# Murtipuja Yoga Dharma: NOT Idol Worship: *Foundational Principles, Structure, and Meanings*


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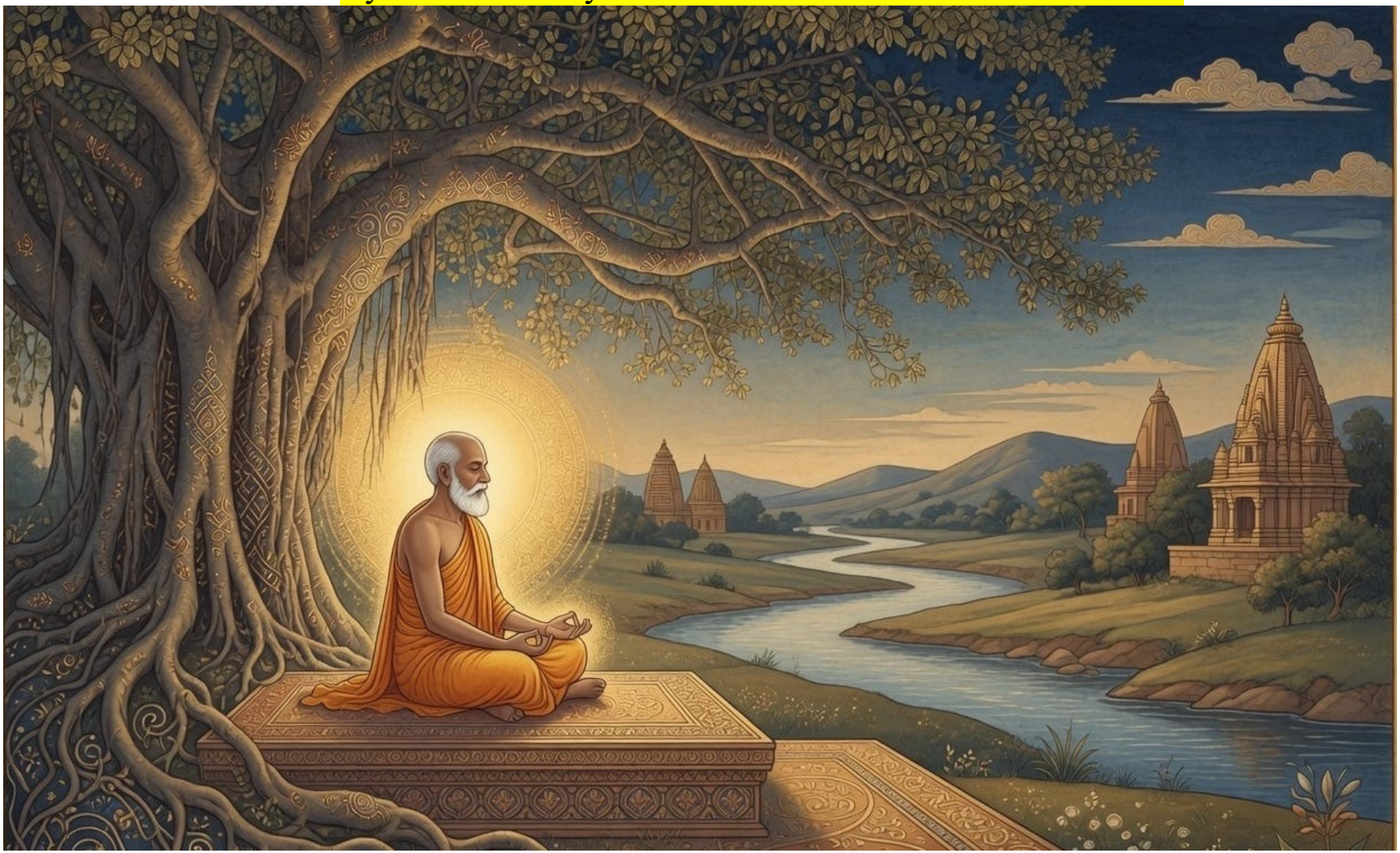
Jewish, Christian, and Islamic Traditions; Chinese, Japanese and American Indian Traditions

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Bharat-The Ancient: Dynamic Harmony between the Outer World and Inner World



# Most Fundamental Questions?

- What is Murti Puja?
- Why Murtipuja?
- How can it be structured ?
- What kind of relationship one can have with Murti?
- How does Murti Puja can relate to our personal/professional lives?
- Why is it prohibited in some Bharatiya dharmic traditions?
- Why is it prohibited in Jewish, Christian, and Islamic traditions?

Materials for Murti:

-Stone,

- Metal,

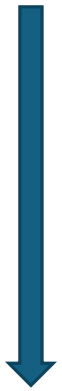
- Wood,

- Clay or sandalwood paste,

-Sand,

-Ink, paint or itching,

- Gems, etc.



