

The Cowherd Within

How Scriptures Encoded the Science of Senses, Awareness, and Liberation

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Introduction

The Cow That Was Never an Animal

This book begins with a simple but unsettling claim: the cow spoken of in ancient scriptures was never meant to be understood as merely an animal. She was a symbol—precise, functional, and deeply psychological—pointing toward the inner life of a human being. Over time, this symbol was flattened into literalism, and with that loss, both the cow and the human were misunderstood.

The sages who composed the scriptures were not naïve storytellers, nor were they concerned with mythology for entertainment. They were keen observers of the human body, mind, and awareness. Without laboratories or modern instruments, they encoded their understanding into living symbols that could survive generations. The cow was one such symbol—chosen carefully, not randomly. Her physical qualities mirrored an inner reality so accurately that the metaphor could be lived, not just read.

In Sanskrit, *go* does not mean only cow. It means ray, sense, movement, earth, wealth, and light. The cow was the visible form through which the invisible workings of the senses could be understood. Just as a cow grazes outward in fields and must be guided home at dusk, human senses naturally move outward toward the world and must be brought back inward for clarity, nourishment, and rest. This was never about worshipping an animal; it was about learning how to live.

Somewhere along the way, symbolic reading disappeared. Yogic culture weakened. Inner discipline was replaced by outer argument. As a result, people began fighting for or against the cow without knowing what she stood for. Protection became fanaticism. Opposition became mockery. Both missed the essence. The cow was never the problem; forgetting her meaning was.

This book does not argue for or against any belief system. It does not demand faith, nor does it promote denial. It invites observation. It asks the reader to look at their own senses, their own restlessness, their own exhaustion, and their own search for fulfillment. It asks a simple question: what happens when the inner cow is lost, stolen, suppressed, or over-stimulated? And what happens when she is gently watched, allowed to graze, and brought home with awareness?

Through stories from scripture, lived experience, yogic psychology, and modern scientific parallels, this book reconstructs the original intelligence behind the cow metaphor. It shows how sages spoke of sensory discipline, ego, desire, prana, and liberation without ever using abstract language. It shows why gods lose cows, why cowherds are exalted, why Kamadhenu fulfills wishes, and why civilizations collapse when cows are slaughtered—symbolically first, physically later.

This is not a nostalgic return to the past. It is a practical reinterpretation for the present. In an age of sensory overload, attention theft, burnout, addiction, and conflict, the cow returns not as an animal to be fought over, but as a guide for survival. Protecting the cow, in this sense, means protecting the human capacity for inwardness, restraint, and clarity.

The pages that follow do not offer commandments. They offer a lens. You may agree or disagree, but if you read attentively, you may begin to see your own life differently—how your senses graze, where they get lost, and how they return when watched with care.

If the cow was never an animal, then saving her was never about force.
It was about remembering.

And remembering, when it happens, changes everything.

Chapter 0 - Vrindavan Within: How Cows, Prana, and Self-Awareness Open the Door to Nirvikalpa Dhyana

Vrindavan Not as a Place but as an Inner Field of Self-Awareness

The understanding began very simply and very directly, not as philosophy but as lived seeing. Vrindavan appeared to me not merely as a sacred town associated with stories and devotion, but as a field of self-awareness inside. This inner Vrindavan is not created by imagination; it is discovered when awareness becomes calm, spacious, and naturally present. In this field, nothing is forced and nothing is rejected. It is a place of inner softness, where awareness rests in itself without struggle. The idea that Vrindavan exists within is not symbolic poetry alone; it reflects an actual experiential landscape that becomes available when attention settles into its own source.

Cows as the Senses and Grass as Subtle Bliss

Within this inner Vrindavan, cows reveal themselves as the senses. Senses are often treated as enemies or distractions, but here they appear gentle, habitual, and innocent, just like cows. They move toward nourishment naturally. The nourishment they seek, in a meditative inner state, is not gross pleasure but subtle, blissful, calm, and peaceful thoughts. These thoughts feel like grass—soft, tender, refined, and non-violent. Grass is nourishment that does not agitate; it sustains without intoxicating. When blissful and sattvic thoughts arise in meditation, they are like this grass, feeding the senses without disturbing awareness.

From Inner Grass to Outer Grain and Worldly Activity

Grass, however, does not remain grass forever. When it grows outward, when it matures and hardens, it becomes grain. Grain is useful, productive, and necessary, but it is denser and harder. In the same way, subtle inner bliss, when expressed outwardly, becomes worldly activity. The outer world is not wrong or inferior; it is simply condensed sensory awareness. What is soft and fluid inside becomes structured and solid outside. The gross world is like hard grain, while the inner field remains like living grass. This distinction is crucial: it shows that worldly life is not separate from inner awareness, only a different density of the same reality.

Cow Grazing as Calm Sensing Without Disturbance

When cows graze peacefully, they do not fight the grass nor cling to it anxiously. They simply eat. Similarly, when the senses function calmly, without craving or resistance, sensing continues but does not bind. This is the meaning of cows

grazing in the inner Vrindavan. Sensing happens, but awareness remains untroubled. There is no suppression of the senses and no indulgence. There is only relaxed participation. In this state, life flows smoothly, and awareness remains intact.

When grain is shown and fed to cows, they struggle to get it, fight with each other, and eat it with craving and attachment. They appear disturbed and restless. This disturbance also affects the cowherd, because he now has to actively control them.

Similarly, in the outer world, the senses behave like furious animals rather than grazing cows. They no longer move calmly but rush toward objects with craving and competition. This agitates self-awareness as well, because it must struggle to restrain and manage the senses instead of resting naturally in witnessing

The Cowherd as Witnessing Self-Awareness

The most important presence in this inner scene is the cowherd. The cowherd does not graze, does not become the cows, and does not consume the grass. He watches, guides lightly, and remains free. This cowherd is witnessing self-awareness itself. It is not effortful observation and not mental vigilance. It is simple presence. When witnessing becomes strained or intentional, the inner Vrindavan turns into a field of discipline. When witnessing is natural, it becomes play, or *līlā*. Awareness simply remains aware.

Krishna as Self-Awareness Itself

At this point, **Krishna** appears not as a mythological figure but as the very essence of self-awareness. Krishna is not mind, not personality, not an individual doer. He is the effortless center of attraction that awareness naturally has when it rests in itself. That is why Krishna never forces anything. He does not command the cows; they come on their own. Self-awareness does not push the senses inward; alignment happens naturally when conditions are right.

The Flute as the Subtle Body and the Seven Chakras

Krishna's flute reveals another layer of lived understanding. The flute is empty inside, just like the subtle body must be empty of egoic tension to function as an instrument. It is helped by nonduality. Its seven holes correspond to the seven chakras of the body. Without holes, there is no sound; without chakras, there is no expression. The body itself does nothing. It becomes music only when prana flows through it under the presence of awareness. This emptiness is not absence but

readiness. Prana flows through different chakras, invoking different expressions and emotions. It is as if different sounds are emerging from the flute.

Playing the Flute as Natural Prana Flow

Krishna playing the flute is awareness breathing prana through the subtle body. This is not forceful pranayama and not controlled breathing. It is natural breath, unstrained and effortless. Awareness does not blow hard; it simply allows prana to pass. Because of this alignment, the sound produced is irresistibly harmonious. In yogic terms, when awareness and prana align, the entire system becomes coherent. When awareness and prana align means prana becomes so subtle that it is equal to void-like awareness. Its subtle music is so refined and harmonious that the senses, which are feeding on grain in the gross outer world, leave it and move toward inner Krishna playing the flute in inner Vrindavan, to graze again on grass. As the breath passes through the flute and becomes almost zero-like, even the grazing senses calm down so deeply that they themselves dissolve into void.

Cows Leaving Grass as Entry into Nirvikalpa

When the flute sounds with feeling of breathlessness, the cows leave even the grass and move toward Krishna. This moment carries the deepest yogic meaning. Grass itself represents subtle bliss and sattvic pleasure. When cows leave the grass, it means the senses abandon even refined enjoyment. They are not suppressed; they forget themselves. This forgetting is nirvikalpa. There is no object, no experiencer, no claim of bliss. Even the thought “I am experiencing bliss” disappears. There is only absorption.

Why Nirvikalpa Cannot Be Held

This state cannot be maintained by will. The moment a thought arises—“I am in nirvikalpa”—the absorption breaks, and the senses return to grazing. Awareness does not mind. Krishna keeps playing. Self-awareness does not cling to states. It allows coming and going. That is why nirvikalpa often lasts only moments, yet leaves deep understanding behind.

Direct Experience in Riverbeds and Flood Plains

These insights are not theoretical. Repeatedly, I sit near a riverbed spread across vast flood plains. The ground is covered with stones of varied sizes and shapes, naturally polished and layered like a welcoming carpet. The openness of the land,

the silence of the space, and the slow rhythm of nature create a natural inner stillness. In these places, stray cattle often roam and graze freely.

The Presence of Cows and Effortless Nirvikalpa Dhyana

In these environments, nirvikalpa dhyana arises easily, without effort. This repeated experience reveals something important: cows grazing are not only symbolic representations of yogic processes; cows themselves have a direct effect on the mind. Their presence calms the nervous system. Their grounded, non-aggressive energy supports inner silence. The mind mirrors what it perceives. When awareness rests among beings who live without inner conflict, awareness recognizes itself more easily.

Sages composed scriptural stories in such a way that they carry both physical and symbolic meanings, though the symbolic meaning is primary. The physical layer is not accidental; it supports and strengthens the inner teaching. For example, if grazing alone were the message, other grazing animals could have been chosen. The cow was chosen specifically because of her physical qualities as well—her calmness, non-violence, nourishing nature, and her ability to transform rough grass into sustaining milk. These physical characteristics make the symbolic teaching visible and experiential, ensuring that the metaphor is not abstract but lived and understood through everyday life.

Nature, Animals, and the Support of Awareness

The river, the stones, the open plains, and the grazing cattle together create an environment where prana flows smoothly and awareness remains uncontracted. This shows that yogic realization is not only an inward practice but also a resonance with living nature. The outer landscape reflects and supports the inner landscape.

Vrindavan as Awareness at Play

Ultimately, Vrindavan reveals itself as awareness at play. Senses graze on subtle bliss without agitation. Worldly action emerges naturally from inner calm, just as grain emerges from grass. Prana flows like flute music through an empty body. The senses abandon even bliss when alignment deepens. Awareness remains the silent cowherd, untouched and free. When awareness breathes through emptiness, the senses dissolve into silence, and nirvikalpa appears effortlessly. This is not mythology, not imagination, and not borrowed doctrine. It is direct yogic physiology lived, seen, and expressed through the timeless language of Vrindavan.

Chapter 1 – The Great Misunderstanding

The misunderstanding did not begin with hatred. It began with forgetfulness. A slow, silent forgetting that happened over centuries, so gently that no one noticed the moment when meaning slipped out of words and symbols hardened into objects. By the time people began fighting over the cow, the cow was already lost.

Premyogi understood this not from books first, but from life. He grew up seeing the same contradiction everywhere: people touching the cow's feet with devotion, and the same people shouting, hitting, dividing, burning with anger in the name of that very cow. The animal stood calm, chewing grass, unaware that it had become the center of human confusion. Somewhere between reverence and violence, the meaning had broken. Premyogi felt that break like a crack inside his own chest. If the cow was truly sacred, why did it not make humans sacred? Why did protection of the cow produce more unrest than peace? This question stayed with him like a dancing serpent—moving, twisting, refusing to sleep.

The first clue came when he noticed something simple: ancient people did not think like modern people. They did not describe the world the way we do. They did not write instruction manuals; they wrote living symbols. When they wanted to teach psychology, they used forests. When they wanted to teach energy, they used rivers. When they wanted to teach the senses, they used cows. But modern eyes, trained only to see objects, not meanings, read those symbols as literal facts. The moment that happened, the metaphor died. And when metaphor dies, religion becomes noise.

In yogic culture, there was no sharp line between inner and outer. The body was a universe, the universe was a body. What happened inside was reflected outside, and what happened outside was a teaching for the inside. The cow was never just an animal. It was a moving blackboard on which the science of life was written in flesh. But when yogic culture collapsed—when inner practices disappeared, when pratyahara became a word instead of an experience—symbols were left without keys. People kept the shells and lost the seed.

Premyogi saw this clearly when he compared ancient reading with modern argument. One side shouted, "Cow is mother." The other side shouted, "Cow is animal." Both were wrong in the same way, because both were stuck at the surface. One side made the cow emotional, the other made it biological. Neither made it symbolic. Neither made it yogic. And so both missed the point completely.

