

THE VISION OF SANJAYA



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THE VISION OF SANJAYA

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**DEDICATED TO
SHRI KRISHNA & ALL THE GREAT ONES
FOR THE BLESSINGS & INSPIRATION**

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C.V.K.M.

ॐ असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ।
ॐ शान्ति शान्ति शान्ति ॥

OM

From the unreal
Lead me to the Real.

From darkness
Lead me to Light.

From death
Lead me to Immortality.

OM

PEACE PEACE PEACE

THE VISION OF SANJAYA

PLAYWRIGHT'S NOTE

There are treasures of wisdom waiting to be discovered, sometimes hidden in glyph & symbol and behind the veil of allegory. It is for us to contemplate, meditate & discover these gems of wisdom. To find the true meaning one has to go beyond the realm of intellect and live the life of purity. It is then that one hears the voice of the silence and sees the light on the path. "You have to make once for ever your choice..." commanded a Great *Rishi*.

People worship the great teachers, but fail to follow their teachings. They go to them for vain desires and worldly favours. A great saint once said, "Come to Me and I will give you what you want, so that you can take what I want to give you."

In this context, an eminent theosophist once wrote about another great saint, "Now, ... people have begun to appreciate his greatness. They have erected a sort of a temple on the spot where he breathed his last, to commemorate his memory. But if they had held him fast in their hearts while he was alive, and if they had studied the *Vidya* with him, then they would have raised themselves above base passions and the pursuit of pleasures, and obtained that kingdom from which the gainer is never dethroned."

The *Kali Yuga* began in the reign of King *Yudhishthira*. The dark age is far from over. *Samsara* draws us into its quagmire ever so often. The aspirant has to practice *pratyahara* (abstraction) and only then can he go onward to performing *samyama*, involving *dharana* (concentration), *dhyana* (contemplation) & *Samadhi* (trance).

In the wisdom of the seven seas compressed in a mustard seed of 1330 couplets, the Poet-Mystic says...

குறள் 343

அடல்வேண்டும் ஐந்தன் புலத்தை விடல்வேண்டும்
வேண்டிய வெல்லாம் ஒருங்கு

"Curb the five senses and renounce
That which has to be renounced."

Are you willing to risk transformation? Answer.

December 16 to 19, 2012
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Chaganti V.K. Maithreya

INTRODUCTION

THE VOICE 1

Listen ye, who wish to hear the truth and are hungry for it. We speak from an age when there was but one *dharma* in the world – *Sanatana Dharma*, whose true practitioners studied the *Brahma Vidya*. In recent years this has been called, 'Theosophy', which is indeed the mother of all faiths.

The *Mahabharata* and its authorship have evoked much debate. Albeit, only to one with the 'vision' is the truth revealed, thro' the opening of the 'wisdom eye'.

What is the truth? Who was the author? Who was *Vyasa*?

Vyasa was the "Revealer" who "expands the mysteries to the neophyte or candidate for initiation, by *expanding* and amplifying to him the meaning". Whatever has been "expanded or amplified by him is a *mystery* to the uninitiated public"? 'Vyasa' was a term "applied to the *Highest Guru* in India in ancient times;" if you seek, you will "find in the *Linga-purana* that the author of the *Mahabharata* was the 28th *Vyasa* in the order of succession." At any time, there can be only one '*Highest Guru*', there can never be two. He who knows of the *Gurus* of Sikhism & the *Lamas* of Tibet, will know of the succession of *Gurus*.

This '*Vyasa*' "was, in fact, the "father" of *Pandu* and *Dhrtarastra*, and all the events mentioned in the *Mahabharata* took place during his lifetime."

The Divine Scribe was *Ganesha*, "the elephant-headed God of Wisdom, the *son* of *Siva*".

KRISHNA & VYASA

Vyasa: I, *Vyasa*, have been witness to this great epic. The sons of *Kunti & Madri* and the sons of *Gandhari* were born to teach a great lesson to humanity on the eve of *Kali Yuga*. None other than the great *Avatara, Krishna* appeared at this time.

