

Encounters with Eternal Truth

INDEX

S.No	Chapter	Dates	Pageno
1.	Encounters with eternal truth		1- 4
2.	Tapas is our way	10-08-98	5- 18
3.	To the W.T.T. visitors from abroad		19- 26
4.	The sun rises in the West 27-102		
5.	Religious hatred	23-09-99	103-108
6.	I am time	23-09-99	109-120
7.	Ramana Lila	17-06-96	121-124
8.	The sun goes south East		125-190
9.	Who is a <i>jeevanmukta</i> ?	25-10-99	191-206
10.	God is peace, be him	17-12-99	207-212
11.	The difficulties in kali and the definite path	20-12-99	213-220
12.	Time for the 'u' turn	31-12-99	221-228
13.	Life after death		229-247

Encounters with eternal truth

"Om..Om..Om.." the chanting from the home of Om, (the apartment of Pratima & Chittaranjan) wafted across in the gentle evening breeze. I was sitting at home, trying to quell the tumultuous mind by observing the thoughts that were fleeting across in an unrelenting frenzy. The wind behaved like a little girl in glee, enthusiastically picking up the Om from Pratima's and excitedly conveying it to me, like one chance pearl after another, smoothly sliding from an unfurling sari.

I listened with a strain-less keenness. A few men and women were chanting their heart out. There was no unison in the chorus. Each one got irrecoverably stuck in an octave of his or her own. But, in rhythm they were united. It was like one body sounding through various organs! My mind was stalled by this enjoyment. Seizing this golden opportunity, the 'gleeful girl' took my mind out through the window. The crows were cawing liberally, firmly believing that after all they were singing dulcet tunes! For all the sweetness of voice they were endowed with, the parrots, there were four of them, were shrieking, picking up some non-existent danger in the air. The mynas cheated everyone and themselves through an overdose of mimicry. A lone eagle neighed like a horse halting suddenly and its ilk were still hovering high above, refusing to accept that the day was coming to its consummate end.

There was a tinge of fire at the brim of the white clouds that froze abruptly. The brow of the horizon, wet with the vapour of the untiring sea, was hazy like a poem going out of memory. The ceaseless waves grumbled not but they stumbled every now and then, somewhat awkwardly, whenever they wondered why they were going to and fro, without any let up. The Sun was already behind the silent hill, resting for a moment and arraigning the western sky with its molten gold plumage, before disappearing swiftly into mystery.

A lull descended. Everything slowed down. People were going through their movements but not joyously. The trees neither wanted to see anything nor wanted anything to see them. Naked they stood, unnoticed, but for the occasional frisk with the wind that came in spurts.

Every being was obviously missing something that was their very own. Their chanting, their noises, their voices, their colours and their silence betrayed only this 'missing.' And, that moment everything and everyone looked the same! The man and the crow, the woman and the tree, the sea and the myna all looked the same! When you strive to explain, the differences are recalled. When you are quiet, the oneness is unnerving indeed! The difference between every one word and every other word is what makes a poem fascinating. Romance thrives on this 'difference' and in embrace, not even a whiff of air passes between the chest and the bosom.

This is harmony treating an unsuspecting 'meditator' on a rare symphony. My attempt to meditate failed again. Ah, I treasure this beautiful failure.

I rediscovered my body and got down the flight of stairs. As I was staggering, Venkatesh greeted me in his distinctly base voice, "What Ramanan? When is the next volume?" The brothers from Warangal were also pecking at my creativity, to provoke it back into a flow. There was no great reason to

write. Nor was there any big reason not to write. These are just some of the numerous happenings over which I do not have any control.

I compiled what I heard from the Master in six volumes, very happily. I am madly in love with his words. It is neither language nor message that could be the reason for this ever-growing inebriation. Of course, his language itself is a big source of fascination. This alien English language is damn lucky indeed! What comes out of his mouth is 'molten gold and honey.' There is hardly a moment about him without a pertinent message. But then, I must repeat that my love of his words is not on account of these. Can love stand up to logic? If it does, is it love?

There is a riot of sorts in my very being as I listen to him. It is impossible to listen to him, without every word of his becoming a *darshan*. The import is realized, the message is experienced and the experience visualized even if it is absolutely abstract, when I listen to him. Of course, it happens in a moment and only for a moment, I do not deny. I may also confess that before and after that, I remain the same old fool.

Like a Rishi waiting keenly for a mantra from the ether or a woman looking for her paramour or the fisherwoman straining her eyes along the horizon, braving the cold, saline wind, for that dot of a boat that brings back her husband, I long for his words. Yes, my Master is the Master's word that I hear even in his silence, even when he is afar.

He knows why it is so. So do I. In varying degrees of course!