The cow was reduced to an animal the day humans forgot that they themselves are driven by senses. Senses that run outward like grazing cattle, never resting, always searching for something greener. Eyes graze on forms, ears graze on sounds, tongue grazes on taste, skin grazes on touch, mind grazes on thoughts. If these cows are not guarded, they wander. If they wander, they are stolen. And when they are stolen, the human being is emptied from inside. This was known to every ancient seer. That is why they did not say "control senses." They said "protect cows."

The loss of yogic culture killed the ability to read this. Yoga was never exercise. It was inner agriculture. It was the science of turning grazing senses into milk-giving senses. When that science disappeared, the cow was left standing alone, misunderstood, defended blindly, attacked blindly. People began fighting over the symbol because they had lost the reality.

Premyogi saw the same pattern repeating everywhere. People defended traditions without understanding them. Others attacked traditions without reading them. And the cow suffered both ways. It became a political object, a social weapon, a sentimental relic. But it was no longer a teacher. No longer a mirror. No longer a reminder of inner discipline.

That is when Premyogi wrote the sentence that became the spine of this book, the axis around which everything else turns:

Cow is not sacred because it is an animal.

The animal is sacred because it embodies the cow-principle.

The cow-principle is simple, but it is terrifyingly powerful when understood. Cow means senses. Cow means prana. Cow means inner wealth. Cow means the capacity of a human being to turn raw experience into nourishment, just as a cow turns grass into milk. When senses are calm, disciplined, inwardly owned, they produce clarity, compassion, stability, wisdom. That is milk. When senses are scattered, violent, outward-only, they produce anxiety, addiction, conflict. That is barren land.

This is why animal-protection is only the shadow of inner protection. Outer cow protection without inner cow protection is like guarding a temple while letting the deity starve. It looks religious, but it is empty. It creates noise, not transformation. Ancient people knew this, which is why they never separated ethics from yoga, ecology from psychology, cow from consciousness. The cow was never alone; it was always part of a complete system of living.

The word “go” itself tells the whole story, if one is willing to listen. Go means cow, yes. But it also means ray of light, sense organ, earth, wealth, movement, knowledge. Maybe the English word “go”, which means to scatter outward to graze, is related to this outward-grazing cow. One word, many layers, all pointing inward. When scriptures say go-raksha, they are not talking to butchers or activists. They are talking to the seeker. They are saying: protect your senses, protect your light, protect your inner earth, protect your wealth of awareness. The cow outside is a reminder of the cow inside. When the reminder is gone, the discipline is gone. When the discipline is gone, culture collapses.

Premyogi had seen this collapse not in ancient texts, but in modern lives. People had everything, yet nothing satisfied them. Their senses were overfed but undernourished. Their eyes saw too much, their ears heard too much, their minds consumed too much. But nothing turned into milk. Everything turned into restlessness. That is what happens when cows graze without a herder. And so the ancient symbol stood again, silent, patient, waiting to be read.

The fighting over cow, Premyogi realized, was not about the cow at all. It was the scream of a civilization that had lost its inward axis. One side screamed because it felt the loss but did not understand it. The other screamed because it saw the surface but not the depth. Both were reacting to the same wound. The cow had been stolen long ago—not by enemies, but by forgetfulness.

This book is written to bring that cow back.

Not into sheds, but into understanding. Not into politics, but into consciousness. Not into fear, but into clarity.

Once this misunderstanding is corrected, everything else becomes simple. The cow is no longer a problem to be solved. It becomes a truth to be lived. The anger drops. The confusion drops. The argument drops. What remains is a quiet recognition: that the ancients were not worshipping animals, they were preserving humanity.

Although worship is not wrong, confusion begins when worship forgets its purpose. Since God resides in every particle, every particle can be worshipped, and the cow even more so because it is a symbol of awareness that purifies the senses. In this sense, worship is valid and meaningful. The problem arises when people mistake the symbol for the reality itself — when the cow is treated as the awareness-purifying power rather than as a reminder of inner discipline. Worshipping the cow as a symbol that points to the purification of senses is correct, but worshipping the symbol while forgetting the inner work it represents leads to stagnation. When the symbol becomes the target and the real target is forgotten, energy, time, and intelligence are wasted, and the human being neither grows spiritually nor progresses worldly. Restoring the meaning of the symbol restores the power of worship, because the true transformation was always meant to happen inwardly.

Some dedicated dairy owners say that the cow is special or divine because it gives peace, calmness, satisfaction, and even expresses love. But what animal does not show love when it is fed and cared for? And with which animal does caring not bring peace, calmness, and a sense of spiritual satisfaction? It is true that, because the cow is already a non-violent and sattvik animal, these feelings arise more deeply and naturally in its presence. Actually, these feelings arise from the human heart, not from the animal itself. The cow may express them gently, but the experience of peace comes from the act of care, not from the object of care. Confusing this emotional response with spiritual truth again turns the symbol into the target, and the deeper meaning is lost.

Premyogi did not write this to convince. He wrote it to remind. Because remembrance is all that is needed. The cow was never lost. It was only unseen. And when it is seen again—not with eyes, but with awareness—the serpent of confusion stops dancing. It rests. And in that stillness, the old knowledge breathes again.

Chapter 2 – Go: The Forgotten Meaning of a Word

Premyogi once noticed something strange while listening to ordinary people speak. They said, “My mind goes here and there.” They said, “I have to go out and refresh.” They said, “Thoughts keep going.” Nobody ever said, “My mind stays.” Nobody said, “My senses rest.” The word *go* was everywhere, flowing through language like an unconscious confession. Something in humans was always moving outward, always leaving, always scattering. And suddenly Premyogi understood that the ancient seers had not invented symbols randomly. They had simply named what they observed again and again in themselves.

In Sanskrit, the word *go* is a small word with a vast meaning. It means cow, yes, but it also means ray of light, sense organ, knowledge, movement, and even earth. At first this seems confusing to the modern mind, which likes one word to have one meaning, one object, one function. But ancient minds did not see reality in pieces. They saw it as a flowing continuum. To them, light that moves outward from the sun, senses that move outward from the mind, cows that move outward to graze, and thoughts that move outward toward objects were not different things. They were different expressions of the same movement. That movement was called *go*.

This was the first key Premyogi found. Cow was not chosen as a symbol because people loved animals. Cow was chosen because it behaved exactly like the senses. It went out every morning. It wandered. It searched. It pulled energy away from the center. And if it was not watched, it got lost. Senses do the same. They move outward naturally. They are born outward-facing. Eyes want forms. Ears want sounds. Tongue wants taste. Skin wants touch. Mind wants stories. No teaching is needed for this; it is automatic. What is needed is guarding.

This is why the scriptures never praise killing senses and never praise indulging them. They praise protecting them. The word is always *raksha*, never destruction. Protect the cow. Protect the senses. Protect the rays. Protect the inner wealth. Protection implies care, awareness, patience, presence. It does not imply fear. It does not imply violence. It implies that something valuable is fragile and must be watched.

Premyogi remembered how, as a young man, his own senses had scattered like a herd without a herder. His mind jumped from thought to thought, desire to desire, ambition to ambition. Nothing stayed long enough to give milk. Everything was tasted and dropped. Restlessness became normal, and he assumed that this was life. Only much later, when he began to sit quietly, did he realize that the mind was not restless because of problems, but because of grazing. It had been grazing for decades without pause. The cow had never been brought home.

In old villages, the cowherd was more important than the cow. The cow knew where to go; the cowherd knew when to stop. The cowherd walked behind, watching, correcting, calling back. That cowherd is awareness. Not force. Not suppression. Just presence. When awareness walks behind the senses, they graze but do not get lost. When awareness sleeps, they wander into fields that do not belong to them, and trouble begins.

This is why spiritual texts across traditions keep repeating the same instruction in different forms. Guard the senses. Gather the senses. Turn inward. Withdraw. Return. All these are

different translations of the same image: bring the cows back home before nightfall. Because night is ignorance. And in darkness, cows are stolen.

The grazing field is the world of objects. It is not evil. Grass is not evil. The field is necessary for life. But grazing without limit destroys both the field and the cow. This is what modern life has become. Unlimited grazing. Endless consumption. Eyes that never rest. Ears that never fall silent. Minds that never stop chewing. No wonder anxiety is the disease of our age. No wonder people feel empty even after consuming everything. They are grazing on plastic grass. It fills the mouth but gives no nourishment.

The ancient word *go* contained this entire psychology in one syllable. That is why it appears everywhere. The rays of the sun are called *go* because they move outward. The senses are called *go* because they move outward. The cow is called *go* because it moves outward. Knowledge itself is called *go* because it spreads outward from ignorance to clarity. Even earth is called *go* because it supports all outward movement. The same principle, repeated in different forms, so that no one forgets. And yet, forgetting happened.

Premyogi often wondered how a civilization could remember so many rituals and forget such a simple meaning. The answer was painful but clear: when inner practice disappears, symbols become dead weight. People keep words but lose experiences. They chant *go-raksha* without ever seeing a sense. They build shelters for cows while their minds run wild. They protect the animal but abandon the metaphor. And then they wonder why peace does not come.

This is where misunderstanding becomes tragedy. Because once the metaphor is lost, people either worship blindly or reject violently. Some say, “Cow is divine,” and stop thinking. Others say, “Cow is just an animal,” and stop listening. Both are reactions to the same loss. Both are responses to the same missing key.

Premyogi saw this clearly in himself when he tried to force silence without understanding grazing. The more he forced, the more the mind rebelled. It was only when he understood that senses need direction, not punishment, that peace began to settle. The cow does not stop grazing because you beat it; it stops grazing because the cowherd calls it home. Awareness is that call.

During his university years, Premyogi once tried to suppress his mind whenever it moved toward his beloved. The more he suppressed it, the more it rebelled, filling his mind with vivid images of what he was trying to avoid. Later he understood that it would have been better to allow the senses to move there, but with the guidance of awareness. At that young age, however, it was safer to keep the senses enclosed indoors than to let them graze freely without discipline, because uncontrolled indulgence would have destroyed his future as a veterinarian. Losing cows in the dark is worse than keeping them temporarily enclosed. The best path is always to allow grazing with full awareness, restraint, social sense, discipline, and humane values. But sometimes awareness cannot accompany the senses because of bad company, harmful environments, or weak inner strength, as happened in Premyogi’s own life during his education days. When wild animals, storms, or dangerous weather are outside, a wise cowherd keeps the cows indoors until the danger passes. This is not repression; it is protection.

This is why every spiritual text speaks of cow protection in some form. Not because ancient people were farmers only, but because they were psychologists of the deepest kind. They

knew that if you teach a child to protect cows, you are teaching them to protect attention. If you teach a society to protect cows, you are teaching it to protect its inner wealth. If you remove the symbol, the teaching becomes abstract and weak. The cow made psychology visible. It walked, breathed, ate, and returned every day, showing humans what they were doing invisibly inside.

The tragedy of the modern age is that people think ancient people were naive. In reality, ancient people were precise. They used life itself as textbook. And the cow was one of their clearest diagrams. It showed the outward pull of senses, the need for awareness, the danger of neglect, and the peace of return. Everything was there, moving on four legs.

When Premyogi finally saw this, he understood why the word *go* refuses to die. It survives in language because the problem survives in life. Humans are still going. Minds are still scattering. Senses are still grazing. And the need for a cowherd is greater than ever. The metaphor did not fail; the readers did.

This chapter is not about saving a word. It is about saving a way of seeing. Once the meaning of *go* is restored, everything else aligns naturally. The cow becomes sacred again, not as an object, but as a reminder. The senses become sacred, not as enemies, but as wealth. Awareness becomes central, not as effort, but as guidance. And the ancient instruction becomes clear in modern language: if you want peace, stop going everywhere. Bring the cow home.

When this is understood, the cow stops being controversial. It stops being political. It stops being emotional. It becomes educational. And a civilization that learns again how to read its symbols does not need to fight to protect them. It simply lives them.

Chapter 3 – Vasishtha’s Cow: The Theft of Inwardness

Premyogi had read the story of the stolen cow many times in his life, but like most people, he had first read it as a story. Only later did it begin to read him back. That is how real scriptures work. They wait. They remain silent until the reader becomes ripe enough to hear what is not written.

The story is simple on the surface. The divine cow of **Sage Vasishtha** is stolen by the **Vasus**, the elemental gods of nature, led by Prabhasa. Vasishtha becomes angry and curses them to be born on earth. Prabhasa is later born as **Bhishma**, a man of immense power but lifelong bondage. Most readers stop here. They debate morality. They debate punishment. They debate whether a sage should curse or not. Premyogi went further, because something in the story felt uncomfortably close to his own life.

He asked a simple question: why would gods steal a cow?

Gods do not need milk. They do not need dung. They do not need wealth. Then what were they stealing?