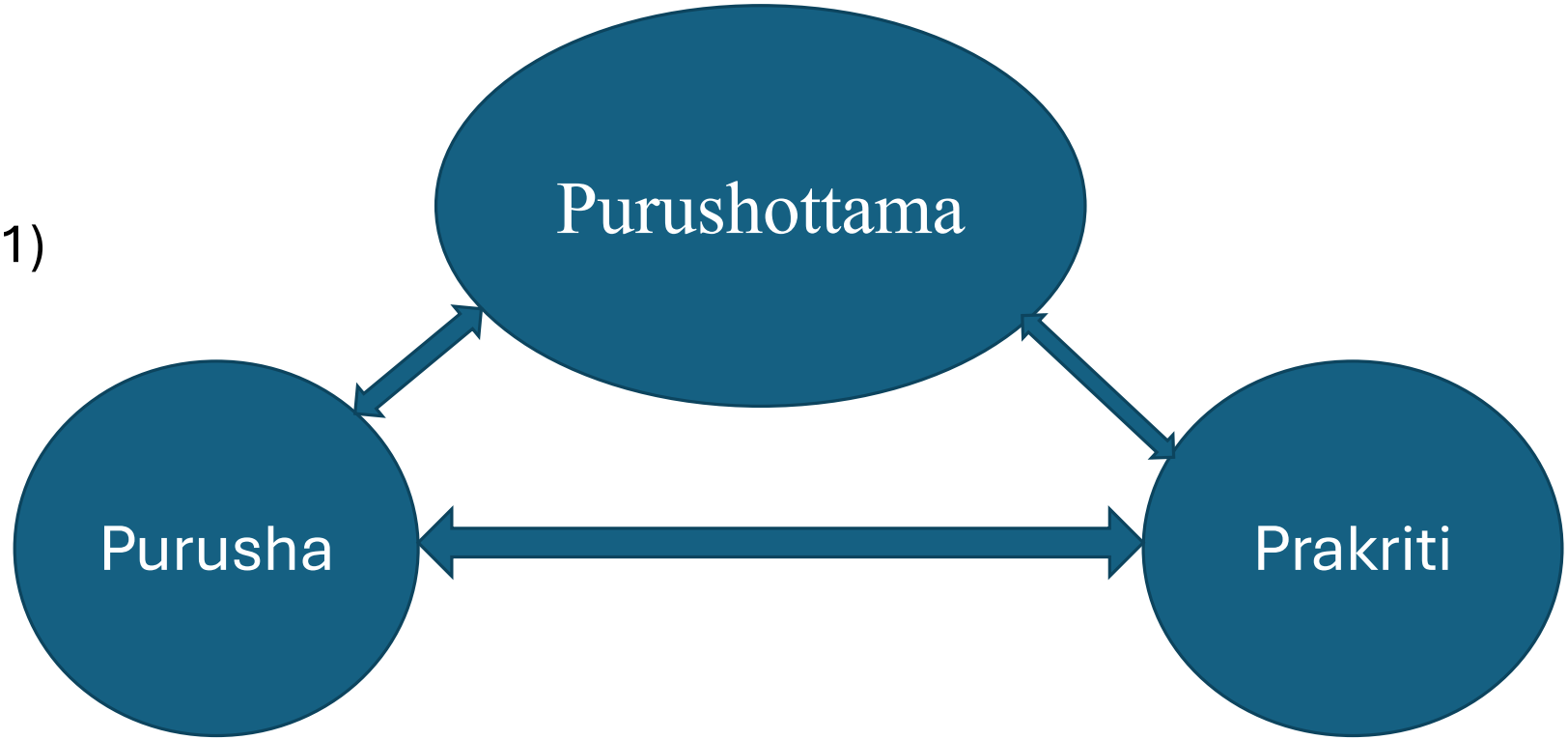
Manomayi Murti:

Raganugy Seva Yoga Dharma: (Beyond Puja)

More intimate relationships with the Deity, especially with Bala Krishna. The structural requirement of Vedic Puja is relaxed.

## Founding Principles:

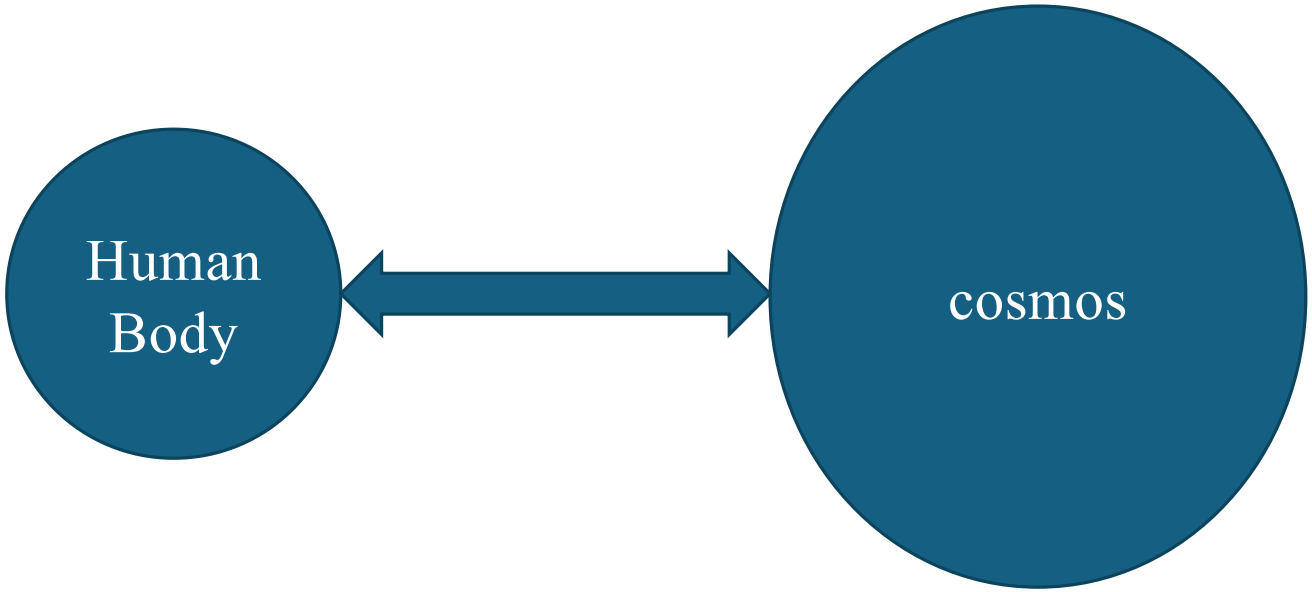
(1)




