

# *Swastika*



**A TRAVEL KIT TO  
NIRVANA**



**ANURAMA PUBLISHERS**

# SWASTIKA

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NIRVANA

ANIL GUPTA

ANURAMA PUBLISHERS

R-705A, NEW RAJINDER NAGAR, NEW DELHI-110060

*Published by:*

ANURAMA PUBLISHERS

R-705A, New Rajinder Nagar

New Delhi-110060 (INDIA)

Tel.: 5731899, 5760534

E-mail: anuramapublishers@yahoo.com

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ISBN 81-901211-0-3

First Published : 3rd May, 2000

Price: Rs. 195

*Printed by Arvind at R.B.S. PRINTERS*

*R-814, New Rajinder Nagar, New Delhi-110060*

*Tel. : 5730031, 5101769, 5435980*

*An Offering*  
*to*  
*Gurumayee*



*“Oh God  
What in me is dark illumine”.*

—Milton

“SWASTIKA” means the good cause of being.  
The good cause is that illumination without  
which I am still an animal—a biped

## 卐 Acknowledgements 卐

My gratitude to Padma Natrajan who made me search for answers to some spiritual questions. My wife for being a tolerant listener to my monologues. My son, Ramnish Gupta, who commanded me to write some good books. And special thanks to my dear daughter Sheliza without whose neat printouts, I would have had to ask the whole world what I had written in my illegible handwriting.

And never to forget my dear R.K. Chawla who knows how to put “one” on the left side of a big “zero”, that I am sometimes. Thanks for giving solutions from time to time.

For their support, I would love to thank Rohit, Reena and Ritu. I thank Bunny from the core of my heart. He encouraged me by ordering copies of this book a month before the actual publication. My thanks to Hazur Singh for being with me through thick and thin. He only drove and never

drove me crazy. The inside of the car, which he drives, has the ambience of a library.

My gratitude to Pandit Laxmi Narain Shastrijee, Pandit Krishan Datt Sharmajee and Pandit Ashok Kumarjee, for their blessings.



*Dedicated to my mother, in whose  
presence I have learnt to love silence  
and the grace hidden in it*



## 卐 Introduction 卐

*Swastika* means “the good cause of being” in the Sanskrit language. It is seen at the core of all the Indian religions if not of the world. This is seen as being used as a symbol of good luck, of happiness – in front of the sanctum sanctorum, before the altars, at the entrances of the houses or the shops, at the beginning of account books of traders. It is simply used in all the Indian religions and social ceremonies and festivals, to decorate the threshold.

It is the most sacred symbol in India. But most of the times it is used without an understanding of its deeper meaning.

*Swastika* represents *Nirvana* which has different names like “*Moksha*” “*Nibbanna*” or “*Nirguna*” amongst many others. They all point toward only one thing – the highest state of mind. If existence

is only cyclic as *Swastika* originally represented “the repetitive solar cycle” then *Nirvana* is not the end. It is the most beautiful state of mind in which one lives or one enjoys this state of mind at the time of death.

A few thousand years before Christ, as this symbol was used by the pathfinders to know the directions and was found at the Crossroads, it gradually became a symbol of the spiritual path, given from time to time in different religions,

At its origin lies the most ancient spiritual question. What is the good reason of being ? *Swa-Asti-Ka*. It is not only the question but also contains in itself, all the answers. By meditating on this primordial question we can get all the good reasons of the existence.

For me this is a living phenomena – it is not just an image or a geometric design or just a word ‘*Swastika*’. It is my entire awareness. It is my faith,

which is the most important. It does not matter what I believe in. My faith is *Swastika* – my guiding force which tells me that there is enough light at the end of the tunnel. And if my faith is unshakeable, enough light can be perceived throughout the tunnel.

The words which indicate “that” spiritual light are words which mean liberation, but at slightly different levels. What I have understood is that *Mukti* is liberation at the physical level, *Moksha* at the intellectual level, *Nibbanna* at the emotional level, and *Nirguna* at the spiritual level. And the sum total of all the four is *Nirvana*, the final liberation.

Let’s move through this spiritual journey from *Mukti* to *Nirvana* which represents *Mukti* + *Ananda* = absolute freedom + absolute bliss = *Nirvana*, which is *Swastika*-, the final good cause of being. It is the sum total of all the levels of

liberation from all the pleasures and all the pains of the world.