The answer came when Premyogi saw the story not as history but as psychology. Vasishtha was not a person sitting in a forest. Vasishtha was a state of being. His name itself means “one who is firmly established.” Established where? In the Atman. In the center. In inwardness. He represented the human being whose senses were no longer wandering, whose energy was gathered, whose awareness was settled. His cow was not an animal; it was his senses, his prana, his inner wealth. That is why the cow was divine. It belonged to someone who had mastered inwardness.

And then came the Vasus.

The Vasus were not villains. They were forces of nature. Earth, water, fire, air, space, sun, moon. They were the same forces that operate in every human body every second. Light pulls the eyes. Sound pulls the ears. Taste pulls the tongue. Touch pulls the skin. Heat pulls digestion. Breath pulls movement. Emotion pulls the heart. These forces are innocent, but they are powerful. They are designed to pull outward. Their job is expansion, not inwardness. When they act, senses move. When senses move, awareness scatters.

This is how nature steals the cow.

Not by force, not by cruelty, not by sin, but by attraction. The cow is not dragged away; it follows grass. The senses are not kidnapped; they chase pleasure. This is why the story is so dangerous if misunderstood. It shows that loss of inwardness does not happen through evil. It happens through beauty.

Premyogi saw his own life written there. How many times had his senses been stolen not by suffering, but by sweetness? How many times had awareness been pulled outward by opportunity, desire, curiosity, love, ambition? And each time, the cow went a little further away from home.

When the cow was stolen, Vasishtha cursed the Vasus. But the curse was not anger. It was consequence. It was law. When forces of nature take control of senses, they must enter

bondage. That bondage is called embodiment. That is called birth. That is called limitation. The Vasus were not punished; they were made to experience what they had caused. They had pulled senses outward, so they had to live inside those senses. They had scattered awareness, so they had to feel separation.

This is the deepest part of the metaphor. When outward forces rule, awareness loses freedom. Energy remains, but choice disappears. Power remains, but peace is gone. And this is exactly what Bhishma represents.

Bhishma is one of the most powerful men in the Mahabharata, yet he cannot act freely. He knows dharma but cannot follow it. He sees injustice but cannot stop it. He lives long but suffers long. He is energy without inward ownership. He is strength without freedom. He is prana without Atman. He is what happens when senses are powerful but not guarded.

Premyogi saw Bhishma everywhere around him in modern life. Intelligent people trapped in habits. Strong people enslaved by desires. Talented people bound by compulsions. Society full of power, empty of peace. That was Bhishma's curse repeating endlessly in new forms.

The cow was lost, and the human fell.

This is why ancient stories are not moral tales; they are maps. They show what happens when inwardness is lost. When senses wander too far, they no longer belong to the Self. They belong to nature. And nature is not kind or cruel; it is indifferent. It uses what it attracts.

In yogic language, this is called bondage. Not because someone ties you, but because you forget the center. The moment awareness leaves the center, you are already bound. The moment the cow leaves the home, danger has already begun. Night may not have come yet, but it is coming.

Premyogi remembered a time when he felt this theft happening inside him. He was young, ambitious, full of life. The world was wide, colorful, promising. His senses ran outward like excited calves. He felt alive, but he also felt restless. Something was missing, but he could not name it. Only later did he realize that what was missing was not pleasure, but ownership. His life was being lived, but not from the center.

That is exactly what Vasishtha's loss represents. Not the loss of an animal, but the loss of the axis. When the axis is lost, everything still moves, but nothing is stable. When the axis is lost, life continues, but it becomes reaction instead of direction.

The curse, then, was not a punishment. It was a teaching. It was the law written into consciousness itself: when inwardness is lost, suffering begins. When awareness is scattered, bondage is born. When the cow is stolen, the human falls.

This is why the story has survived thousands of years. Not because people loved drama, but because they recognized themselves in it. Every human life is a repetition of this story. Every day the cow goes out. Every day nature tries to steal it. Every day awareness either guards or forgets. And every day determines whether we remain Vasishtha or become Bhishma.

The brilliance of the symbol is that it does not blame nature. It does not demonize senses. It simply reveals the mechanism. Senses are meant to move outward, but awareness must move

with them. When awareness stays behind, theft happens. When awareness walks with the senses, grazing becomes nourishment, not loss.

This is the psychological reading. The yogic reading goes even deeper.

In yoga, prana follows attention. Wherever attention goes, energy goes. When attention is outward, energy is outward. When energy is outward, inner silence dries up. When inner silence dries up, the Self becomes distant. This is the theft of inwardness. It is not sudden. It is gradual. It is unnoticed. And it is universal.

Premyogi realized that this was the real meaning of go-raksha. Protecting the cow meant protecting attention. Guarding senses meant guarding prana. Bringing the cow back meant returning awareness to the center. Everything else was secondary.

Once this is seen, the story changes completely. Vasishtha is no longer an angry sage. He is awareness itself. The Vasus are no longer mischievous gods. They are nature's pull. The cow is no longer an animal. It is inward wealth. And the curse is no longer cruel. It is inevitable.

The human fall is not from heaven to earth. It is from center to periphery. And the return is not upward. It is inward.

When Premyogi finally understood this, the story stopped being ancient. It became immediate. He saw that the cow was still being stolen every moment, in every phone, in every screen, in every desire, in every distraction. And he saw that the only true protection was awareness. Not worship. Not anger. Not argument. Awareness.

That is why this chapter matters. Because once you see how the cow is stolen, you also see how it can be saved. And once you see that, the ancient story becomes your own.

There is no doubt that the cow is a *sattvik* animal, perhaps more than most others, and that is precisely why it was chosen as the symbol of the senses. Yet this does not mean the cow is so special that its metaphoric meaning should be forgotten and the animal alone should be treated as everything. Premyogi understood this clearly through his own life. As a field veterinarian, he served many animals tied to pegs in private village shelters—usually one to five animals in each place, including a few buffaloes, sheep, and goats, but mostly cows. They were of different breeds, though the majority were Jersey. He noticed something unusual: these cows were extremely gentle to handle. Anyone could hug them, touch their teats, even milk them without resistance. Most were dehorned, calm, and far more manageable than the local small hill cows. Their dung never created repulsion, even when handled directly, and it carried no offensive smell. However, this is true mainly for domesticated cows that are fed good-quality grass with little or no concentrate. Freely roaming cows that eat whatever they find often produce dung that is offensive-smelling, repulsive, and appears disease-causing. When Premyogi applied his *sharirvigyan darshan*—the science of the body and awareness—on them, the effects were striking. Although this method can be applied to any body, applying it to cows felt uniquely attractive, sedative, mind-clearing, and deeply effective. The work itself became a form of karmayoga, cleansing him inwardly through service. From this cleansing, sitting yoga arose naturally, followed by deeper tantric practices, kundalini awakening, and eventually self-realisation. This experience showed him why the cow was chosen as a symbol: not because it is the only sacred animal, but because its *sattvik* nature makes the metaphor visible, gentle, and easy to learn from. The

mistake of civilization was not in honoring the cow, but in stopping there—forgetting that the real cow to be protected was always within.

Chapter 4 – Krishna the Cowherd: Master of the Senses

Premyogi often wondered why God in India was never first shown as a king, a lawmaker, or a temple-dweller. In the earliest and most beloved images, God stood barefoot in dust, holding a flute, surrounded not by priests but by cows. This image was so common that people stopped questioning it. They thought it was rural poetry, village nostalgia, pastoral romance. But ancient symbols are never decorative. They are functional. They exist to teach something that words cannot.

If God wanted to show power, he could have been born in a palace and crowned immediately. If he wanted to show purity, he could have been shown sitting in meditation. If he wanted to show knowledge, he could have been shown with scriptures. Yet **Krishna** was first shown as a cowherd. Not a worshipper of cows, not a protector of cows in a political sense, but a guardian of cows. Premyogi realized that this single detail contained the entire science of spiritual life.

Before Krishna ruled a kingdom, he guarded cows. Before he taught the Gita, he mastered grazing. Before he lifted a mountain, he learned how to walk behind wandering senses. This order was not accidental. It was instruction. It said clearly: no one can rule the world who has not first learned to rule the senses.

Cowherd life is not a profession in the stories; it is a state of consciousness. A cowherd does not drag cows, does not fight cows, does not imprison cows. He walks with them. He watches them. He allows them to graze, but never lets them wander too far. He knows which field is safe, which field is dangerous, when to stop, when to call, when to wait. That is exactly how awareness must behave with the senses. Kingdomship does not mean only ruling Mathura and Dwarika as Krishna did; it also means ruling the infinite land of the liberated soul.

Premyogi saw this image come alive in his own life when he finally stopped fighting his senses and began walking with them. Earlier, like many seekers, he had tried suppression. He had tried force. He had tried denial. But senses are not enemies; they are energy. When suppressed, they rebel. When abandoned, they get stolen. Only when awareness walks behind them, like a cowherd, do they become useful. Krishna was not teaching devotion; he was teaching mastery.

The gopis are the most misunderstood part of the story. They are often reduced to romantic figures, and the rasa-lila is misunderstood as indulgence. But Premyogi saw clearly that gopis were not women; they were senses. Each gopi represented one stream of attention, one direction of movement, one desire, one pull. When Krishna called, all senses turned toward him. That is the meaning. The senses that usually run outward suddenly turned inward. They did not fight. They did not resist. They responded to harmony.

Rasa-lila is not indulgence; it is integration. It is the dance that happens when all senses move in rhythm with awareness. No sense is rejected. No sense is denied. All are included, but all are aligned. That is why the dance is circular, not chaotic. That is why Krishna is in the center, not at the edge. Awareness is central; senses move around it. This is the highest yoga, and it is shown not in a cave, but in a field.

Scriptural stories are always layered, never single-meaning. When a story carries a secret or metaphoric truth, its physical and literal layer also carries meaning; otherwise, there would be

no reason to choose that particular story as a vessel. The outer story supports the inner teaching, just as the body supports the soul. *Rasa* itself has a physical meaning in the tantric sense, and Premyogi understood this through his own life. During his adolescence, there was a time when many girls were drawn toward him, yet only one image settled in his mind as a contemplative focus, just as Radha does for Krishna. The others acted only as enhancers of attraction, not as the center. That single inner image triggered a kundalini awakening, followed by self-realisation in the dream state. This showed him that the outer and inner meanings are not opposed; they are aligned. The problem arises when the deeper truth is forgotten and people argue only about the surface meaning. When the hidden axis is lost, the story becomes entertainment or controversy instead of transformation.

The flute is the most delicate symbol of all. A flute has no sound of its own. It is hollow. When breath moves through it, music arises. Krishna does not blow hard; he breathes. Prana moves through emptiness, and harmony is born. Premyogi understood this during his own practices when he stopped forcing breath and allowed it to move gently. The moment effort dropped, rhythm appeared. The moment rhythm appeared, senses calmed and he entered nirvikalpa dhyana. It is as blissful as sweet music of flute. The flute is not an instrument; it is the spinal channel. It is the central path through which life-force moves when ego becomes hollow.

The type of sound that emerges from a flute depends on the force and style with which air is breathed and on which of the seven holes are open or closed. In the same way, the kind of activity and thinking a person shows depends on the type of breathing he is doing and on which of the seven chakras are open or closed.

Vrindavan is not a geographical location; it is an inner field. It is the space where senses graze under awareness. It is the state where life is simple, direct, playful, and yet deeply disciplined. There are no temples in Vrindavan at first. There are no rules. There is only living. That is why Krishna grows up there. Only later does he enter politics, war, and duty. The order is essential. Inner mastery comes before outer action.

Premyogi noticed that whenever people tried to jump directly to action without inner order, chaos followed. But when inner order was established, even complex actions became graceful. Krishna's life reflects this. He does not preach first; he plays first. He does not command first; he listens first. He does not conquer first; he herds first. Only a cowherd can become a charioteer of souls.

People are always eager for recognition—whether in politics, jobs, family, or society. They focus on getting recognition, not on becoming worthy of it first. They work hard, often blindly, while letting their inner cows graze freely, uncared for and unwatched. The result is recognition without inner clarity, success without awakening, achievement without self-realisation. The right order is different: first allow the cows to graze fully under awareness, until they are satisfied and return home by themselves, bringing awakening and inner clarity with them. Once the sweet silage of self-realisation is tasted inside, the senses naturally become disciplined. Even if they go out again and are left unwatched for a while, they do not get lost and return inward safely. Still, the cowherd's eyes must always remain on them, because the lush green fields of the world can never be fully trusted—they can steal the senses at any time.