His words cannot be different from him, for he is the truth, the eternal truth that is elusive everywhere but abundantly obvious in him. Since truth can speak only the truth, whatever you and I ask cannot elicit anything else except the truth from him. Every time it elevates us to another threshold. The interregnum between two such sessions is not a lull. Progress here is unavoidable and cyclic. It has a peculiar cumulative effect too, when different sessions collapse into one in a mad moment of wordless language or thoughtless awareness inside. Every time, it is an encounter. Every time, it is certain defeat, for a sure victory. Hence, encounters with eternal truth.

I am thankful to quite a number of people but for their help, this volume would not have seen the light of day. It contains very important talks of the Master that include messages given by him during his tour of the U.S.A. and Indonesia.

I thank Sri Ramanaiah Raja, Sri Prabhat Kumar, Bela, Jothi, my dear colleagues Kavitha, Indrani, Madhuri, Satish and of course my wife and children.

I dedicate this volume to Dr. Viswanatham whose contribution was a demonstration of humility, enthusiasm and *Guru Bhakthi*.

To Venkatesh and my Warangal brethren I must hasten to add, 'The next volume is a few days away!'

Ramanan
Visakhapatnam
30th March, 2002

Tapas is our way

10.08.98,

BHIMILI

It is Thursday. It is evening. What more, it is BHimili. Yes, the Prabhat Kumars have come. The recorder is on. A few others like me, stealthily creep in, not to miss the feast. Sure, it turned out to be another feast from the Master. Starting with sacrifice and charity, he took us to a totally different realm of *tapas* and expansion of consciousness. No, I will not keep you waiting anymore!

Sacrifice takes you straight :

The hunter was old and tired. He was dying of hunger and shivering in cold. The birds that were watching from the tree saw Him, took pity on Him and decided to help Him. One bird brought Him a burning twig from afar, which he could fan into a fire to keep Himself warm. The other bird brought Him a few nuts and fruits and dropped them onto his lap. Since his hunger was not satisfied, one of the birds fell into the fire, offering itself as a meal. The story goes that as soon as he recovered, the old fellow climbed up the tree and hunted down the remaining birds.

The birds that sacrificed their lives took off to heavens. And, the Master took off from this point, taking us along with Him.

"We know the story of the Rishi who was doing penance for a hundred years and more but could not attain the heavens, whereas he saw the two birds reaching there instantaneously. Naturally, he was surprised and asked Indra. Indra said, 'Sacrifice!' The Rishi waited for a century to get an opportunity to sacrifice but he could not get it! Insignificant creatures leading a petty life could get this opportunity. God gave the opportunity to those two birds knowing that they were capable of sacrificing anything. Such a capability would fetch a permanent place in the heaven, it is said. Of course, the very next day, the hunter became all right and he hunted down the rest of the birds. The difference between a human being and the bird is accentuated and brought out in this story."

"In Kadambari, the story of Vysampayana is given like this. Bana is the greatest prose-writer in Sanskrit. He has used all kinds of expressions. Whatever we have is whatever he has left behind after he tasted, it is said. He says, Vysampayana is a small bird brought to the King Sudhraka by a tribal girl and presented. The King asked, 'What is special about this bird?' The girl replied, 'It speaks like a human being. It is a great scholar.' So, the King asked the bird, 'Who are you?' and the bird recounted its tale."

"In the Vindhya forest, there is a very old tree and on the top branch, we had our nest. My mother died in the hands of a hunter and so, my father was rearing me, bringing me food every day. I was growing. My wings were not yet big enough for me to fly high and to a distance. One morning, the hunter came. He was old. He could not run and hunt deer. He was only capable of climbing up the tree, extending his deadly hands into the nests, twisting the necks of birds and throwing them down. When he was coming up, my father said, 'My end has

come. I will protect you under my wings. Don't make any noise. As soon as I am thrown down, you try to escape.' The whole thing happened. My father was killed along with so many birds. I somehow escaped.' Kadambari is an interesting story. It is replete with teachings on *dharma*. The bird said, 'My father sacrificed his life only to protect mine. He did not fly, only to save my life. Some of the birds willingly died because the hunter was old and was not capable of hunting anything else for Himself. They thought that they would die in any case. So, why not we satisfy the hunger of this old man rather than crying for life? Such birds that died thus, ascended the heavens. Those who died unwillingly and helplessly were reborn as birds. I have seen this.' **Whenever the tale of a bird is narrated in our stories, the willingness for and the attitude of sacrifice are extolled as the most important factor that earns even Moksha for the man. 'Thyaagainaikena amrutatwa maanasuhu.'**

"We have been nourishing and nurturing this body. Has it been of any great use to us? We go to the most fundamental question, the soul, the body and the assessment of the value of the body. What is the price you are paying and what is the return you are getting? Even in Sarrerakamya Meemamsa, it is said, *Jeevatma* is incarcerated or imprisoned in the body."

