

## Understanding Universalism through Gorakh and Gorakh Sutras

MARKANDAY AHUJA, ANJU AHUJA, AJAY BAMBHA, JASPREETBAJAJ

Vice Chancellor, Baba Mastnath University, Rohtak. Pro Vice Chancellor, Baba Mastnath University, Rohtak.  
Dean Academic Affairs, Baba Mastnath University, Rohtak, Aast. Prof., Baba Mastnath University, Rohtak.

### ABSTRACT

*“Nationalism is a great sin. It is because of this Nationalism that all sorts of problems continue in the world. I am not a Nationalist. I want to demolish all boundaries,” said Osho, “For anyone on this earth who has ever gained even a small glimpse of the divine there can be no boundaries. Such a person does not belong to any country, any race, any class, any color, any sect, any caste, any religion. They belong to all; all belong to them. With IT revolution we are breaking all barriers and boundaries. The wall of Germany has been brought down. European union is also a similar step. We are talking about global village. Time has come to move from Nationalism to Universalism. Centuries ago India called for Vasudha-eva-kutumbkam. In the present study the authors have tried to explore few Gorakhsutras which point towards Universalism—a term beyond Nationalism.*

**Key words :** Nationalism, Universalism, Gorakhsutras.

### INTRODUCTION

Nationalism is a sense of loyalty towards one's own Nation. It creates a sense of psychological bond with the Nation. The bond of affinity is strong to such an extent that people belonging to a particular Nation are suspicious of foreigners. According to Hans Kohn “Nationalism is a state of mind permeating the large majority of people. It is the supreme loyalty of a man towards his Nation. According to Prof Ashirvatham, Nationalism is a process by which Nationalities are transferred into political units.

### REVIEW OF LITERATURE

#### Origin of Nationalism in India

The growth of Nationalism in India can be traced back to the period of ancient India. It can be traced through different stages. They include:

- Nationalism under ancient India
- Nationalism in the medieval period.
- Nationalism in pre-independence period.
- Nationalism in post independent period

#### Nationalism in the ancient period:

The origin of Nationalism can be traced back to ancient India. People of ancient India had a sense of loyalty towards their motherland. The Rigvedic hymns refer to India as “Bharata Varsha or Bharata Khanda.”

#### The age of Mauryas:

The feeling of Nationalism was strengthened in the age of Mauryas and Guptas. During the age of Mauryas monarchy was the form of government in vogue. The supreme power loyalty towards the king itself was considered as Nationalism. Mauryan administration was based on the guidelines of Arthashastra.

#### The age of Guptas and Nationalism:

The amalgamation of the Gupta and the Lichhaivi dynasties led to the foundation of imperial power of Guptas. During the reign of Guptas, the Gupta empire crossed the rivers of Punjab and Indus and carried arms beyond the Hindukush. The Gupta empire was known for its supremacy in the North-western frontier. In Southern India there were powerful kingdoms like Satavahanas, Chalukyas, Pallavas and Cholas. The idea of Nationalism did not receive concrete shape during ancient India; Nationalism was almost equated with Regionalism.

#### Medieval India and Nationalism:

Medieval India was mainly dominated by the Muslim Rule. Among the Muslim rulers Mughal rulers made some contribution to the idea of Nationalism. Akbar was the most powerful king

among the Mughal kings. A larger part of North India was brought under the control of the Mughals. The form of government was autocratic monarchy. During the Mughal rule the imperial authority of the king was respected and loyalty towards the king was treated as Nationalism. Hostility towards the emperor was punished.

