

RIDDLES IN HINDUISM

Baba Sahib's all references are from Hindu scriptures

Ramayana, Mahabhart, Adi Parva, Puranas, Rig-Veda, Yajur-Veda, Sama-Veda, Geeta, Chhandogya Upnishad, Buddha Ramayana, Vishnu Purana, the Harivamsa, the Bhagavata, the Brahmavaivarta Purana, the Vasishtha Smriti

WHY DID BRAHMANS MAKE THE HINDU GODS FIGHT AGAINST ONE ANOTHER?

It is the cardinal faith of every Hindu that the Hindu social order is a Divine Order. Society is permanently divided into four classes namely Brahmans, Kshatriyas, Vaishyas and Shudras. The four classes in point of their mutual status are linked together in an order of graded inequality. The Brahmans are at the head and above all others. The Kshatriyas, below the Brahmans but above the Vaishyas and Shudras, so on. The occupations of four classes are fixed.

The occupation of the Brahmans is to acquire learning and to teach. The occupation of the Kshatriyas is to fight, that of the Vaishyas to trade and that of the Shudras to serve as menials to the other three classes above him. This is called by Hindus the **VARNA VEVASTHA**. There is no unanimity among the Vedas on the origin of the four Varnas. The Ramayana says that the four Varnas are the offspring of Manu, the daughter of Daksha and the wife of Kasyapa. As Valmiki, the author, recalls that Manu (wife) of Kasyapa, produced men Brahmans, Kshatriyas, Vaishayas and Shudras. Brahmans were born from the mouth, Kshatriyas from the breast, Vaishayas from the thighs and Shudras from the feet (So says the Veda).

The Brahmans, as soon as born, become lords of all beings upon earth and whatever exists in the world is the Brahman's property by right of *primogeniture*. Manu making a mess by saying in Ramayana that Manu is a female, a daughter of Daksha and wife of Kasyapa. In the Mahabhart Manu is a male and not a female. He is the son of Vivasvat who is the son of Kasyapa. *These explanations are like effusions of the imbeciles.*

The Hindu theology regarding the world is based upon the doctrine of Trimurti. According to this doctrine the world undergoes three stages. It is created, preserved and destroyed. It is endless series of cycles which goes on without stoppage. The functions which comprise the cycle are discharged by three Gods, Brahma, Vishnu and Mahesh. Brahma *creates* the world, Vishnu *preserves* and Mahesh *destroys* it for the purpose of creation. These gods are spoken of as forming what is called **Trimurti**.

The doctrine of Trimurti postulates that three gods are co-equal in status and are engaged in functions which are contemporary and not competitive. *They are friends and rivals.* They are allies on one another and not enemies. When, however, one studies the literature which depicts the deeds of these three gods one finds a complete difference between the theory and the practice. The Gods far from being friends appear to be worse enemies of one another, competing for supremacy and sovereignty among themselves.

Where is the place of morality in Hindu religion?

A religion which does not do so is no religion at all. Why have the Brahmans made the Hindu religion so nude; so devoid of morality? The Hindu religion is nothing but worshipping so many Gods and Goddesses, worshipping so many trees, visiting so many places of pilgrimage and making offerings to the Brahmans. Was the religion formulating for enabling the Brahmans to earn their living? Did they ever think that morality is the foundation of society and that unless morality is embedded in religion it has no driving force?

PRAJAPATI BRAMHA

Brahma knocked out of the field of worship on a charge of having committed adultery *with his own daughter.* The charge is set out in the Bhagwat Purana. Brahma's sons admonishing father for this wickedness Prajapati (Brahma) was ashamed and thus abandoned his body. Vishnu took the Avatar of Kurma (Tortoise) and held the earth on his back and prevented the earth from shaking.

Children bear neither the mark of the lotus (Brahma's), nor of the discus (Vishnu's) nor of the thunderbolt (Indra's), but are **marked with the male and female organs.** Therefore, offspring is derived from Maheshvara.

The Greek philosopher Zenophanes insists that polytheism or plurality of Gods is inconceivable and contradictory. *The only true doctrine is monotheism.* The existence of many gods among the Hindus is quite understandable because the Hindu society has been formed by the conglomeration of many tribes and many communities each of whom had their own separate gods.

IDOLS LIVE THROUGH PRANAPRATISHTHA

The Hindu idol is a *living being* and is endowed with all the functions of a human being. A Hindu idol is given life by means of a ceremony called Pranapratishta. Hindus are never steadfast in their devotion to their gods. Hindu gods are always undergoing rise and fall, a phenomenon which is

unknown in the history of any other community in the world. At present Hindus worship four gods Shiva, Vishnu, Rama and Krishna.

The question that one has to consider is: are these the only gods the Hindus have worshipped from the beginning? Rig Veda speaks of *three thousand three hundred and nine gods* and for some reason this number came to be reduced to thirty-three.

There is a verse in Rig-Veda which seems to suggest that thirty-three gods were divided for purposes of honours and precedence into two classes, one being great and small and the other being young and old. Agni (fire) is called the ruler of the universe, the Lord of men, the wise king, the father, the brother, the son, the friend of men; nay, all the powers and names of the others are distinctly ascribed to agni.

The Brahmanic literature gives us no clue whatsoever as to why the Brahmans abandoned the worship of Agni, Indra, Surya and Brahma. There is some explanation as to why the cult of Brahma disappeared. It rests in a charge which is found to be levelled in the Brahmanic literature against Brahma. The charge is that he committed rape on his own daughter and hereby made himself unworthy of worship and devotion.

In the first place, in that age such conduct was not unusual. In the second place, Krishna was guilty of greater immoralities than were charged to Brahma and yet they continued to worship him. It is enough to say that the gods of the Hindus had ceased to be the gods, a terrible thing.