Make use of Maya!

"God, in His grace made His Maya engulf these souls so that they love their imprisonment! Man is falling in love with his imprisonment! But for this, every soul would only by crying! From where has this Maya arisen? Maya has emerged from Brahman. It is God's Maya."

Prabhat Kumar: Maya is also out of compassion?

Guruji: "That is why, the compassion should be extended to such an extent that you make use of the Maya for comfortable living. You leave behind the Maya to get out of it. Once you get out, you will dislike this body. You will not like to live in this body even for a minute. It is like a great coat and winter. As long as you love the coat, you go around in winter. Once you throw it away or hang it, you can't bear it! Maya is the giver of that kind of comfort. We have to realize one day, how long is this Maya nourished and nurtured knowingly, while it is only a liability? In that sense, look at the story of Emperor Bali. He thought, 'What am I going to lose? Just this kingdom! It is of no use to me. I am not going to live for ever. This body is of no use to me. I have enjoyed everything. I don't require anything. So, I will offer my body to Him. If I offer this impermanent body to Him, I attain permanence.' That is the grace of God. **What we offer is impermanent. Sacrifice is only that much. You cannot offer anything that we can possess permanently! You can only offer something, which you are not going to possess in any case!"**

"It is very interesting to go through some of our literature. I don't know whether someone has translated Kadambari into English. It would not have been left, I think. Bana is one of the eight gems in the court of Bhoja."

Charity is spontaneity, not a project :

"When a hungry fellow stretches his hand for alms, feed Him or give Him some money. Why do you investigate whether he gambled last night? Now, the stomach is empty. That is all you are supposed to see. The rest is none of our business. Well, some people are begging. There are some who hoard money after begging! But, how can you distinguish? There is a belief among the orthodox Brahmins that charity to a sinner would take away your merit. They contend that it is out of sin that the fellow has become a beggar today."

Ramanan: In that case, there would be no charity at all in this world!

Guruji: (Laughs) "**Your intention should only be that of kindness to poverty. That is all about it. There is no question of judging.** The Govt. may say, 'Don't encourage beggary.' Have they taken care of them? How can they ask you not to give? The Govt. is morally justified in asking us not to give anything to beggars after taking care of them. I can tell you even by statistics, I would consider that at least 70% of the beggars are genuine beggars, in genuine poverty. May be, the rest could be professionals making money! In Hyderabad, at every road junction, you find beggars. Somebody interviewed them and found out that every beggar earned Rs.200 a day."

Ramanan: Half of it is earned from our Bobby and Murali!

Guruji: "Both of them put together don't earn that much! (Laughter) May be, the money is hoarded and all that. What about the suffering and the mean life they are leading in rain and shine?"

Ramamurthy: The person who comes to clean our garden has a lakh of rupees in cash. He Himself said this.

Guruji: "To avoid pestering, we can drive Him away. But, what are we able to do with the Pandas in the temple? They are just snatching away your wallet! I don't refer to the overall, spread out beggary. I only refer to charity in respect of people who come to you. **Those who come to you for help, deserve to be helped. Charity has never been institutionalized in this country.** Today, we have charitable trusts all over. They don't deliver goods. It is only extending the principle beyond your life denying the opportunity of doing meritorious charity during your life. Why should you think of institutions? They have failed. They go into the wrong hands after some time. How is this justified? You are important. If you think of your progeny's welfare and all that, you do the kind of charity in your lifetime to benefit them besides yourself rather than institutionalizing it."

Sri Valluri Suryanarayana Rao:

"There was one old gentleman by name Valluri Suryanarayana Rao when I was very young. He was an atheist. He dismissed everything as bunkum. He was a kind of a Gandhian. He was 70 when I was five. He used to talk on agnosticism. He was the President of the college committee. He was a very prosperous lawyer in Machilipatnam. When he completed 60, he stopped his practice, wound up everything and came to Kovvur. He took upon Himself a voluntary work to go to all charitable institutions and find out how they worked. He would look into the

difference between the original trust deed and today's state of affairs! Anyone can question the charitable institutions. That is what is wrong with them! Perhaps the trust deed would have said that at least a hundred people should be fed in the *choultry* and today that may not be happening. Perhaps, the *choultry* would have been leased out by the grandsons. This man worked for 12 years, collected the dues from such grandchildren, appointed a Govt. trustee and handed over the properties to the authorities concerned. He saw to it that the malpractices stopped. He restored as many as 139 institutions! He spent his own pocket money! He became a terror to all the charitable institutions from Nellore to Srikakulam! He was a man of great temerity and tenacity. Nothing would deter Him. Nobody could discourage Him. He was very outspoken. He was the most inimical friend of my father! They would not agree on anything under the Sun! They were good friends! They would walk together sometimes, for two miles, along the Godavari, only to quarrel with each other! They would enter into a stupid argument on everything! But, next day, at four in the evening, the man would come! He was the President and my father was the member Secretary and Manager of that institution. He would argue to close the Vedic schools. He would call the Vedic Pundits as counterfeit currency! He used to go on writing and arguing. My father used to oppose Him. The college survived. After about 14 years, one day, he came to my father and requested Him to resign. 'We cannot co-exist in the institution. We have been deadly enemies in spite of being good friends personally. So, why don't you please resign? Anyway, you have your Zamindari and litigation to attend. Take care of yourself rather than spending your useful time here.' My father said, 'If I may oblige you by resigning, I may oblige you. But, who knows, I may attack you as a citizen from outside?' That day, my father agreed to resign and come out. It is all recorded in the history of institution."