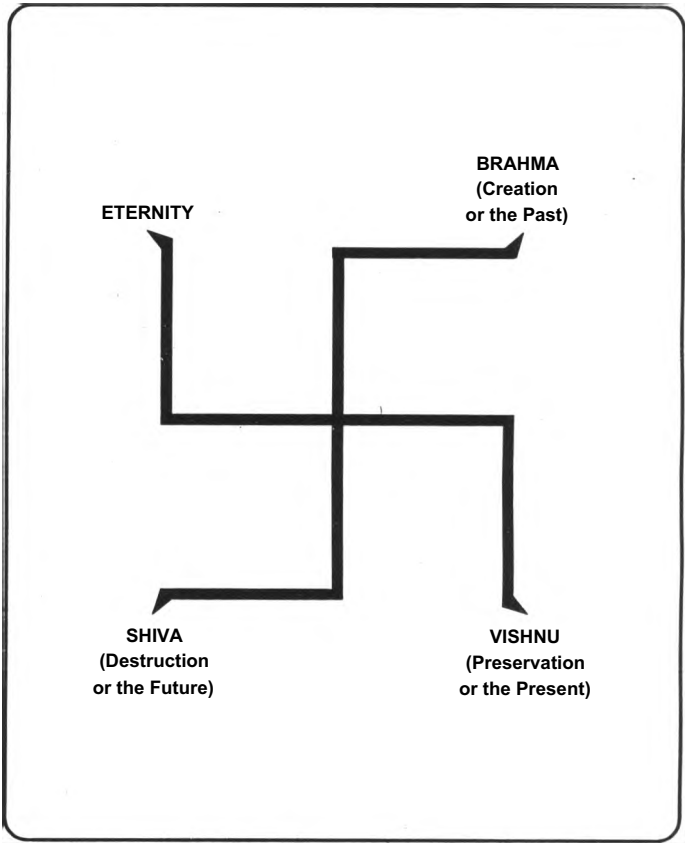
Remaining aware of this eternal question, i.e. *Swastika*, will lead us to that final destination in the spiritual evolution.



## 卐 Aum 卐

A King's Prime Minister died. In Order to appoint the next Prime Minister, he selected three, after rejecting many intelligent aspirants for the post. These three were called for the final round of test. They were instructed to read a lot of science. All three of them were philosophers and good diplomats. But they were known to be bad at science. So this was a nice brainteaser, which they received from the king. They were supposed to master science within one night. Two of them bought many books and tried to remember the scientific formulae by heart but the third aspirant knew that in one night he could not master any subject, especially one for which he had a lot of apathy. So he relaxed.

They all came for the final round of test. They were closed in a room and they were told that there



was a magical lock outside the room for which they required their knowledge of science. The one who would succeed in coming out first would become the Prime Minister. Two of them had brought many books with them hidden in their clothes. They pounced upon their books to look for a solution to the magical riddle. The third was relaxed and without any aid he simply fiddled with the door and found that the door was actually left open. So he came out and became the Prime Minister.

The King explained to everybody. He said, 'Before solving any problem one must identify where the problem lies. Correct identification of the problem will help one in getting the correct solution'. If one tries to open the door to the existence of God and its Creation with the help of magical mantras, one wouldn't be able to open it, because the door to God is already open and is always open. One has to look for the key within oneself. The seed to become Buddha is already there within us.

**AUM**  
**(Resonance)**

**A**

**M**

**U**



Rishis, the sages of India, identified the *Swastika* with the Cycle of Time – it represented the past, the present, the future and eternity, which is the vibration (the resonance), represented by AUM... the most sacred sound in almost all Indian religions. Most of the prayers and mantras begin with this sound in Hindu religion, the mantra in Buddhism “AUM MANI PADMAI HUM”. In Sikhism, Guru Nanak recognized it in his prayers “Ek Omkar, Satnam”, meaning– the true name has only one form, i.e. AUM. The seer and the seen both are God because it is within each of us.

This holy sound consists of three letters A-U-M (M with vibrations). Together they represent the three aspects of the same God – In Siddha Ashram, during meditations, we are instructed to watch our breath. We breathe in and breathe out approximately 22600 times on an average per day. When we breathe in we have the creative energy inside which represents Brahma the Creator. The

time this energy spends inside us is the second aspect of the preservative energy represented by Vishnu and the moment we breathe out we experience the third aspect, i.e. Lord Shiva's destructive energy. And with another breath the repetitive cycle of creation, preservation and destruction begins again, i.e. AUM the ever-vibrating energy. For one particular moment, imagine that the energy does not come back on the oxygen we receive. What happens? Death.

The words of a scientist, Dr. Albert Einstein, "if I am born out of nothingness once, then I see no reason why I should not be born again and again throughout eternity." Every breath we take represents the same cosmic energy of which we consist. It is everything. During the meditation sessions, I learned a very nice breathing exercise in which I was told to always be aware of my breath. And before the beginning of meditation rounds we were told to take a deep breath while counting

upto 4, to hold it inside while counting silently upto 8 and then breathe out while counting upto 4. It seemed that the “*Shakti*” energy worked inside mysteriously purifying and rejuvenating every part of me.

This energy is intangible but still the whole universe is supposed to have been born out of it. This is the principal verse in the *Upanishads*, meaning of which is given below:

AUM. The invisible is the whole, the visible is the whole. From the whole the visible universe has come out. The whole remains ever itself even though the infinite universe has come out of it.

