

20. God Resides In The Hearts Of Righteous People

Jivas are born in this world as a result of the good or bad contained in the various actions in which they got involved during their previous lives. One who is associated with good actions will always have God with him as an unfailing companion. Both for those who have passed away from this world and for those who are still living, the *Vedas* have remained an ancient source of wisdom. The word of the *Veda* has been the constant companion, along with *Vasu*, *Rudra* and *Aditya* for all people in this entire creation; and it has been guiding and helping them to follow the good path. It has encouraged adherence to good work and so it has acquired the name *Ida*. While people have been involved in the performance of *Karma*, the same *Veda* has been called by name *Vasu*. For the sake of the prosperity of

the world and in order to direct all the *karma* for securing the prosperity of the world, the *Veda* has ordained certain restrictions within which all such work should be done. In that context, Ida has also been called “*Sasini*” or one who lays down rules and commands. At the time of sacrificial ceremonies with *Agni*, several Gods are invited and hence another name given is *Devahu*. All the attempts that we make so that such of the *devas* whom we invite may be identified with the *yajna* and so that they may participate in the *yajna* have been called *Yagnahu*. Because this sacred Goddess is always involved in the utterance of the *manthras*, this Goddess Ida has also been called *Manuhu*. There are thus several synonymous names for this goddess Ida and they are *Sasini*, *Devahu*, *Yagnahu* and *Manuhu*. This goddess with such diverse names has been looking after the prosperity of the world.

For the prosperity of the whole world, the primary basis is the goddess of speech. From speech comes the word, and from the word comes the meaning. Thus, speech is the basis for the total meaning that we see around us in the world and so for the entire material world. It is in this context that we call all matter by the name *Padartha* or meaning of a word. When we utter a

word, say *vastra*, it means a piece of cloth and this in itself is the meaning of the word. In this world, every material that can be perceived is inter-linked with a word and the meaning of the word indicates the material of *Padartha*. So *Padartha* means the material item indicated by this word. For the word, the basis is the speech and the speech is the basis for all matter in this world. This is what has been explained by the word Ida. This word of the *Veda* has been called by another name and that is Saraswathi. Those who are well-versed in the *Vedas* fill their hearts with the contents of the *Veda* and at the time they do the *yajna*, they utter the *Vedavani* from the depths of their hearts and this ability has been called *Saraswan*. This has been called *Saraswan* because the words which constitute the *Vedavani* are within their mind. If these very ideas are expounded in words, it will be called Saraswathi. The ultimate form of this in one’s mind and what comes out as one’s word are called the stream of Saraswathi.

This stream of words flowing from a stream of thoughts has also been called spring of water. This has been compared to a well in which water comes out swelling. In this analogy, we should note that the more water we take out from the surface, the more will come

from the spring, which is the source. In a stream, as much water that flows out will come from the upstream to the downstream. In the same manner, those who are knowledgeable in the aspect of the *Vedas*, when they give out their thoughts, the Goddess Ida gives them strength by which they generate more thought and more words. These flow out like a stream. As such a knowledgeable person on the *Vedas* gives more ideas to the world, the strength of Ida will generate more and more noble ideas so that the stream may flow continuously for the benefit of the world.

This goddess of speech, namely Saraswathi, has been named *Hamsavahini* or has *hamsa* the swan for her carrier. In calling this Goddess of Saraswathi by the name *Hamsavahini*, we should understand the inner meaning. This Goddess Saraswathi who has the swan as her carrier, converts our thoughts into words and in this process she is using the breath we inhale and exhale as the carrier of our thoughts and words. If there is no inhaling and exhaling of the breath, it will be difficult even for the words to emerge from within. The inner meaning of this is that the breath we inhale and exhale appears as the word *Soham*. The word *Soham* signifies the thought that is riding on the swan.