CASE OF SHIVA - AN ANTI-VEDIC GOD – THE SWELLING AND DIMINISHING PENIS



Case (s) recorded in Bhagvata Purana and also in Mahabhart. The first case shows how enmity arose between Shiva and his father-in law Daksha. It appears that the Gods and Rishis were assembled at a sacrifice celebrated by the Prajapatis. On the entrance of Daksha, all the personages who were present rose to salute him, except Brahma and Shiva. Daksha, after making his obeisance to Brahma, sat down by his command; but was offended at the treatment he received from Shiva.

This is how he addressed Shiva: "Beholding Mrida (Shiva) previously seated, Daksha did not brook his want of respect; and looking at him obliquely with his eyes, as if consuming him, thus spake: 'Hear me, ye Brahman Rishis, with the Gods and the Agnis, while I, neither from ignorance nor from passion, describe what is the practice of virtuous persons. But this shameless being (Siva) detracts from the reputation of the guardians of the world, he by whom, stubborn as he is, the course pursued by the good is transgressed.

He assumed the position of my disciple, inasmuch as, like a virtuous person, in the face of Brahmans and of fire, he took the hand of my daughter, who resembled Savitri. This monkey-eyed (god) after having taken of (my) fawn-eyed (daughter), has not even by word shown suitable respect to me whom he ought to have risen and saluted. Though unwilling, I yet gave my daughter to this impure and proud abolisher of rites and demolisher of barriers like the word of the Veda to a Sudra. To this wicked-hearted lord of infuriate whose purity has perished, I have alas! given my virtuous daughter at the instigation of Brahma.

Shiva is described as the lord of thieves, robbers, dacoits, as the king of degraded, of potters and blacksmiths. The question is how the Brahmans ventured to accept this king of thieves and robbers as their supreme god. Hindus all over India accept without shame or remorse the virtue of Linga Puja - Phallus worship. This phallus worship is associated with Shiva and it is commonly held that the true way of worshipping Shiva is to worship the Shiva Linga. Was Linga puja always associated with Shiva?

INTER-RELATIONS BETWEEN BRAHMA, VISHNU AND MAHESH

Story of the birth of the God Dattatraya

Briefly the story is that one afternoon when Saraswati, Laxmi and Parvati, the wives of the three Gods were sitting together chit-chatting. Narada, the sage on eternal tour, came to visit them. In the course of conversation a question arose as to who was the most chaste woman in the land. Narada held out that Anusuya the wife of Rishi by name Atri as the purest and most chaste woman. This was violently disputed by the three, each one of them claimed to have that title.

Narada disproved their claim by recounting the many acts of adultery which one of them was guilty of. They were silenced but became very angry. They wanted to retrieve their position vis-a vis Anusurya. In their wisdom they decided that the only way by which this could be done was to have Anusurya seduced to illicit intercourse. So the three wives persuaded their God husbands to rob Anusurya of her honour and marched on to the

hutment of Atri....the story of Gods turning into babies after Atri spotting them having food served by his wife Anusurya mother-naked.

THE FORM OF MAHA KALI



Kali sometimes called Syama, black in colour, fierce, and irascible in character, Tara, a more benign manifestation, worshipped especially in Kashmir, Shodasi, a beautiful girl of sixteen (also called Tripura worshipped in Malabar), Bhuvaneshvari, Bhairavi, Chinna-mastaka, a naked goddess holding in one hand a blood-stained scimitar and in the other her own severed head, which drinks the warm blood gushing from her headless trunk. Dhumavati, in the form of smoke. Vagala or Bagala, having the face of crane. Matangi, a woman of Bhangi caste.

Kamatmika. Of these the first two are especially Mahavidyas, the next five vidyas, and the last three Siddhavidyas. Tantras description of Kali's appearance:

One should adore with liquors and oblations that Kali has a terrible gaping mouth and uncombed hair; who has four hands and a splendid garland formed of the heads of the giants she has slain and whose blood she has drunk; who holds a sword in her lotus-like hands; who is fearless and awards blessings; who is as black as the large clouds and has the whole sky for her clothes; who has string of skulls round her neck and a throat besmeared with blood; who wears ear-rings (consisting of two dead bodies); who carries two dead bodies in her hands; who has terrible teeth and smiling face; whose form is awful and who dwells in burning-grounds (for consuming corpses); who stands on the breast of her husband Mahadeva.

KRISHNA OF MATHURA

There are four persons who go by the name Krishna. One Krishna is the son of Satyawati and father of Dhritarashtra, Pandu and Vidur. Second Krishna is the brother of Subhadra and friend of Arjuna. Third Krishna is the son of Vasudeva and Devika and was resident of Mathura. The fourth Krishna is the one brought up by Nanda and Yeshoda at Gokul and it was he who killed Shishupal. If the Krishna of the Krishna cult is the same as the Krishna son of Devika there can be no doubt that Krishna originally also was anti-Vedic. From the Chhandogya Upnishad it appears that he was a pupil of Ghora Angiras. What did Ghora Angiras teach him?

THE DEVI BHAGWAT SAYS

A Devi by name Shri created the whole world and that it is this Goddess who created Bramha, Vishnu and Shiva! The Devi Bhagwat goes on to state that the Devi desired to rub her palms. The rubbing of palms produced a blister. Out of this blister was born Bramha. When Bramha was born, the Devi asked him to marry her. Bramha refused saying she was his mother. The Devi got angry and burned Bramha alive by her wrath and Bramha was reduced to ashes then and there. Devi rubbing her palm second and third time producing Vishnu and Shiva out of the blisters repeated the stories but third time Shiva replied "I will, provided you assume another body". Devi agreed.