If the primordial energy is flowing everywhere, ever vibrating in every one of us, then identification with this energy is *Swastika* – the good cause of our existence. Becoming one with our real self will bring a lot of happiness in us – by accepting this as the ultimate truth and also accepting the rest as “*Maya*” illusion – (the play of this universal energy

where we are born, are preserved and die to be reborn) – we can realize Nirvanic living within this world which is nothing but an art of thinking, feeling and breathing thoughts of unity at every moment of life.

The realisation of oneness with AUM – the perfection brings smile into our life which is the goal of long seeking in everyone's life.

AUM is the most scientific discovery made by the sages of India. This sound energy integrates and harmonises an individual as well as the entire universe.

Guru Nanak was an example of living in harmony with the universal self. Once he was in a Muslim shrine, in which he slept with his feet stretched towards Mecca. The Muslim keeper of that shrine felt offended and told him to sleep with his feet stretched in any direction except the direction towards Mecca. Guru Nanak answered

politely, “I see God in all directions. You can put my feet in any direction, where you feel that God does not exist.” Awareness of His existence everywhere around him was a paradise he enjoyed in this world.



# 卐 Mukti 卐

(Smile of the Moribund)

From birth to death, our life is like that river which has its source somewhere in the mountains where the snow melts and grows into a river which after a tiresome journey full of joy and suffering merges into the sea and finally evaporates to become one with the sky.

That evaporation of drops can be understood as death of human beings, when a person's only hope is death, because he is in the prison of the body which is sick and infirm. He does not know where he is going after death but still only ray of hope and happiness is death. *Mukti* is a word used by most Indians where it connotes death. A word used for liberation of the soul from the body. It is a state of mind where one feels liberated a little before the actual termination of body.

After death, people pray for peace for the departed soul because one knows *Mukti* is not easy. Once Vinobha Bhave was asked to visit his grandmother who was nearing death so that she could get some peace. But when he met her she started talking about possessions like gold ornaments etc. Seeing her so attached to the material things he ran away from there. Staying back with her would have meant loss of mental peace for Vinobha Bhave. Far from being near *Mukti*, in a state of mind involved in the worldly calculations, his grandmother scared him away.

*Mukti* after death is only on a physical level, where AUM (what we breathe in and breathe out) leaves the body which consists of 5 elements. This energy is the integrating force, departure of which from the body is called "*Mukti*". Although this word means liberation, it also signifies that life was imprisonment for the soul. Body was like a cage and the soul in it like a bird – freedom of which is *Mukti*.

**DEATH**

**BIRTH**

**DECAY**

**GROWTH**



Buddha said, “Life is full of suffering with its cause in our desires, freedom from which will end this infinite cycle of birth and death and rebirth”. We do not have any experience of what happens after death but *Mukti* which is the last smile of the moribund remains much on the physical level: It represents the happiness which we get after a long tiring journey. That represents that light after a long dark tunnel.

Let us examine liberation on higher planes where light can be perceived within that long dark tunnel. Life is a vicious circle where one works to live and lives to work till decay sets in and one waits for *Mukti* from this earthly body. Is it *Swastika* ? (the good reason of our existence). Or is it something more than that?



# 卐 Moksha 卐

(Smile of the Conqueror)

According to Jainism, a person who has attained *Nirvana* is called 'Jina'. Jina literally means conqueror. He who has conquered love and hate, pleasure and pain, attachment and aversion, and has thereby freed 'his' soul from the *karmas* obscuring knowledge, perception, truth, ability etc. is called a Jina. The jains refer to the Jina as God.

*Moksha* means liberation of the *Atman* (soul) from the cycle of birth, death and rebirth about which the great Gurus have talked at length. But if we try to understand the meaning within our limits of sense perceptions and without contemplating what happens after death, this word *Moksha* represents the state of mind, which the liberated souls like Buddha and Mahavir enjoyed within their bodies.

JINA

PLANT

MAN

ANIMAL

This state of mind can be understood with the help of discourses of holy men, holy texts and doctrines given by liberated souls like Mahaveera and Gautama Buddha. The word *Moksha* appeals to the mind.

One of my favourite Anecdotes will explain this state of mind much better. Tansen was the greatest musician in the 16<sup>th</sup> Century, during the reign of Akbar. He was one of the nine jewels of the great Mughal Emperor. Each morning Tansen's beautiful voice served as wakeup call for the great emperor.

One day, Akbar heard a beggar singing songs in praise of the Lord. He was out to earn his bread with his wife, who used a spoon and a bowl to give accompaniment to his voice. The *fakir's* voice was very beautiful, even more beautiful than that of Tansen. Akbar felt charmed but at the same time he felt a bit upset. He was spending a fortune on his court musician; and someone else was singing better.

Akbar summoned Tansen. He was asked the reason for the *fakir's* better voice.

Akbar and Tansen were good friends; and immediately Tansen knew that Akbar wanted an answer that would appeal to his mind, as well as quench his spiritual thirst too. So he explained thus :

“O great King, I had and still have the lust to become and remain the best musician in the world. But the *fakir* sings out of love for the Lord.