#### **Nationalism during the pre-independence period:**

During the British rule the idea of Nationalism was further strengthened. The British came to India for the purpose of trading and occupied the whole of India. The freedom struggle which took place in India marked concrete idea of Nationalism. The land marks of freedom struggle were:-

- Mutiny of 1857
- Division of Bengal 1905
- Jalianwala Bagh Massacre 1919
- Civil disobedience 1921
- Dandi Satyagraha
- Quit India Movement-1942

#### **NATIONALISM IN MODERN INDIA**

In the post-independence period Nationalism has assumed a concrete shape. Various factors have contributed to the strengthening of Nationalism *which are as follows:*

- **Constitution of India**
- **National anthem**
- **Patriotic Songs like Vande Mataram**
- **National Emblem - Tricoloured National flag**
- **National Festivals**

Certain National festivals are celebrated throughout the country. They surcharge the sentiments of every Indian. The National festivals of India include the following:

- **August 15, Independence day,**
- **January 26, Republic day**
- **October 2, Gandhi Jayanti**

Though the above stated factors have strengthened Nationalism, there are certain inhibitions to Nationalism. Such inhibitions are

posing a serious threat to the idea of Nationalism which may be discussed as follows:

- **Separate status to Jammu and Kashmir**
- **Parochialism**
- **Existence of multiple religions**
- **Multiplicity of Political Parties**
- **Migration to Foreign Countries**
- **Apathy among masses**

Nationalism is a concept that involves a feeling of extremely strong attachment towards one's own country. Due to one or more than one common factors like race, religion, language, literature, culture etc., there grows in people a strong feeling of like-mindedness which endows them with the quality of Nationality. This feeling of oneness prompts every member of the group to feel themselves as equal partners in the pleasure and sorrow, justice and injustice, pride and humiliation. In such a situation, in their feeling of Nationality mingled with their patriotism grows a political ideology. Thus, Nationalism finds expression through political aspirations. When the sense of self-identity increases, every such ideological group raises the demand for establishing its own state. Materialization of this demand results in the establishment of the new states.

#### **Features**

Nationalism is a great democratic ideal which continues to live as the strongest force and continues to inspire struggle for National liberation in different parts of the globe. It stands for the Nation-state and love for the Nation-state, and advocates that every Nationality has a right to have its own state.

It maintains that every distinct human group possesses some special qualities which must be preserved and developed for the common good of humanity. This can be achieved only if that group is free to develop its own laws and institutions. Actually, the great ideal of Nationalism—live and let live—has opened the gate of human development. This particular

sense of unity has enriched the world's storehouse of knowledge by giving inspiration to man to create newer arts, literature, fine arts, etc. National wealth used for the common interest has established man's legitimate rights at the international forum by paving the way for his economic emancipation.

## **MERITS AND DEMERITS**

### ***Merits of Nationalism***

1. All-round development of human civilisation.
2. Bases of National independence.
3. Complementary to interNationalism.
4. Decreasing of the possibility of war.
5. Extension of co-operation and fraternity.
6. Ensuring of internal stability.
7. Fore-runner for overall National development.
8. Guarantees establishment of democracy

### ***Demerits of Nationalism***

1. Against healthy culture.
2. Against Internationalism.
3. Against world peace.
4. Anti-democratic.
5. Creator of imperialism.
6. Distorted form of Nationalism.
7. Propaganda for racism.
8. Source of misdeed and misfortune.

## **COMPARATIVE VIEW**

The visions of West and East are different. The West thinks in the language of history, the East thinks in the language of myth. History is of facts, whereas myths and parables are of truths. A fact happens in a particular place and at a particular time and has limits. A fact is temporal, an event in time. Truth is eternal. Its expression is also in time, nevertheless it is not limited by time. Therefore in the East we have not been concerned about accurate history of Rama or of Krishna. What we have in our hands are stories. If you look from the Western perspective they are mere imaginations, stories, fantasies. The West is not ready to accept anything as history unless there is a solid proof. The twenty-four

thirtankaras of the Jains appear to be just imaginary. There is no proof. It is difficult to ascertain even the exact date of the Buddha's birth. We have not bothered about this. What difference does it make? What is the difference if Buddha was born in village A or village B? And if Buddha was born in year A or year B, that, what difference does it make? We have tried to understand Buddhahood. What has this to do with Buddha's personal history? His body was momentary. His message is eternal. And it is not the message of only one Buddha, it is the message of all Buddhas. Hence note this too, when we made the statue of Buddha we weren't concerned about whether it looked like Buddha or not. We didn't create the statue of the Buddha by looking at Gautama the Buddha. This statue of the Buddha has been created to represent the essence of all Buddhas. Because there was something within all of them that was similar: the same meditation, the same samadhi, the same flow of juiciness... It is because of this inner sameness that we did not pay attention to the outer. We focused our attention on experience. The outer form is simply an indication towards that inner experience. These statues are not based on fact, they are based on truth.