Vyasa: *Krishna*, O *Krishna*, My Lord! I hear your flute and feel your presence. O Mysterious One? Tell them, who you are?

Krishna: O, *Vyasa*, wisest among men, you know who I am and where to find me. Tell them, I am none other than their Higher Self. They search for me everywhere, in vain. They see me and yet don't perceive me. Tell them, O *Vyasa*, tell them. I see in them the same thirst as I saw in *Arjuna*, on the battlefield of *Kurukshetra*. *Arjuna* had many questions and many apprehensions. They, like *Arjuna*, are dear to me. I long for them to be reunited with me. I see they are so involved with their personality. O *Vyasa*, tell them that this personality is but an "evanescent flash". It is I who am their real Self. I am their Eternal Home.

Vyasa: O *Avatara Purusha!* O *Siddha Purusha!* How can these poor souls reach your lotus feet?

Krishna: O *Vyasa*, ask them to break free. Did not *Arjuna* become despondent on the battlefield? Did he not cast down bow & arrow and seek my counsel? Was he not afraid of the prospect of slaying his teachers, his elders and his cousins? It was then that I had to lift the veil of *Maya* from his eyes. When the veil was lifted, all these bonds mattered not. They were but a mirage in the world of *Maya*. It was I alone before him, in my all-embracing *Viswarupa*. It contained within it all the forms and yet, there was the formless too. There was all that there ever was or ever will be. At this moment, *Arjuna* stood trembling, not with terror but with the awe of truth. *Nara*, symbolised by *Arjuna* stood before *Naryana*, one with him, in all His glory & splendour.

The warrior in *Arjuna* awoke. The flag of the mighty *Anjaneya* was flying on his chariot. The twang of the *Gandiva* was like the loudest thunder striking fear into the hearts of his foes. Tradition, bondage & illusion had disappeared.

Vyasa: Who were his foes, O *Krishna*? Were they his cousins, the *Kauravas*? Were they his teachers, who but chose to do their *dharma*? O Great One! Speak the truth, so that all may hear?

Krishna: O Great Teacher of Humanity, there is nothing that you know not. Yet, you ask me to speak the word once again, for all to hear. The *Kauravas*, *Arjuna's* cousins were but symbolic of the *pravritti marga*. This is the path leading into

samsara, into the world that binds. They wanted power, wealth and pleasure; they sought to find me in the illusions of the world. They sought my armies. The *Pandavas* (of whom *Arjuna* is one), were symbolic of the *nivritti marga*, the path of return. They sought me over my armies, and performed their *dharma*. Their mother, *Kunti* is an allegory of the Spirit-Soul or *Buddhi*.

"However men approach Me, even so do I welcome them, for the path men take from every side is Mine..." O *Vyasa*, the elders & cousins are but symbolical. The duality you see is but an illusion.

Vyasa: Who binds them to *samsara*, O, *Krishna*?

Krishna: None other binds them, but themselves, and the effects of the causes generated by them in the past. Humanity has been reminded time and again. Listen once more...

THE VOICE - 2

"Ho! Ye who suffer! Know

Ye suffer from yourselves.
 none else compels,
 None other holds you that ye
 live and die,
 And whirl upon the wheel, and
 hug and kiss
 Its spokes of agony,
 Its tire of tears, its nave of
 nothingness. .."

Vyasa: They are blind to this fact, O *Krishna*, my Lord.

Krishna: Highest among *Gurus*! Do we not see this blindness of the personality symbolized by *Dhrtarastra*, the blind king and father to the hundred *Kauravas*. The Great Verses given to *Arjuna* on the battlefield were too distant for him. It was *Sanjaya* alone, the symbol of *antahkarana*, the bridge between the Higher Self & the lower fragmented personality, who could convey my teaching to him. So too, let the children of the world open their hearts to the "blessed truth" by listening to the "whisperings of the *Buddhi* to the *Manas*".