"I am a great believer in the efficacy of charity at every level. We don't know how and when we are repaying our debts."

'Everything should be obvious'

Frequent power cuts. Guruji talks about this nuisance and says, 'Things must be obvious to you. When there is no guarantee that I will rise alive in the morning after having gone to bed, rising in the morning should be obvious. Not rising should also be obvious! That is the correct attitude to life.'

Ramanan: Three years back, at the railway station you told me, 'Whatever happens should be obvious to you!' Initially, I thought that it referred to knowing the future! Now I know!

Guruji: (Laughs) "Yes, people consult the astrologer when they are in difficulties. Can he provide succour to you? Can he remove the difficulties? What is the use of knowing these details? Your *Sani* or some period is yet to go. You have completed only four years of suffering and there is 15 more to go! (Laughter) Suppose he says so it is a bombshell! What is the use? It is like diagnosing a physical ailment because it can be treated. I don't find any sense in an 80 year old going to the Doctor. What can he do with someone who is going to die soon? It is only a question of weeks or fortnights or months

and not years! What is the use of spending so much of time and money? Sickness is obvious. Death is obvious and natural. They are part of the course of events. One day I will die and that is all about it. Why should we take away the time of the Doctor that could be spent on youngsters who have a hope of life? You can simply conclude, 'I am as healthy as I ought to be for my age! I am as sick as I ought to be!' Say it positively as, 'I am healthy,' and it sounds pleasant."

Ramamurthy: Sir, everything becoming obvious, is it inculcated or does it dawn suddenly?

Guruji: "No, no, we have to develop a sense of attitude. What is *sadhana* then? **Sitting in silence twice a day and indulging in what not the rest of the day is not *sadhana*. *Sadhana is being a sadhak every minute.* ('*Tapas is a 24 hours business.*') Yes, all the 24 hours, you should be mending your ways! Ending your bad ways! And then, adopting yourself like the *tanpur* and the voice, to nature and its happenings. You tune yourself to the nature so perfectly that you will not find nature to be inimical at any moment. You have to tune up, nature will not! Nature includes your body, your sickness, your aging, your financial matters and everything. All things are nature. Your karma is translated into your experience today by the planets incidentally, if you believe in planets. Or, karma taking its course is a law that is taking place obviously! So, what is the point in fighting? Why should you fight? Okay, by *tapas*, you can win over certain planets but to what purpose? What is the ultimate value of your achievement? Nothing!"**

Live gently, leave smoothly:

"Rather than wasting your time in such stupid exercise all the time, why don't you think of the God? Keep to *namasmaranam*, charity and service and then, in the process, join the five elements one day. Disintegrate yourself, as smoothly as you can, with absolute minimum noise and absolute minimum notice! This is the best way of living and leaving! This is not dying! You have to leave. You are living only to leave. This is an attitude. This way, the *jeevatman* finds its way smoothly. It takes off like an aircraft in the hands of an expert pilot, without any jerk. This kind of taxiing on the ground is so smooth as if it is not touching the ground. Taxiing on a bumpy ground and crying over it is all your own creation. Even if you are suffering on account of your sins, I don't see any wisdom grieving over it. On the other hand, there is every reason to feel happy about it as you are washed off your sins. You are emerging cleaner every minute. Why do you say, 'It should not have happened?' Today, the circumstances may not justify what has happened. As *Sadhak*, you extend your vision back. You will find what should have happened only has happened because of past actions. This is a way of life."

Action and its utter insignificance:

"People say, 'I am a man of action. I will work till my last breath. I am a *Karmayogi*,' and all that. Well, *Karmayogi is a certificate given to oneself by oneself liberally!* Even serving a few plants, removing weeds and nurturing the saplings is service. There is a pleasure in feeding a few birds. What you do is always unimportant. Even conquering a Kingdom and giving it away in charity is

insignificant in the ultimate history of time. It is your arrogance that tells you that you have done a great thing. If you have no ego, you will go to such heights from where you will see your actions as insignificant. Arrogance makes you small which makes your actions appear big!"