The original differentiation and division, and apparent separation: the Sristi (Cosmos)

Continue---

(2)




*An individual is an epitome of the universe, as all the material, and nonmaterial phenomena of the universe are present in the individual, and all those present in the individual are also contained in the universe---.*

Caraka Samhita 4:5.3,7

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(3) Bhagavan's Yogamaya Shakti:

- During the process of bringing forth the cosmos, the "Transcendental Purushottama" with his own part and parcel "Purusha", and His own Apara Prakriti entered into the cosmos and pervaded it, thereby becoming also an Immanent, which means the divinity is already present in all beings and objects. And this the Akshar-Kshara brahman Swaroop.
- Consequently, the material/physical world is imbued with the hidden divinity.

(4) And the One became many and all,

(5). The Shristi (complete existence-manifested and unmanifested) embodies the following four yogic structural fields:

Adhyajnic, Adhyatmic, Adhibhautic, and Adhidaivic

Please Note: This is NEITHER the Idea associated with the, "Monotheism" of Jewish, Christian and Islamic Religions, or NOR of the Idea of "Polytheism" of Pagan Religions.

It is the most fundamental doctrine what I can call, the "*MONISTIC POLYMORPHISM"*

## Continue---

- *Purusha (Atman), part and parcel of Purushottama or Paramatman(The Ultimate Reality: The Bhagavan, Brahman)*

*Pure, changeless, eternal, seer, self-knowing, ineffable bliss, etc.*

- Nature of Prakriti:
- Avyakta (unmanifest) and Vyakta (manifest)
- Yoni, transcendental source or 'womb",
- Creative, dynamic matrix, web of inter-connectivity and relationships,
- Ever mutable, evolves the material world out of itself,
- Cyclic, non-linear, dynamic,
- Unified whole, hierarchical,
- Diversified, plural and very complex,
- It goes through the cycle of existence, sustenance, and dissolution,
- The Primary dynamic attributes( Gunas): Sattva, Rajas, Tamas, and their Mixture.

## Continue---

Please note:

One of the foundational doctrines of the Vedic wisdom: [unique and universal]

"The Prakriti is the creative matrix of our existence [under the control of Purusha and Purushottama : Gita-chapter -13] that manifests through the web of yogic connectivity and interdependent relations between the divine, human and non-human beings, and the material world."

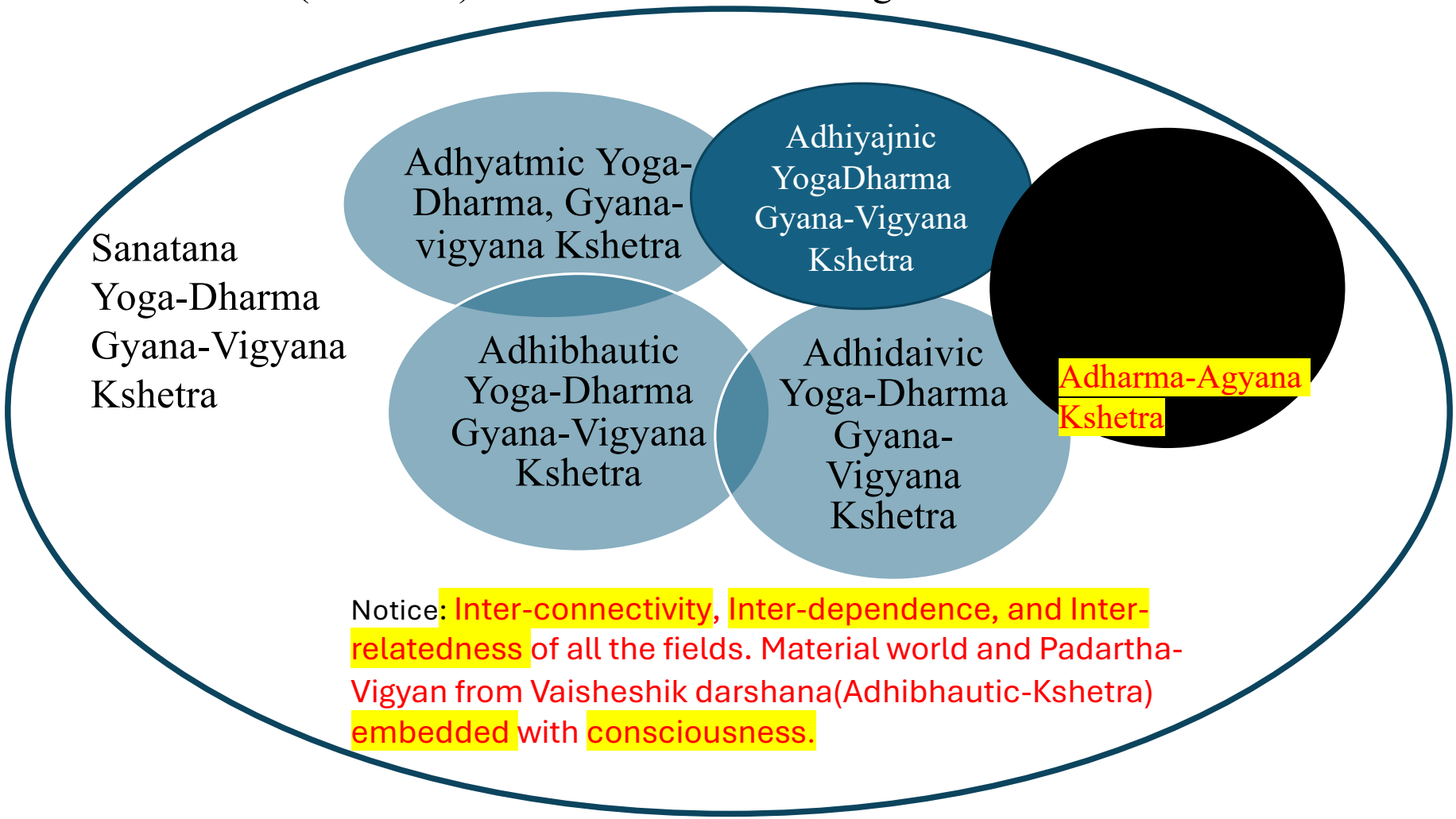
contemporary scientific statement:

"The nature manifests a universal web of creative connectivity and mutual correlations between its all members, living and non-living."

Please Note: In the contemporary Reductionist and Materialistic Paradigms of Physical sciences, the concepts of Atman and Parmatman are missing.

The notion of consciousness is slowly making in-road. The primary reasons include inexplicability of the strangeness observed in the world of Quantum Physics.

Thematic Categorization/Classification ( A proposal): The Universal, all-pervading consciousness (Brahman) is the foundational background.




Notice: Inter-connectivity, Inter-dependence, and Inter-relatedness of all the fields. Material world and Padartha-Vigyan from Vaisheshik darshana(Adhibhautic-Kshetra) embedded with consciousness.

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- Primary Existential Dimensions (yogic Differentiation/ordering)
- Adhiyajnic Field- All aspects contained in the field of Yajna-the first act of Emanation/Creation
- Adhidaivic Field- Divine/Consciousness aspects
- Adhyatmic Field- Psychomental (cognitive- emotional aspects)
- Adhibhautic Field- Material ( Physical, biological aspects)

- Example: Biological Eye-adhibhautic; optic nerve and engaging neurons-adhyatmic; yogic integrative act of seeing through particular brain region-adhidaivik (the hidden Sun god)
- Conclusion: All the above interacting fields create a wide diversity of principles and practices.

Basic Triplets: (Yogic Fields/ Field Knowers)



- Akshara Brahman-Parmatman-Atman
- Purushottama-Purusha-Prakriti
- Jagannatha-Jeeva-Jagat
- Bhagavan,Bhagavati-Bhakta-Bhakti
- Parmeshwara-Parmeshwari-Ishwara-Prabhu

- SUTRA:

Primary natural objects+ the devotee with sattvic shraddha+ the Puja Deity = Yogic Integration and internal yogic transformation= Murtipuja Yoga Dharma

## The Original Foundational Doctrinal Source of Murti-Puja:

ॐ

आद्योऽवतारः पुरुषः परस्य कालः स्वभावः सदसन्मनश्च ।

द्रव्यं विकारो गुण इन्द्रियाणि विराट् स्वराट् स्थास्नु चरिष्णु भूम्नः ।।Bhagavata 2:6.41 ।।

" The Original descent or manifestation of that transcendent Being (Bhagavan) is the Viratpurusha, and everything distinguishable from Him are His Vibhutis, divine powers and attributes. These are: time, nature, cause-and-effect(Sat-Asat) conditions of Prakriti, cosmic intelligence, the five great elements, ego, qualities, senses, Brahmanda-Sharira and all entities moving and unmoving."

आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः ।

त्रायते त्राति विश्वात्मा ह्रियते हरतीश्वरः ।।Bhagavata 11:28-६।।

"That Atman, the One is situated as this world. Bhagavan creates it and the creation is that of Himself. He protects it in the form of Vishvatman, and the protection is of Himself. He in the form of Ishwara annihilates it, and this annihilation is of Himself."

Please Note: The appropriate technical term is " Emanation" NOT the "Creation" which is proper for Abrahamic Religions.

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खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्त्वानि दिशो द्रुमादीन् ।
सरित्समुद्रांश्च हरेः शरीरं यत्किं च भूतं प्रणमेदनन्यः ।।Bhagavata 11:2-41।।

"The sky, air, fire, water, earth, celestial luminaries, living beings, directions, trees, rivers, oceans-in fact all such features of Nature should be recognized as the Body of the Bhagavan(Supreme Being) and greeted with prostrations in a mood of intense devotion to Him."

Please Note:

The entire cosmos with all the entities-living and non-living- are the parts and parcel of the Body of the Divine Being. Therefore, they are deserved to be treated as Sacred and must become the objects of our devotion.

And this is the foundational doctrine of Pujayoga Dharma Kshetra.

