

29. The Lord Is The Embodiment Of Prema And Can Be Contacted Only Through Prema

Acquaintance with the contents of the various *Sastras* or *Vedas* is not going to remove the screen in front of one's mind. On one side of the screen is the *jiva* or the individual and on the other side is the *deva*. On one side of the screen is the creation and on the other side is the basis for all that we see. The previous birth is not known to us. Also, the present birth is not permanent. Similarly, no one knows his future birth. Is there anyone who knows about the future? The human body is impermanent and transient, and the *Jiva*, residing in the body, is indestructible. He is the permanent one

and he is the Sadasiva and the one who is the *sutradhari* or the basis, of all that we see. It is His greatness that manifests in many different ways. I have been searching, I had searched in the past and I am still searching for one who can understand the basis of all these manifestations.

Pavitratma Swarupas!

To understand and absorb the *Vedanta* into our selves, all the three processes—*Sravana*, *Manana* and *Nididhayasana*—are necessary. Just as the sun gives us the essence or the *rasa* of the sunshine, so also the *Vedavani* or the words that are contained in the *Vedas* give us the *rasa* or the essence in the *Veda* to all who are well versed in *Vedas*.

There is an alternative name of *Aditya* to one who is well versed in the *Vedas*. The *Rithwicks* who have the strength of the *Brahmanas* have been making an attempt to understand this aspect of the *Aditya*. When we say that the *Rithwicks* have the strength of the *Brahmanas*, the word *Brahmanas* means the *manthras* of the *Veda*; and the *Rithwicks*, with the help of the

manthras, have understood the aspect of *Aditya*. The statement *Bharatha Adithya tasyabha Aditya* explains how the word *Bharatha* is associated with the word *Aditya*. This *Aditya* has undertaken to give us the meaning of the word of the *Veda*. The essence of the words of the *Veda* has been given to us in the aspect of *Bharatha* by *Aditya*. The same *Vedavani* has been described by the name *Vasu* in the early years of its existence and later on when it grew a little older it got the name *Rudra* and when it became older, the same *Vedavani* was called *Aditya*. This *Vedavani*, in its later aspect of *Aditya*, has been giving out the rays of divine effulgence to the world. Just as the rays of the sun emerge from the sun spontaneously so also the rays of the *Vedavani* emerge spontaneously in the form of divine effulgence.

There is no one who is the originator of either the form or the content of the *Vedas*. They are self-effulgent. Just as the sun's rays are not created by anyone, so also the rays which come from the *Vedavani* and the names and forms which arise from *Vedavani* are spontaneous emissions of the *Vedavani*. They are not created by anyone. It is only in the context of the fact that the *Vedavani* is called by the names *vasu*, *rudra*, and *aditya*

in different stages that we should realise that these three names respectively represent Ida, Saraswathi and Bharati. In this context, the kind of sound or the word that comes from the *Vedavani* is called Bharati and this Bharati has also been referred to as the consort of Bharatha. In this context Bharati has also been referred to as Deepti.

We have to understand that the kind of relationship existing between the rays of the sun and the sun itself is the same as that existing between Bharati and Bharatha. Similarly, the relationship between the moon and the cool air that emanates from the moon is the same as that existing between Bharati and Bharatha. The relationship between Bharatha and Bharati is again like the relationship that exists between milk and the white colour of the milk. You can convert milk into curd and curd into butter. But, in all these modifications, the milk still retains its colour, namely the whiteness. Just as it is not possible to separate the pure white colour from milk, although you can transform milk into curd or butter, the kind of relationship that exists between Bharatha and Bharati is such that one cannot be separated from the other. Here the names Vasu, *Aditya* and Rudra are relevant. *Agni* is also an appropriate name for Bharatha.

In this context, the *sruthi* has been telling us the different names of Ida, Saraswathi and Bharati. In the very first stage of vasu, Ida grants us grace. It also lays down the commandments. As Saraswathi it teaches us. And finally as Bharati it confers the boon of self-realisation. While Ida and Saraswathi give the first two steps, the end result is granted by Bharati. The final result of self-realisation is an outcome of the commandment of Ida and the path laid down by Saraswathi.

Since Ida is the place where the command is originating, it is also associated with the place of the heart by the *Sruthi*. When we talk of the heart here, it does not represent the physical heart but it represents a place a little below the physical heart that is the spiritual heart. It is in accordance with the commandment that the heart begins to involve itself in a thinking process. Without accepting the preaching of Saraswathi that is being given to you, you cannot move on to the next stage of realisation. Sometimes the head undertakes to decide about the destination even before Ida lays down the commandment. Whenever any person takes to the path decided by the head before he gets the command from the place of Ida, he will realise that the path he has chosen is not the right one and he will regret for the same at a later date.

In this context it is necessary for you to examine whether the thought generated in your head is proper and whether the action is in keeping with the command of the Ida. You must take sufficient time and make sure that the command comes from the place of your heart and only then think with your head, and finally get into action. Thus, it is necessary to give sufficient attention to the place of the heart, Ida and the commandments that come from it. Sometimes it is possible that you are guided by your excitement and emotion and undertake to read some books or do something, although the commandment is not coming from your Ida. This is not right. When you want to read a book or involve yourself in a *sadhana*, it is better to take some time and let the decision come from the Ida rather than make the decision in haste.