"Parasurama killed the Kshatriyas 21 times and he threw his axe into the pond. We saw the place in Assam. Several square miles became red with blood. Then, a great sage came to Him and said, 'Parasurama! You are Vishnu. I have come to remind you of that. You have been thinking that you are an ordinary Brahmin, avenging the killing of your father and the grief of your father who called out your name in agony 21 times.' Parasurama came only after she shouted 21 times by which time, his father was killed. So, to avenge this, he killed the Kshatriyas 21 times. Is there any action in the history of mankind, which is greater in quantum, heavier and more significant than this? If you have to assess one man's actions, without the help of any assistant, is there any comparison in the history of mankind? But, you know what Parasurama said? 'I have lived according to the destiny. Destiny asked me to indulge in some action. I have discharged my debt of action to this world. **(Whatever a human being is destined to act, that action is a debt to the world.)** Yet, it is insignificant. These Kashatriyas will rise in millions again and rule this earth.' Every King that was killed in his hands, that family forfeited the kingdom. The kingdom was distributed to the Brahmins immediately. So, 21 times, kingdoms were distributed to the Brahmins. He told them, 'I have distributed this earth to you. You are bound to lose this in the future yugas. This will go back to the Kshatriyas because *dharma* will desert you again. It is a repetitive story that has been taking place ever since creation. Now, since I have discharged my debt and avenged the grief of my mother, I will go back to *tapas*.'

"Tapas is the only dynamic, ultimate, greatest and the most significant action that human being can indulge in."

"Any action that is indulged in with the help of another human being or with your hands and feet is insignificant. It is of absolutely no consequence in time except that your karma will chase you again in future. It will chase you alone! What is the value of karma that chases only one soul as a result? Is it not insignificant? When it is so even in the case of Parasurama's actions, what about you? So, any amount of action is insignificant because as a result, it follows only one soul. So, ultimately, anything is insignificant! The action of Krishna Avatar is insignificant, to Himself! Of course, merit and teaching have been left behind and that is why it is an Avatar. In anyone else's case, the result would be following the same soul the next birth. In this universe, billions of jeevas are taking the results of their past actions. He is one among them. May be his suffering could be intense but then, it is only one man who is suffering. May be, the wealth that his actions have yielded is positive and significant. So what? He would be wallowing in wealth, say, for 125 years. But, it is one man's wealth. How is one man's business important to this world? So, Karmayogi, man of action and workaholic, these great terms that people arrogate to themselves are all insignificant. You may congratulate Him because his pride is satisfied, if you care to make Him happy."

Ramamurthy: Sir, does not law of karma affect a nation?

Guruji: "The law of karma does not apply to a society. It is a pack of individuals suffering collectively having acted collectively in the past. If a hundred soldiers have fought on the wrong side and committed the sin of killing a righteous man, all of them are in that village suffering commonly from the same amount of poverty."

"Even if Parasurama's action is insignificant and does not chase the second person, how is action important? Whatever be the dimension and quantum of action, is Nehru or Gandhi important, in that sense?"

A masterly discourse on tapas:

Anu: Does not the equation differ when it comes to tapas Sir?

Guruji: 'Tapas results in encompassing the universe. Tapas crosses the limits of your individual ego. Tapas goes beyond the frontiers of your individual's limitations. Whatever a man is capable of doing for Himself or others, affects only Him again. Tapas can encompass the karma and the experience of the good and bad of the entire universe. If you are capable, there is no limit to tapas. It could encompass ten people or a billion or all the living beings on earth, for a hundred years or a thousand or a yuga also! Tapas is unlimited, action is insignificant, totally limited."

"So, there is no limit to tapas. This is exactly why when a man is indulging in tapas, the Gods are worried about it since the purpose is not known! Gods are not worried about your action-oriented living! They know that whatever may be your actions, you will yourself reap the fruits. It doesn't matter! If it is tapas, it affects others, if it is your intention, and the manner in which you intend and the extent of your tapas can be unlimited. You can go on expanding your consciousness, encompassing the whole creation. Remember, any soul is authorized, capable, entitled to and it is also possible for any soul to go into unlimited tapas. For, tapas is not ascribed to any rules of eligibility confined to a few people. Rules there are, about right and wrong about action. There are no rules about tapas. Tapas is the most powerful growth of man into unlimited dimensions. We are thinking of only some tapas for the emancipation of this little self. This can be done by a Master, for the sake of a hundred people, with his little finger, of his left palm. I tell you, Tapas is our legitimate and ultimate purpose, having been born as Aryans. We are repeatedly coming into this Aryan culture. What have we done about it, except indulging in some action, good or bad? Either way, how significant is it? Ravana also died. Hiranyakasyapa, Hiranyaksha, Mahiravana, who is not gone? But then, they are reaping their benefits of the good and bad of their own actions. But, think of the great Rishis who went into tapas. There is no limit or limitation to your capabilities. You may say, 'I am already 50 or 60. I hardly have another 20 years left.' Take a decision, you will live continuously, only for tapas. Tapas has been our way, shown by our Rishis. It is not a very simple achievement, which others appreciate. Whatever be your actions, the human beings on the earth, may appreciate you. There is a way in which you can win the appreciation or the fear of the Gods. That is tapas on the earth in a human body. This is the most significant aspect of Aryan culture. We

are spending our time in breathing and eating. The whole thing can be converted into *tapas*."