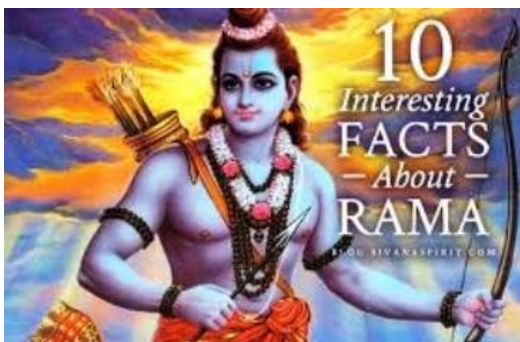
Just then Shiva's eye fell on two piles of ashes. Devi replied, "They are the ashes of his two brothers and that she burnt them because they refused to marry her. On this Shiva said "How can I alone marry? You create two other women so that we all three can marry". The Devi did the same as was told and the three Gods were married to the Devi and her female creations. There are two points in the story. One is that even in doing evil Shiva did not wish to appear more sinning than Bramha and Vishnu. More importantly, Bramha, Vishnu and Shiva had fallen in rank and had become the creatures of the Devi.

MAHABHARATA

A change in the position of Krishna

There is a rise and fall in his position. In the first place we find Krishna elevated above Shiva. Not only that, Shiva made to admit and acknowledge the greatness of Krishna. Along with this we also find Krishna degraded to a rank below that of Shiva and is made to acknowledge the greatness of Shiva. Krishna was regarded to be only a partial avatar of Vishnu largely because of his debaucheries with the gopis which would have been inexcusable if he had been a full and perfect avatar of Vishnu.

THE CASE OF RAMA



The case of Rama as a God is much more artificial than that of Krishna. Rama himself was unaware of the fact that he was a God. After recovering Sita on the defeat and death of Ravana, Sita was suspected of unchastely. Rama felt very

dejected on hearing the words of those who spoke about Sita.

Ramayana says: King Kuvera and Yama with the Pitris and Indra. Lord of the gods, and Varuna, lord of the waters, and the glorious three-eyed Mahadeva, and Brahma, the creator of the whole world addressed Rama with joined hands: "How dost thou, the maker of the whole universe, the pervading disregard Sita's throwing herself into the fire? Thou, vexer of thy foes, art seen in the end and at the beginning of created beings.

And yet thou dis-regardest Sita like a common man". Rama replied."I regard myself as a man, Rama, the son of Dashrath; do you divine being tell me who and whence I am?". Unlike Brahma, Vishnu and Mahesh he was not one who was made God. It is probably to make his Godhood perfect that the theory was invented that he was the incarnation of Vishnu and that Sita his wife was the incarnation of Lakshmi the wife of Vishnu.

THE AHIMSA

The Aryans were a race of gamblers. The Hindus used the words Krita, Treta, Dwarpara and Kali as the names of the four Yugas or periods into which historical times are divided. As a matter of fact, these are the names of the dices used by the Aryans at gambling. Kingdoms and even their wives were offered by them as stakes at gambling. King Nala staked his kingdom and lost it. The Pandavas went much beyond. They not only staked their kingdom but also staked their wife Draupadi and lost both.

THE RELATION OF SEXES

Aryans were a loose sort. The marriage was unknown as a permanent tie. Mahabharata makes it evident when Kunti the wife of Pandu refers to this in her reply to Pandu's exhortation to go to produce children from someone else. There are cases of brother cohabiting with sister, son with mother, father with daughter and grand-father with grand-daughter. A woman called 'Ganika' would have sex with many people being nobody's property. Woman called Warangana's days would be fixed. Bestiality also prevailed among ancient Aryans and among those who were guilty are to be reckoned some of the most reverend Rishis.

A race of drunkards both men and women

Wine formed a most essential part of their religion. The Vedic Gods drank wine and the divine wine was called Soma. Soma was restricted to only the three upper classes, namely Brahmins, the Kshatriyas and Vaishyas. That does imply Shudras were abstainers. Drinking was not considered a sin and the Rig-Veda says: "Worshipping the sun before drinking madira (Wine)".

Rama and Sita both drank wine admitted by Ramayana, the Uttar Khand says:

"Like Indra in the case (of his wife) Shachi, Ramachandra saw that Sita drank purified honey called wine. Servants brought for Ramachandra meat and sweet fruit." "Arjuna and Shrikrishna drinking wine made from honey and being sweet-scented and garlanded, wearing splendid clothes and ornaments, sat on a golden throne studded with various jewels. *I saw Shrikrishna's feet on Arjuna's lap, and Arjuna's feet on Draupadi and Satyabhama's lap*".

A Hindu will not eat food cooked by a non-Hindu nor will he eat food cooked by a Hindu unless he is a Brahmin or a man of his caste. Brahmins are divided into two classes (1) Pancha Gauda and (2) Pancha Dravida, one will eat beef and the other will not touch it. In India today the butcher is a Musalman and any Hindu who wants to kill an animal for food has to seek the services of a Musalman. Every Hindu believes in Ahimsa.

HOW THE BRAHMINS WHO WERE ONCE COW KILLERS BECAME THE WORSHIPPERS OF THE COW

RIG VEDA

"Worshipping the sun before drinking madira (wine)"

YAJUR VEDA

"Oh Deva Soma! Being strengthened and invigorated by Sura (wine), be thy pure spirit, please the Devas; give juicy food to the sacrificer and vigour to Brahmins and Kshatriyas."

MANTRA BRAHMANA

"By which women have been made enjoyable by men, and by which water has been transformed into wine?" (for the enjoyment of men) etc.

