte fixation in Hinduism as it is in Christianity or Islam.

The big-heartedness and freedom from falsity is such an important point that benevolently all Hindu-Indian believers are proud of their own claim on truth and no one throws mud of blasphemy on another for having difference of opinion. Reverence for the Vedas is the root of their unity, which cannot be shaken by the difference of interpretation. The veracity of this statement can be judged by the liberal thinking of the Sankhya System, which is not only the most ancient mode of Hindu thinking but also older system than any other philosophical discipline known to mankind. Hinduism is based on reason and not a pretended divine dictation of monumental institutional religion emanating from control towers in missions. Therefore Sanatana Dharma is free from intrinsic aggression and absence of aggression and violence makes it a natural way of life, free from perversion, prejudice and passivity, raising it to a message of trust, mirth, hope, solace and humanity. Hinduism is essentially humanism in action. This is what makes a Hindu the protector of humanity and the Hindu feels obliged: to be non-aggressive, and to protect mankind against any aggressor in one's capacity as the custodian of humanity. The Hindu concept of dharma is non-aggression, righteousness, and love.

As a Hindu [born as a Hindu], the Indian Hindu is the guardian of humanity and as such, should and must be free from malice, and therefore cannot be aggressive. The same humanitarian obligation makes it incumbent on true Hindu to be able to deter the aggressor with a superior spiritual power, courage and will-to-fight. Therefore, '*ahimsa*' means non-aggression and not non-violence as usually understood by the Hindus. As non-violence, '*ahimsa*', is the contempt of the Rgveda, which describes Indra as the "Lord of Power," who "fights battles for mankind. (R.V. I: IV - 4.5). True power is in the soul illuminated and enlightened valiantly fearlessly!

The Hindus have a proud past for being the pioneers of human civilisation. It is the law of nature that what is young today shall become old tomorrow; while youth represents the prime of life owing to its lofty aspirations requiring forward thrust, old age marks the decline of these adventurous virtues, giving rise to make-believe and hesitation. Fighting is a natural virtue of humans but ahimsa means renunciation to fight to make flight the way of life. Thus, ahimsa meaning non-violence is totally inhuman. In fact, it is cowardice dressed up as piety; it is a poison looked upon as an antidote; it is the biggest evil that the Hindus have come to suffer.

The beauty of the Vedic message lies in the fact that it requires of the devotee to practise non-aggression towards others, and at the same time be ready to crush the aggressor. Thus, ahimsa means non-aggression and not non-violence because one needs violence to defeat the villain – the wrong doer the corrupter, the manipulator, the 'Ravana'. Asceticism is a dedication and devotion to the search of God or jivan-mukti-moksha [emancipation, liberation and freedom from falsity]. Meditation is a part of it but the true path for salvation still remains '*satt-karma*': a person's quality of deeds. Jivan-Mukti-Moksha therefore depends on becoming like Shree Rama or loyal like Hanumanji and the only way to achieve this purpose is to act like one. Shree Rama was a ruler, a husband, a father, a friend and above all a crusader - the destroyer of the aggressor. He was not an ascetic who had given up the worldly attachments and sacrificed his whole towards duty, *satt-karma*, and *dharma* = setting rightful example to his society. He set a pattern of life to be followed by his praja - society. Hinduism is a way of life based on the doctrine of Karma. Asceticism or renunciation is its exact antithesis. Giving up the world is a revolt against the doctrine of Karma because a Sanyasi or Sadhu turns his back on it. A true Yogi is a member of the society; he lives a full life, performs his duties, fights for his rights, he meditates and enjoys marital blessings. This is the Godly way. You do not have to take my word for it. Look at the examples set by Shiva, Rama and Krishna. Most great saints are ordinary humans making extra ordinary impact upon the world.

The Rgveda is the first book ever to realise that, not only moral conscience depends on pairs of opposites but the physical make-up of the universe is also based on the principle of duality. This verse has furnished us with a wonderful example of this fact, that is, one cannot imagine pleasure without knowing what pain is. One cannot feel sweet without realising what bitter is' nor can dark have any sense without light, and so on. It demonstrates the truth that moral concepts exist in pairs. This is equally true about physical existence: Everything in this world is structured and held together by Shakti i.e. the overall combination of different forces. Without Shakti the particles that storm any structure would move off in straight lines at random, instead of staying together. Forces in the universe come in equal and opposite pairs e.g., negative and positive electric charges. So great is the exactitude of these forces that when they are added, the positive cancels the negative, and the sum comes to zero.