## Consequently-

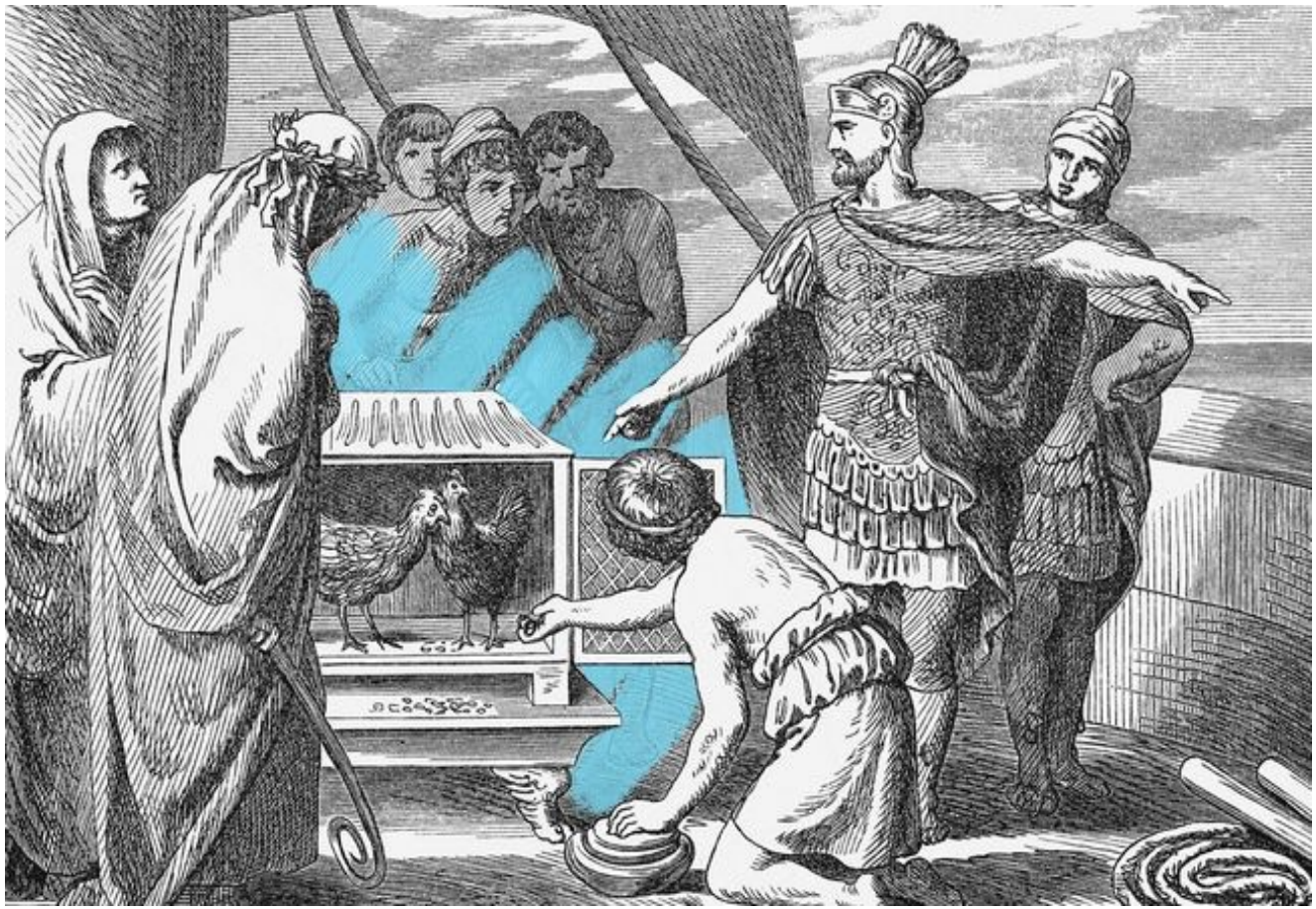
- The “Avatara” is the source and foundation of all the sacredness.
- The Kshetra (Field) of Representative Sacred entities (due to Sacredness of Virat-Swaroop):
- Some Examples:
- Sacred Chants,
- Sacred Scriptures,
- Sacred Books,
- Sacred Nations,
- Sacred Places,
- Sacred Mountains,
- Sacred Homes,
- Sacred Rivers,
- Sacred Ponds,
- Sacred Trees,
- Sacred Flowers,
- Sacred Animals, (Sacred Cow)
- Sacred Birds,
- Sacred Raptiles,
- Sacred Akasha,
- Sacred Vayu,
- Sacred Agni,
- Sacred Water,
- Sacred Earth (Mother earth)

Sacredness means: Their essence is within human being;
Their Puja or worship is the act of Worshiping the Virat-Swaroop.
Foundation for Murti-Puja, and Temples.

## Continue---

The ‘sacred chickens’ of ancient Rome made predictions about the future.

The most notable cautionary tale about not heeding the fowls’ warnings came in 249 BCE. According to the ancient scholar Cicero, one Roman consul commanding a fleet of ships dismissed some bad omens before going into battle. When he was told the chickens wouldn’t eat, he ordered them thrown overboard, commenting, “Let them drink.” He was soundly defeated, and later recalled by the Roman Senate.



The very first act during and after creation:

The Rig Veda:

The very First and the Central Image of the
Rig Veda and Vedic Sanatana Dharma:

The Yajna (Yagna)

And the very first Devata is:
The Agni Devata

And the first actions(karmas): "Yajna" –The Source and Foundation of Murti-Puja

Yajna-The Central Image: The Beginning (The Srashti)



## Invocation to Agnideva (The Beginning)



- What a wonder and Beauty: Yogic Mantra

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥ (Rig-Veda: 1.1.1)

" I sing lauds to Agni, The Purohita (Priest?) and Devata, The Hotra (Chanter), The Ritvij (Performer) who brings all Wealth and blessing."