UTTAR KHAND

Rama and Sita both drank wine is admitted by the Ramayana; "like Indra in the case (of his wife) Shachi, Ramachandra saw that Sita drank purified honey called wine. Servants brought for Ramachandra meat and sweet fruit. And so did Krishna and Arjuna.

AHIMSA BACK TO HIMSA

It is unnecessary to say at this stage anything about [Maithuna](#) or sexual intercourse having been made an element of religious worship.

"Let the head and blood of a human victim be presented on the right side of Devi, and the sacrificer addresses her standing in front. Let the head and blood of birds be presented on the left and the blood of a person's own body in front. Let the ambrosia proceeding from the heads of carnivorous animals and birds be presented on the left hand, as also the blood of all aquatic animals." Let princes, ministers of state, counsellors, and vendors of spirituous liquors, make human sacrifices, for the purpose of attaining prosperity and wealth."

Having secured the victim with cords, and also with (Mantras) let him strike-off the head, and present it to Devi, with due care. "The fact is well known that for a long time the rite (of Human Sacrifice) was common all over Hindustan; and persons are not wanting who suspect there are still nooks and corners in India, where human victims are occasionally slaughtered for the gratification of Devi."

Today Shiva does not accept animal sacrifice. This change in the form of worship of Shiva is the result of the acceptance by the principle of Ahimsa. Having changed from himsa to Ahimsa the Brahmans changed Shiva from a Himsak god to an Ahimsak god. The cult of Kali has come into being long after Shiva had become an Ahimsak god. Nevertheless, Kali his wife was made a himsak goddess. The result is that we have a cruel contrast of a bloodless god having a bloodthirsty goddess as his wife. Isn't it a riddle? Why did the Brahmans do such a thing?

MODERN SEXUAL PRACTICE "DOGGING" IN THE WEST PREVALENT IN ANCIENT HINDU SOCIETY

The most modern practice of "Dogging" in the western countries seems to be a borrowed practice from Hinduism. The improvised practice allows sexual intercourse, generally in a motor vehicle open to public and the watching public around the car indulge in masturbation collectively.

A heinous practice associated with the Rishis is cohabitation with women in the open and within the sight of public. There are many instances mentioned in Mahabharata like Rishi Dhirga Tama cohabiting with women in the sight of the public. The practice was known as *Ayonija*. Most Hindus know that Sita, Draupadi and other renowned ladies are spoken of Ayonija.

The revolting immorality of the Rishis in Chandhyogya Upanishad records that Rishis had made a rule that if while they were engaged in performing a Yajna and if a woman expressed a desire for sexual intercourse with the Rishi, he should immediately for completion of Yajna commit sexual intercourse with her in the Yajna Mandap in the sight of public. This immoral performance, a religious performance, was given a technical name of *Vamadev-Vrata* later on revived as *Vama-Marga*.

The prevalence of bestiality among the Rishis, a Rish called Vibhandaka cohabited with a female deer and that the female deer bore a son to him who subsequently became known as Rishi Sharanga. In Adi Parva of the Mahabharata it is stated that he cohabited with a female deer and Rishi Dama was once engaged in the act of coitus with a female deer in a jungle.

THE DEVA

Devas were a powerful and most licentious community who even molested the wives of the Rishis. How Indra raped Ahalya the wife of Rishi Gautama is well known and the immoralities they committed on the Aryan women were unspeakable. The degeneration had reached to a point that Aryan women had to prostitute themselves to satisfy the lust of Devas. The Aryans took pride if his wife was in the keeping of a Deva and was impregnated by him. In a nutshell, Devas had the right of pre-libation.

Avadna which a bride makes to Deva through Agni, Aryaman should therefore relinquish his right over the girl and should not disturb the possession of the bridegroom. After the Avadan follows Pradakshana round the Agni which is called **Saptapadi** after which the marriage becomes valid and complete. Lawyers know that Saptapadi is the most essential ceremony in a Hindu marriage and that without it there is no marriage at Law. But very few know why Saptapadi has so great an importance. It is a test whether the Deva who had his right of pre-libation over the bride was satisfied with the Avadana and was prepared to release her.

Reference to morals of Krishna

The details are given about the sort of life Krishna led. Krishna belonged to the Vrasni (Yadava family). The Yadavas were polygamous, a stain from which Krishna himself was not free. But this Yadava family and Krishna's own house was not free from the stain of parental incest. The case of a father marrying daughter is reported by the Matsya Purana to have occurred in the Yadav family. According to Matsya Purana,

King Taittiri an ancestor of Krishna married his own daughter and begot on her a son by name of Nala. The case of a son cohabiting with his mother is

found in the conduct of Samba the son of Krishna. The Matsya Purana tells how Samba lived an illicit life with the wives of Krishna, his father and how Krishna got angry and cursed Samba and the guilty wives on that account.

KALI YUGA

Vishnu Purana explains Fifteen *twinklings of the eye* (Nimedas) make a Kashtha, thirty Kashthas, a Kala, a Muhurttas (forty-eight minutes); and thirty Muhurttas, a day and night; the portions of the day are longer or shorter, but the Sandhya is always the same in increase or decrease, being only one Muhurttas. The next portion, or three Muhurttas from morning, is termed sangava (forenoon); the three next Muhurttas constitute mid-day; the afternoon comprises the next three Muhurttas; the three Muhurttas following are considered as the evening; and fifteen Muhurttas of the day are thus classed in five portions of three each.

Mahavantara, a period equal to 3, 06, 72000 plus something more, is mythological, if not historical. It starts with the belief that Brahma gave rise to creation, inanimate as well as animate. But the animates did not multiply themselves, Brahma then created other 9 mind born sons but they were without desire or passion, inspired with holy wisdom, estranged from the universe, and un-desirous of progeny. Brahma having perceived this filled with wrath. Brahma then converted himself into two persons, the first male or Manu Swayabhava and the first woman, or Satarupa. Manu Swayambhava married Satarupa. Thus began the first Manvantara.

