

Identity of Bhakthi and Jnana

There is no distinction between *Bhakthi* (devotion) and Jnana (wisdom). Just as *Saguna* (formful) becomes *Nirguna* (formless), Bhakthi too becomes Jnana. I will not agree that *Karma* (action), Bhakthi and Jnana are separate. I do not even like to classify one of these as first, the other as the second and the next as the third. I will not accept a mixture of all the three or even a *samuchchaya*, a merger of the three, Karma is Bhakthi and Bhakthi is Jnana: A block of Mysore-pak has sweetness, weight and shape. The three cannot be separated, one from the other. Each little part of it has sweetness, weight and shape. We do not find shape in one part, weight in another and sweetness in a third. And when it is placed on the tongue taste is recognised, weight is lessened and shape is modified, all at the same time. So too, the *Jiva* (individual soul), the *Atma*, and the *Paramatma* (Godhead) are not separate. They are one and the same.

Therefore each individual deed must be full of the spirit of *Seva* (service), of *Prema* (Love) and of Jnana. In other words each group of life's activities must be saturated with Karma, Bhakthi and Jnana. This is verily the Purushothama (Highest of the Purusha) Yoga. It has to be acted in practice, not merely spoken in words. Sadhana (spiritual practice) should be done constantly with an ever-expanding heart full of Bhakthi and Jnana. The sweetness of nectar of the Lord's name is the charm of life. The internal joy derived from the Name is akin to the external joy of the outer life.

When one performs a *kriya* (action) as an offering to the Lord, his good, the higher good and the highest good, *Swartha*, *Pararatha* and *Paramaatha*, all become one. First I and you become we. Next we and He become identified. The *Jiva* (i.e., the Individual soul, I) should accomplish identity, first with the Creation (i.e., the *Prakriti*, You) and then with the *Paramatma* (i.e., the Supreme Soul, He). This indeed is the significance of the *manthra* (sacred formula, mystic syllable), *Om Thath Sath*.

Today, yesterday and tomorrow *Om Thath Sath* is, was and will be. "He" and "I" are there always. The Sadhana is also there always. Just as the sun is inseparable and is never apart from its rays, under no circumstances should any aspirant be without his sadhana. It is only when the *Saadhaka* (spiritual aspirant) adheres to his sadhana in such an incessant manner can he be said to be one with *Om* (the *Pranava*, the original sound).