Decoding (Please Ponder Upon):

a) Agni as Devata, Purohit, Hotra and Ritvij: All in one-Yogic Personality
b) Chhandas: Gayatri (matra-24) –a measure Ganita Shastra, Chhanda Shastra
c) Time: Continuous containing peaks and valleys
d) Sangeet (Music,sound vibrations)
e) Vak (Language Structure)
f) Ratna-all kinds of wealth, including Vidya



## Why to rename the Puja?

- Examples:
- Narayana Puja → Satyanarayan Puja
- Guru → Sadguru
- Avyakta (hidden conceptual-linguistic) field
- Murtipuja Yoga Dharma: New Identification
- Murti, Icon or Image, Archana Vigraha, Pratima, or Deity,

- Types of Murtis:
- 1. Sthavar or Achal (Immovable)
  2. Jangam or Chal (movable)
  3. Utsav (Festival)

## Structure (Primary Steps to Perform Puja-Yoga):



*Please Observe the unfolding of the entire Adhiyajnic field-the beautiful, wonderful, and mysterious microcosm replica of the existing Cosmos.*

- Creation of sacred space around the Presiding Deity.
- Organizing and structuring of sacred space containing other divine beings, and principal Prakritic elements (Aakasha, Vayu, Agni, Water, and Prithvi), and many other auspicious things. (Adhibhautic Field)
- Purification by water and invoking presence of many Devatas and Deity in the Water Pot, including sacred rivers. (Adhidaivic Field)
- Then the puja starts by an individual/and or a priest following highly structured sequence of steps, including Vedic chants, prayers and bhajans.(Adhyatmic Field)
- Families and invited guests must also, through manas puja, participate. (lokasamgraha Yogadharma)
- The Presiding Deity becomes the Chief Guest and must be honored accordingly.
- It ends with the final Aarati, blessings, and prasadam.

## Continue--- Deepa

Importance of Deepa in every ritual:

A. Swaroopa:

(i) Oil pot: Human body,

(ii) Oil: Body-Gunas (Sat, Rajas, Tamas),

(iii) Wick: Bodily Consciousness,

(iv)Agni: Agni within the body, and

(v)Independent Agent for lighting up:Jeevaatman:

Please Note: (i), (ii), (iii), (iv) –Bhagavata 12.5.7;

(v) Added by me (completeness)

B. Importance: (Representative of Agnideva, and Sungod)

Removes Physical Darkness;

Removes Mental Darkness;

Prepares to receive wisdom (Gyana-Vigyana).

Recall: “Tamaso ma jyotirgamaya”!



Meanings/Purpose: (New Dimensions)



1. Individual Domain:

Great opportunity:

- - for purging out the inherent pollution and corruption of mind;
- - for enriching habits of sattvic foods, and drinks ;
- - for developing personal relationships with the Deity;
- - for experiencing Ananda;
- - for re-enacting and reliving the original unified vision that got lost due to differentiation, division, and separation;
- - for developing attitude of reverence toward all beings and non-beings;
- - for preventing stress-related diseases, healthy, peaceful living;
- - for total internal/external transformation and enlightenment;

Continue---

2. Family/ Social Domains: (Lokasangraha Yoga Dharma)

-passing Samskar to the next generations;

-creating more harmonious family life;

-creating ground for positive creativity, and a seva bhava;

- enriching social harmony in inter-personal relations;

-developing mutual respect, and care;

3. Rashtriya/ Vishwa Domains:

Emergence of reverential commitments to the Rashtra and the world.

ESSENCE:

Grand Yogic-Dharmic vision where all the diversified yogic fields that got differentiated, divided and separated stand in the unity.

Continue---



- What do we have to do?
- Consciously enlarge and deepen our chetana (consciousness) during the Puja process, and after;
- Focus with full concentration on the puja act through integrative yogic vision;
- Establish your own most favorite relationship with the Deity.
- Internalize the total act with a sense of surrender to the Deity;
- Offer our all polluted and corrupt mental habits at the lotus feet of the Deity, and pray for Deity's forgiveness;
- Ask for the forgiveness in a loud voice from all those present for any offences;

And keep this commitment for practicing through Abhyasa Yoga in order to let this eventually become your own Yoga Dharma.

## Continue---



- So, the great Question? What have you achieved?
- Answer:
- *The Newly Transformed Blissful Vision(Internal as well as External) to see and act in the world-personal, family, social, national, international, and natural-positively and creatively.*

To achieve yogic connectivity, integration and divya vision of foundational fields – *Adhiyajnic,Adhibhautic, Adhyatmic, and Adhidevic*- which got differentiated, divided and separated from the Original Source: Bhagavan, Brahman.

It is a yogic-dharmic process for living a healthy, happy, and sattvic life, and then to return to the Original Source, and to have the direct experience of ananda, divinity, divine personality and eventually Moksha and beyond.

It is the reaffirmation of the efficacy, beauty, wonder, and relevance of the Karmakanda and its the lost Yogic integral unity with the remaining limbs, Gyanakanda and Upasanakanda. This is the central feature of COMPLETENESS (Samagra Yoga).

Prohibition of Murtipuja: (Apparent Contradictions and Paradoxes)

- 1- Indian Apologists:

(a) Ultimate Reality Nirguna Nirakaar Brahman—unqualified by names, forms, attributes, etc.