Go forth, O *Vyasa*, Teacher of Humanity. Let them witness the great epic, the *Mahabharata* & its great battle, the *Kurukshetra*; O Learned One, tell each one of them, "Stand aside in the coming battle, and though thou fightest be not thou the warrior." Let them be instruments in my hand. It is thus & thus alone that one can

win the great battle of the Higher Self over the passions of the lower self; this battle is truly symbolised by the *Kurukshetra*.

In the battle of life, the brave warrior is "made first to confront and *conquer* the thousand and one furies who keep watch over its adamantine gates and entrance — furies called Doubt, Skepticism, Scorn, Ridicule, Envy and finally Temptation — especially the latter". They dwell on the "threshold" and challenge him menacingly. It is when he destroys this "living wall" that he can enter the golden gates of my sacred palace-city. O *Vyasa*, Highest *Guru*, speak once more for the world to hear.

THE VOICE 1

Now, watch the story unfold, as will be narrated by a '*Vyasa*' who represents the Great *Guru*...

Scene 1

Vyasa: Archery classes were held in the open. Guru *Dronacharya*, the legendary teacher of archery stood commanding among his royal disciples. The target of the day was a wooden parrot perched afar.

Dronacharya: Young princes. Look yonder. Your target is there. Let us begin with you, *Duryodhana*. Come here. This is a lesson in archery and your target is there. Tell me what you see.

Duryodhana: *Guruji*, I see many things. There is the sky, there are the trees. There is a wooden parrot perched out there. I also see my brothers & cousins, and of course, I see *you*.

Dronacharya: Very well, *Duryodhana*. You seem to have missed the point. Let us look at *Arjuna*. Tell me, as an archer, *Arjuna*, what do you see?

Arjuna: *Guruji*, I see only my target, the parrot, perched afar. O, *Guruji*, now I but see its eye, as I prepare to release the arrow. *[Releases the arrow]* O Great *Guruji*, my arrow has found the eye of the parrot.

Dronacharya: Young princes. For the true archer who takes up his bow and arrow, there exists nothing in this world, but his target. He is verily 'one-pointed' in his aim.

Princes, in life too, learn the quality of 'one-pointedness'; learn the quality of '*samadhana*'.

Scene 2

Vyasa: The *Kauravas* exhibited their greed and selfishness to the extreme. They were entrapped by *raga* and *dvesa*. They were unable to regulate the *trigunas*. The *Pandavas* were more conciliatory and self-sacrificing by nature. The *Kauravas* were also ill-advised by *Shakuni*, their maternal uncle. *Duryodhana* was resolved to kill the *Pandavas*. He ordered a house of lac to be built, disguised as a real palace. It was to be offered to the *Pandavas* who he planned to kill by arranging to set it on fire.

Duryodhana: Hey *Purochana*, come here.

Purochana: Yes, my lord. How can I be of use to you?

Duryodhana: Let us see how you can be useful. You need to put your skills into use. It is a secret project. If you value your life, not only will you carry out your task with great skill, but will exercise complete silence thereafter. Of course, that is if you do not wish to have a painful death.

Purochana (scared): Tell me, your highness, and I will do my best.

Duryodhana: Can you build a whole palace with wax, lac & tallow?

Purochana: But sir, that will catch fire easily. It is dangerous.

Duryodhana: Now don't act naive. The whole idea is that it *should* catch fire. Now get to work in silence & stop asking silly questions.

Purochana (to his men): My faithful men. Here is a project. It carries both high risk and perhaps high return. The golden rules are two... first rule, do a good job and then, second, rule, shut up.

[Purochana's men set to work. Soon they erect a wonderful palace.]

Vyasa: The unsuspecting *Pandavas* are offered this house of lac. However, when they enter, they suspect foul play. The house smells strange & the walls are hollow.