Ramanan: What is *tapas*?

Guruji: "*Tapas* is your attention to higher reality. What is that higher reality? You are deathless; you are never Born, you are part of the universe that is perennial; you are not very much different from Vishnu or Rudra or Siva or Indra as soul. But, your imprisonment in the human body has shut the doors of your vision. Your windows are closed because of your confinement in the human body. Think of it! Who am I is the question. Having realized these things, which are intellectually known to you, it does not take eons or a millennium to realize them in *tapas*. Very soon, it will be realized in *tapas*. That is the first threshold you are crossing. Then, stay put in that state of *tapas*. Go on growing, growing, growing, growing...! There are two ways of encompassing the world, one by *Jnana* and the other by power. By *Jnana*, the Guru knows that he is universal truth. If he translates this *Jnana* into power, that is a *tapas* that can threaten the Gods. *Jnana* is emancipation. Power is ruling the world. The *Jnanis*, the emancipated souls, have also encompassed the whole creation by *Brahma Jnana*. The result is only redemption from conditioned living. They live forever, unconditioned! Unconditionally also! They may go into a buffalo's body or a bird's body or a human body. It doesn't really matter. Are we not living in different rooms in hotels or in various rented houses? How does it really affect us? The *Jnani* is not bound by any condition. If that is translated into power, it spreads and grows. You consciously occupy the universe and operate it too! If you can understand this word...That is possible."

"What I mean to say is this. Instead of confining ourselves to limited physical actions and much more limited mental actions, we have to aim high. One day you will come into this. That is a written future. A future must be thought of. That must be your *sankalpa*. It doesn't matter even if you are in a sick body. You are not sick! The inside man is not sick! The body is bound to be sick. Even if you are the general of an army, one day, you may fall sick. It is nothing unexpected or unnatural. But then, the insider is not sick. The same soul is thinking that it is sick because it is in a sick body, owing to confusion between reality and unreality. It is not sick! **Tell yourself that you are that Atman. If you have to realize that universality of your inner self for the sake of redemption, it does not take you even a year. A few months are more than enough. With the grace of God, even a month is enough. Or, you need not do anything at all. He takes care of you! But then, if you can go into a dynamic existence or a life spreading itself, why not? You can also spread light like the Sun or the Moon.** This way of life keenly intent upon doing only *tapas* will itself reveal to you the details of how to do *tapas*, what it is about and all that. They are not a secret. It is fact or truth pervading all. If so, how can it be a secret? Nobody is capable of keeping this secret to Himself, including Brahma! It pervades. If a man starts thinking on these lines, the physical sickness will disappear, the physical body gets brighter like the filament in the bulb, with current flowing into it. The filament is the soul. The body brightens up. You can expand your consciousness unlimited. So, **the great purpose which we are aiming at, viz., never to come back into a physical body, is a very insignificant, unimportant**

and a simple thing. It is achieved in the very first leg of the journey. If that itself is a great goal to you, it becomes a mountain, which threatens you by its size. It is not such a great thing. It is not such a great achievement. Your achievement is capable of being a million times greater than this. Rather than aiming at a small desire getting fulfilled like 'I don't want to return and suffer,' well, you can return and not suffer, if suffering is the cause for not returning!"

"The paths are still clear. They are not destroyed or forgotten. There are Masters who can be counted on fingers. The paths are there. Those paths are not crowded. They are almost empty. Take your attention away from silly, small and insignificant things like this body's sickness or this little soul's emancipation. Attention should be paid to the greater reality. **This universe known as Brahmanda (Bruh is to expand) is expanding. You are part of it. It means you can also expand rather than confining yourself to an insignificant and small hole on the earth.** To start with, one should realize that he Himself is deathless. Man has been here a hundred times died a hundred times, suffering the pangs of death a hundred times. Suffering the living conditions a hundred times but never realized who he is. Today let Him think who he is, what his capabilities are and what is the essential truth about Him. That essential truth is permanence, deathlessness and pure wisdom. All that is ultimately good even for the Gods, that is the quality of the soul, the atman. '*Atmmavaa are dhrastavyaha srotavyaha mantavyo nidhidhyasatavyaha.*' So, we have to think of what is worth seeing, what is worth meditating upon, worth worshipping as an object of worship. Ultimately, it all comes to one simple sentence, **the attention to the Self!** That is all! Any process that I may describe would be related to the body. If I ask you to sit in Padmasana, I am talking to your body!"