Premyogi remembers his years of service when many of his co-professionals remained busy increasing their marks in front of bosses, while he worked silently in the field with honesty, calmness, and the awareness born of his self-made *sharirvigyan darshan*. He disliked saying “I, I,” because it fed the ego. Whatever work came to him, he did with the same equal eye—veterinary work, construction, water tank building, agriculture, farming, vermicomposting, polyhouse work, or anything else—because in nondual awareness all work is one. All emotions, including fear—fear of bosses, complaints, disciplinary authorities, hesitation, and desires—softened in this nondual awareness, and he became like an unchanging Tao. Nothing could escape his awareness, because nothing was outside it. People and authorities could not recognize his work, not because it lacked quality, but because it carried no self-praise. To them, it looked slow, ordinary, even traditional, as his personality had become unchanging and stable. In reality, his work was deeply scientific and quietly fast. Because of this mindset in the general public, he often did not receive advanced technical help; they mistook awareness for outdatedness and technology for blind modernity. But this is an illusion. Most discoveries and inventions in human history have arisen from sustained awareness, not from haste. Only long, steady attention can complete great work; without it, the inner cows of the mind would have been lost long before final realization. God alone knows how much Premyogi worked, and the proof of that work was not in certificates but in awakening, self-realisation, and samadhi. Even after this, he appeared idle, because his style had become one of not working while working—fully attentive, yet effortless, with perfect quality. This is the quiet power of true cowherdsmanship.

The greatest mistake modern readers make is to think cowherd life is simple life. It is actually the most complex yoga. Managing a kingdom is easier than managing senses. A kingdom obeys law; senses obey attraction. A kingdom can be forced; senses cannot. Only love, rhythm, and awareness work with them. Krishna never used force on cows. He never used fear. He used presence.

This is why temples came later. Temples are for those who have lost the inner field. Cowherd life is for those who still have it. When the inner field is alive, God is everywhere. When it is lost, God must be built in stone. This is not criticism; it is diagnosis.

Premyogi saw this truth painfully in modern society. People build grand temples, but cannot sit quietly for ten minutes. They worship Krishna, but cannot walk behind their own senses. They sing about Vrindavan, but live in inner Kurukshetra. The symbol has been inverted. The cowherd has become a statue, and the cows have become wild.

However, this does not mean that temples have no value. They are invaluable in reminding people of the inner field and gently pushing them toward it. Even those who are completely unaware receive some benefit of awareness there. Burnt by blind physicality, they find rest, peace, calmness, detachment, and even moments of bliss within temple spaces. It is true that this small quantum of awareness may not create dramatic change in a deeply materialistic society, but it still preserves spiritual order and keeps alive the inspiration for higher movements. Temples act as memory-houses of inwardness, quietly reminding humanity of what it has forgotten.

When Krishna is shown with cows, it is not to teach animal love; it is to teach sensory discipline. When he is shown playing the flute, it is not to teach music; it is to teach prana flow. When he dances with gopis, it is not to teach romance; it is to teach harmony. Every detail is psychological. Every detail is yogic. Nothing is decorative.

Premyogi lived this principle in his own life. He worked on modern fast computers online, worked with crops in fields and polyhouses, practiced vermicomposting, grew fruit orchards, served as a veterinarian, acted as a social reformer and developer, and worked in water resource development—all at the same time, all with the nondual awareness born of his self-made philosophy. It was like allowing every sense to roam freely outside while carefully watching it, never letting it go wild and always keeping it within the ownership of central awareness. It was like Krishna dancing with all the gopis, awareness standing in the center while the gopis moved in a circle at the periphery. Even a brief break in watchfulness could upset one gopi, making her run away in tears, and then Krishna would gently persuade her back with care and love. The same happened with Premyogi. Whenever a single step went without awareness, he noticed it, remembered it, and brought watchfulness back to it, as if persuading the missed step with affection, ensuring that even it remained close and dear.

Premyogi once reflected on how his own life changed the day he stopped running after senses and started walking with them. Work became calm. Relationships became clear. Desire lost its aggression. Energy stopped leaking. That was Vrindavan entering him. Not as a place, but as a process.

This is why the cowherd is the highest yogi. He does not renounce senses. He does not indulge them. He understands them. He respects their nature. He guides their movement. He knows that cows must graze, but must return. He knows that senses must experience, but must not be stolen. This is balance, not extremism.

Krishna never tells Arjuna to suppress senses. He tells him to be established in yoga. That establishment is Vasishtha's state. That is why these chapters connect like a single thread. Vasishtha shows the loss of inwardness. Krishna shows its mastery. The cow is the bridge between them.

When this is seen, the cowherd is no longer rural nostalgia. He becomes the most advanced psychological symbol humanity has ever created. A symbol so simple that it looks childish, and so deep that it takes a lifetime to understand. The tragedy is that people worship the image but forget the instruction. The moment the instruction is remembered, Krishna steps out of stone and walks again behind the wandering cows of the human mind.

And when that happens, the dancing serpent of confusion rests. The senses move, but they move in harmony. The cow grazes, but it is not lost. And the human being, for the first time, is at home.

Chapter 5 – Indra’s Cow: Ego vs Inner Wealth

Premyogi once noticed that the most dangerous theft is not done by enemies but by rulers. An enemy steals secretly, but a ruler steals openly, with justification, pride, and the support of the crowd. This understanding came alive for him when he read the ancient story of **Indra** stealing cows. The story disturbed him at first. Why would the king of gods, the ruler of heaven, the giver of rain, steal cows? What lack could such a being have? What hunger could such abundance hide?

The answer, as always in scripture, was not outside. It was inside.

Indra is not a person in the sky. Indra is the ego-function in every human being. He is the sense of “I rule,” “I know,” “I deserve,” “I have achieved.” He is necessary for survival, just as a king is necessary for order. But the moment he forgets that he is a servant of the inner kingdom and starts believing he is the owner, he becomes a thief. And the first thing ego steals is always the senses.

When Indra steals cows, it means ego steals attention.

Premyogi saw this happening countless times in his own life. Whenever he began to feel “I am doing well,” “I am ahead,” “I am different,” the senses immediately slipped from awareness. Work became hurried. Breath became shallow. Listening reduced. Seeing became selective. He was still working, still moving, still achieving—but something was lost. The cow had been taken into Indra’s palace. The senses were now serving ego, not awareness.

This is the most subtle fall. There is no sin, no drama, no visible mistake. Only dryness. Only restlessness. Only a strange heaviness in success itself.

In the scriptures, when Indra steals cows, darkness follows. Rain stops. Earth dries. Crops fail. These are not agricultural events; they are inner events. When senses are stolen by ego, prana stops flowing freely. Breath becomes tight. Energy stagnates. Creativity dries up. Joy disappears. Even meditation becomes mechanical. This is the drought that follows egoic theft.

The cows in these stories are always kept in caves. A cave is a closed system. It represents the locked interior of ego, where everything is controlled, counted, and owned. When senses are locked inside ego, they no longer graze freely in awareness. They become tools of ambition, lust, fear, and image. This is why ego is always hungry. It cannot digest what it steals.

Premyogi noticed this in modern life everywhere. People were achieving more than ever, yet feeling less alive. Their senses were overworked but undernourished. Their eyes saw too much but understood little. Their ears heard endlessly but listened to nothing. Their minds collected information but lost wisdom. The cows were in the cave, not in the open field of awareness.

Then comes the most beautiful part of the story: the release of cows.

In the Puranic stories, when cows are released, light floods the world. Dawn returns. Rain falls. Rivers flow. Life breathes again. This is not mythology. This is neuroscience and yoga

described poetically. When senses return to awareness, prana flows again. Breath deepens. Energy circulates. The nervous system relaxes. The mind becomes clear. That clarity feels like rain after drought.

Rain is prana.

This is why Indra is also the god of rain. When ego aligns with awareness, it becomes a channel, not a thief. Then rain falls naturally. Then effort becomes effortless. Then work becomes worship. But when ego tries to own the cows, rain disappears. Ego cannot generate prana; it can only block it.

Premyogi experienced this cycle many times in his life. Whenever he worked with humility, awareness flowed. Things happened easily. Solutions came naturally. People cooperated without force. But the moment ego entered—even subtly—everything slowed. Delays appeared. Resistance rose. Fatigue increased. It was as if the sky itself had closed. Later he understood: the cows had been stolen again.

This is why gods themselves lose cows in scriptures. Because gods are not external beings; they are functions. Indra represents ego. Agni represents digestion and will. Vayu represents movement. Surya represents perception. Soma represents mind. All these gods can fall, because all these functions can dominate awareness if left unchecked. Scriptures do not worship gods blindly; they warn against them.

This is also why Indra is often shown afraid, insecure, jealous, and anxious. Ego is always afraid of losing control. It fears the return of cows because that means the return of awareness, and awareness dissolves false ownership. When cows return home, the king becomes a servant again.

Premyogi saw this clearly in his professional life. Whenever he worked only for marks, recognition, or approval, ego ruled. Work felt heavy. Even success felt empty. But when he worked silently, without self-reference, awareness ruled. Work felt light, even when it was physically demanding. That was the return of cows. That was rain falling again.

The psychological explanation is simple: attention is life. Where attention goes, energy goes. Where energy goes, growth happens. Ego hijacks attention and directs it outward toward image, status, control, and comparison. Awareness directs attention inward toward quality, presence, depth, and truth. When ego rules, senses scatter. When awareness rules, senses serve. This does not mean that we should not struggle for image, status, control, or comparison. We should, with full strength—but with nondual awareness, which is the most potent antidote to the poison of ego.

This is why the story of Indra stealing cows is not about morality. It is about mechanics. It shows how the inner system collapses when ego steals attention, and how it revives when awareness releases it.

The tragedy of modern life is that people worship ego as success. They celebrate Indra's theft. They reward ambition, speed, dominance, visibility. And then they wonder why anxiety, burnout, and emptiness spread like drought. Rain cannot fall on stolen land.

In truth, there is nothing that should not be done, as long as it remains within humanity. The real problem is not action itself, but the failure to keep watch over the senses. When left unwatched, they turn from a submissive dog into a barking one. Watching the senses, however, is not like watching a physical object, because senses are intangible. The watching happens indirectly, through nondual awareness. This awareness places the senses on the same level as everything else in the cosmos, making them ordinary rather than special. When senses are not treated as special, they lose their power to dominate and harm. The same is true for grazing cows: they can only be watched through nonduality. Only a nondual attitude allows them to graze freely while keeping them submissive. When cows are no more important than grass, trees, sky, or anything else in the field for the cowherd, they remain calm and undisturbed. The cowherd watches not to control, but to prevent loss. A submissive animal is difficult to steal. It knows where home is and returns by itself; it does not need to be dragged. But when duality enters, disturbance begins—both physically and mentally—and the cows revolt by wandering away or turning back in resistance or get stolen.

Premyogi learned this through repeated failure and repeated return. Each time ego took over, life tightened. Each time awareness returned, life opened. Slowly, he learned to watch Indra inside himself. Not to kill him, not to shame him, but to keep him in his place. A king, not an owner. A servant, not a thief. Awareness means nondual awareness, or pure awareness. Without nonduality, no one can enter the state of pure awareness. When the word *awareness* is used alone, it means self-awareness; otherwise, awareness of a kingdom, light, sound, or other objects etc. refers only to physical awareness.

When ego collapses, not violently but gently, senses return inward naturally. They do not rebel. They do not fight. They simply come home, tired of wandering. That homecoming is bliss. That is why release of cows is always shown as celebration. The world becomes luminous again because the mind becomes luminous again.

Ego pushes the senses outward because it wants more and more and is never fulfilled. The wandering senses in the outer world are the only tools through which it can feed its endless hunger.

This is the hidden message of the story. Not “do not steal,” but “do not let ego own attention.” Not “fight Indra,” but “educate Indra.” Make ego a manager, not a master. Make it a cowherd, not a cave-keeper.

It is only ego that pushes the senses here and there against their true nature, using them relentlessly to feed its own hunger. When ego releases control and allows the cows to graze naturally by adopting non-duality, it transforms into a cowherd. A cowherd does not force the cows for unnecessary gain; he simply guards them so they do not cause harm or wander into danger. In the same way, awareness does not suppress senses, it watches them to prevent collateral damage—damage to others’ crops, meaning others’ wealth, land, and relationships. These are the richest fields that pull wandering cows most strongly. Guarding the senses is not control; it is responsibility. When awareness stands watch, grazing becomes harmless, and freedom remains safe.

When this happens, rain falls without prayer. Light returns without effort. Life flows without force. And the cows graze freely again, not as slaves of ego, but as servants of awareness.

This is why the story of Indra is still alive. Because ego still steals. And awareness still waits to release.