THE RIDDLE OF RAMA

Rama is the hero of Ramayana whose author is Valmiki. The story is very short, simple in itself nothing sensational about it. Rama is the son of Dasharatha, the king of Ayodhya, the modern Benaras. Dasharatha had three wives, Kausalya, Kaikeyi and Sumitra besides several hundred concubines. Dasharatha childless for a long time, heir to the throne ardently desired. Seeing there was no hope of begetting a son from three wives Dasharatha decided to perform Putreshti Yajna and summoned Sage Shring at the sacrifice who prepared pindas and gave three wives to eat them. After they ate the three wives became pregnant, and gave birth to sons.

Kausalya gave birth to Rama, Kaikeyi gave birth to Bharata and Sumitra gave birth to two sons Laxman and Satrugana. In due course Rama was married to Sita. When Rama, the eldest son, came of age, Dasharatha thought of resigning the throne in favour of Rama. At that moment, Kaikeyi raised a question of rendering here satisfaction of the terms on which she

had married Dasharatha. She demanded that her son Bharata should be installed a king in place of Rama and that Rama should live in forests for twelve years. Dasharatha with great reluctance agreed.

Bharata became king of Ayodhya and Rama accompanied by his wife Sita and step brother Laxman went to live in forest. Ravana, the king of Lanka, kidnapped Sita and took her away to make her one of his wives. Rama and Laxman started the search of Sita. On the way they met Sugriva and Hanuman two leading personages of the Vanara (monkey) race and formed friendship with them. With their help the place of abduction was located and decision was made to march towards Lanka defeating Ravana in the battle and rescued Sita. By that time twelve years had elapsed, Bharata gave up the throne for Rama who became the king of Ayodhya.

Apart from being a dutiful son, in Valmiki's story there nothing to make Rama the object of worship. Is Rama a worthy personality of deification? The facts reveal: Rama's birth is miraculous and it may be that the suggestion that he was born from a pinda prepared by the sage Shring is an allegorical glass to cover the naked truth that he was begotten upon Kausalya by the sage Shring although the two did not stand in the relationship of husband and wife. In any case his birth if not disreputable in its origin is certainly unnatural.

Valmiki emphasises that Rama is an Avatar of Vishnu and it is Vishnu who agreed to take birth as Rama and be the son of Dasharatha. The God Brahma came to know about this and felt that Rama Avatar of Vishnu shall have powerful associates to help him. There were none such powerful associates existing then. The Gods agreed to carry out the commands of Brahma engaged in wholesale acts of fornication not only against Apsaras who were prostitutes, not only against unmarried daughters of Yakshas and Nagas but also against the lawfully wedded wives of Ruksha, Vidhyadhar, Gandharvas, Kinnars and Vanaras and produced the Vanaras who became associates of Rama.

Rama's birth is thus accompanied by general debauchery. According to Buddha Ramayana, Sita was the *sister of Rama*, as both were children of Dasharatha. The Ramayan of Valmiki does not agree with the relationship mentioned in Buddha Ramayana. According to Valmiki, Sita was the daughter of the king Janaka of Videha and therefore not a sister of Rama. This is not convincing for even according to Valmiki she is not the natural born daughter of Janaka but a child found by a farmer in his field while ploughing it and presented by him, in a superficial sense, to king Janaka and brought up by Janaka.

The story in Buddha Ramayana is natural and not inconsistent with the Aryan rules (Among Aryans marriages between brothers and sisters were allowed: Ayodhyakanda Sarga) of marriage. In another sense, Rama's marriage to Sita was not an ideal marriage to be copied. One of the virtues ascribed to Rama is that he was monogamous. The notion has no foundation as even Valmiki refers to many wives of Rama. These were of course in addition to his many concubines.

His character as an individual with reference to only two incidents

1) **TREATMENT TOWARDS VALI**

Vali and Sugriva were two brothers belonging to Vanar race, a ruling family, having its own kingdom the capital of which was Kishkinda. At the time when Sita was kidnapped by Ravana, Vali was reigning at Kishkinda and was in a war with a Rakshasa by name Mayavi. In a personal combat between the two Mayavi ran for his life and both Vali and Sugriva pursued him. Mayavi entered into a deep cavity in the earth. Vali asked Sugriva to wait at the mouth of the cavity and himself went inside. After some time flood of blood came from inside the cavity. Sugriva concluded that Vali must have been by Mayavi and came to Kishkinda and declared himself as king of Kishkinda and made Hanuman his prime minister.

The fact was that Vali had killed Mayavi and not the vice-versa and when Vali came out of the cavity he did not find Sugriva there. He proceeded to Kishkinda and to his utter surprise found Sugriva sitting on his throne. Vali became enraged at this act of treachery. Vali had a son named Angad whom Sugriva should have made the king which Sugriva didn't do. Vali drove Sugriva out and took back the throne; the two brothers became mortal enemies.

Meanwhile Rama and Laxman were wandering in search of Sita. Sugriva and Hanuman were wandering in search of friends help to regain the throne from Vali. The two parties met accidentally and in a pact agreed to help each other. To enable Rama to fulfil his part it was planned that Sugriva with a garland in his neck as to be easily distinguishable to Rama from Vali and that while the dual was going on, Rama should conceal himself behind a tree and then shoot an arrow at Vali and kill him. Accordingly the dual was arranged and plan executed. The murder of Vali is the greatest blot on the character of Rama. It was a cowardly crime; a premeditated murder thoroughly unprovoked, for Vali had no quarrel with Rama.