A miner: O great *Pandava* Princes. I have a message from the wise *Vidhura*. My life would be in danger, if you tell anyone that I told you.

Yudhishtira: Don't worry good man. We will not break our promise and tell anyone.

Miner: Your lives are in danger. This house can burn. It is a latent inferno.

Bhima: Brother *Yudhishthira*, what should we do? Should I kill *Purochana*?

Yudhishthira: My brother, that may not solve our problem. Maybe, we should just dig a tunnel with the help of the miner and disappear after burning this house ourselves.

Kunti: Let us do as *Yudhishthira* says.

[The miner is asked to start digging a tunnel. Meanwhile the Pandavas roam the forest where Purochana is following them]

Purochana: O Princes, why are you always roaming the forests?

Yudhishtira: We need recreation, *Purochana*. You seem to be very curious and concerned. Is there anything wrong about exploring the forest?

Purochana: Not at all, my lord. Your happiness is my only concern.

Vyasa: On a new moon night, *Purochana* invites his men to set the lac palace on fire. Five of them with *Purochana* enter the house, with the evil design in mind. Meanwhile, under the cover of darkness, the *Pandava* brothers & their mother choose to escape using the tunnel dug by the miner. They set the house on fire and disappear down the tunnel. *Purochana* and his men meet the fate they intended for the *Pandavas* & their mother, *Kunti*. In the morning, the local people thought the *Pandavas* & their mother had perished in the fire, and grieved for them. The *Pandavas* left for the forest and made themselves a home there. They decided to disguise themselves, so as not to be recognised.

Scene 3

Vyasa: *Draupadi* was won by *Arjuna* after the competition of firing the arrow at the eye of the fish which was rotating on the ceiling, merely by looking at its reflection in a bowl of water on the floor.

Announcer: O great Princes. Today the best among the best will win the hand of the beautiful Princess *Draupadi*, daughter of His Majesty King *Drupada*.

Duryodhana: Let me try my hand at this. I am sure to win. Here goes my arrow.

Draupadi [whispers]: I hope he misses the mark

Announcer: Sorry your highness, you missed the mark. In this contest, there is no second chance. I request you to please sit down & witness the contest.

Karna: I will try my hand now.

Draupadi: No he cannot. He is not a *Kshatriya*. This competition is for none less than *Kshatriyas*.

Arjuna [disguised as a *Brahmin*]: I will try now.

Draupadi [whispers]: He is the one! He is the one! I want him to win

Another *kshatriya* prince: What can a *Brahmin* shoot, when even the *kshatriyas* have failed.

Arjuna: Speak not, prince. If I shoot, I win the hand of the princess, whoever I am. *[fires the arrow as per the rules, & it finds its mark. The princes are surprised, even shocked]*

A prince: Who is this *Brahmin*, whose prowess is even greater than *Karna's*? He looks familiar, but God knows who he is. He seems to have a brilliant skill.

Arjuna [on his return to the forest residence accompanied by his brothers]: Mother, I have a surprise for you.

Kunti: Whatever it is, share it with your brothers.

Vyasa: And thus, *Draupadi* became the wife of the five brothers.

Let us not forget who *Draupadi* symbolised when we see this episode. "*Draupadi* stands for the *terrestrial life* of the Personality.... *Yudhishthira*, the *elder* of the *Pandavas* and her chief lord ...represents the Higher Ego with all its qualifications."

Vyasa: The *Pandavas* left *Hastinapura* in the years that followed their return & settled in *Indraprastha*, the new kingdom assigned to them. *Indraprastha* prospered under the *Pandavas*. *Duryodhana* and his brothers once visited *Indraprastha*. He was extremely jealous seeing all the prosperity. He wanted *Indraprastha* too, in addition to *Hastinapura*. His greed knew no limit. *Shakuni*, his evil uncle, advised him not to confront the *Pandavas*. He suggested that they trick them by inviting to gamble over a game of dice. He loaded the dice and facilitated the cheating of the *Pandavas*, until they lost everything. Only *Krishna* could save them. The *Pandavas* were banished for 13 long years. On their return, *Krishna* suggested that the *Pandavas* be given at least 5 villages. He was the missionary of peace. The greedy & selfish *Duryodhana* refused.