Chapter 6 – Kamadhenu: The Wish-Fulfilling Mind

Premyogi once smiled when he heard people speak of **Kamadhenu** as a miracle animal that grants wishes. He smiled because he knew that miracles never live outside human beings. They live inside, hidden in plain sight, misunderstood because people search for them where they do not exist. Kamadhenu, like all sacred cows of scripture, was not given to humans as a magical creature, but as a diagram of how reality is created from within.

A wish-fulfilling cow sounds childish to the modern mind, but a wish-fulfilling mind does not. And that is exactly what Kamadhenu is. She is the purified system of senses, the *indriyas* no longer scattered, no longer enslaved by ego, no longer pulled outward by blind attraction. She is the nervous system brought into coherence, the senses aligned under awareness, the mind calm enough to become creative rather than reactive.

Premyogi understood this not from theory but from lived experience. In his early years, his mind was like a marketplace. Thoughts collided, desires overlapped, plans fought each other. He worked hard, but effort never became flow. He wished for clarity, but clarity did not come. Later, when awareness deepened and senses softened, something strange happened. Things began to fall into place without struggle. People appeared when needed. Solutions emerged without force. Work completed itself. That was the moment he recognized Kamadhenu had entered his life—not as a cow in a forest, but as an inner state.

In truth, Premyogi had restricted his senses for a long time mainly out of social fear. He feared the cows will graze others' crops. So they were suffocating, not disciplined. Then, through a brief company of a free-spirited, hippy-like man, he learned something new: senses could be released outward not for indulgence, but for grazing, while awareness remained watchful so they did not enter others' fields. Slowly, the senses learned a rhythm—going out and coming back regularly, without trespassing into forbidden territory. There was one meditation image that became the chief of all senses, like a leader among cows—sometimes it appeared as the beloved's image, sometimes as the guru's. This single image set the example for all the others. Because it was used only for meditation and never for physical indulgence, the other senses also learned restraint, becoming minimal in physicality and avoiding unnecessary contact. Perhaps this guiding kundalini image is what scriptures call Kamadhenu—the chief cow, the one that delivers everything by keeping all other cows under order, and by keeping Premyogi himself under gentle control.

In this sense, scientists are not very different from sages and yogis. They give their senses full freedom, but they also watch them carefully so that they do not create trouble. In this way, they discover and invent new things. This neutrality—this openness to whatever appears—gradually makes them nondual, even though they may never use that word. They do not begin with nonduality; they arrive at it. They walk the same path, but in reverse order. Sages free the senses through nondual watchfulness, while scientists become nondual by keeping the senses free and unbiased.

This grazing-cow metaphor works equally well in sitting *dhyana*. If the mind is forcefully suppressed to enter *nirvikalpa dhyana*, it is like locking the cow in a shed by force. If the mind is let loose into worldliness without the ability to watch it as a witness, it is like losing the cow to be stolen by the Vasus. Only in sitting *dhyana*, with natural breathing and silent expression under witnessing awareness, does the mind graze correctly—like a cow grazing grass under careful inspection. It feeds just enough to remain alive and satisfied, surviving on

thought alone without excess, without damage, and without getting lost. Grass is enough only for survival, not for growth. It sustains life for a while and then allows a natural death, but it does not help one grow further—just like thoughts under witnessing awareness, which sustain the mind minimally without nourishing ego or creating expansion.

Senses create reality. This is not philosophy; it is physics of consciousness. What you see repeatedly becomes your world. What you hear repeatedly becomes your belief. What you taste repeatedly becomes your craving. What you touch repeatedly becomes your attachment. What you think repeatedly becomes your identity. When senses are scattered, reality becomes chaotic. When senses are purified, reality becomes coherent. Kamadhenu is that coherence.

This is why sages own Kamadhenu in stories, not kings. Kings want control over the outer world. Sages control the inner. Kings want fulfillment from objects. Sages fulfill desires at the source. A king with Kamadhenu would use her to multiply wealth, armies, and power. A sage with Kamadhenu uses her to dissolve need itself. That is why Kamadhenu never stays long with kings. She belongs to those who no longer need her. Yes, truly, Premyogi received everything from the inner world—and what is that, if not self-realisation itself? It is everything. He received it because his senses were allowed to graze within a confined, watchful inner territory. They were neither starved nor allowed to roam madly in the outer world, unnoticed, stealing grains from others' fields. Kings often allow cows to roam freely and unwatched in the outer world to extract more and more milk; perhaps milk comes for a while, but ultimately the cow is stolen. A stolen cow means the milk supply is blocked forever. A cow that is never stolen, however, continues to give pure milk endlessly. In the same way, guarded senses yield an uninterrupted flow of pure awareness for life.

Premyogi saw this pattern in his own life. Whenever he worked for reward, reward escaped him. Whenever he worked for awareness, reward followed him like a shadow. The rewards did not come in the form of prizes or mementos, but as clarity, the ability to write, peace and calmness, awakening, and self-realisation. When ego wanted something, the world resisted. When ego relaxed, the world cooperated. It was not magic; it was alignment. The nervous system had become calm enough to perceive reality accurately. That accuracy itself was wish-fulfillment.

This is the scientific angle that ancient seers knew without instruments. A calm nervous system is a powerful nervous system. When the system is calm, perception is clear. When perception is clear, decision is accurate. When decision is accurate, action succeeds. When action succeeds repeatedly, people call it miracle. But it is only coherence. Simply speaking, cow-like calmness and peace arise only with a nondual attitude. In the cow, this calmness comes naturally because her brain is designed that way, and it has no role in awakening. In a human being, however, living in this calmness consciously and willingly helps awakening to occur. The external similarity between the two is striking, even though the inner processes are different.

A cow gives milk only when calm. Every farmer knows this. Fear dries milk. Noise reduces milk. Roughness stops milk. Gentle touch, familiar presence, quiet environment—these increase milk. The same is true for the mind. A restless mind cannot produce clarity. A frightened mind cannot produce insight. A noisy mind cannot produce wisdom. Only a calm mind gives milk. Kamadhenu is the calm mind.

Premyogi experienced this deeply during his years of field service. Working with animals, soil, water, plants, and people, he noticed that whenever he approached work in a hurry, mistakes multiplied. Whenever he slowed inwardly, even complex work became smooth. When he touched cows with calmness, they responded with calmness. When he worked with soil attentively, crops responded. When he handled people without agenda, cooperation emerged. The same law operated everywhere. Calmness was the invisible fertilizer. His calmness and attentiveness arose naturally through *sharirvigyan darshan* and *Sanatan quantum darshan*, which gently gathered and anchored his scattered mind.

This is why Kamadhenu is shown as a cow, not as a jewel or machine. The cow teaches calmness by her nature. She chews slowly. While chewing, she appears blissful, as if thinking with a witnessing attitude. She moves slowly. She rests deeply. She does not rush. She does not chase. She converts the roughest grass into nourishing milk. This is the exact work of a purified mind. It takes rough life and turns it into nourishment through tactful handling with nonduality, detachment, and witnessing just as cow handles grass tactfully. That is wish-fulfillment. This is exactly what Premyogi experienced in his own life. With a nondual attitude, even anger, greed, desire, delusion, and jealousy—when they arose in the context of humanity—began to nourish rather than obstruct him. These are usually treated as impurities that block growth, just as grass is considered rough and unrefined. But just as a cow transforms rough grass into milk, Premyogi saw these so-called *arishadvargas* being transformed into awakening and self-realisation through witnessing and awareness. What was once considered rubbish became nourishment. This transformation astonished him, because nothing was rejected, yet everything was refined.

When senses are pure, desires fulfill naturally because desires are no longer desperate. They are aligned with reality. They do not fight existence; they flow with it. Egoic desire is hungry; conscious desire is fertile. Egoic desire demands; conscious desire invites. Kamadhenu responds only to invitation, not demand. Every lasting success in art, career, or any field is a reflection of pure desire, because both are sustainable over time. Egoistic desire is transient; it cannot be maintained for long. It seeks shortcuts to success, and although success may be reached, the person does not truly learn and does not grow spiritually. Premyogi witnessed this directly in his own life. He saw that desires opened by themselves according to the need of the moment, without force or strain on his part, and they were fulfilled naturally in the same way. An egoistic person, on the other hand, opens desire through effort, ignoring what nature itself is seeking to express, and so fulfillment also comes only through effort, with little help from nature. This does not mean that healthy desires should not be cultivated consciously; it only means that ego must be dropped from every humane desire. When ego is removed, desire cleanses itself. And when egoistic control is replaced by the loving, neutral watch of a cowherd, the cow gives more milk—because she is no longer afraid, no longer suppressed, yet still gently watched so she is not stolen nor damaging neighbours' crops.

Premyogi remembered how earlier he chased goals and became tired, but later goals came to him when he was still. That was the difference between egoic wishing and coherent wishing. One exhausts, the other nourishes. Kamadhenu belongs to the second.

In yogic terms, this is called *sattva*. When senses are sattvic, they reflect reality without distortion. When they are rajasic, they distort through craving. When they are tamasic, they distort through ignorance. Kamadhenu is the fully sattvic mind. That is why she fulfills wishes. Not because she gives things, but because she removes distortion. Kamadhenu lives with the sage, meaning with self-awareness, not with ego. She lives with a cowherd, not with

a butcher. This is what makes her *sattvic*. Every drop of milk she gives is fulfilling because it reflects her calm, peaceful, and secure inner state. In contrast, the milk of a suppressed cow or of a cow roaming freely without watchfulness is never truly fulfilling; it reflects distress, fear, and a lost, darkened state. What nourishes deeply always comes from awareness, not force, neglect, or exploitation.

This is also why Kamadhenu is always associated with sages living in forests. The forest is not a place; it is a low-noise environment. It is where the nervous system can reset. It is where senses are not assaulted. In such space, the mind naturally becomes Kamadhenu. No miracle is needed.

Premyogi discovered this when he found that silence worked better than effort. When he reduced inner noise through nondual practical philosophy, outer problems solved themselves. When he stopped chasing recognition, recognition came. However, he did not like it, because it fed ego and increased inner noise. When he stopped forcing results, results began to appear—not only in worldly form, but in spiritual form as well. This was not a coincidence. It was the cow returning home, full and calm, ready to give milk—the milk of pure awareness. A cow that is not force-milked gives better and more nourishing milk, just as awareness flowers naturally when it is not coerced.

The tragedy is that modern people want Kamadhenu without purification. They want fulfillment without calmness. They want results without coherence. They want miracles without discipline. And then they say the stories are false. But the stories were never false. They were misread.

Kamadhenu is not an animal that grants wishes. She is the nervous system aligned under awareness. She is the senses purified through nondual watchfulness. She is the mind that no longer leaks energy. She is the laboratory where reality is shaped before it appears outside. By this, it means that when the mind is calm, gathered, and free from egoic leakage, energy is no longer wasted in anxiety, craving, or resistance. Such a mind becomes a quiet inner laboratory where intentions, perceptions, and actions are formed in harmony before they manifest in the outer world. Reality does not appear randomly outside; it is first organized inwardly through awareness. Anxiety, craving, and resistance are not wrong; they are necessary movements of life. The problem is not their presence, but their leakage. When these emotions are held in nondual awareness, they are cleaned rather than suppressed. They stop leaking energy because they are no longer manipulated by external objects or reactions. In this way, the mind remains whole and non-leaking, even while all human emotions continue to function naturally.

Premyogi Vajra experienced this beautifully in his own life. He observed that the map of every project first formed quietly in his mind and only later expressed itself through physical objects and work. Because he was rearing Kamadhenu within, the inner map she shaped was harmonious and precise—aligned with the well-being of nature and every living being. There was no wastage of labor or resources, no compromise in quality, no error in site selection, and no confusion in execution. Everything seemed to fall into place effortlessly, as if designed by pure awareness itself. When these inner designs finally appeared on the external ground by the cooperation of all, they were naturally praised and proved beneficial to all. When this is understood, the cow becomes an inner experiment, not an outer miracle. And once the experiment succeeds, the world itself becomes cooperative. Not because it is controlled, but because it is understood.

This is the secret that sages guarded more carefully than any treasure. Because once Kamadhenu is discovered inside, there is nothing left to ask for. And that is the greatest fulfillment of all.

Chapter 7 – Cow Slaughter: The Fall of Civilizations

When Premyogi first heard the phrase “cow slaughter,” he noticed how quickly minds reacted. Some reacted with anger, some with mockery, some with guilt, some with denial. Almost no one reacted with curiosity. That itself told him something important: the subject was being read emotionally, not intelligently. Civilizations do not collapse because of animals. They collapse because of something far deeper. The cow, once again, was only a symbol—quietly pointing to what was actually dying.

What really dies when the cow dies is not flesh, not tradition, not even religion. What dies is inwardness.