2) TREATMENT OF HIS WIFE SITA

In a return favour, the army collected for him by Sugriva and Hanuman, Rama invades Lanka. Rama takes the help of Bibhishana, the estranged brother of Ravana promising him to kill Ravana and his son and place him on the vacant throne. Rama kills Ravana and his son Indrajit. Rama gives a decent burial to the dead Ravana and interests himself in the coronation of Bibhishana and when the coronation is over sends Hanuman to Sita to inform her that he, Laxman and Sugriva are hale and hearty and that they have killed Ravana. The first thing he should have done after disposing of Ravana to rush to see Sita and he does not do that but sends a message through Hanuman instead. He does not ask Hanuman to bring her along but to inform her of the happenings.

It is Sita who expresses her desire to see Rama as she was in Ravana's captivity for more than ten months. Finally when Sita is brought before him, Rama says "I have got you as a prize in a war after conquering my enemy, your captor. I have recovered my honour and punished my enemy. People have witnessed my military prowess and I am glad my labours have been rewarded. I came here to kill Ravana and wash off the dishonour. I did not take this trouble for your sake."

"I suspect your conduct. You must have been spoiled by Ravana. Your very sight is revolting to me. Oh-

You daughter of Janaka, I allow you to go anywhere you like. I have nothing to do with you. I conquered you back and I am content for that was my object. I cannot think that Ravana would have failed to enjoy a woman as beautiful as you are."

Sita calls Rama low and mean and undertakes to prove her purity. She enters the fire and comes out unscathed. The Gods satisfied with this evidence, Rama agrees to take her back to Ayodhya.

And what does he do when he brings her back to Ayodhya. Valmiki records in his Ramayana that some days after the coronation of Rama and Sita, Rama saw that she was carrying, some residents of evil disposition began to calumniate Sita suggesting that she must have conceived from Ravana while she was in Lanka and blaming Rama for taking such a woman back as his wife. This malicious gossip, spread in the town, was reported by Bhadra, the Court joker to Rama. Rama evidently was stung by this calumny and overwhelmed with a sense of disgrace.

This is quite natural. What is quite unnatural is the means he adopts of getting rid of the disgrace. He takes the shortest cut and the swiftest means

to get rid of her. Rama abandons a woman in somewhat advanced state of pregnancy in a jungle without friends, without provision, without even notice in a most treacherous manner. There is no doubt that the idea of abandoning Sita was not sudden and had not occurred to Rama on the spur of the moment. Hindus who use this ground to prove that Rama was a democratic king but it can easily be said that Rama was weak and cowardly monarch.

Valmiki, the author of Ramayana, who helped Sita while in jungle brought her two sons Kusa and Lava as his disciples in Ram's court said, O, son of Dasharatha, here is Sita whom you abandoned in consequence of public disapprobation. She will now swear her purity if permitted by you. Here are your twin-born sons bred up by me in my hermitage. I know, said Rama, that Sita is pure and that these are my sons. She performed an ordeal in Lanka in proof of her purity and therefore I took her back. But people here have doubts still, and let Sita perform an ordeal here that all these Rishis and people may witness it.

Sita preferred to die rather than return to Rama who had behaved no better than a brute. Such is the tragedy of Sita and the crime of Rama the God. Valmiki portrays a picture of Rama as king and he records, Rama was a normal king and the administration was entrusted to Bharata his brother. He had freed himself from the cares and worries about his kingdom and his subjects. Valmiki says Rama's day was divided into two parts, forenoon and afternoon. From morning to forenoon he was engaged in performing religious rites and ceremonies and offering devotion. The afternoon he spent alternatively in the company of Court Jesters and in the Zenana. When he got tired of the Zenana he joined the company of jesters and vice-versa.

Valmiki records that Rama was not a teetotaler. He drank liquor copiously and saw to it that Sita joined with him in his drinking bouts. In the description of Zenana, there were Apsaras, Uraga and Kinnari accomplished in dancing in singing, apart from beautiful women brought from different parts. Rama sat in the midst of these women drinking and dancing. It was a regular course of his life.

Rama's worst crime in history ever recorded. The incident is known as the murder of SAMBUKA THE SHUDRA. Valmiki says that in Rama's reign there were no premature deaths. It so happened that a certain Brahman's son died in a premature death. The bereaved father carried his body to the gate of king's palace, cried aloud and bitterly reproached Rama for the death of his son. He threatened to go on hunger strike till his son was restored to life. Rama consulted his council of eight learned Rishis and Narada who suggested that some Shudra must have performed Tapasya thereby going

against Dharma. Rama was convinced that it was the sin committed by a Shudra. So Rama mounted his aerial car and scoured the country side for the culprit. After a while, he spotted a man practicing rigorous austerities of a certain kind. Rama approached the man by name Sambuka busy practicing Tapasya, cut off his head and that very moment, lo and behold, the dead Brahman boy in Ayodhya came back to life. Rama then returned to his capital and such is Rama.

THE RIDDLE OF KRISHNA, HERO OF MAHABHARATA

Mahabharata is principally connected with the Kauravas and the Pandavas. A war fought by the two for the kingdom which belonged to their ancestors. They should be the main characters but no it is Krishna who is the hero of the epic. Krishna was the friend of Pandavas who had their empire. Krishna was the enemy of Kansa who also had his empire. It does not seem possible that two such empires should subsist side by side at once and at the same time. Secondly, in the Mahabharata there is nothing to show that there was any intercourse between the two empires. The two stories of Krishna and the Pandavas have been mixed together at some later date in order to provide Krishna with a larger theatre to play a bigger part, a deliberate design on the part of Vyas to glorify Krishna and to raise him above all.