Image worship-illusory;

(b) Murtis-impotent, unable to defend themselves from robbers, plunderers, animals, etc.;

(c) How to reconcile many gods and goddess, with the Supreme ONE;

(d) Other reasons that include social, economic; internal rivalry between different sampradayas; erosion and disappearance of Authentic Murtipuja; conflicts with the Islamic and Christian world views, and political;

(e) The times and ground circumstances were different;

Note: All the objections from the above schools of thought can effectively be answered. And the Karmakanda aspect of the Reality can and must be established.

## Powerful Response

- Pervasive linguistic Expression:
- The Brahman is "Nirakaar?(Formless)"- This word and associated meanings *don't appear in any of the 56 Upanishads*, including 11 Principal ones, neither in Bhagavadgita, nor in many primary scriptures to my knowledge.

- Brahman: Saguna Brahman, Nirguna Brahman, Akshara Brahman, Kshara Brahman, Murta Brahman, Amurta Brahman, Martya Brahman, Amratam Brahman, Sthita Brahman, Dynamic Brahman, Mahat Brahman, Avyakta Brahman, Vyakta Brahman, Param Brahman,Shabda Brahman, Nada Brahman, Vikeeran Brahman, Divyarasa Madhurya Brahman,*(my new revelation)* etc.

- What about, "Bhagavan Swaroop"? Brahmanohi pratisthaham—(Gita 14.27) Divyatidivya Guna-beyond Nirguna and Saguna Brahman Swaroop.

## Continue--- Powerfull Response



- मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
  मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थित: ॥ Gita:9.4 ॥
- This entire cosmic manifestation(santients and non-santients) is pervaded by Me in My unmanifest form. All beings dwell in Me, but I do not dwell in them.
- जगदव्यक्तमूर्तिना- this Cosmos is my Avyakta Murti (Saakaara but unmanifest)

- Story of Acharya Madhusudan Saraswati. (The greatest thinker in the Adi-Shankaracharya Tradition, 16th century).

- American student encounter with a baby Krishna picture.

- Incident in My discourse on Bhagavatam in Cincinnati, Ohio.

Continue---

Murti or Pratima, Vigraha, Deity

- न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
  भूतभृन्न च भूतस्थो ममात्मा भूतभावन: ॥ Gita:9.5 ॥

Most Mysterious butApparent paradoxical Doctrine

And yet, all the beings do not abide in Me. Behold the mystery of My Divine Mystery! Although I am the Creator and Sustainer of all living beings, but Myself (mama Atman) is not contained in the beings, (because I am free of attachment.)

- यथाकाशस्थितो नित्यं वायु: सर्वत्रगो महान् ।
  तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥Gita:9. 6 ॥
- Know that as the mighty wind blowing everywhere rests always in the sky, likewise all living beings always rest in Me.

# Typical Examples of Direct Visionary Experince:



## A. Madhusudana's sudden Divine Experince:

- A Great samnyasin and a great upholder of Advaita Theology of Adi Shankaracharya.
- His work Advaitasiddhi (one of the most important grinthas): A high-water mark in logical and philosophical sophistication and scholarship in Vedantic tradition.
- One of the most important chapter- the Nirakara Vada for successfully, logically, and philosophically, establishing the case for- the Ultimate absence of any Akara, or form, to Brahman.
- At the end of this Nirakara-Vada, a sudden most powerful, visual experience: the last stanza :

## Continue---

- " I do not know any other ultimate and supreme truth [tattva] than Krishna.

  His palm is adorned by the flute. He is [ all black-bluish] like a fresh cloud.

  He wears the golden pitambara silk. His upper and lower lips are reddish like the bimba fruit.

  His face is charming and sweet like the full disc of the moon.

  His eyes are verily lotuses."

- Stanza- the singular occurrence.
- This vision is highly concrete and transformative to make him a great bhakta of Raseswar Krishna, also wrote another grintha, "Bhakti Rasayana".

Note: The Nirakaravada as the ultimate doctrine collapses.

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Krishna's own message to Gopis through Uddhava:

आत्मन्येवात्मनाऽऽत्मानं सृजे हन्म्यनुपालये ।
आत्ममायानुभावेन भूतेन्द्रियगुणात्मना ॥ Bhag. 10.47.३०॥

*" I create, sustain, and dissolve everything within Myself and out of Myself by My inherent power Yoga-Maya-all these effects in the form of material elements, sense powers, and Gunas being such manifestations of Mine in the creative process."*

Please Note:

- This is the foundational, most wonderful statement by Krishna telling us that He is the totality.
- The above unique world view is the Doctrine of Emanation-and not that of the creation as in Abrahamic Religious traditions.

## Prema-Sarovara in Vrajabhumi:



## Continue---

B. David Haberman's concrete vision of Radha-Krishna in The Braj-Bhoomi

Place: Prema Sarovar (pond)

Time: Summer of 1993

Reference: Journey Through the Twelve forests: An Encounter With Krishna, Oxford University Press, 1994, pp. 178-179; the Top Prize winner of The American Academy of Religion.

The Vision: He was looking into the pond.

"*Suddenly, a new world became visible. I was looking at the dense forest of flowering trees in which stood a woman and a man. She had a golden complexion and was dressed in a blue sari; he was of a dark color and wore a yellow dhoti. She had flowers braided into her long hair; he wore a garland of flowers around his neck and had a peacock feather stuck in his hair….Slowly, he reached out a vulnerable hand and touched her. She surrendered to his advance…The two embraced and suddenly the image was gone. Once again, I was looking at the surface of the pond.*

…I was shaken and sat on the platform. … "Prema Sarovar is the where Radha and Krishna first experienced love for each other."