There is a small example for this. For several years many people have been reciting the slokas in the *Bhagavad Gita* or a particular chapter of *Ramayana* as a matter of routine without giving any thought to the basis or the place from where they are getting the orders to undertake these activities. Such *sadhakas* sometimes go to elders and seek an *upadesa*. Truly, an individual who has been reciting *Bhagavad Gita* or *Ramayana* for fifteen years does not need any message or *upadesa* from

another person. If you enquire this individual who is the author of the *Bhagavad Gita* he will unhesitatingly reply that Lord Krishna directly gave it to Arjuna in the battlefield. If he really had faith in the *Bhagavad Gita*, which came from the Lord himself, then where is the need for him to go to a third person and ask for an *upadesa*? If he has no faith in what he knows to be the words of Lord Krishna, where is the guarantee that he will have any faith in the words of any other *guru*? If the very words uttered by Krishna and which he was reciting for the past several years have not created any faith in him, the words which a *guru* gives are sure to be forgotten in less than fifteen seconds.

Such situations will come for people who are unable to perceive and comprehend the orders that come from Ida. What is coming from the place of Ida is not being taken seriously by such people and they want to go directly to the third step of *Aditya* and experience the aspect of Bharatha without starting from the orders of Ida. It is absolutely necessary for every individual to search his conscience. It is in this context it is said that one should essentially have faith in one's own *Atma* or have self-confidence. Only when one develops self-confidence will he be able to develop peace of mind and

experience the satisfaction or *Ananda* of the *Atma*; and then he will sacrifice everything else.

Experiencing *Ananda* and removal of sorrow are simultaneous events. Just as darkness automatically and simultaneously disappears as soon as you put on a light, sorrow disappears when *Ananda* comes, without any further attempt. Light and darkness are like the obverse and reverse of the same coin. These are one and the same and in fact two aspects of the same thing. In the same manner, *Ida* and *Saraswathi* are one and the same thing. They are different aspects of the same thing. If we follow the commandments of *Ida*, we can realise *Saraswathi*. In realising the aspects of *Ida*, *Saraswathi* and *Bharathi* the first step is to realise the importance of *Ida* and then, develop self-confidence. Such an effort will surely produce results.

In this *sadhana marga* are involved two steps, viz., the *Vidhwamsaka* or the removal of something, and the *Vidhayaka*, or the conscious effort of developing something. If a farmer wants to sow some seed in his land and get produce, the first thing he will have to do is to remove all the unwanted bushes and weeds, in the land. Thus, the first step is *Vidhwamsaka* or destroying the unwanted things. Then he would plough and water the land and make it ready for sowing the seeds. The land

here is the *kshetra* which also stands for our heart. This heart is comparable to a land and the first thing that you have to do is to cleanse it and remove the impure thoughts which are already there. You must then plough that land with compassion and kindness and then fill it up with the waters of *prema*. Only after filling it with *prema*, you can sow the seed of the Lord's name. If you sow the seed in such a clean place which is well prepared, it will sprout easily. Thus cleaning your heart is the first step and sowing the seed of the Lord's name is the second step. Then, you can reap a good harvest.

It is in this context that the *Gopikas* prayed that the rain of *prema* should come down on the land and out of this rain of *prema* rivers of *prema* should flow. If our heart is devoid of *prema*, then the land is like a desert land. In such a land whatever seed you sow will not sprout at all. Therefore, the first step in your *sadhana* is to fill your heart with *prema*. Then, the world will appear as the embodiment of Brahman. The result of whatever *sadhana* man does is contained in one single word *Bharatha*. This *Bharatha* is in the form of *Aditya*. The *Aditya* or the sun of *Bharatha* is moving in the sky of your heart. It would be very dark in the sky of your heart if this effulgence of *Aditya* is not there.

In fact, when we say *Thamaso maa jyothir gamaya*, we are praying that this effulgent *Aditya* should lead us from darkness to light. The prayer *Asatho maa sad gamaya* has for its basis, the Ida. We are praying that the thoughts generated in our head should not be allowed to go unchecked and they should be guided by Ida to go in the proper direction. In the prayer *Tamaso maa jyothir gamaya*, it is *Aditya* that is present as the presiding deity and in the prayer *Mrthyor maa amrutham gamaya*, which means that we should be led from death to immortality, we have Saraswathi as the presiding deity.

In this context, we have to examine what really death is. Normally, the process of breathing coming to a halt is regarded as death. There is, however, some deeper meaning here. Saraswathi has, for her carrier, the *hamsa* or the breath and the stoppage of breath would mean the absence of Saraswathi and thus Saraswathi is regarded as one who can lead you on from death to immortality. The significance of addressing this prayer to Saraswathi is that you are praying to Saraswathi (who is present in your body in the form of *Hamsavahini* presiding over the process of breathing) that such breath should not enter another human body and again create the same trouble of being reborn. Thus, you are praying to Saraswathi to lead you on from death to immortality.