In every civilization that flourished and then collapsed, Premyogi saw the same invisible pattern. The senses became violent. Not violent in the sense of crime alone, but violent in speed, intensity, and excess. Eyes demanded more stimulation, ears demanded more noise, the tongue demanded stronger tastes, the body demanded constant pleasure, the mind demanded endless novelty. Nothing rested. Nothing returned home. Everything rushed outward. Culture, which is nothing but shared restraint and shared meaning, could not survive this kind of sensory aggression.

When senses lose gentleness, society loses balance.

Ancient cultures understood this instinctively. They did not say “protect morality”; they said “protect cows.” Because cows symbolized the non-violent movement of life. A grazing cow does not destroy the field. She takes just enough. She moves slowly. She chews thoroughly. She rests deeply. Her entire rhythm is opposite to exploitation. When that rhythm disappears from collective life, collapse begins—not suddenly, but inevitably.

Premyogi observed this in modern consumer culture with painful clarity. People consumed more than ever, yet felt less satisfied than ever. Addiction replaced enjoyment. Speed replaced depth. Noise replaced meaning. Restlessness became normal. The senses were no longer grazing; they were trampling. This trampling did not spare anything—not nature, not relationships, not the nervous system. Burnout became common. Anxiety became fashionable. Depression became invisible.

This was cow slaughter in its truest sense.

It is not about killing an animal. It is about killing the principle of gentleness in perception.

When meat culture becomes dominant—not as food preference, but as worldview—it reflects an outward-only orientation. Fast extraction. Maximum yield. Minimum patience. Immediate reward. The body becomes a machine to be fueled, not a field to be cultivated. The mind becomes a consumer, not a creator. This does not make people immoral; it makes them unrooted.

Violence to the cow is violence to inward life because the cow stands for the last remaining symbol of restraint. Once restraint is mocked, everything becomes permissible. Once everything becomes permissible, nothing remains meaningful.

Premyogi noticed that societies which mocked symbols of restraint also mocked silence, patience, contemplation, and slowness. These were labeled as weakness, inefficiency, backwardness. Speed was praised. Aggression was rewarded. Sensory excess was normalized. The cow, naturally, could not survive in such an environment—either physically or symbolically.

This is not a moral argument. It is neurological and yogic.

A nervous system that is constantly overstimulated cannot sustain coherence. It either collapses inward as depression or explodes outward as violence. Civilization is nothing but collective nervous-system regulation. When that regulation fails, laws multiply, punishments increase, surveillance expands—but peace disappears.

Premyogi saw this even in workplaces. Teams that rushed without awareness burned out. Projects driven by pressure failed repeatedly. In contrast, slow, attentive work—though mocked initially—produced lasting results. The same law applied everywhere. Violence of senses destroyed structure. Gentleness of senses sustained it.

When the cow is slaughtered symbolically, children are trained to desire without limit. Education becomes competition. Art becomes performance. Relationships become transactions. Spirituality becomes entertainment. Everything leaks energy. Nothing nourishes.

This is why ancient cultures did not need constant policing. Their symbols did the policing silently. The cow reminded people, daily, that life must be approached gently or it will collapse inwardly.

Premyogi understood that modern outrage on both sides missed this entirely. One side shouted for protection without understanding inward discipline. The other side mocked protection without seeing inward collapse. Both were reacting to the same loss.

The fall of civilizations has always followed the same sequence: loss of inward restraint, rise of sensory violence, collapse of meaning, and finally physical decay. By the time buildings fall, minds have already collapsed.

Cow slaughter is therefore not an act; it is a stage.

It is the stage where a society decides that extraction matters more than nourishment, speed more than rhythm, consumption more than digestion. Once this decision is made collectively, collapse becomes a matter of time.

Premyogi did not argue against people; he observed patterns. He saw that wherever gentleness was preserved—toward food, work, animals, land, or thought—stability followed. Wherever violence of senses was normalized, chaos followed. This was not ideology. It was observation.

This is why protecting the cow was never about fear or fanaticism. It was about protecting the last visible reminder of inward life. Once that reminder is gone, nothing stops the senses from becoming predators.

The tragedy is that modern society thinks this is about belief. It is not. It is about physiology, psychology, and awareness. You cannot build a peaceful society on a permanently agitated nervous system.

Premyogi often said quietly that the cow did not need protection. Humans did. The cow would survive somewhere. Human inwardness would not.

This chapter is not a call to fight. It is a call to see. When the cow dies, a civilization has already decided to live outward only. And outward-only life, no matter how advanced, eventually eats itself.

Understanding this restores clarity. The issue stops being religious. It becomes civilizational. And once seen this way, the solution also becomes clear: restore gentleness to perception, discipline to senses, and awareness to life.

Only then does the cow return—not to the street, but to the center of civilization itself.

Spiritually as well, when human beings drift away from the basic ethics of life and turn away from the path of liberation, nature instinctively stops supporting them. It is not that nature becomes cruel; it simply withdraws cooperation. Rain does not come properly, sunlight loses balance, weather patterns turn hostile, and untimely events begin to occur—many of which we are witnessing today. Pollution is only the visible medium through which this deeper imbalance expresses itself. Whenever human action proceeds without understanding and inner justification, it becomes violence. When peaceful options are not explored first, action becomes violence. When extraction, consumption, and material growth exceed real need, it becomes violence. And when physical expansion is placed above spiritual growth, that too is violence—this is the deeper meaning of cow violence.

A story in the *Bhagavata* tells of a tragic mistake made in darkness: a brave man enters a cow's shed carrying a sword to save her, perceiving that a lion has attacked. In the confusion of the night, he mistakenly cuts the throat of the cow itself, taking her to be the lion. When the truth is revealed, his father immediately expels him from the home and pronounces a curse that he would lose brahmanism. On the surface, the story appears harsh, but its inner meaning is precise. The cow here represents the senses and inward life, while the lion represents imagined danger born of fear. Darkness signifies the absence of awareness. The man does not commit violence deliberately; he commits it through misidentification. This is the most destructive human error—destroying one's own inward nourishment out of fear of a threat that does not truly exist. The fear is of worldly loss—the fear that if the senses remain satisfied inside, they will not move outward to work and help one grow in the world. But this fear is false. In truth, when senses are inwardly satisfied, they come out naturally whenever real work or genuine growth is needed, and they return again once the task is done. When senses are destroyed inside through repression, or expelled outward forcibly, they tend to remain outside even without need, endlessly seeking happiness. This creates attachment to the outer world and weakens inner stability instead of strengthening it.

The expulsion by the father is not punishment but consequence: the moment a human being kills his own senses through repression and fear, he is automatically expelled from the inner home of peace. The curse that follows is the loss of inward shelter or the ability to stay inwardly in brahman, forcing life to be lived outwardly, through struggle, compensation, and restlessness. The story delivers a severe warning: suppressing senses in ignorance is deeper

violence than indulgence, because it cuts the very source of awareness and awakening. The cow was meant to give milk; mistaken for a lion, it was destroyed, and with it the possibility of inner nourishment.

An ignorant human may also begin to see his own senses as sources of trouble and creators of darkness when they are not grazed properly with awareness. Once the senses are stolen by ego or fear, they leave behind an inner emptiness that feels frightening. This emptiness itself appears like a lion in the dark—terrifying, undefined, and threatening. Out of this fear, a person may choose to keep the senses permanently enclosed in the shed, suppressing them completely. But such enclosure does not bring safety; it leads to regression and inner death. Slowly, the human becomes handicapped, forgetting the natural intelligence and vitality of the senses. This is no different from killing the cow inside the shed, mistaking it for a lion in darkness. The wiser path is different. When senses are released to graze under the watchful presence of awareness—like a cowherd who neither interferes nor abandons them—they are not stolen. They return to the inner shed nourished, calm, and refined, increasing clarity, strength, and light within the soul, who is their true owner.

The same process unfolded in Premyogi's own life. He continued grazing his inner cows with awareness, but as the world around him grew over-clever, over-modern, over-fast, it began to target him. He was labeled over-traditional, over-simple, over-slow, over-soft, over-neutral, even lazy and impractical. Bullying followed. Yet he did not collapse inward or retreat into fear. Whatever response the grazing senses could offer within their rightful field, he offered fully. He neither shut the senses inside the shed nor released them blindly for the thrill of speed or dominance. He acted where action was required. He defended himself verbally, legally, and even physically when necessary. He used energy-enhancing supports, including non-vegetarian food and energy drinks, not out of indulgence but as functional tools, all while remaining rooted in nondual awareness born of *sharirvigyan darshan*. Using such things only to the minimum required level removes the sin of violence from them and turns them into necessary violence for growth. Intermittent withdrawal and indulgence are both necessary, depending on one's mental and physical state. A subtle and rich balance must be maintained. Simply put: **high energy requires high responsibility**. Beyond this minimum, they begin to work in the opposite direction: instead of supporting growth, they cause decline—both physically and spiritually. This excess is clearly visible in the body, for example in the rise of cholesterol, and equally visible in the mind and society, where anger, quarrels, conflicts, wars, and other social evils are born. All these are not accidental; they are the direct result of excess. And once a person reaches a certain level of physical and spiritual maturity with age, these naturally fall away on their own; no forced avoidance is needed. This went against the popular stereotype that one who lives like a cowherd must be weak, passive, or depleted. Every act of defense became another form of conscious grazing. Nothing was suppressed, nothing was wasted. Each challenge was digested by awareness and converted into strength. The pace of his inner growth was astonishing. Within three years, he reached a peak of awareness where he experienced himself as living Brahman—fully blissful, yet fully engaged with the world. Nature and society cooperated with him subtly, beyond visible arrangements, even as external opposition and conspiracies continued. His entire life became a living *karmayoga*. After this peak, solitude came naturally, not by withdrawal but by completion. With kundalini already awakened, further sitting yoga, supported by tantra, brought a clear glimpse of self-realisation within the following year.

In truth, his age and energy shaped everything. When he was young and energetic, he responded fully to the world, meeting challenges directly and growing both worldly and

spiritually. His grazing was wide, active, and robust. As energy gradually reduced and age advanced, his path shifted intuitively. First, he moved toward tantra-supported sitting yoga to extract and refine inner energy for a clear glimpse of realisation. Later, when the body no longer had the strength to tolerate full-blown tantric practices, he naturally settled into simpler forms of yoga, where effort was minimal and awareness did the work. Nothing was forced; each transition happened on its own. It was as if cowherd or Gopal Krishna himself adjusted the cowherd's task—allowing active grazing when strength was abundant, and offering quiet guidance when rest was needed. In this way, life remained harmonious, neither resisting age nor clinging to youth, but flowing intelligently toward completion.

Premyogi did not cut the throat of the cow in the shed, mistaking it for a lion in the dark. The deeper reason was simple: he never allowed the cow to be lost through neglect. A cow that is allowed to graze unwatched can be stolen, and a stolen cow, when it suddenly returns inward, may appear frightening—like a lion in darkness—because awareness has grown weak. This sometimes happened to him as well. But he kept watchfulness and did not give way to fear, because he knew inwardly that there was no darkness inside and no lion at all—only his own cow. This understanding saved him from two equally destructive extremes: abandoning the senses completely to be permanently stolen, or tying them indefinitely inside the shed until they starved and died. Instead, he maintained constant, gentle watchfulness, allowing the cow to graze without roaming wildly and without suppression. As awareness remained present, light returned naturally to the inner shed, and the frightening appearance dissolved on its own. The lion vanished, not because it was fought, but because it was never real. What remained was nourishment, clarity, and the quiet certainty that the cow had always been home.

Chapter 8 – Scientific Parallels: The Nervous System as Cow

Premyogi often smiled when people claimed that science and scripture stand on opposite sides. To him, they were simply speaking different dialects of the same truth. Science speaks in measurements and mechanisms; scripture speaks in symbols and stories. One uses instruments, the other uses images. But both observe the same human nervous system, the same mind, the same behavior, and the same consequences. This chapter exists for those who trust evidence more than belief, because modern science—without intending to—keeps confirming the ancient cow metaphor again and again.

Neuroscience today openly accepts what yogis quietly knew: the brain is not a commander; it is a seeker. Neurons are constantly reaching outward, scanning, sampling, craving stimulation. Dopamine circuits fire not when pleasure is achieved, but when it is anticipated. This is grazing. The nervous system does not want satisfaction; it wants pursuit. Left unchecked, it keeps moving from one stimulus to another, exactly like cows wandering from one patch of grass to the next. Modern psychology calls this “reward-seeking behavior.” Ancient scripture simply called it *go*.