Ramamurthy: Sir, you call this paying attention to the Self as *tapas*?

Guruji: "Yes, it is *tapas*. Ultimately, man has to pay attention to the Self. Whatever may be indulged in by the body will again be enjoyed or experienced by another body. You are only weaving the web of yet another body by your actions."

Ramamurthy: This is what Bhagawan said as, '*Summa iru.*'

Guruji: "*Summa iru* is not necessary. What is to be done, don't do anything with your body. That is what it means. **Effort with the body is not *sadhana*. *Tapas* should be done round the clock, throughout the 24 hours. When you come down to the body consciousness, think of the righteousness. Think as to what you can do something positively *dharmic* apart from not doing anything negative. That is the bodily plane. That can be done casually. That should not demand attention. Do some good things like charity and forget about it, since it is insignificant. Is not the body itself insignificant? You read any part of the Vedas. (Chants Sree Suktam) 'Behind the golden chariot, drawn by horses, that soul, which is sleeping, awakened by the elephant.' '*Hasthinadha prabodhini.*' The trumpeting sound of the elephant that awakens! '*Uthishta! Jagrata!* Get up! Get out of your slumber! The Suktams, the Upanishads and the Vedas are exhorting us to break our sleep. 'Come out of your slumber. Wake Up! And then, indulge in what your body likes to indulge in, if it is righteous.**

Never give great importance to anything. Whether it is wealth or poverty, happiness or unhappiness, comfort or discomfort, do what you ought to do according to the human standards of morality, righteousness and charity. Never think of what you have done. Do it casually as though you have not paid any attention to it. Pay all your attention to the Self, the Atman. That is worth seeing! You live! That is divine life! That life washes your sins or your past karma. Your look at someone exudes grace and blesses that soul. You can wash others' karma as well. Your *sankalpa* for the welfare for somebody is immediately realized in spite of the other person's karma. Nothing comes your way. Nothing comes on the way of your blessing others. Nothing comes your way to disturb you. Your path is clear because the Creator wants you to think of this!"

"Ultimately, I am repeating again, what is to be done is paying attention to the Self. Everything else is insignificant. In the universal economy, a thousand births, with the stature of Parasurama and the quantum of his actions, by your soul, is not of any significance. It is a drop or less in the ocean! A grain of sand on the earth! Thereby, you are reducing yourself to an irreducible minimum stature. Ego is destroyed. At the same point, immediately, you are beginning to see yourself as a permanent universal totality. The universe is in you! You are so big as the universe! **The insignificance is destroyed, the universality is established and you dwell upon that. Is that not tapas?** What methodology you want for this? Closing your eyes, opening your eyes, breathing in, breathing out, is it all significant? Is sitting in Padmanasana significant? How can anything be significant or important in this path? Nothing is important. That is why the Rudram talks about the awakened, the sleeping, the standing, the running, the sitting. It is all you. What does it really mean? The inner soul is the universal truth principle also. It pervades. That is why, you are the Viraat Purusha. We are all bogged down by small things. **Our attention to small things makes us small. Consciousness is related to what you observe and pay your attention to. If you pay attention to an ant, you are an ant.** That should not be the case. Go on living casually. That is all about it. See things as if they are somebody's happenings. When you come to body consciousness, do something good and forget about it. Do anything, be it charity or sacrifice, casually, with your left hand! In that spirit, the birds sacrificed their bodies and won a permanent place in the heavens, from where they will not stop growing. That is the take off! They are bound to grow into universal consciousness and get emancipated unlike the rest of the Gods! They grow greater than the Gods! They leave the bodies of the birds but earned a permanent place in *Swargam* whereas somebody is doing *tapas* here for *Swargam*. That is a goal with a limited vision. If he had considered *Swargam* as a limited achievement, he would have achieved it long ago!"

"When we are not really the owner of anything, everything has to be parted with. Ultimately, nothing is very significant about your actions. So, your Karmayogi is no status. **Your ownership is no status because it is not going to last! Better renounce it consciously. Remain yourself, totally glued with your attention to the Self alone. Disown! Own! This is the path!"**

As the session comes to an end, a quick recap would be pertinent and useful:

- Sacrifice takes one to greater heights straightaway.
- Charity should be done casually, spontaneously and forgotten.
- Any amount of any action of any number of births of any individual is insignificant. It is relevant to that individual only and the result chases Him alone.
- *Tapas* is the key to freedom. Paying attention to the Self is *tapas*. It is a 24 hours business. It is not done with the body or with another person.
- It does not at all take a long time to attain redemption through *tapas*. But, *tapas* offers such a great and wide scope that one's self-redemption is too small an achievement.