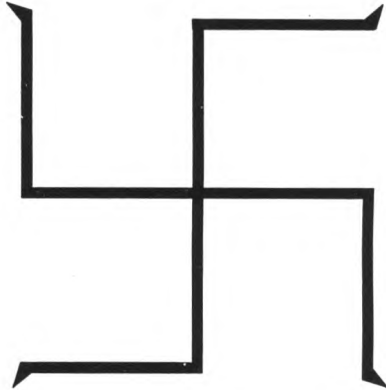
I desire and expect a bag full of gold coins in return for my singing. For the *fakir*, even a paisa thrown in his direction is accepted gracefully.

I try hard to satisfy a mere human being, but he makes an offering of all his songs to the Lord.

I'm always aware of the fact that I'm the best. Every time I sing, my ego plays its part too. And this ego is a hindrance in my performance. Whereas his performance is always egoless.

SANYAS

BRAMACHARYA



VANPRASTHASHRAM

GRIHASTHASHRAM

These are the many reasons why my voice is not as divine as his”.

The *fakir* is a liberated soul whereas Tansen is not. The *fakir* is enjoying a state of mind, which is Moksha, but Tansen is bound by the shackles of megalomania, materialism and ego.

In this context, it is indispensable to comment that Hinduism is not known as a religion in the sense that other religions are. It is so because this was not founded by a prophet as other religions like Islam (Prophet Mohammed), Christianity (Jesus Christ), Buddhism (Gautam Buddha) etc. Hinduism is a way of life, also called *dharma*, which means duty or as anything that we do as an offering to God, whether that is *Kama* (love), or working for material gains or even good deeds, without the desire for praise.

Five things produce fear in life; ‘*Kama*’ – lust without love, ‘*Krodha*’ – anger caused by desires unfulfilled, ‘*Lobh*’ – greed for more than one’s share,

MOKSHA

ARTHSHAstra

DHARAMASHASTRAS

KAMASUTRA



*'moh'* – attachment to what does not belong to oneself and *'ahankar'* – ego or false pride even at being a very good person. These five sins give rise to fear. And in that state of mind Moksha is unimaginable. Fear is the moment of life where one is away from God or from one's own self.

Once a Businessman was being carried in a palanquin by four palanquin carriers. The four men were sweating. It was a hot summer afternoon. The four carriers were thinking about how their journey would end at the tax-office; they would sit under the shade of the peepal tree, have cold water and simple lunch brought from home and have a short nap in the cool breeze that blew from the rivulet near by.

The businessman was also sweating. More so, every minute, at the thought of the Tax-officer he would have to confront at the end of the journey. He could think only of his hidden wealth, accumulated over the years by foul means. He was

incapable of thinking about the shade of the tree or of the cool breeze from the rivulet. Wealth in the case of the rich man, instead of serving him as his slave, has become a burden on him. In this state of mind, where fear reigns supreme, one cannot think of *Moksha*. Only if one performs *Dharma*, while one is free from attachment to its fruit, one can think of liberation, which is *Moksha*.

In order to attain *Moksha* one can lead a pious life according to the *Shastras* (the holy texts) as a bachelor (*Brahmacharya*), one has to study and start earning a livelihood, according to *Arthashastra*. During the second phase of life, where one has family, wife and children, one has to lead a life according to *Arthashastra* as well as *Kamasutra* (the sacred text on love). During the third stage of life, one has to lead a life according to *Dharmashastras* (the holy texts like *vedas* and *upanishadas*). And in the fourth stage, one's duty is to gradually renounce the world.

*Moksha* is that supreme state of mind where one has conquered fear by fulfilling one's duties in this *Samsara* – without any attachment to them. That is the good cause of being – the *Swastika*. So that one has peace at least in this life and perhaps in the life hereafter.



# 卐 Nibbana 卐

(Smile of Radha)

*Nibbana* connotes the state of no more desires, which is possible when the mind is quiet. Desire is that mental action which seeks the repetition of the contact with the objects, which seem agreeable to the senses whereas hatred is the opposite of that action where one seeks to avoid with revulsion, those sense-objects which are painful. Hatred is just the other side of the same coin. *Nibbana* is the state of mind, which is quiet as a result of the absence of both.

There is a word in Hindi language '*Mana*' . '*Mana*' is intangible. I have been looking for it's meaning but till today I have not found its equivalent. No dictionary has a satisfactory meaning. But still I feel it all the time in my heart and mind. It has a subtle body smaller than that of

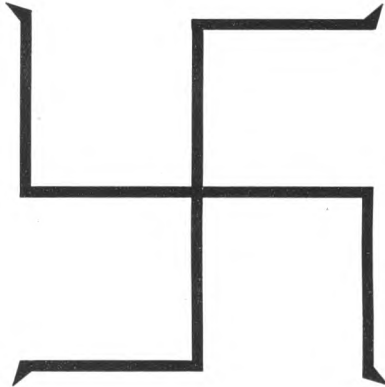
an atom but still it carries the whole world for us. It is the carrier of thoughts and desires and keeps moving from the heart to the mind. And this word is also used very often to express desire to do something. If '*Mana*' remains in the heart which is the right place for it and is restful one can feel the calm and quiet inside. In this state, in spite of many distractions, the mind becomes meditative and the flux of thoughts is inward.