Since this is also an aspect where *Gayatri manthra* has been set to the poetic metre or *chandās*, sometimes this has been referred to as the *Hamsagayatri*. *Chandas* should not be used in the context of the ordinary metre. The *chandās* should be used only in the context of the metre that occurs in the *Vedas*. Other words cannot be appropriately called *chandās*. Maharishi Panini has said that this word *chandās* can be used only for describing what appears in the *Vedas* and any reference to any other sentences is not proper. Even while using the word *vak* one should be careful to see that it is used only for words that come out of the *Veda*.

This sound of *Soham*, which is synonymous with the *Hamsagayatri* aspect which emerges out of the depths of our heart is sacred and has also got the name *Vasuhu*. The three names *Vasu*, *Rudra* and *Aditya*—are synonymous with each other. They appear different but they stand for one and the same thing. Whether it is with reference to the three modes of time, past, present and future or the three worlds (*Bhu*, *Bhuva*, *Suvah*) or the three gunas *sathwa*, *raja* and *thama* in all these aspects they appear as one and do the same function. It is only in the case of people who give their heart to God and have their total attention fixed on God that this word *Vakvani*

takes the form of *Veda* and enters their heart. Only such people are called wise persons with respect for the *Vedas*.

For people to always entertain useless and trivial ideas and to think of actions which cause harm to others and to involve themselves in such actions is contrary to the injunctions that are contained in our *Vedas*. In this human life of ours which is transient and lasts only for a short while, to learn so many words and indulge in so many actions not prescribed in the *Vedas* is unsacred. Such conduct is not approved by the *Veda*. The mind has been given to you for cultivating sacred thoughts, and the speech for speaking only good and sweet words, useful and palatable to others. Man knows that ultimately he will drop down dead, but he deceives himself into participating in actions which are harmful and wrong.

We have already learnt that due to such rigorous conditions of discipline being laid down and ordained by Ida, it is also referred to by another name *Sasini*.

Does the tree know the sweetness of its own fruit? Does the creeper enjoy the honey that comes from a flower on it? Does the book of poems enjoy the sweetness contained in the poetry? How can the writers and literateurs who deal with the material world,

understand the beauty of *nivriti*? It is very difficult for man steeped in the material world to understand the beauty of detachment. It is in this context that it has been said *yad bhavam tad bhavati*. We often think that others also have ideas similar to whatever we have. All that has been said by the historians is a reflection of their own thoughts on people and events. God lives in the hearts of those individuals who always walk along the path of *dharma* and will not swerve from it under any circumstances. This is an unquestionable truth. God is always merciful on those who follow the righteous path.

This truth has been illustrated in a very nice manner in the *Mahabharatha*. Krishna wanted to negotiate a truce between the Kauravas and Pandavas with a view to prevent the war. But when he entered the court of the Kauravas, the wicked people there like Duryodhana and Dussasana, did not receive him well. It is natural that irrespective of their bad qualities, King Dhrutarashta was trying to protect his children. The blind King Dhrutarashtra asked Krishna as to which side he would extend his help and support, in the event of a war. Krishna replied that he would be on the side of the Pandavas. Dhrutarashtra was very agitated at this statement of Krishna and was arguing vehemently with

Krishna. He told Krishna that he should not show favour towards the Pandavas especially as both the Pandavas and the Kauravas were related to him. He said that to support one side and not the other was not right. At this insinuation, Krishna was very angry and retorted by saying that there is no comparison between the Pandavas and the Kauravas. Pandavas were the embodiment of *dharma* and righteousness whereas the Kauravas were wicked people.

He explained the close relationship that obtains between Krishna and the Pandavas in the following terms. In Pandavas, Dharmaraja the eldest is like one's head. Arjuna is like the shoulders, Bhima is like the stomach while Nakula and Sahadeva are like the two legs. These five brothers constitute one body. In this one body Krishna is the heart. It is not possible for the body to live without the heart and vice-versa. The inseparable connection between Pandavas and Krishna is like the connection between the heart and the body and to compare them with Kauravas is meaningless and shameful.