A fact is outer. For instance when you see a rose flower it is a fact, if you see two rose flowers it is a fact. But if you extract the perfume from thousands of rose flowers it is truth. It has no relationship to any one flower. It is the essence. This is why the concerns of this country are very different. It has never bothered about where Gorakh was born. There are various claims. Someone says Punjab, someone else says Bengal, and the biggest claim is Nepal, because the Nepalis say the name of the village where Gorakh was born in is Gorkhali, and that this is why there is an ethnic group of Nepalis called Gurkhas. It is from Gorakh's name. However, the language that Gorakh used indicates that he may have been born in Bengal: Hasiba, Kheliba, Dhariba Dhyanam but he had a multi-dimensional/Universal personality. He must have been a wandering monk moving all the way from

Bengal to Kashmir, from Nepal to Kanya Kumari. He must have stayed in many places, must have mixed with many people, his lovers must have stayed in many places. People must have felt that he belonged to them. Who wouldn't like to make such a lovable man their own? Those who took him as theirs must have made up the stories themselves. These stories show their affection. They don't mention the facts, but they say something about the feelings that must have arisen between Gorakh and other people. If Gorakh went to Bengal he would have become a Bengali. He must have merged so much into the Bengali life-stream that people felt that he was a Bengali. People must have felt like that with Gorakh. Wherever he went, wherever he stayed, wherever he walked, people there must have felt he was theirs. They must have felt it because of his love. The matter of when and where he was born is even more difficult to decide- such a person does not talk about his birth, his house or his home. What house and what home does such a person have? The whole sky is his home! The whole earth is his. (Universalism)

Such Yogis can be called traitors to this country because they don't believe in countries at all. Neither have they a country that is their, nor is any country foreign to them. They feel this whole earth as theirs own.

For people not contained by any boundaries; temples are theirs churches are theirs and gurdwaras are theirs. And they don't believe in Nations. Humanity is suffering because of Nations; Nations should disappear. Too many national anthems have been sung, too many flags have been flown, too many idiocies have happened on this earth- enough of all this. Let us move towards accepting the oneness of mankind.

**dk.s.k nsl L;wa vk;s tksxh] dgk**  
**rqEgkjk HkkoA**  
**dk.s.k rqEgkjh cg.k Hkk.kth] dgkí**  
**/kjsxks ikoAA**

O Yogi, which country have you come from? and in which direction are you going? Who are your sister and niece? Where will you keep your feet?

**ifNe nsl L;wa vk;s tksxh] mrj gekjk**  
**HkkoA**  
**/kjrj gekjh cg.k Hkk.kth] ikh ds flj**  
**ikoAA**

I have come from West and I am going towards North meaning thereby, that I am diverting my energies from physical world (West) towards Sp2iritual World (North) Kundalini (Base) is my sister and niece and I will keep my feet over the head of vices. So we should head towards a direction to eliminate the vices rather than looking at one or the other Nation.

कोई चंदै कोई व्यदै कोई  
करै हमारी आसा।  
गोरख कहै सुणो रे अवधू पंथ षरा  
उदासा।।

Some will condemn, some will worship. This problem will always be to the wise: someone will condemn, someone will praise. There are a few who will give a compliment; And Gorakh says, "Listen carefully and understand, we are saying the real thing that there is no hope on our path. On our way, someone descends only in absolute despair."