But if '*Mana*' is in the mind, mind behaves like a monkey jumping from one corner to another. For a moment it takes the thoughts to the unknown future and another second we are somewhere in the past.

Once a rich man went to meet a Guru in the forest. When he reached the cottage one of the disciples was there. The disciple asked him to wait for the Guru but he did not offer him any place to sit. The rich man waited for the Guru to come. During the long period of wait, he walked restlessly

NIBBANA

KARMA



GYANA

DHYANA

in the jungle. When the guru came back, he opened his cottage and invited him to sit inside. The rich man was now comfortable and relaxed. The guru told the disciple that without the right place to sit one is restless, as '*Mana*' is restless in the jungle of thoughts created by the mind. When '*Mana*' gets the right place that is our heart it is quiet, without desires.

A person is either engrossed in performing his actions, fulfilling his duties or he is a devotee of God busy in prayers or he is a seeker of Knowledge (or *Gyana*).

He will attain the state of mind called *Nibbana* if he performs his duties without contemplating the profits that he is going to make out of his performance. If a *Karmayogi's* actions are just an offering to God, a devotee whose devotion is without any earthly desires, a seeker of knowledge without any desire to be the best in wisdom and knowledge.

A person may be performing one or two or all the three actions at the same time but if only with an attitude of desirelessness, that is *Swastika* – his good cause of being in this world. That means he is enjoying that bliss which is called '*Nibbana*'.

The best example of this is the legendary Radha, the beloved of Lord Krishna in the Hindu Mythology. Once Lord Krishna had a headache. He discussed the cure with his friend Narada. He asked him to go to the heavens, to other gods and goddesses to fetch medicine for him. Lord Krishna informed him about many medicines, the best amongst which would be the dust from the feet of his friends, which when he would apply on his forehead, would definitely cure his headache. When he reached heavens, the gods and the goddesses were very happy to receive him and asked Narada about the welfare of their dear Krishna. However, when Narada told them the purpose of his visit to the heavens, they were terrified. None



of the gods was ready to insult Lord Krishna by giving the dust of his feet for the Lord's forehead, especially because that would lead them to hell. Narada felt that he should try Lord Krishna's childhood friend, Radha. He was not disappointed.

Radha was sad at the thought of Krishna having a headache. She would do anything to bring relief to Krishna. It did not matter to her, whether she lived in hell or heaven. Readily she gave dust of her feet to Narada and implored him to go quickly to Krishna.

A pure, selfless heart like that of Radha's – isn't that *Swastika* – the good reason of existence?



# 卐 Nirguna 卐

(Smile of a Yogi)

Human nature consists of three different abstract colours called *gunas* – *tamas*, *rajas*, and *sattwa* – the dark, the red and the white. Freud, the father of psychoanalysis, would have probably called them un-conscious, conscious and supra-conscious. Had he read ‘The Bhagawat Gita’, one of the most sacred books for Hindus, he would have added another dimension to it – called ‘*Nirguna*’ – i.e. without any colour. Paradoxically, *Nirguna*, which is dormant consciousness, signifies at the same time the highest state of awareness, in which a person may live. In this egoless state of mind, he is above the three *Gunas*.

The human nature consists of a lazy devil, a practical king and a holy man. *Sattwa* (the holy man) should dominate the *Rajas* (king) and the

*Rajas* should keep the *Tamas* (the Devil) under check. The hierarchical order has to be maintained before one thinks of attaining *Nirguna*.

Let us know these three *gunas* (or qualities)

1. *Tamas* is ignorance, stupidity and laziness. It is impurity of body, heart and mind. If this quality is more prominent it is poison from the beginning till the end. Such a person has an imaginative industry.
2. *Rajas* is bound to action, courage, intelligence and passion. Like in kings, if this quality manifests itself, one wants to acquire more wealth, annex more territories and spend wealth on wine and women. It seems nectar in the beginning but somewhere at the end it is poison. Such a person has industrious imagination.
3. *Sattwa*: One who has this quality in abundance has a lot of knowledge, is a little ascetic by nature, has pure body, heart and

NIRGUNA

TAMAS

SATTWA

RAJAS

mind. Such a person is wise. He accepts reality around him happily as God's gift to him without imagining anything else. Because of his inclinations towards yogic practices his life seems like poison in the beginning but at the end somewhere it is nectar.

The only thing which keeps him away from being '*Nirguna*' is the 'ego', his consciousness that he is above all the others. If a sattwic, however pure in his good deeds, wants to be acknowledged a good person, he remains away from that experience which Buddha must have enjoyed at the time of his illumination and thereafter.

Here I am reminded of Buddha's half smile alluded to in Zen, which suggested that he was above praise and criticism. For him the distinction between pleasure and pain had disappeared.

A story, which I heard in a Sidha Yoga Meditation Center, is worth mentioning here.