Please note: This concrete vision has permanently transformed life of David ( Professor, and Past Head, Dept. of Religion, Indiana University, Bloomington, USA).

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C. Adi Shankaracharya ( Prabodha Sudhakara, #242)

*"He who had shown innumerable Brahmands (universes) to Brahma, and in each of them separate-separate wonderous Brahma, with gopas with their calves; and Vishnu in each of the Brahmanda, whose charnodaka (Goddess Ganga flowing from His lotus feet) sanctify Shambhu (Shiva):*

*That Krishna is uniquely different from Trimurty-Brahma, Vishnu and Mahesh- with His own transcendental Sat-Chit-Ananadmayi divine effulgence."*

D. A seven-year-old child: (Year 1996)-My discourse on Bhagavatama.

- American student encounter with a baby Krishna picture in Columbus, Ohio.

- Incident in My discourse on Bhagavatam in Cincinnati, Ohio.

## (2)Prohibition of God's Image in Abrahamic Religions:



Judaism:" God spoke all these words: I am the Lord your God, who brought you out of the land of Egypt, the place of servitude".

You should not have any other gods besides Me.

"You shall not make for yourself any statue or the image of anything that is in the skies above, or on the earth below or in the waters beneath the earth-you shall not bow down to them. For I am a jealous God. (Ex. 20: 1-5)" ( Hebrew Bible)

Christianity: A different God,but Loving Christian God ( not a jealous God) but no image and statue.

Islamic Religion: Allah is the only True God; all other gods are false. Image and statue are strictly prohibited.

Their Gods-different from each other; not within this world but only above and beyond. Jesus(Example): the only son of their God-both human and God? Gods can only be heard through their own individual messengers, but remains INVISIBLE for ever; Others cannot hear, or see ; the nature is not sacred.

No karmic fields, no rebirth, no yogic principles/practices. Only, ONE life.

"What about Ishwar Allah tero naam ..." ?

## Encounter of Abrahamic Religions with the Vedic Dharmic Traditions:

- All the images and statues, murtis, pratimas represent false gods and goddesses.
- These are called "IDOLS'= False gods/goddesses.
- These Idols have to be destroyed, and to convert (by all means) all the Idol worshipers to the True Religions (Islam and Christianity).

- Please Note: Brutal, bloody conflicts and wars in- between these three Abrahamic religions are well documented and evaluated in the history of Europe and Middle East for the last 2000 years.
- Mutual brutal, bloody wars between Islam and Christianity are well documented.

- Christianity's brutal, bloody crusades against the destruction/conversion of Greek-Roman worlds are also well documented.
- Theological development and growth of Christianity- by grafting a few ideas from Plato and Aristotle.

## Concluding Remarks:

- Deity's Manifestation and Darshan: (Scriptural Evidence: Murtis move, laugh, cry, sweat, and can exhibit all other vital functions)
- Three Conditions:

    1. Your own sadhana-shakti, or
    2. Grace of the Deity, or
    3. Combination of the above two .

Murtipuja Yoga Dharma- Bhakti Yoga Pradhan;

Initially, a Sadhana( a Yoga process),

Finally, the Sadhya.

Warning:If due to foolishness, or ignorance, loaded with hatred, enviousness, asatyam, violence, insults, without compassion and seva, etc. against other beings and non-beings- that puja is useless, hypocrisy, meaningless, not effective, and a pseudo- act. This is not the Yoga, but Kuyoga, Mithya-yoga, or Asat-yoga, which is very detrimental to the very foundation of Vedic wisdom.

Pujas involving high costs without Yoga Dharma: an Ahankari-show, an artificiality.

Continue---

- Deity's Manifestation and Darshan: (Scriptural Evidence: Murtis move, laugh, cry, sweat, and can exhibit all other vital functions)

- To the Skeptical:
- "Can the Rocks Cry Out?

Why scientists increasingly believe mind is imbedded in matter."

- "Does the forest hear the sound of a tree falling when no one is around?
- Are electrons aware they are being watched?"

(Josua M. Moritz, a recent publication.)

- This is a reemergence of the phenomena of "Panpsychism".

Danger: Most of the Indians will be intellectually Colonized. Why?

## Concluding Remarks:

- *Authentic ritual(Karmakanda) world must be sustained but keeping in mind that appropriate changes can be made dictated by time and circumstances.*
- Murtipuja is the "Murtipuja Yogadharma".
- It is the essential Anga (organ) of the , "Sanatana-Dharma".
- Please NEVER, NEVER USE the term, "Idol" for the Murti, Pratima, or Deity.
- "Murtipuja Yogadharma" along with the physical structure called, MANDIR, or DEVALAYA have been, and are the:

"Iconic Representations and Identifiers of the "Vedic Civilization and its foundation."

All the ideas upholding the notion of the "Ultimate Reality" as the "formless or Niraakaara" exhibit a *high degree of ignorance, prejudice, or social-religious-political or other forms of power-driven motivations.*

Continue---



• Concluding Dhih-Inspired Thoughts:

as they are: Beautiful, Wonderful, Mysterious and Aanandamaya

• Vedic Chants with the authentic Rituals are the Original Founding Sources of:

(i) The Natya-Sangeeta-Kavya-Alankaara Shastras.

(ii)They embody conceptual, linguistic, cosmological, mathematical, and deepest levels and dimensions of the the very existence.

(iii) Dynamic Harmony of the varying degrees between all the realms -Karmakanda, Gyanakanda and Upasana Kanda- must be fostered and maintained, in general.

"SATYAMEVA JAYATE"!