The situation worsened. War was imminent. Both cousins decided to approach *Shri Krishna* for help.

[Arjuna & Duryodhana wait for Shri Krishna to wake up. Duryodhana sat arrogantly near Krishna's head. Arjuna sat with humility at his feet. Each was hoping that the Lord would see him first.]

Krishna [wakes up & sees Arjuna first]: O my dear *Arjuna*! What brings you here? Tell me what I can do for you. Welcome to you too, brother *Duryodhana*.

Duryodhana: *Krishna*, my Lord. I came before *Arjuna*. Listen to me first. I seek your help for the Great War.

Krishna: O brother *Duryodhana*. After all, I saw *Arjuna* first. He is also the younger one. Speak first O *Arjuna*. Do you need me or my mighty armies?

Arjuna: My Lord! How can you test me thus? What more do I want in this world than you, O Lord? With you beside me, I would fear no defeat.

Krishna: Remember *Arjuna*, I will take no sides, nor will I fight. If I join you in battle, I will only be your charioteer. Do you still want me in preference to my *Narayani* armies, known for their immense might?

Arjuna: My Lord! I have made up my mind. I need none but you and you alone.

Duryodhana: I am so happy. I am so very happy. I am the happiest indeed. I gladly accept the help of your mighty armies, O *Krishna*. After all, *Arjuna* had the first say. Thank you.

Vyasa: The mighty armies of the *Pandavas* and *Kauravas* were arrayed against each other in the battle of *Kurukshetra*.

Arjuna, the great warrior & skilled archer was despondent. He saw before him his teachers & elders. He saw before him his cousins. He felt sad that he had to fight and slay them.

THE BHAGAVAD GITA

Vyasa: Let us listen to this conversation that still echoes to this day. It has been recited by men & women, young & old. Listen, O children of the Lord, to the divine verses of the Lord's song...

THE VOICE – 2

श्रीगणेशाय नमः ॥ श्रीराधारमणाय नमः ॥

Hail to *Shri Ganesh*! Hail to the Lover of *Radha*!

अर्जुन उवाच ।

दृष्ट्वं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥

Arjuna said:

Seeing these, my kinsmen, O *Krishna*. arrayed
eager to fight,

सीदंति मम गात्राणि मुखं च परिशुष्यति ।

त्रेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

My limbs fail and my mouth is parched, my body
quivers, and my hair stands on end,

गांडीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥३०॥

Gandiva slips from my hand, and my skin burns all
over; I am not able to stand, and my mind is whirling,

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

And I see adverse omens, O *Keshava*.nor do I
foresee any advantage from slaying kinsmen in battle.

न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविंद किं भोगैर्जीवितेन वा ॥३२॥

For I desire not victory, O *Krishna*, nor kingdom,
nor pleasures; what is kingdom to us, O *Govinda*, what
enjoyment, or even life?...

संजय उवाच ।

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्णमानसः ॥ ४७ ॥

Sanjaya said:

Having thus spoken on the battle-field, *Arjuna*
sank down on the seat of the chariot, casting away his
bow and arrow, his mind overborne by grief....

संजय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ।
न योत्स्य इति गोविंदमुक्त्वा तूर्णं बभूव ह ॥९॥

Sanjaya said:

Gudakesha, conqueror of his foes, having thus addressed
Hrishikesha and said to *Govinda*, "I will not
fight " became silent.

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंसूच नानुशोचन्ति पंडिताः ॥११॥

The Blessed Lord said:

Thou grieveest for those that should not be grieved
or, yet speakest words of wisdom. The wise grieve
neither for the living. nor for the dead.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

Nor at any time verily was I not, nor thou, nor these
princes of men, nor verily shall we ever cease to be,
hereafter....