The Pandavas were humiliated on many occasions. They faced several troubles and losses, and in spite of all that they never lost faith in Krishna and never swerved from the path of *dharma*. The Pandavas who were the

children of a great King suffered much more than even common men. But because Krishna was always installed permanently in their hearts they could withstand all the troubles and overcome anything that came their way. They treated Krishna's words as if they were more important than their own lives. The Pandavas liked, loved, and respected Krishna.

You can understand this aspect of their love, with a small example. When Krishna returned to report to the Pandavas that his attempts at reconciliation had failed, the young Sahadeva began shedding tears of joy and embraced Krishna. At this, Krishna asked why he was shedding tears of joy, instead of being afraid of war. Sahadeva replied "I want to exhibit the feelings that are in my mind. When we were sending you, our brother-in-law to Hasthinapura to negotiate peace, I wished within myself that the peace negotiations should fail. Only I could not express that feeling openly. When we gave you this task, I was very much afraid that you were entering into the midst of the wicked and cunning Kauravas. I was praying that you should return safely." The Pandavas have thus demonstrated that besides devotion and attachment, *prema* or love was equally important. Even if they had not undertaken rigorous

thapas and performed any *yajna*, the very name of Krishna was everything for them.

It is said that “Love is God, Live in Love”. The Pandavas had put this into practice. The Pandavas are the only true examples to illustrate such feelings. They looked upon Krishna as an embodiment of love and lived in that love. In difficult times, they believed that Krishna was the Lord Himself. In happy times too, they believed that Krishna was the Lord. At all times, they believed that Krishna was the *Paramatma*.

The Pandavas did not become elated when they were happy nor did they pine when they were in sorrow. They were never proud of their success nor were they depressed at their losses. They were showing the same feeling of equanimity at all times. Hence, the Pandavas are considered to be a noble example of unwavering faith and steadfastness.

Our devotion and prayer to God should not be for the sole purpose of obtaining something or fulfilling some desire of ours. This should be for the sake of *Atma* or for becoming one with the Lord and for the sake of getting the bliss that one can get by being close to the Lord. The first thing one should attempt to do in this context is to

make one’s speech sacred. The spoken word is the form of Saraswathi, and our heart is the embodiment of Ida. Our thought and word together have the form of Bharatha. This Bharatha may also be understood by us as signifying the stream of love or *prema*. If such a stream of *prema* is turned backwards, it will be very difficult to return it back to the right direction. The by-gone days of man’s youth and the water of a stream that has flown down cannot be retrieved. Therefore, if we let Saraswathi, the embodiment of our speech, go astray without control, then it is very difficult to bring her back. We should not use the wrong word and abuse our speech causing trouble or harm or deceit to others.

In an attempt to fulfil our desires, we sometimes get wrong and crooked ideas. I will tell you a small story to illustrate this. There was a Brahmin who was quite knowledgeable in *vedas*. He had the practice of inviting any individual moving in front of his home, giving him food and treating him like an important guest. Even if he did not have the necessary resources in his house, it was his habit to go to a neighbour’s house and beg for food to feed his guests. He was suffering from great poverty but he never allowed his poverty to subdue him. He was always fulfilling his duties as a *grihastha*. One day he

found a person in front of his house at twelve noon and invited him to come into his house and receive his hospitality.

In that house were living with him his wife and only son. Because this *Vedic* Brahmin was inviting every day someone or other and providing hospitality, the wife and the son were frequently cautioning him that there was nothing left in the house. They said that there was no food to eat or water to drink. The mother and son were wondering if something was wrong with the Brahmin because he was inviting someone every day although there was not sufficient food for even the inmates of the house. In this way, they were always trying to discourage and displease their guests.