Now, one earth and one mankind... These national governments must go. And until they go man's problems cannot be solved, because man's problems are now bigger and beyond nations. For instance, now India is poor, and India cannot come out of this poverty by its own efforts alone, there is no way. India can come out of poverty only if it receives the cooperation of all humanity, because now mankind has the technology, the science is available to destroy that poverty. But if Indians remain arrogant saying, "we will destroy our poverty ourselves." But you yourselves are the creator of this poverty, how will you destroy it? Your understanding is the basis of it, how will you destroy it? You will have to open your doors. You will have to expand your minds a little. You

will have to take help from the rest of mankind. And it is not that you have nothing to give. You can give meditation to the world. If America wants to seek meditation it won't be able to do it through its own strength, it will have to lift its eyes towards India. But they are sensible people. They are moving towards the East to learn meditation. They don't have any difficulty. The sign of intelligence is to take something where it is available. The whole earth is ours. By dividing it into sections we have created disturbances. Today man has the means available that if Nations were demolished, then all the problems would also be destroyed. If the whole of mankind were to strive together there would be no reason at all for any problem to remain on this earth.

बिरला जाणति भेदांनिमेद बिरला  
जाणति दोड़ पष छेद।  
बिरला जाणति अकथ कहाणी बिरला  
जाणति  
सु धि बुधि की वाणी।।

Gorakh says it is difficult to have a distinction between what is meaningless and what is meaningful. For example those who are passionate about money, they will not be able to meditate. They just do not know what is meaningful, which is meaningless. Those who are passionate behind the post, they will not be able to pray. Right now they are engaged in adding garbage. Right now, there are pebbles on the banks of the road. Now you will tell them that come with us, take us to the mines of diamonds; They will not agree to go. They do not know anything about diamonds. There are diamonds too, it is not known. He considered the pebbles as a diamond. The truth of life is not found by dividing in the opposition, that you have accepted this argument or you have not accepted it, you assumed this scripture that it considered the scripture that you became a Hindu or become a Muslim. Partying in the Opposition does not get the truth. Truth is unbiased. Therefore, Gorakh says,

fgUnw iwts jke dks eqlyeku jgekuk  
vkil esa nksÅ yM+r eM+r gSa eeZ  
dksbZ u tkuk

Hinuds worship Rama and Muslims worship Rehmana. Both fight with each other without knowing the truth as truth is unbiased.

And there are few who know that, what can not be said. Now what can not be said can not be written. Who can not be spoken, can not be told, how will he know from the scriptures? How will you understand him from the priest? To know him, you have to sit near him who has learnt. The miracle happens while sitting near him. Satsang will have to know him. That is why Gorakh says,  
केता आवै केता जाई , केता मांगै  
केता खाई। १।  
केता रुष विरष तलि रहै , गोरष अनभै  
कासौ कहै। २।

How many come, how many go, how many beg and eat, how many sit under the tree but to whom Gorakh should explain his experiences. It is difficult to say what cannot be said.

But there are old habits. "Our country" - 'Hindustan is better than the whole world'... This kind of myths exist in other countries too; they have a similar idea. Conflict exists because of these egos, and then because of conflicts and national boundaries all of man's energy goes into war. You will be amazed to know that now we have collected so much war material all over the world - especially in Russia and America and North Korea- that each and every man can be killed a thousand times over. We have the means available to destroy one thousand earths. There is, however, only one earth, Still armaments go on piling up. And day now the madness of a single politician and this whole earth will be a heap of dust, it will become a pile of ashes. And such madness can be expected from politician. Who else could you expect it from? A single politician going berserk and there will be such havoc; this whole earth will be in such a state of disaster that you won't even have a chance to think about understanding it. It will take from five to seven minutes for the whole world to be reduced to ash. The news will not be able to reach us before death comes. With such terrible preparations for violence the old ideas of Nations cannot work. Now it is dangerous. It is because

of these concepts of Nations that armaments have accumulated. For self defense. 'lest the other somehow gets ahead. We have to keep ahead of them. Eighty percent of humanity's capacity goes into war. If this same eighty percent of resources went into farming, into gardens, into factories, this earth would be a paradise. But old habits... This is our country, that is their country. We have to fight, they have to fight. The poorest of the poor nations are also engaged in an effort to make atom bombs. They are dying of starvation but they want to make atom bombs. Underneath, this same idea chases after a country like India: We may starve but our glory must be preserved. Yogis don't believe in Nations. If Yogis were listened, they would say that India should be the first country to renounce its Nationhood. It would be good if the country of Krishna, Buddha, Patanjali and Gorakh renounced Nationhood and stated that this is an international land.