In the hands of Vyas Krishna is God among men. That is why he is made hero of the Mahabharata. Does he deserve to be God? The answer is that Krishna was born at Mathura at midnight on the 8th day of the month Bhadra. His father was Vasudeva of the Yadu race, and his mother Devaki, daughter of Devaka, the brother of Ugrasen, king of Mathura. Ugrasen's wife had an illicit connection with Drumila the Danava king of Saubha. From this illicit connection was born Kansa who was in a sense the cousin of Devaka. Kansa imprisoned Ugrasen and usurped the throne of Mathura. Having heard from Narada or Daivavani a voice from Heaven that Devaki's eighth child would kill him; Kansa imprisoned both Devaka and her husband and killed six of their children as they were born one after another.

The seventh child Balrama was miraculously transferred from Devika's womb to that of Rohini, another wife of Vasudeva. When the eighth child Krishna was born, he was secretly borne by his father to the other side of the river Yamuna, where Nanda and his wife Yasoda, natives of Vraja, were then living. The Yamuna rolled back her waters to make way for the divine child, the Ananta, the chief of the serpents protected him with his ample hood from the heavy torrent of rain that that was then falling. Vasudeva exchanged his son for Nanda's newly born daughter, Yogindra or Mahamaya, and presented the latter to Kansa as his eighth child but she flew away, telling him that the child which is being brought up by Nanda and

Yasoda would kill him. This led Kansa to make series of unsuccessful attempts to kill Krishna.

With this object he sent to Vraja a number of Asuras in various forms. The killing of these Asuras and number of other heroic deeds, impossible for an ordinary human child, are the chief staple of the Puranic account of Krishna's early life. Some of them are mentioned in Mahabharata also. After his removal to this Vrindavan settlement, Krishna killed quite a large number of Asuras. One of them was Aristha, who came in the form of a bull; another Kesin, who was disguised as a horse. More important of these was Kaliya, a snake chief, who lived with his family in a whirlpool of the Yamuna and thus poisoned its water. Krishna one day threw himself on Kaliya's hood and danced so wildly as to make him vomit blood. He would thus have killed him but on the intervention of snake's family, he spared him and allowed him to move away to another abode.

The subjugation of Kaliya was followed by Vastra-harana, the the carrying away of clothes. The whole narration is so obscene that will be felt to be indelicate. Some Gopis had dived into the waters of the Yamuna for a bath, leaving their clothes on the banks, as is said to be still the custom in some parts of the country. Krishna seized the clothes and with them climbed upon a tree on riverside. When asked to return them, he refused to do so unless the women approached the tree and each begged her own dress for herself. This they could do only by coming naked out of the water and presenting themselves naked before Krishna. When they did this, Krishna was pleased and he gave them their clothes. The story is found in the Bhagavata.

The next of Krishna's feats was the uplifting of the Govardhan Hill. The Gopas were about to celebrate their annual sacrifices to Indra, the God of rain, and began to make grand preparation for it. Krishna pointed out to them that as they were a pastoral and not an agricultural tribe, their real Gods were kine, hills and woods, and them only they should worship, and not such Gods as the rain giving Indra. The Gopas were convinced, and giving up their intention of worshipping Indra, celebrated a grand sacrifice to the hill Govardhan, the nourisher of kine, accompanied with feasting and dancing. Indra was greatly enraged at this affront and as punishment, he poured rain on the Gopas settlement for seven days and nights. Krishna undaunted uprooted the hill and held it up as an umbrella over the settlement and thus protected the Gopas. The jealousy between Indra and Krishna is detailed in Rig-Veda.

Krishna's youthful career was full of illicit intimacy with the young women of Brindaban which is called his *Rasalila*. Rasa is a sort of circular dance in which the hands of the dancers, men and women are joined together.

Krishna, it is stated, was in the habit of often enjoying this dance with the young Gopis of Brindaban, who loved him passionately. One of these dances is described in the Vishnu Purana, the Harivamsa and the Bhagavata. All these authorities interpret the Gopi's love for Krishna as piety, love of God, and see nothing wrong in their amorous dealings with him. While the Vishnu Purana tries not always successfully to keep within the limits of decency, the Harivamsa begins to be plainly indecent, and the Bhagavata throws away all reserve and revels in decency.

Of all his indecencies the worst is his illicit life with one Gopi by name Radha. Krishna's illicit relations with Radha are portrayed in the Brahmavaivarta Purana. Krishna is married to Rukmani the daughter of king Rukmangad. Radha was married to Krishna who abandons his lawfully wedded wife Rukmani and seduces Radha, wife of another man and lives with her in sin without remorse. Krishna was a warrior and a politician at an early age. Every one of his acts was an immoral act and the first act in this sphere was the assassination of his maternal uncle Kamsa. The story leading the act is nothing but a characteristic indecency. The next episode is Krishna's fight with Jarasandha, emperor of Magadha, and Kalayavana. Krishna defeated the army of Kalayavana but while flying to Dwaraka with the booty, he was overtaken by Jarasandha. HE, however, evaded his enemy by climbing a hill and flying to Dwaraka after jumping down from it.

Krishna was now, for the first time married. He married Rukmini, daughter of Bhishmaka, king of Vidarbha. Her father, at Jarasandha's advice, was making preparations to get her married to Sishupala, Krishna's cousin and king of Chedi. But Krishna carried her off on the day before the proposed marriage. The Bhagavata says she had fallen in love with Krishna and had addressed a love letter to him. This does not seem to be true. For Krishna did not remain a true and faithful husband of Rukmini. Rukmini was gradually followed an enormously vast army of co-wives till the number of Krishna's consorts rose to *sixteen thousand one hundred and eight*. His children numbered *one lakh and eighty thousand*. The chief of his wives were the well-known eight, Rukmini, Satyabhama, Jambavati, Kalindi, Mitrabinda, Satya, BHadra, and Lakshmana. The remaining sixteen thousand and one hundred were married to him on the same day. They originally belonged to the harem of king Naraka of Pragiyotish whom Krishna defeated and killed at the invitation of Indra, whose mother's earrings had been carried away by Naraka.