Once there was a farmer known for his contentment for which he was envied by his neighbours. His only source of income was his horse. Once he lost his horse. He waited for his horse to come back. At last he lost hope and he was sitting quietly outside his house. His neighbours noticed this and they got the opportunity to find out whether he was still contented or not. They approached him and sympathised with him saying that he had had bad luck. He smiled and said, “may be”.

After some days the horse came back and brought his friend – horse along with him. Now he had two horses instead of one. The second horse, he handed over to his son. His neighbours saw this and came over to congratulate smilingly and commented, “Oh! You are a very lucky man. Now you can earn more money”.

The farmer had the same half-smile on his face. He said, “may be”.

Some days later, while breaking in the horse, his son fell from the horse and hurt himself badly. He was advised bed rest for a few months. The same neighbours came to him sympathising and said, “Oh! You are so unfortunate. Your son has to be in bed for some months.” He smiled and said, “may be”.

Immediately, after the accident, war broke out. All the young men of the village had to join the army but his son was left behind as he was recuperating.

After their sons had left the village to go to the war, the same neighbours came to the farmer and said, “you are so fortunate. You have your son with you.” With the same half-smile of Buddha he said, “may be”.

One never knows where one’s fortune lies or where one’s misfortune begins. One must learn to accept what one gets as the gift of God. Then the only prayer remains: “O god, accept my gratitude

for what you have given to me. And accept also my gratitude for what you have not given to me”.

And if this is the prayer, the state of mind would be that of this farmer about whom we have just talked. This is *Nirguna*, which is above tamasic desires, rajasic achievements and sattwic attainments.

Isn't *Nirguna* 'Swastika'? Isn't it a “good cause of being” – that bliss which the farmer was enjoying?





# 卐 Nirvana 卐

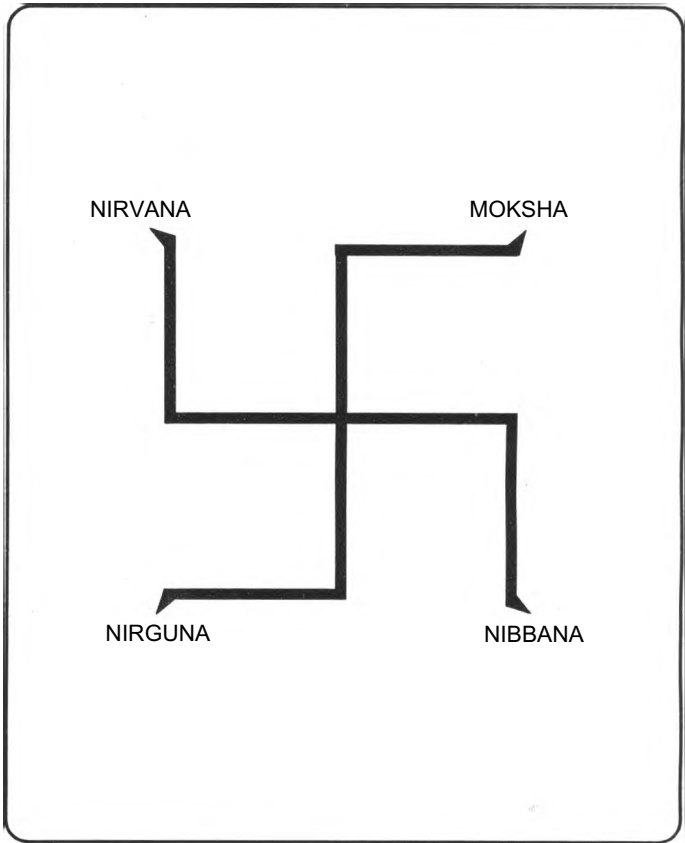
(Smile of Buddha)

*Nirvana* as understood in Buddhism is the extinction of *Karma* and of human desire causing the end of the cycle of birth, death and rebirth. This is the state of supreme serenity, the merging of the soul with the universal soul.

*Nirvana* is the highest state of mind, where one enjoys the fruits of *Moksha*, the solace of *Nibbanna*, and the attainment of *Nirguna*. It is the sum total of the three states of mind which together point towards that highest bliss above which there is nothing.

This reminds me of a story of an emperor, who befriended and learnt a lot from a monk.

Once an emperor made friends with a Buddhist monk and invited him to his palace. One day the monk arrived and went near the throne but the



king was not there. A guard asked him who he was and what he was doing in the palace.

‘Are you a friend of a soldier?’ asked the guard.

‘No’, said the monk ‘I am a little higher than that’.

‘Then you must be a friend of a minister?’ asked the guard.

‘No, I am a little higher than a minister’.  
Answered the monk.

‘You must be emperor’s friend then?’ asked the guard.

‘No! No! A little higher than that’.

‘Are you the emperor himself?’ Now the guard was irritated.

‘No! I am a little higher than that’.

At this answer, the guard really got angry. ‘Above the emperor there is only God’ the guard said angrily. “Are you God then?”