वसुधैव कुटुम्बकम्

India should become an area of the United Nations Organisations. Someone must start it. And if a beginning is made in this direction there would be no need for wars. These wars will continue as long as there are borders. These borders must go. Yogis can be traitor to this country, in this sense but are not a traitor to humanity. But all your lovers of Nations are traitors to humanity. The very meaning of patriotism is treason towards humanity. Patriotism means sectarianism, dividing into parts. Haven't you seen that a person who is patriotic towards his region becomes an enemy of the Nation. And someone who is patriotic towards his district becomes an enemy of the region. Gorakh's idea are international. The whole earth is one.

This kind of person, a person like Gorakh, doesn't bother to talk about when he was born, or about which house he was born in, or about which village he was born in. These are useless things because Gorakh knows: I was never born and I will never die. These statements are of the body-oriented. These statements are of those who

have attachment and identification with the body. A person like Gorakh has known that which is never born, and which never dies. That which cannot die and cannot be born. After knowing the unborn, the beginning less, the endless, who will talk about birth? Who would he be talking about? This is why people like this don't talk about it. Naturally many stories will be left behind them, but no definite facts. Such people have such a vast heart that they cannot agree to any kind of adjectives to be added to them because adjectives are also nothing but an indication of ignorance. When someone says, 'I am a Hindu', 'I am a Christian' – all of these are the signs of the ignorance. Where the light is burning, adjectives are gone; adjectives live only in darkness. There arises an adjective-free, indescribable state. That is why nothing definitive is known about when and where such a person was born. Some people put their whole life into unnecessary research. Their work is to decide when Gorakhnath was born. Someone says it was at the end of the tenth century, someone else says it was at the beginning of the eleventh century. A great debate goes on about this. The wise men of our great universities go on prattling and researching the scripture, finding proofs for this or that. Their whole lives are spent doing it. What could be more unwise than this? If you know when Gorakh was born what would you do with it? If you knew it what would you gain? Or if it is proven that Gorakh never existed, what would be gained? Whether he was or he wasn't is meaningless - have a taste of what it was that Gorakh lived. It is surprising how meaningless the projects that the Universities occupied with are; should they be called universities or not? Their work, the research done in those universities is all irrational. Something happened to Buddha. He was sitting at the base of a tree one morning, and when he got up he was not the same as when he had sat down in the evening before; a new man arose. This is the real birth. Call only this a birth. And it has no connection to any date, day of the week, month or year. A moment came when thoughts became calm,

silent and disappeared. The consciousness became a pure mirror. May your consciousness become the same, put your time into this process. It is better if you become a Buddha yourself. It is better if you become soundless, sound of Gorakh echoes within you. Instead of your going into the life history of Gorakh, it is better if you go into Gorakh's interiority. This is why India did well not to consider those useless facts; they were not pulled into those meaningless things. They said only what was real and essential. Man creates so many problems, he is so ignorant that if a tiny scrap of the unessential is put into his hand he will cling to it and forget about the essential. This is why we have not talked about the nonessential, we have only talked about the essential so that even if you catch hold of anything it will still be something that is essential. We erased all the nonessentials, we wiped them all, so that you simply don't come across any of it.

Drop your concern with where Gorakh was born, and when he was born. Leave this work to the scholars. After all, those poor people need some work too, don't they? Leave this to the researchers, otherwise how will they get their Ph.D.s? Gorakh has been very compassionate that he didn't write it down. If he had written it down who knows how many people's doctorates would have been missed! This too is his compassion that he didn't leave any information as to where he was born. Who knows how many people are engaged, engaged in this very job-ignorant need something to be engaged with. Intelligent people need not become entangled in such things. Try to recognize Gorakh's message. Allow Gorakh's sutras to enter into your heart. If Gorakh ever existed it is good, if he did not, that will do also. Whether Gorakh existed or not makes no difference to the significance of these sutras. The techniques of meditation are like this - they are fire, a burning fire. If you have courage, take the jump.

