

VarnSankar

Whom we call our own? In a world when “VarnSankar” has depleted family values and traditional ancestral [pitru-pujan] rites and rituals. Gita explicitly expounds upon VarnSankar not from the point of view of in which particular caste one is born in but from the perspective of abandoning the core family values; core traditions; core ancestral rites and rituals; core oblations and obeisance towards the family tree and decay of the family tree.

The “GitaMata” beautifully expounds upon sorrow and the root of sorrow emanating from ‘VarnSankar’.

Arjun understands that our karma in life is significantly affected by unrighteous ways of marriages outside our family caste.

Arjuna grieves whilst shree Krushna is silently listening: [This is really Arjuna’s apprehension]

“When sin prevails, O Krishna, women of the family stray from virtue, and when they are unchaste, O descendant of the Vrishnis (Varshneya: Krishna), there is generated an unholy mixture of classes (VarnSankar).”

“The unholy intermingling of classes condemns the destroyer of the family as well as the family itself to hell, for their ancestors, deprived of the offerings of obsequies cakes of rice and water libations, fall (from their heavenly abode).”

“We have heard, O Janaardhana, that hell is indeed the miserable habitat, for an infinite lime, of men, the traditions of whose families have been destroyed.”

“Tempted by the pleasures of temporal power, alas, what a heinous crime have we resolved to commit by killing our own kith and kin!”

“I shall indeed prefer the prospect of being slain by the armed sons of Dhritrashtra while (I am myself) unarmed and unresisting.”

“Varn”

In Hindu religion the society is divided in four Varn - Braahman, Kshatriya, Vaishya and Shoodra. Braahman's duty is to study and teaching and performing Yagya etc for themselves and other three Varn people. Kshatriya's duty is to protect society from ill behaviour. Vaishya’s duty is to provide food to everybody and trading. Shoodra’s duty is to serve everybody in the society so that everybody can work well for the welfare of the society.

“Varn-sankar”

Varn-sankar children are those children who are born from a mother of different Varn than of his father, such as Braahman father and Shoodra mother.

Bhagavan Krishna elucidates that Arjuna is under illusion [maya] of being conducive towards the VarnSankar and ideological family of his depleted. Arjuna – the spirit of life is basically mourning and grieving for those of his extended family and expresses sorrow.

However, Lord Krishna enlightens Arjuna the spirit of life about “sorrow” and lamenting for the unworthy decay of the living. Removing all Arjuna’s doubts, this implies in basic understanding that our own human perception is blocked by our ego and our mind and unless we transform our understanding of the real and the unreal.

There is no cessation for the real and there is no duration for the unreal. Therefore, know the truth and realise the truth. Accomplish the truth with SATT-KARMA AND SATT-DHARMA. This is the crux of clarification of the outset of Arjuna’s grief by Bhagavan Shree Krushna.

Bhagavan Krushna suggests that “righteousness” and “protection of righteousness”, “justice” and “compassionate impartiality” are needed to remove our evils that are none other than our own ‘indriyani’s’ [senses], ahamkara [ego], manas [lower mind]; our negative illusions emanating from ircha [malice]; Krodha [anger]; mahad [greed-desires]; kaama [desires and lust]; moha [false attachments]; samsahr karma [our wheel of karma] and mis perceptions [which bring conflicts between our soul divine and the intentions of the will.

Explicitly:

Only when we engage ourselves in righteousness for the welfare of righteous justice and virtuous karma, protection of righteousness, we are obliging in karma and thereby freeing ourselves from the clutches of maya or illusions or wrongful perceptions or sinful actions.

By abandoning our rightful humanity we are at a loss of not conducting ourselves in accordance with the divine caste. Infamy or self-respect or reputation of spiritual nature or character once destroyed cannot be replenished. It is better to uphold one’s character in self-respect than to become coward because of the illusions of VarnSankar. Our goal in life should be to release ourselves from the clutches of falsity, false maya [illusions]; false perceptions [adrrstee]; false inter-action and false visions. We must close our mental visions and open our spiritual vision in order to realise what Bhagavan Shree Krushna aka PARAMA-ATMAN speaks of “tattvas”.

ONLY TWO CASTES ACCORDING TO LORD SHREE KRUSHNA:

“There are in the world, O’Parth, two kinds of beings, the pious, on whom I have already dwelt at length, and the devilish of whom you will now hear from me. There are only two types of human beings, the ‘Deva’ (divine) of whom the heart is dominated by the noble traits, and the ‘Asura’ (devil) whose evil traits dominate the hearts. In this entire creation, there are no other types of human beings.”

Knowledge derived from Geeta is the pure Manusmriti – Geeta appeared even before the original man Manu – ‘Imam vivaswateh

yogam proktavanahamvyayam’ (4.10)

We have to remove fear from us, to face the degradation and malicious humiliation discredited to us by our families or extended families whom we consider our own but in reality are foes born out of malice.

Bhagavan Krushna is rightfully putting the two visions to Arjuna: One of pain and sorrow and another of overcoming the cause and reason for the pain and sorrow and grief by standing up to wrongfulness, falsity and false relationships.

That which has already been in decay is not worth nurturing.

Indifferent in happiness and unhappiness alike, Krushna is re-assuring the spirit of life, that we must perform our rightful duty our karma without expectations of rewards and profits and we must execute our karma with utmost divine intentions without the selfishness, without the selfish motives.

When karma is conducted with selfish motives, it is not satt-karma anymore.

How benevolently Lord Krushna [divine light of million delights] beautifully says that when devotees or spirit of life undertakes with all divine intention to perform divine act and divine righteousness self-lessly with utmost love, dedication, sincerity and ‘sharranaggattam’ [total immersion in the Lord/soul] such ‘bhakta’ [devotee] is saved from greatest of dangers.

I believe this. We cannot reason GOD by intelligence or the debates or the forums. Intellectuals only reign after materialism.

We need to become divine from within ourselves to reach divinity.

To have partial or limited understanding of the VEDAS, the scriptures and the GITA is fatal and much more destructive because half knowledge is dangerous so says Lord in 42/43 chapter 2. When one is freed from the clutches of the samnsahr, and immersed in divine devotion [like Meerabai] one is near and dear to Bhagavan.

Acquisition and preservation of three modes of nature must only facilitate the self-realisation and transcendental process of spiritual consciousness, spiritual awareness and spiritual awakening.

Reference is made to “Gagendra Moksha stotram”.

“VARNSANKAR”

Chapter three of Gita deals with duty in perspective circumstances of human life.

Conclusion:

When we have such beautiful stories of Bhagavan Sree Raam eating Bores bitten by “Shabree”; “Meerabai” becoming light of million delights; it is imminently bringing to our awareness the limitations and for that matter misconceptions of Varn.

We encounter elapsing time with our birth; we experience our life with our karma and meet our death in destiny.

Life is a precious divine gift if we choose, if ever we had a choice. Time and tide awaits us not, for we borrowed it in the first place, we used it already. Thinking that we have a voice, if we did have a choice, we would shun death uninvited when it visits us – death brings repose to our struggles, this samnsahr cycle, and the maya that we cling onto so ferociously presuming and assuming, judging and condemning, accumulating and hoarding, so intensely engrossed with our own selfishness that we almost forget that we have divine soul towards which our foremost purpose of realisation is in divine contemplation, divinity and divine love.

Hari Aum Tat Sat.

Jaya Shree Krushna

Jyotikar Pattni