The end of  
suffering

Suffering

Path to end that  
suffering

The cause of  
Suffering

‘No’, said the monk, ‘I am a little higher than that’.

‘But there is nothing above God’, commented the guard.

‘Yes. That is what I am’, answered the monk, ‘that nothing which is higher than God’.

*Nirvana* is that ‘nothing’ attained by the monk which is the highest state of mind full of humility and love. In order to attain that state, Buddha propounded in his doctrine, the four noble truths: Suffering, the cause of suffering, the noble path to end that suffering and the end of suffering. An anecdote worth mentioning is that of a king and his three sons.

Once there was a king who had three sons. He wanted to decide the successor to his throne. As a test he gave a palace each to his three sons. The palace was to be filled with something worth Rs 100/-. The eldest brother ignored the test. He went away and slept. The second brother saw a lot of

garbage which could be bought in tonnes for a 100 rupees. He gave the money to the sweeper and told him to fill the palace with the garbage. The youngest son contemplated and he bought flowers and some incense and filled the palace with their fragrance.

Human life is either like that of the eldest brother, who ignores the palace of human body where the *Atman* resides. Or that of the second brother, who fills the palace (which is our body, mind and soul) with filth. The youngest brother chooses to fill it with the Sattwic fragrance, which leads one to *Nirvana* that ultimate angerless, egoless and desireless state of mind.

No conclusion would be worth arriving at without a mention of *Siddhartha*, a novel by Herman Hesse, who was awarded the Nobel prize.

*Siddhartha* is the story of a young seeker who abandons his home and family in search of the truth. After leading a pious life of almost an ascetic,

he follows a group of monks to suffer more in the forests.

All this happens at the same time, when Buddha abandons his palace and family after enjoying an abundance of luxuries as a prince. He reaches the forest in his spiritual quest. During the next stage of his life Buddha suffers as an ascetic and experiences pain in extreme.

Buddha attains *Nirvana* and offers to the world his doctrine of middle path – ‘the golden mean’ between the two extremes of pleasure and pain. By accepting the four noble truths of Buddha and his doctrine of eight-fold path to *Nirvana*, one can attain the highest state of mind. Siddhartha rejects his doctrine because he feels that the experience that Buddha had gone through and had called it illumination that Buddha had, cannot be achieved by mere spiritual practices or mere words.

In order to seek that enlightenment he comes to the city and falls in love with a prostitute,

becomes a debauch and a gambler. He becomes a successful corrupt businessman. As an ascetic, he found pleasure in the pain but when he sought pleasure in debauchery, he found pain in pleasure.

Sickened by lust, in near despair, he leaves the city again and comes to the riverside where he achieves a new life of fulfillment. His final peace comes only after he has had his full share of pleasure and pain.

At the riverside, he listens to different voices of the river over which AUM hovers. He begins to identify with this sound AUM which makes him smile, where his pain begins to disappear and his self begins to merge with the universal self. He is in a state of mind where he stops questioning, a state of mind where he gets all the answers within the silence of his heart, where *Nirvana* and *sansara* begin to merge into each other. Illusion becomes one with the reality. Everything is the play of consciousness, of that AUM, which manifests itself as objects seen as well as the objects unseen.



Having that spiritual experience and holding onto it is *Swastika* – the *Nirvana* which is ‘the good cause of being’. This is where words like *Mukti*, *Moksha*, *Nibbanna*, *Nirguna* or *Nirvana* begin to lose distinction and become one with our *Atman*, which we breathe in and breathe out. The only thing remains is AUM and that spiritual experience – the illumination of Buddha.

If the theory, that a human being had millions of births and deaths as plants, insects, animals etc. in the process of evolution, is to be believed, then on behalf of all humanity I thank God almighty for having given to us this body through which we can realise that *Nirvana* which is a special gift to us. Whereas the door to nirvana for animals is locked from outside, the door to that illumination for human beings is locked from inside. God almighty has given to us “the key to *Nirvana*”. Whereas the animals are just participants in the physical evolution, man can at any moment of his

life open the door to that illumination and start participating in the spiritual evolution.

Isn't knowing this spiritual truth, that we all as human beings have the key to *Nirvana* and making use of it and not ignoring it – *Swastika*, the good cause of our being!

There is a fear that once a person has that “key”, he will renounce the world and go to the forest. Whereas *Nirvana* can be enjoyed without giving up worldly pleasures.

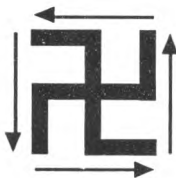
Buddha renounced the world and went to the forest to look for *Nirvana*. In the forest, he realised that *Nirvana* was like musk in a deer, for which the deer is always restless. It looks for musk in the outer world. Buddha came back to the world with this realisation that “the musk was within”. *Swastika* is coming back to the world, to one's own self without any such fear to the *Atman*, where there is only bliss.