The mother and son thought that they had a nice opportunity on that day and they managed to see that there was not even a leaf on which to serve food. The owner of the house invited the guest to wash his hands and feet and showed him all respect and it was time to serve the food. The owner of the house was informed by his wife that there was not even a leaf in the house. The owner of the house went to a neighbouring house with the intention of borrowing a leaf. That day, may be as a

result of the evil intentions of the mother and son, he was not able to secure a leaf anywhere. On that day, the mother and son kept a stout stick ready in the place where they were to serve food. The guest asked them what was the purpose of that stick. Then the mother and son explained that it was the practice of the owner of the house to invite a guest every day and give him a good beating with that stick. They said that they were sorry that it was his turn that day and that they were wondering whether a lean Brahmin like him would be able to survive the heavy blows.

As soon as this weak Brahmin heard to these words, he started running away. On seeing the guest running away, the owner of the house rushed to the spot with a leaf and asked where the guest was. The Mother and son began telling another lie as they had their plan ready. They said that he asked them for a stick and when they did not give him the stick, he ran away wondering how those who could not give him even a stick can provide him food. The father scolded them by saying that they failed in their duty for not only had they not given him any food but they failed in giving him even a simple thing like a little stick which he had asked for. So with a view to give him what he wanted, he started

running with the stick, behind the guest. But, this guest under the impression that the stick was meant for beating him, started running even faster. He thought that the host was running with a stick only to beat him. Not knowing all that had happened, the host was shouting and requesting the guest to go slow and telling him that he was going to give him the stick. Here, what has actually taken place is one thing and the ideas that were in the mind of the concerned persons are quite different. Hence, this undesirable incident happened. This unfortunate incident has happened because there are wicked people who are engaged in the task of making impure the thoughts and ideas of a pure *Vedic* Brahmin.

The tongue is the most important of the organs and it should not slip and utter bad words. It should use all its capacity for uttering the name of the Lord Govinda and always speaking good words. Speech and words constitute Saraswathi and should never be misused. This aspect of Saraswathi is most important for students. Young students must take great care to keep their tongues sacred by not using bad words or bad speech. Not only students but all people should install Saraswathi in an important place. People usually think that Saraswathi is important and has a special significance only for the

students. In fact, Saraswathi is present in the hearts of everyone and it is the function of Saraswathi to see that no improper or impure words come out of the tongue of any person. You should take care to see that your tongue does not utter impure words.

Today unfortunately in the name of Saraswathi, people are pursuing education that does not lead one on the right path. All our education today is directed primarily towards earning a pittance of a living. Our education becomes completely purposeless if it were to be used to earn a mere living. Education today does not broaden your vision and teach you any aspect of *Atma*. We should use our education to sanctify our lives and not merely to earn a pittance of food. As lightning accompanies clouds, there should be humility accompanying true education. That kind of humility will always accompany intense and deep knowledge. Today we do not see any humility in persons who claim to be educated. Some do not even understand the meaning of the word humility. When we do not know what humility is, how do we know what *jnana* or knowledge is?

We are only carrying on our head the load of useless degrees which have no real value at all. I have said before that people spend a lot of time in learning

algebra but they would not be able to assess the area of their own house. Everyday they involve themselves in doing physical exercises and drill but they get into great trouble when they are asked to sit in *Padmasana*. They learn in great detail the science of Botany but they do not know the use of tulasi. It is not proper and befitting for the citizens of Bharath to acquire such education and feel proud that they have acquired a high level of knowledge in a special area. To think that they have acquired higher knowledge especially when they have lost track of all general knowledge, is being very foolish. One should first attempt to get knowledge of the *Atma* and only after that the worldly education to make a living in this world. In other words, one should have knowledge of both *dharma* and Brahma with a view to enjoy the worldly as well as spiritual aspects.

Sacred-minded students!

Your hearts are very tender. You are still young; your minds are very pure and you are selfless. You should start very early, even now with your selfless and unwavering mind and acquire the right type of education. That is why we say, “Start early, drive slowly and reach safely.”