Die, o yogi, die! Die, sweet is this dying.

Die this death that gorakh embraced and awakened.

ejks gs tksxh ejks] ejks ej.k gS ehBk  
,slh ej.kh ej pyks] ftl ej.kh ejh xksj[k  
nhBk

## CONCLUSION

The debate on Nationalism is on in various countries and India is no different. Symbols of Nationalism are being created everywhere and sometimes in this proactive approach we may do more harm than good. The present study goes beyond the concept of Nationalism and explores the concept of Universalism with authentication by Gorakhsutras. Gorakhsnath was a hath yogi who dwelled beyond body, time and space. His sermons and teachings go beyond the barrier of boundaries. Promoting the concept of Universalism through the ancient Indian wisdom may be the need of hour. Mankind today is on the brink of third world war. In this hour of crisis Nationalism, instead of doing good is doing more harm. The present study is to open up a discussion, deliberation and debate on Nationalism versus Universalism.

## REFERENCES

- [1] Maharaj Yatindranath Ji Yogi, Gorakh Vani aur Gorakh Yog (2003), Randhir Publication
- [2] George Weston Briggs (1938), *Gorakhnath and the Kanphata Yogis*, 6th Edition (2009 Reprint), Motilal Banarsidass. ISBN 978-8120805644, p. 228
- [3] 3. David Gordon White (2011), *Sinister Yogis*, University of Chicago Press, ISBN 978-0226895147, pages 198-207
- [4] AK Banerjea (1983), *Philosophy of Gorakhnath with Goraksha-Vacana-Sangraha*, ISBN 978-8120805347, page xli, 303-307
- [5] William Pinch (2012), *Warrior Ascetics and Indian Empires*, Cambridge University Press, ISBN 978-1107406377, pages 4-9, 28-34, 61-65, 150-151, 189-191, 194-207
- [6] Briggs (1938), *Gorakhnath and the Kanphata Yogis*, 6th Edition (2009 Reprint), Motilal Banarsidass. ISBN 978-8120805644, pp. 228-250
- [7] Eikhof, DR, Warhurst, C & Haunschild A. 2007, Introduction: What work? What life? What balance? Critical reflections on the work-life balance debate, *Employee Relations*, vol. 29, no. 4, pp. 325

- [8] Delecta P. (2011), work life balance, InterNational Journal of current research, Vol III (4), pp 186-189
- [9] Ahuja, Markanday, ABC of Success (2011) New Delhi; InterNational Publishing House, ISBN: 978-93-80239-98-9.
- [10] Ahuja, Markanday, Prerna ke Diye (2011) New Delhi; InterNational Publishing House, ISBN: 978-93-80239-97-2.
- [11] Stephen R Covey. (2014, September). The 7 Habits of Highly Effective People. Retrieved from Stephen Covey Web site: <https://www.stephencovey.com/7habits/7habits-habit1.php>
- [12] Osho, "Die O Yogi Die" ISBN 8172611919 (2004)
- [13] Ahuja, Markanday, Naitik Mulya evam Charitra Nirman (2015) New Delhi; Saurabh Printers.
- [14] Burke, RJ, Burgess, Z, & Oberrlaid, F 2004, Do Male Psychologists Benefit from Organisational Values Supporting Work-Personal Life Balance?, Equal Opportunities InterNational, vol. 23, no. 1/2, pp. 97-107.
- [15] Ahuja, Markanday, Jeevan Prabandhan and Swami Vivekananda New Delhi; Saurabh Printers.
- [16] 16. Choudhary L. (2011), work life balance problems and solutions, InterNational Referred Journal, Vol I (17), pp 111-112
- [17] 17. Ahuja, Markanday, Charisma is within you (2010) New Delhi; InterNational Publishing House, ISBN: 978-93-80239-30-9.
- [18] 18. Jump up to: a b c Briggs (1938), Gorakhnath and the Kanphata Yogis, 6th Edition (2009 Reprint), Motilal Banarsidass. ISBN 978-8120805644, p. 229