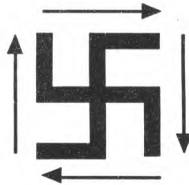
## 卐 Epilogue 卐

In the process of understanding these words like 'partial liberation' or 'total liberation' from this life which is full of suffering, I wrote this book for my own mental satisfaction. But during my long discussions with my German Tourists in India, I found that they were unaware of the significance of this sacred symbol. When I tried to know more about it, I was shocked to know that even most of the indians did not understand the basic meaning of the word *Swastika*.

Most of the Germans are apprehensive of this symbol because of their bad memories of the war in which it was used. But their symbol was anti-clockwise:



Whereas the symbol used, in India moves clockwise:



It is a symbol of eternity, the infinite cycle of time. The four arms of *Swastika* have tiny tangents denoting the possibility of ending life's journey much before any spiritual attainments.

Gurumayi is currently the Guru of Siddha Meditation. Once Gurumayi said in one of her sermons: “If you see a good person and a bad person, do not detest the bad person, bow to him too, because nothing in this universe is negative. That negativity has a definite role to play which leads to positivity. The bad person is a continuous reminder of what we should not be”.

Similarly '*Haken Kreuz*' as this anti-clockwise symbol is called in German – the negativity it symbolises is a reminder of the harrowing times people saw in Europe. This is a reminder of something very divine that “that Time” should not be repeated.

The good cause of the existence is not waging wars against other countries, instead, it is, creating peace in the universe.

There is a great epic 'Mahabharata' which needs to be mentioned here. The 'Bhagawat Gita' is a celestial poem, which finds a place in this epic. 'Mahabharata' condensed into philosophy, becomes The Gita and conversely, the philosophy of the Gita explained and expanded becomes the 'Mahabharata, in which there are many characters representing vices and virtues or representing the two sides of the same coin. They are two groups of cousins fighting against each other. Among them is Krishna, which is that absolute truth, the stable

KRISHNA

DURYODHANA

YUDHISHTARA

ARJUNA

witness of this war and Arjuna the hero representing the normal man with his dilemma “to be or not be” but has an inclination to listen to the voice of Krishna. He knows, at the core of his heart, that the grace of Krishna is always with the virtuous. The eldest of Arjuna's brothers is Yudhishtira, who is an embodiment of all the virtues, is a perfect example of sattwic living. He is already on the path of spiritual awareness.

In the battlefield, where the ‘Bhagwad-Gita’ begins, the first three couplets introduce the anxiety and anger of the two principal characters. Dritrashtra, the blind king and his arrogant son Duryodhana. Both are responsible for the war. Dritrashtra’s nephews stood for righteousness and had legitimate claim to the kingdom. His sons were out to usurp the throne with the help of a cunning uncle. Before this inevitable war begins, The Gita begins with a stupid question put by Dritrashtra – “what are my children and my nephews doing

in the battlefield?” Had he listened to that spiritual voice within and had he perceived the light (within the tunnel) called Krishna, he would not have asked this question because the war could have been avoided.

Drittrashtra had never asked questions – not when his sons were being nasty, not when his sons had fixed the dice game, not even when his second eldest son had tried to disrobe publicly the wife of the *Pandavas*. Was it right to ask questions now, when the result of his non-questioning was becoming visible in the form of a war?

In the third couplet Duryodhana, who is personification of arrogance and greed, can see only an enlargement of the enemies’ army. Because of his fears arising out of his vices he can see his cousin’s army as “mighty army” which is not true.

Both father and son are spiritually blind and spiritually deaf to Krishna’s presence within (the absolute truth, AUM, which is within everyone of



us). God's presence as conscience within the embodied beings is perceptible to the virtuous but to the wicked, his inner presence remains ignored.

Is this spiritual blindness *Swastika*? If not, then the only answer, which remains, is Krishna, the sweet inner voice within each one of us. That is the 'good cause of our being'. That is *Swastika* – remaining forever in touch with that grace ever flowing within us.





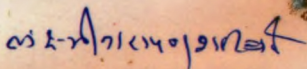
Author, ANIL GUPTA has been a Tour Escort (German & French) for 22 years. He is living in New Delhi. This book is his maiden attempt.

**Forthcoming book**

Swastika – An Eternal Question

## BLESSINGS

I read 'Swastika – A Travel Kit to Nirvana' written by Mr. Anil Gupta, from beginning to end. Till now, not only the common man, but even the learned had very limited knowledge about 'Swastika'. By the common man, 'Swastika' is considered to be a symbol of good luck. In the vedas also, it is explained as a symbol of good luck. I consider it a symbol of culture and civilisation. But Mr. Anil Gupta has not only shown it to be a way to 'Moksha', but also as how it was used by the very developed countries. The special characteristic of Swastika and the different ways in which it can be interpreted, has been written about in such a fascinating way and with such finesse that one feels like reading it again and again. I thank him for this great effort and I pray to God Almighty that Mr. Anil Gupta has a long life and good health and while enjoying a state of supreme bliss, he may bring to light more secret wisdom and thus show the path.



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Birla Mandir, New Delhi

ISBN 81-901211-0-3

Price : Rs. 195/-