Premyogi saw this clearly in his own body and mind long before he read it in textbooks. Whenever his senses were allowed to run freely without awareness—endless information, endless reactions, endless engagement—his mind became noisy, fragmented, and tired. When the senses were suppressed harshly, the system rebelled. But when they were allowed to move gently under watchful awareness, something remarkable happened: the nervous system settled into coherence. The cows grazed, but they did not scatter.

Modern science now has a name for what happens when grazing goes out of control: sensory overload. Too much light, too much sound, too much information, too much speed. The result is anxiety, irritability, insomnia, depression, and burnout. This is not moral failure; it is neurological exhaustion. A nervous system cannot digest infinite stimulation. When digestion fails, toxicity appears—mentally and emotionally.

This is where pratyahara enters, not as mysticism but as necessity. Pratyahara is not shutting senses down; it is withdrawing attention from excess stimulation so the nervous system can reset. In scientific language, it is downregulation of the stress response. In yogic language, it is bringing the cows back home before nightfall. Homecoming not forcefully by suppression but tactfully. What could be a better or more loving approach than *sharirvigyan darshan* and *quantum darshan* for this, which guide the body and mind with understanding rather than force? Premyogi experienced pratyahara not as effort, but as relief. When stimulation reduced and awareness deepened, his system healed itself naturally. Thoughts slowed. Breath softened. Energy returned.

The parallel becomes even clearer when we look at the gut-brain connection. Modern research now openly states that the microbiome—the ecosystem of bacteria inside the gut—directly affects mood, cognition, immunity, and even decision-making. Inner ecology shapes outer behavior. Ancient culture expressed this truth symbolically through cow dung and cow urine, not as superstition, but as recognition of microbial intelligence. Cow dung was never worshipped as dirt; it was respected as living ecology. It stabilized soil, protected crops, cleaned spaces, and restored balance.

Premyogi even discovered that when dung was viewed through the lens of *sharirvigyan darshan*—not as waste, but as a living ecosystem complete in itself—it spontaneously brought peace, calmness, nonduality, and bliss. Racing thoughts slowed down and gathered on their own, without any suppression. This experience showed him that dung is not dead matter; it is a complete living system in itself. In fact, every living cell is a complete life-unit, carrying within it the same fundamental intelligence found in human beings. Dung contains billions of such living units, interacting with each other and with the outer atmosphere and social environment in perfect correspondence. Seen this way, it reflects the same principles of wholeness, balance, and interconnectedness that govern human life and awareness itself.

Premyogi understood this deeply through practical work. Handling cows, fields, compost, and soil taught him that waste is not waste when digestion is correct. Dung that comes from a calm, well-fed cow nourishes land. Dung from a stressed, wandering animal smells offensive and carries disease. The same principle applies inwardly. Thoughts processed through calm awareness nourish intelligence. Thoughts produced under stress and excess stimulation rot into anxiety and aggression.

This is why the cow is such a precise metaphor for the nervous system. A cow that is frightened produces less milk. A nervous system under stress produces less clarity. A cow that is rushed becomes sick. A mind that is rushed becomes dysfunctional. No moral judgment is needed. The biology itself enforces the law.

Modern science also confirms that creativity, insight, and learning do not arise in overstimulated states. They arise in calm, coherent states where attention is steady and distraction minimal. Brain imaging studies show that the most integrative brain activity occurs when the system is relaxed but alert. This is exactly the state yogis called *sattva*. It is also exactly the state of a cow chewing calmly, eyes half-closed, body grounded, nervous system regulated. This *sattva* arises most naturally through nondual, practical philosophies like *sharirvigyan darshan* and *quantum darshan*. They bring immediate relaxation without dullness. One becomes calm, yet remains fully alert and awake. This is because nothing in the body ever truly sleeps; every system continues working silently and intelligently. The same is true in the outer world. Nonduality aligns the inner and outer rhythms, creating a state of relaxed vigilance—peaceful, yet fully alive.

Premyogi noticed that his best ideas never came during pressure. They came during calm activity—walking, working with soil, caring for animals, sitting silently. And most importantly, while living with *sharirvigyan darshan* and *Sanatana Dharma-based quantum darshan*, this relaxed alertness becomes natural and continuous, not something practiced temporarily. Life itself turns into a balanced flow where awareness remains awake, actions remain humane, and growth happens without strain. The inner cow had to be calm for milk to flow. When calmness disappeared, clarity disappeared. This was not belief; it was repeated observation.

Even ecology outside mirrors this truth. Ecosystems collapse when extraction exceeds regeneration. Forests survive when grazing is balanced. Rivers live when flow is respected. Overuse leads to collapse. Underuse leads to stagnation. Balance sustains life. The same law governs the nervous system. Overstimulation leads to burnout. Suppression leads to dullness. Balanced engagement leads to vitality.

This is why civilizations collapse when sensory excess becomes the norm. It is not ideology; it is physiology at scale. A society that cannot regulate attention cannot regulate behavior. No amount of law can replace nervous-system balance. Ancient cultures encoded this understanding into symbols because they did not have laboratories. Today we have laboratories, and they are rediscovering the same truth.

Premyogi did not reject science; he embodied it unknowingly. His *sharirvigyan darshan*—the science of the body—was not theory. It was lived neurobiology. By allowing senses to graze under nondual awareness, his nervous system entered long-term coherence. Energy stopped leaking into anxiety. Attention stabilized. Work quality increased. Relationships softened. Health improved. Awareness deepened.

This chapter is not an attempt to justify scripture using science, nor to reduce spirituality to biology. It is an invitation to see that both describe the same terrain. The cow was never an animal-only symbol. It was a functional diagram of how life sustains itself—inside and outside.

For the skeptical reader, this should be enough. You do not need belief to accept that overstimulation damages the nervous system. You do not need faith to accept that calmness restores clarity. You do not need religion to see that balanced grazing sustains ecosystems. The ancient metaphor simply connected these truths into one living image.

When science says “dopamine dysregulation,” scripture says “lost cow.”
When science says “sensory overload,” scripture says “nightfall.”
When science says “nervous system reset,” scripture says “pratyahara.”

Different languages. Same reality.

Once this is seen, the cow stands no longer in the street or the temple, but inside the skull, the gut, the breath, and the attention itself. And when the nervous system is treated like a cow—fed properly, allowed to graze gently, never beaten, never neglected—it gives what no technology can guarantee: stable clarity, sustained energy, and a mind capable of truth.

This is not metaphor anymore. This is measurable life.

Chapter 9 – Go-Raksha Reinterpreted for Modern India

Premyogi always felt that the most dangerous misunderstanding around *go-raksha* was not opposition, but simplification. When something subtle is simplified, it becomes rigid; when it becomes rigid, it turns violent. Go-raksha, reduced to slogans and reactions, lost its intelligence. Reduced to sentiment, it lost its power. Reduced to enforcement, it lost its soul. What was once a living framework for inner and outer harmony became a battlefield of opinions. This chapter is not written to defend or attack anyone, but to restore meaning—because only meaning heals.

In its original sense, go-raksha never meant mere animal protection. It meant **protection of what allows life to remain gentle, sustainable, and inwardly rooted**. The cow was chosen as the outer embodiment of this principle because she visibly demonstrated restraint, nourishment, patience, and non-violence. But the primary work was always inward. When inward work disappeared, people tried to protect the symbol alone. That is how fanaticism was born—not from devotion, but from amnesia.

To reinterpret go-raksha for modern India, Premyogi realized that one must speak in a language that today's mind can understand, without insulting yesterday's wisdom. The cow must be returned to her rightful place: not as a weapon, not as a fetish, but as a **framework**.

The first and most important dimension of go-raksha is **sensory discipline**. Modern India is not suffering from lack of resources; it is suffering from lack of restraint. Eyes consume endlessly, ears absorb noise without pause, minds scroll without digestion. This is sensory violence. Go-raksha at this level means teaching how to graze senses properly—how to consume without trampling, how to enjoy without addiction, how to engage without exhaustion. Premyogi saw that unless people learn to regulate attention, no law, no police, and no ideology can bring peace. Sensory discipline is not suppression; it is education. It is the cowherd learning where to walk and where to stop.

The second dimension is **education reform**. Education today feeds information but starves awareness. Children are trained to compete before they are taught to observe. Speed is rewarded more than clarity. Marks are valued more than meaning. This is equivalent to pushing calves into traffic and calling it growth. Go-raksha in education means restoring balance between cognition and awareness. It means teaching children how to sit, how to breathe, how to notice their own mind, how to pause before reacting. Premyogi was convinced that even five minutes of daily inward attention in schools would do more for national health than any syllabus reform. A nation that cannot teach its children how to watch their own senses cannot expect them to respect anything.

Premyogi remembers how he studied science inwardly, so deeply that it seemed to enter every pore of his body and every corner of his mind. This was not achieved through outward strain alone, but through sensory discipline—by seeing more inside than outside. He did study extensively, sometimes excessively, yet he never felt tired, stressed, or discouraged. Instead, the more he read, the more inspired he became. Knowledge did not burden him; it energized him. Reading felt less like effort and more like nourishment, as if the mind itself was eager to absorb and integrate what it was given. Knowledge stopped being information and became lived understanding. This inward absorption produced a quiet bliss, which in turn inspired deeper and deeper study. Gradually, a limit was reached where learning became so clean and joyful, free from mental clutter, that it naturally opened into a dream-state glimpse

of self-realisation. This was the awakening of the inner eye, often called the third eye—not as a mystical fantasy, but as an intensified clarity of perception. His laboratory was inside, his experiments were internal, and the scientists were also inside. However, he never objected to outer forms, yet he never allowed the inner world to be lost in the charm of the outer one. An entire world formed inwardly, precise and alive. At the same time, he saw many of his classmates studying outwardly with great effort, appearing frustrated, confused, and overloaded with information. Some of them scored higher marks than him academically, yet inwardly they remained restless. Premyogi felt no comparison or bitterness. He simply knew that while marks measure memory, satisfaction measures understanding. By that measure, he felt richer, calmer, and more complete than even the highest scorers.

The third dimension is **food reform**. This is where confusion becomes extreme. Go-raksha does not mean everyone must eat the same thing. It means eating with understanding, proportion, and responsibility. Food taken beyond need becomes violence—toward the body, toward animals, toward land. Premyogi observed that minimal, conscious use of energy-giving foods supported growth, while excess produced disease, aggression, and imbalance. The question is not vegetarian versus non-vegetarian; the question is awareness versus compulsion. When food is consumed with awareness, it nourishes. When consumed with ego, it destroys. Go-raksha here means restoring dignity to eating, not policing plates. The tongue is a sense, and therefore a cow. Cow protection, in this sense, is tongue protection through sensible and conscious eating.

Premyogi also observed that placing awareness through nondual *sharirvigyan darshan* was sometimes easier with animal products than with plant products. This was not a matter of preference or indulgence, but of responsiveness. Animal products arise from a more mobile, living, and vibrantly organized bodily ecosystem, one that closely mirrors human physiology and behavior. Because of this similarity, awareness could enter and circulate more immediately, producing rapid effects in tantric practice. The spiritual benefits were often instant and tangible. This quick responsiveness proved important for Premyogi, because deep solitude and inward openness are usually available only for short windows amid worldly chaos. A slower, delayed approach might have caused that fragile solitude to be lost altogether. Used consciously and minimally, this approach helped him reach kundalini awakening and resultant self-realisation more swiftly, without forcing, suppression, or unnecessary postponement.

The fourth and most urgent dimension is **control of the attention economy**. Modern technology is the most aggressive cow-thief humanity has ever created. Notifications, advertisements, endless feeds—they are designed to scatter attention deliberately. No ancient asura was as efficient as a smartphone algorithm. Premyogi saw clearly that without attention discipline, all other reforms fail. Go-raksha in the digital age means learning when to disconnect, how to consume information consciously, and how to prevent the nervous system from being farmed for profit. This is not anti-technology; it is pro-human. Technology without awareness is exploitation. Yes, his self-made nondual *darshanas* helped him immensely in this as well.

At this point, many people ask: if go-raksha is inward, why does animal protection still matter? Premyogi's answer was simple. **Symbols matter because humans learn through embodiment**. An abstract principle dies quickly; a living symbol survives. Protecting animals—especially gentle, non-violent ones—keeps the teaching alive in daily life. It reminds people that not everything exists to be consumed. But animal protection without

inner protection is hollow, and inner protection without outer sensitivity becomes arrogant. Both must coexist.

Premyogi's own life offered a working example. As a veterinarian, he did not romanticize animals, nor did he treat them as commodities. He worked with them functionally, compassionately, and without ideology. The calmness he developed through *sharirvigyan darshan* allowed him to handle conflict without cruelty and firmness without hatred. This same balance, he believed, must enter public life.