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥४८॥

Perform action, O *Dhananjaya*, dwelling in union
with the divine, renouncing attachments, and balanced
evenly in success and failure: equilibrium is called
yoga....

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

Therefore, without attachment, constantly perform
action which is duty. for by performing action without
attachment, man verily reacheth the Supreme....

सक्ताः कर्मण्यविद्वांसो यथा कुर्वति भारत ।
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

As the ignorant act from attachment to action, O
Bharata so should the wise act without attachment,
desiring the welfare of the world....

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

However men approach me, even so do I welcome
them, for the path men take from every side is Mine,
O *Partha*....

संजय उवाच ।

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

Sanjaya said:

Having thus spoken, O King, the great
Yoga. *Hari*, showed to *Partha* His supreme
form as Lord ...

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पांडवस्तदा ॥ १३ ॥

There *Pandava* beheld the whole universe, divided
into manifold parts, standing in one in the body of the
God of Gods....

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-
संवादे संन्यासयोगो नामाष्टादशोऽध्यायः ॥ १८ ॥
श्रीकृष्णार्पणमस्तु ॥ शुभं भवतु ॥

To the Blessed *Keshava* be homage.
May there be happiness.

Thus the *Bhagavad Gita* hath ending.

PEACE BE TO ALL WORLDS.

Vyasa: The sound of conches and battle-drums were heard. The Great War raged for 18 days. Many a hero was felled by arrow, club, spear & sword. The Great *Bhishmacharya*, the grandsire of the clan was waiting to give up his life when *Uttarayana* begins & the chariot wheels of the Sun-God turn north on the annual journey. *Arjuna* shot an arrow into the ground and Mother *Ganga* sprang forth to quench the thirst of her beloved son, *Gangaputra Bhishma*. He blessed the Pandavas after their victory in the battle.

In the years that followed, the great *Avatara*, *Shri Krishna* slept under a tree. As the story goes, a hunter mistook him for a wild animal. The arrow passed thro' Him and nailed him to the tree. He was in a way, 'crucified'.

THE VOICE - 1

The Dark Age or *Kali Yuga* began and goes on even today and will go on until a great cycle of 432,000 years is completed. *Kali Yuga* is "the fourth, the *black* or iron age, our present period. This is the last of the ages into which the evolutionary period of man is divided by a series of such ages. It began 3,102 years B.C." between February 17th & 18th "at the moment of Krishna's death", and the first cycle of 5,000 years" ...ended "between the years 1897 and 1898".

Among the most important teachings of Lord Shri Krishna, which has been commented upon by the greatest Rishis over thousands of years, is the subject of the three *gunas*. "The Bhagavad Gita goes briefly into the subject of their nature and influence in the fourteenth Lecture.

"There are" (says Krishna, addressing Arjuna) "three *Goon* or qualities arising from Prakreetee or nature: *Satva* truth, *Raja* passion, and *Tama* darkness; and each of them confineth the incorruptible spirit in the body...." Let us not forget this great message.

THE VOICE -1

O descendants of the Great *Rishis!* Where is the glory of your ancestors? Where is the *dharma* embodied in *satya*, that you were enjoined to perform? Where is the *ahimsa* that you should practice? Remember that the true practice of *dharma* lies in the practice of *viveka*, *vairagya*, *shatsampatti* & *mumukshattva*. Intellectual pride is not for him who seeks to know. Rather, he needs to learn to adopt "the method of the Arhats, the Dasturs, the Yogis, or the Sufis; among each of which groups of mystics there have been many who did not even read or write". The Great Teacher of *Brahma Vidya* says, "Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss, Nirvana."

CHORUS

"Waiting the word of the Master,
Watching the Hidden Light;
Listening to catch His orders
In the very midst of the fight;

Seeing His slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song."

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