Young students!

You should therefore give Ida an important place in your heart and give it all the prominence in deciding your actions. Your heart contains such a sacred deity. Hence, do not fill your heart with unsacred ideas. You are able to speak because Saraswathi is riding over your breath and such a sacred Goddess is the very basis for your speech. Do not make it unsacred by uttering unclean words. The seat of your thinking or *buddhi* is filled with *Aditya* and therefore this sacred aspect should be kept in mind and the unsacred thoughts kept away from you.

Many people think that their intellect or *buddhi* is in their head and they point to their head when they think that something has gone wrong. This is not correct. The intellect or *buddhi* is not there. In the head there is only your brain but, your intellect or power to think is not there. *Buddhi* or Intellect is associated with the internal instrument by the name *Anthahkarana*. It has a connection with the brain. It is only when we recognise that the *buddhi* should be kept sacred that we will realise and enjoy the bliss of *Aditya*, who is the basis or the seat of intellect. This is why, in *Bhagavad Gita*, the Lord says that amongst all the human organs He represents, *buddhi* is the most important one.

After going through all these steps we learn that Bharatha is synonymous with the most important aspect, namely *Aditya*. Through Bharatha and *buddhi* we get the aspect of *Aditya* which is the same as *Prajapati*, which is only a combined aspect of Ida and Saraswathi. This word Bharatha has several meanings which have their origin in the words of the *Veda*. They are not meanings which are given by individuals' fancies nor are they names given after Kings and warriors. To think that this word Bharatha has trivial meanings or meanings related to some historical issues is wrong. The word Bharatha has a *Vedic* origin and you should identify this with the aspect of *Aditya* where *buddhi* or our intellect resides.

We undertake several activities to achieve something or other in our daily life. In all these efforts, however, we do not recognise the purpose and hence they will end up in failure. Once, a rich person wanted to do some good act and therefore started to supply drinking water to the people in the city. He spent a lot of money and got a big water tank built in that city. That tank was beautifully designed and from the tank he laid out taps in all the streets in the city. He wanted such a sacred project to be inaugurated by some big political personality such as a Minister or a Governor. This person thought

that because water is the basis of life, this inauguration should be done with a lot of publicity and pomp. He decided that this important person should open one tap first on a ceremonial occasion. In order that the particular tap to be inaugurated by the high dignitary should look good, he got it made out of silver. The *Vedic* scholars were invited to recite *manthras* on the occasion. He also arranged for some auspicious music on the occasion. He welcomed the Governor and requested him to open the tap amidst the auspicious music and chanting of the *Veda manthras*. The Governor opened the tap but not a drop of water flowed out of it. Everyone was surprised and began to enquire why water was not flowing even though a big tank was built and the tap was also made of silver and there was sacred music on the occasion. They ultimately found that there was no connection between the tap and the tank.

In the same manner, we have the big tank of God which is filled with His grace; we also have devotees in the form of taps but the connection between this tap and the tank which is God's grace is missing. If there is no *prema*, how can grace of the Lord flow? The pipe which connects the devotion of the devotee and the grace of God is the *prema*. God is always an embodiment of

prema and if the devotee is filled with *prema*, then *prema* can establish the connection.

Unless you have all these three—namely the devotion of the devotees, God who is the embodiment of *prema* and the link of *prema* between the two—a connection cannot be established. God, who is the embodiment of *prema*, can be attained only by *prema* and not by any other method. Water mixes easily with water and oil mixes with oil, but oil cannot mix with water. Hatred is like the oil whereas *prema* is like fresh and clean water. Thus, we can mix pure water like *prema* in a devotee with the *prema* in the Lord. That is the only thing you can do. *Prema* is present in everyone. We should make an attempt to experience that *prema*.

There is an example for this which I had given once before. I am giving it once again. Suppose we put water in a cup and add sugar to the water. The sugar settles down at the bottom. When we take water from the surface, it will be tasteless; but if we take a spoon and mix the sugar which is at the bottom, then every drop of water will taste sweet.

In this analogy, our heart is the cup and divinity is like the sugar which is at the bottom of the cup of our heart. Our desires of the world are like the water on the

surface of the cup. When we drink the water from the surface we do not find it sweet. Therefore, we have to use the spoon of *buddhi* and mix it by way of *sadhana*. As a result of this stirring, the divinity in the form of sugar which is at the bottom, will come up and get mixed with the worldly desires and then you will find that even the worldly desires will turn sweet. Those people whose *sadhana* cannot stir up the divine sugar will find the superficial water tasteless since all the taste of sugar is at the bottom.

The process of mixing the divine sugar and the worldly desires is called *Yoga*.

The path of *Yoga* is to control the desires of the mind. Alternatively we may take the divine sugar which is at the bottom of the cup and make it flow in all the organs and this is also the path of *Yoga*. In this context, you should believe that this act of making divine sweetness flow into all the work you do is *Yoga*. The physical exertion which you put in with your limbs will give you physical health but whatever exertion is there in the heart and mind will result in spiritual health and a combination of the two is *Yoga*.