One more thing Premyogi observed was that *sharirvigyan darshan* proved most effective when applied to the **body of the cow**, compared to other animals, especially when the cow was in a calm, peaceful, and blissful state—though it remained effective in whatever state she appeared. Applying it to humans, however, was nearly impossible, because a human often feels that he is being seen too deeply, which creates resistance and self-consciousness. It was easier and more effective to apply this awareness to gentle or diseased animals, because they do not resist deep seeing and often welcome it instinctively for their own relief or healing. Even furious animals gradually became calm little or more under this approach, as the absence of fear, judgment, or force allowed their inner agitation to settle naturally.

One major fact repeatedly observed and reported by foreigners touring India is that cows roam freely on roads and streets—uncontrolled, unsheltered, and exposed to every torture of weather. They eat whatever rubbish they find, even kilograms of plastic and polythene bags. This results in road accidents, injuries to the public, and frequent harm caused especially by stray bulls with horns. Is this not cow-torture—and along with it, human torture as well? *Gosadans* have been created, but they can accommodate only a very small percentage of stray cattle, while the numbers continue to grow. Premyogi himself has seen people releasing bulls and male calves from sheds because they cannot afford to keep them. Feeding even one unproductive or extra animal has become too expensive for ordinary families. A time is clearly approaching when cow protection must be redefined—not emotionally or symbolically alone, but practically, ethically, and intelligently—so that it protects both cows and humans instead of silently harming both.

When speaking to courts, Premyogi felt one must use **constitutional and psychological language**, not religious emotion. Courts respond to logic, balance, and harm-reduction. Go-raksha can be explained as protection of public health, ecological balance, mental well-being, and social harmony. Violence—whether against animals or humans—destabilizes society and increases long-term costs. Sensory violence produces crime just as physical violence does. This is not belief; it is observable pattern.

When speaking to youth, the language must shift again. Youth do not respond to command; they respond to clarity. Premyogi would explain go-raksha as freedom from addiction, freedom from burnout, freedom from manipulation. He would say: if you cannot control your attention, someone else will. Protecting your senses is protecting your future. The cow here becomes a symbol of self-respect, not restriction.

When speaking to officers and administrators, practicality matters. Go-raksha must be framed as **management of resources**—land, water, animals, people, attention. Excess always leads to collapse. Balanced use leads to sustainability. Administrators understand this language because they deal with breakdowns when balance is lost. Premyogi knew that once officers saw go-raksha as a governance principle rather than a religious demand, resistance softened.

The greatest mistake modern India makes is thinking that fanaticism and rejection are the only two options. They are not. There is a third path: **interpretation with intelligence**. Go-raksha, when reinterpreted correctly, becomes a unifying framework rather than a dividing line.

Premyogi often said that civilization is nothing but collective cowherdship. When leaders, institutions, and citizens learn how to guide desires rather than inflame them, how to restrain without repression, how to grow without greed, harmony becomes possible. Without this, no amount of enforcement can prevent decay.

This chapter is not a solution; it is a lens. Through this lens, go-raksha stops being a trigger and starts being a tool. A tool for inner discipline, educational healing, dietary sanity, and digital survival. A tool for restoring dignity to life.

The cow, once again, returns to her rightful place—not at the center of conflict, but at the center of understanding. And when understanding returns, protection happens naturally, without shouting, without fear, and without hatred.

That is go-raksha for modern India.

Chapter 10 – Bringing Back the Cow Within

By the time Premyogi reached this point in his life, the cow was no longer a metaphor he thought about. It had become a living process within him. There was nothing dramatic left to achieve, no peak left to chase. What remained was integration—the quiet art of living with the cow at home, every day, without struggle, without fear, without negligence. This chapter is not meant to impress the reader; it is meant to settle the reader. It is not about learning something new, but about remembering something simple.

Premyogi understood that bringing the cow back home does not happen through grand resolutions or heroic discipline. It happens through small, daily acts of awareness. The cow returns when she feels safe. She returns when she is not beaten, not neglected, not overworked, and not worshipped blindly. She returns when the cowherd is present—quietly, steadily, without anxiety. Awareness is not an event; it is a climate. When that climate becomes warm and stable, the senses naturally come back inward.

His daily practice was deceptively ordinary. He did not begin the day by fighting thoughts or forcing silence. He allowed the mind to graze gently in the morning, watching breath, sensations, and simple movements. He ate with attention, not ideology—enough to nourish, not enough to dull. He spoke when needed, remained silent when speech would only create noise. He worked fully when work was required and rested fully when rest was available. There was no sharp division between spiritual time and worldly time. Everything became grazing under watchfulness. He simply worked in ordinary worldly life, but always with the watchfulness born of nonduality.

This is how outward grazing slowly turns into inward milking. Grazing is necessary; the cow must eat. Senses must engage with the world. But when engagement is balanced and conscious, something subtle happens. Experience is digested. Energy is conserved. Attention returns inward carrying nourishment. That nourishment is milk—not excitement, not stimulation, but clarity, strength, and quiet joy. Premyogi saw that people often want milk without grazing or want grazing without returning. Both lead to loss. Only the full cycle sustains life.

As the cow settled inward, his household changed without effort. Conversations softened. Conflicts resolved faster. Expectations reduced. Listening increased. One protected cow created a peaceful family, not by control but by example. When one person lives with regulated senses, others around them unconsciously relax. Anxiety does not spread; calm does. This is not moral influence; it is nervous-system resonance. Families do not need lectures; they need one stable presence.

Premyogi observed the same pattern at larger scales. Where families cultivated inward discipline, communities became resilient. Where communities valued restraint and clarity, societies remained humane. A nation is nothing but an extension of the household. Laws may govern behavior, but only awareness governs intention. When inner cows are lost collectively, no constitution can prevent unrest. When inner cows are protected, harmony emerges naturally, even amid disagreement. Then even disagreement ceases to be hatred or conflict and becomes a blissful, divine *līlā*.

He often reflected on how civilizations collapse not from lack of technology, but from lack of inward balance. When senses dominate leadership, policy becomes impulsive. When

attention is sold, truth becomes negotiable. We see vote-bank politics everywhere—doing every wrong thing and blocking every good one, merely to remain crowned. This happens because overstimulation of the senses is easier than disciplined grazing. Wild senses can be controlled only through watchfulness, but for those who seek to manipulate, provoking them is easier than allowing them to be watched. Continuous overstimulation keeps attention outward and restless, leaving no space for awareness. Once watchfulness is lost, the senses become wild on their own and are easily led astray. Reverse is also true. Once the inner cows are made restless and unruly, they are no longer carefully observed. They soon get lost. In that loss, the inner order collapses. The godly Vasishtha within is replaced by a cursed, demonic force born of ego and fear. From there, havoc begins—first within the leaders themselves, and then across the nation, because a nation inevitably mirrors those it chooses to follow. When speed replaces wisdom, destruction accelerates. Saving the cow, in this sense, is not nostalgia. It is survival.

However, once Premyogi entered a state of full nonduality after prolonged grazing of the inner cows, his condition appeared very different from outside. It was a state in which the brain felt almost stunned, as if functioning without calculation, like a brainless being. To an observer, it could look like foolishness, but it was not foolishness at all. It was a supreme state of living. Earlier, he had been tactful and sharp, his intelligence refined through carefully controlled grazing of the senses. As he grew into this seemingly foolish nondual state, he became vulnerable to manipulation. Yet this did not happen out of ignorance. It happened knowingly, as part of witnessing the divine play, as long as it remained within the bounds of humanity. There may have been ignorance at the physical or social level, but not at the spiritual level. In nonduality, when everything is seen as equal, even the unknown is already known in a deeper way, because whatever arises is same to him what he already has and recognized through awareness itself. This is why the experience remained divine. Premyogi allowed the play to unfold while continuing to graze the cows inwardly, never letting them be lost, guided by his powerful self-made philosophy of *sharirvigyan darshan*. Nothing in this play crossed into harm; instead, growth occurred everywhere. He was manipulated twice in major ways in his life, each time for a larger transformation. Those who manipulated him felt successful for a while, unaware that they were participating in a larger divine movement. Later, even they may have felt remorse, sensing that they had unknowingly dragged an innocent being into blind worldliness. Yet, in truth, they had done no harm, because that very worldliness became fuel for Premyogi's growth through his nondual mindset. Simply meaning, this became part of the unfolding, leaving behind learning rather than destruction.

In his later years, Premyogi did not speak much. His teaching was visible in how he moved, how he paused, how he responded without excess. Age reduced physical energy, but inward milk continued to flow. Nondual Tantra gave way to simplicity. Action gave way to pure presence. Nothing was abandoned; everything was absorbed. The cow no longer needed forceful guarding because habit formation had matured her; watchfulness continued naturally. Seeing awareness as their true owner, always offering gentle attention, the senses became faithful and returned easily to the inner home shaped by that awareness.

This is the final message of the book, simple and unavoidable: **save the cow, and you save the human**. Not the cow as an object of conflict, but the cow as the keeper of inward life. Protect the senses, and intelligence survives. Lose them, and even the most advanced society regresses.

Premyogi never asked anyone to believe him. He only asked them to observe themselves honestly. Watch where attention goes. Watch how exhaustion follows excess. Watch how calm restores intelligence. The proof is immediate, not promised.

When the cow comes home, the shed fills with light. There is no lion in the darkness. To kill the darkness, the man in the *Bhagavata* rushed his senses outward with lust and attachment to the world. This very rush led to the death of his inward senses. The darkness did not disappear; instead, it deepened and grew stronger, further amplified by anger and the urge to take revenge for the attack on him. In truth, there was never a lion at all; it was an illusion. There was only nourishment, like grass waiting to be received. And when that nourishment becomes steady, life ceases to be a struggle and begins to unfold as a quiet cooperation between the outer world and the awareness within.

Let every thought remain grass—never condense it into inner or outer grain for egoic storage or importance, never destroy it, but allow it to be grazed lightly by the senses and then left behind. Left behind means not carried forward as memory, identity, or possession; the thought nourishes awareness briefly and then dissolves naturally.

This is not an ending. It is a return.

Epilogue

Return of the Cow: Awareness as the Final Home

In the end, nothing dramatic happens.
There is no final victory, no enemy defeated, no world renounced.
There is only a return.

The cow returns home.

Not because she was captured, disciplined, or forced, but because awareness remained present. The return was not an achievement; it was a settling. The wandering stopped not through control, but through trust. The cow recognized her owner, and the owner recognized himself.

Throughout this book, the cow appeared in many forms—sense, attention, prana, mind, desire, nervous system, culture, civilization. But beneath all these forms, the meaning was always one: **what moves outward must be allowed to return inward**. When this return is forgotten, life becomes struggle. When it is remembered, life becomes cooperation.

Awareness was always the final home.

The cow never truly belonged to the field, the road, the market, the forest, or the shed. She belonged to awareness. Fields were for grazing, not for residence. Roads were for movement, not for living. Even the shed was not a prison, only a resting place. Home was neither outside nor inside; home was the presence that watched.

When awareness became continuous, the cow no longer needed forceful guarding. Habit had matured her. Watchfulness continued, but without strain. Seeing awareness as her true owner—always present, always gentle—the cow became faithful. She returned easily, again and again, to the inner home shaped by that awareness.

At that point, action gave way to pure presence.

Work continued. Life continued. Responsibilities continued. But the burden of doership dissolved. Even disagreement ceased to be conflict and revealed itself as *līlā*—a divine play of movement within stillness. Nothing needed to be suppressed, rejected, or exaggerated. Everything found its place.

The great illusion that haunted the beginning of the journey—that there was a lion in the darkness—was finally seen for what it was. There was never a lion. There was only nourishment waiting to be received. Darkness was not an enemy; it was the absence of light. And light was not brought by force, but by remaining present.

When nourishment became steady, life stopped being a struggle. It became a quiet cooperation between the outer world and the awareness within.

This is why saving the cow was never about an animal.
It was about saving the human.

A human who remembers how to watch his senses without fear.
A human who allows grazing without indulgence.
A human who does not kill inward life in the name of control.
A human who does not abandon inward life in the name of freedom.

Such a human does not need to withdraw from the world, nor be consumed by it. He lives ordinarily, works ordinarily, loves ordinarily—but always with nonduality-born watchfulness. And that watchfulness is enough.

The cow returns.
The shed fills with light.
And awareness remains home.

Nothing more needs to be done.

Author's Note

This book arises from lived observation, not belief or instruction. The interpretations offered here are symbolic, psychological, and experiential, not literal or dogmatic. Readers are encouraged to approach the text with curiosity rather than agreement, and to test its insights against their own experience. What resonates may be kept; what does not may be left aside. The responsibility of truth lies not with the author, but with awareness itself.

Thank you for reading this book.

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