The story of how he obtained his chief eight wives is very interesting. The story of how he got Rukmini is already told. Satyabhama was the daughter of Satrajit, a Yadava chief who gave her away in marriage to Krishna because he was afraid of him and wished to buy his favour. Jambavati was the

daughter of Jambavana, bear chief, against whom Krishna waged a long war to recover a precious gem he had taken away from a Yadava. Jambavana was defeated and presented his daughter to Krishna, as a peace-offering. Kalindi went through a series of austerities in order to get Krishna as her husband and her devotion was rewarded by the marriage she had sought. Mitrabinda was a cousin of Krishna and was carried off by him from the Svayamvara grounds. Satya was the daughter of Nagnajit, king of Ayodhya and was won by Krishna when he had achieved a brave feat of arms, namely, killing a number of naughty bulls belonging to Nagnajit.

Bhadra was another cousin of Krishna and was married in the usual way. Lakshmana was the daughter of Brihatsena, king of Madra, and was carried-off by him from the Svayamvara grounds. Krishna's part in Arjuna's marriage with Subhadra, sister of Balarama and Krishna's half sister is noteworthy. In the course of his travels, Arjuna arrived at the holy place of Prabhasa, and was received by Krishna on the hill of Raivataka. There he was enamoured of Subhadra and asked Krishna *how he could get her*. Krishna advised to carry her off as a brave Kshatriya without depending upon the chances of a Svayamvara, the usual Kshatriya form of marriage. The Yadavas were at first enraged at this outrage, but when Krishna convinced them that Arjuna would be a very worthy husband for Subhadra, and that by carrying her off he had done nothing unworthy of a hero, they consented to the union. And how could they do otherwise?

Krishna is said to have taken charge of washing the feet of Brahmans. This is sure indication of the comparative modernness of the Mahabharata, at any rate, of this story. For in ancient times, even when the supremacy of the Brahmans had been established, the Kshatriyas never paid them any servile honour. However, when the sacrifice was over, the time came for Yudhishthira to make presents to the assembled princes, priests and other persons deserving honour.

Actions of Krishna during the Mahabharata war may now be reviewed. The following are some of them:

- When Satyaki, Krishna's friend, was hard pressed by Bhurisrava, son of Somadatta, Krishna induced Arjuna to cut-off his arms, and thereby made it easy for Satyaki to kill him.
- When Abhimanyu was unfairly surrounded and killed by seven Kaurava warriors. Arjuna vowed the death of the ring leader, Jayadratha, next day before sunset, or, failing that his own death by entering into fire. When the sun was about to set, and Jayadratha remained un-slain, Krishna miraculously hid the Sun, on which

Jayadratha having come out Krishna uncovered the Sun, and Arjuna killed Jayadratha when he was unaware.

- Despairing of Drona being ever killed by fair means Krishna advised the Pandavas to kill him unfairly. If he could be made to cast down his arms, he could, Krishna said, be killed easily. This could be done if he was told that his son, Asvathama was dead. Bhima tried the suggested device. He killed an elephant named after Drona's son and told him that Asvathama was killed. The warrior was somewhat depressed by the news, but did not quite believe it. At this juncture, he was hard pressed by a number of sages to cease fighting and prepare himself for heaven with meditations worthy of a Brahmana. This checked the hero still more and he applied to the truthful Yudhisthira for correct information about his son. Finding Yudhisthira unwilling to tell a lie, Krishna overcame his reluctance by a long exhortation, in the course of which he announced his ethics of untruth in the following edifying text from Vasishtha's Smriti.

“In marriage, in amorous dealings, when one's life is in danger, when the whole of one's possession is going to be lost, and when a Brahman's interest is at stake, untruth should be told. The wise have said that speaking untruth on these five occasions is not a sin”. Yudhisthir's scruples were stifled, and he said to his preceptor, “Yes, Asvathama is killed” adding in a low voice, “that is, an elephant” which last words, however, were not heard by Dron. His depression was complete, and on hearing some bitterly reproachful words from Bhima, he gave up his arms, and while sitting in a meditative posture, was killed by Dhrishthadyumna.

When Bhima was unsuccessfully fighting with Duryodhana by the side of the Dvaipayana Lake Krishna reminded him through Arjuna that he had vowed the breaking of his opponent's thighs. Now striking a rival below the naval was unfair, but as Duryodhana could not be killed except by such an unfair means, Krishna advised Bhima to adopt the same and Bhima did”.

In founding his city of Dwaraka he had taken care to settle thousands of “unfortunates” there. As Harivamsa said: ‘O, hero having conquered the abodes of the Daityas (giants); with the help of brave Yadus the Lord settled thousands of public women in Dwaraka’. Dancing, singing and drinking by men and women married and prostitutes filled the city of Dwaraka. We get a description of a sea-trip in which these women for a principal source of enjoyment. Excited by their singing and dancing, the brothers Krishna and Balrama joined in the dancing with their wives.

They were followed by the other Yadava chiefs and by Arjuna and Narada. Then a fresh excitement was sought. Men and women all fell into the sea

and at Krishna's suggestion, the gentlemen began a jalakrida water sport, with the ladies, Krishna leading one party, and Balrama another, while the courtesans added to the amusement by their music followed by eating, drinking and nautch parties.