It should be borne in mind that existence is not possible without the reaction of the opposites. This is the reason that pain requires pleasure as its remedy and the sensation of pleasure is bound to be numbed without a touch of pain. Therefore, the meaning of this verse is not giving up the opposites, which is impossibility, but to create a balance between them. This balanced state of karma equals zero like the actions and reactions of natural forces which create activity through this mechanism. It is not difficult to understand that zero is equated with nothingness which amounts to renunciation. Therefore, "rising above pairs of opposites like pain and pleasure," means avoiding pain and pleasure for its own sake and pursuing a life of balanced action.

It is factually correct and true that nobody can renounce this world while he lives; he needs food, water and shelter to keep his body and mind in a fairly healthy state to exercise meditation. To a virtuous Hindu, nothing is more righteous than serving Bharat Mata. She is the fountain of life for all those who live on her soil. Therefore, her dignity and honour must be the priority of all her sons and daughters. It is essential that consciousness of the dignity of Bharat Mata is preached with utmost zeal and sincerity. This goal is best achieved if every Saint and every Sage learns to girdle life with a commitment to lead the way for Dharma-Yudh.

**In conclusion:** Dharma is beyond the claim on truth. The word "Dharma" is a more wider much more broader perspective of the whole way of life of very life "*pranna*" which has obligation to release itself during the lifetime between the birth and death in the passage of time, just as the duty of the Sun never fails, the obligation of the Mother Earth never forgets to invoke the dusk and the dawn for a restful night.

Death knocks at every doorstep uninvited. This is the truth. Life is full of struggles and sorrows; life is filled with adversities, noise, and haste. All over the world, the earthen clay has been contaminated by hatred, rage, and antagonism. Every minute we live is death. Each moment die as time flies. One has to give back the keys to the doors of the impermanent dwelling of the bricks and mortars eventually to leave everything behind including claim to the house, claim to the many controlled ownerships, claim to families, claim to those whom we love, etc. All control comes to an end eventually when death visits us uninvited. What shall remain are perhaps the written words, or the memory or the spoken words. When we receive more than we can give, it is time for us to discover and to realise that we have claimed something that does not belong to us righteously. Now the day has dawned and the lamp that lit the darkest corners is out. A summons has come, and we each one of us must be ready for the onwards journey in the passage of time.

Time of parting arrives, leaving grief to stare into the eyes miserable and encrusted, the tears cannot be held back even if strong will power is enforced. The sky is flushed with awe and the journey maybe a pathless divinity or it may be web of puzzling unknowns. Ask not what can be taken with us for we start with empty hands and expectant spirits, numbed minds and broken hearts even.

We hope that the evening star will come out when our voyage has come to an end and the plaintive notes of the twilight melodies are struck up from the higher gateway. No aware of the moment, death just whispers into the soul for the threshold of life has been clasped in an instant as if it were a thunderous light striking with power to diminish all claims on truth. The vast mystery in death the same unknown appeared vividly blurred as the last cry of the distant child was echoed back to the mother's laps to find consolation, solace and peace. The "me", the "I", the "you", the "mine", the "yours", the claim on truth has now been over ridden. All this, that and the other, I am now withered and tired of trying to make two ends on fire meet. For now let my parting word burn in ashes. Let me for now part in sweetness, in peace, in love. From the blue sky, an eye shall gaze upon my soul, in silence. Nothing will be left of me, nothing whatsoever, and utter death shall I receive at the feet of Great Spirit of all life – Oh God Ram Ram Ram. Aum shantih.

*"Death is the triumphant unknown exit over birth, as life is a transient unpredictable known unknown"- Jyotikar ©*

Jyotikar Pattni @ [www.hanss.co.uk](http://www.hanss.co.uk)

Full Copyrights strictly reserved © / June 2007 /©

**This publication may not be traded, or otherwise be lent, re-sold, hired out, copied, published, scanned, in any form whatsoever. The entire whole publication in which condition it is published herewith is protected by the International Copyrights Law. All intellectual property rights including full copyrights, Database Right, First Publication Rights, patents, Registered Trade Marks, know-how, intellectual or industrial property rights including format, art direction, look and feel and content subsisting throughout the World shall vest in this publication. None of the data or content found on the Website may be reproduced, published, distributed, posted or transferred modified or linked to another website or otherwise copied in any form whatsoever. The whole entire publication shall remain the full copyrighted property of Mr. Jyotikar Pattni at all times and no licence or right to use any of the same shall be granted or implied in any way. Users may not modify copy, distribute, transmit, display, reproduce, publish, licence or create derivative works or sell any information obtained from the Website. Users may not download any part of the publication, or any information or images for private non-commercial purposes or otherwise for commercial purposes.**

**The author reserves full copyrights © 2007.**

**© Copyrights June 2007**