So, ladies and gentlemen! Your attention please! On your self al one please! By yourself only please!

To the W.T.T. visitors from abroad

Sri Parvathikumar, International Chairman of the World Teacher Trust, founded by Master Ekkirala Krishnamacharya, stays in touch with Gururji. Apart from calling on Him once in a while with his family, he also used to bring his followers from abroad who visit India once a year. In Gururji's garden, there will be a high tea in their honour and he will address them. This talk was given on one such occasion.

I am grateful to Professor Y.Mallikarjun Rao, whom I fondly call Malik, for providing the script.

On listening to the Master, we will realise that what he has spoken is not meant just for the foreigners but to all of us! Indeed, the Master sees them no different from us! The date of this talk is not known but it is not relevant here. Come, let us also join the visitors from abroad!

In this creation, the puranas say that there are 84 lakhs of species. Of them, the most fortunate is the human being. Fortune does not lie in being happy. It lies in one's being more in opportunities. It lies in his ability to find out how best he can serve himself. This is called wisdom. This wisdom is the special gift of God to the mankind. All the species are taking their rebirth in this elemental matter according to their destiny. For example, the tree is very similar to the human being. It is born, it grows, it bears fruits, suffers from old age and then it dies. The same thing is common with the human being. But the main difference is that the human being is aware of his existence. He is thinking of himself. It is not, as though, the tree does not have a mind of its own. That mind in the tree is called instinct. That instinct is serving it only to preserve itself. If there is a cyclone or if there is a pest or if there is any trouble to the tree, this instinct in the tree is finding a way out to preserve itself only against the pest etc., that is against any attack on its life. But at the same time, it is not thinking of its own existence or about itself. Therefore, we also have an instinct and over and above that a mind.

Indian philosophy has divided this mind into four stages. The basic mind is *manas*. It is closely attached to the body and its functions, its communications are with the outer nature. There is another higher level to mind called *buddhi*. It is discretion. It is memory. From his previous experience he knows how to react with what he sees and hears. The next higher level to *buddhi* is *chitta*. That is Consciousness. It is conscious of itself and its surroundings. The next higher one is the *ahamkara* that is Ego. Ego is the closest level of mind to the soul in the body. That is, the Soul when embodied is possessed of *chitta* as the consciousness. There is no consciousness without the body although the soul can exist. Soul, when it is able to go into a body it is consciousness at first (*Chitta*), then *Buddhi* and then *Manas*. In other words, the stages of evolution are the Self-consciousness, Body consciousness, surrounding consciousness, discretion and mind. Wisdom and everything follows. These things are totally absent in a tree. These things are present in the animal kingdom and birds, but not so developed. At the most, they are serving their physical security and existence. God, in His great love of

mankind and for all types of souls, has provided this nature to the souls in order that the soul may evolve over a number of births. Whether it is through the trees, birds, animals or whatever it be, the soul is progressive and ultimately acquires the human body, this mechanism of wisdom. It must have some purpose. Otherwise why should a soul grow into a human being from the animal world? There ought to be some purpose for this. That purpose known to the mankind, approachable by the man, realisable by the man, is called the grace of God.

Grace of God does not consist of our wealth or health because they are part of this matter. Whatever He has already given us in the name of nature is called His creation. There is no special grace in this. God's grace consists of the man's wisdom, which if correctly used, can elevate himself to the level of God Himself. This wisdom is therefore to be used by all of us for not any physical happiness, subjects or conditions but to draw our own self which is not far off to seek, which is within one's self, which can be reached. The mechanism and the path have been laid very clearly by God and it is a must to be achieved. This is called realising the Self and indirectly realising the God as the maker of this path and the mechanism and the possibility of achieving it.

Nature has two directions. The human soul is not inert, it is dynamic that is absolute, pure, clean truth not polluted by anything. Interestingly it is not polluted but it is surrounded by pollution, that is the body, and the Self therefore must take the path of transcending this pollution and realise itself as that pure, original, permanent, imperishable happiness itself, because it is Truth itself. **It is in our experience that we feel happy whenever we hear the Truth, whether the truth is good or bad. Truth itself is sweet.** Suppose our own son in the household comes to the parents and admits that he has committed a mistake. It may be a crime. The first reaction of the parent is to be happy that he is speaking the truth. So, truth interestingly has a happiness in itself. Therefore, **God in His grace, having provided nature to the souls for evolution has also laid down the path in very clear terms.** All knowledge that is necessary for the man to evolve has been provided at the very beginning of creation and not at a later stage. The simple logic is if God were to be a well-wisher of entire mankind, of all souls, He cannot delay this revelation to a future date. The very first human being that walked on earth must be provided with this truth. It is only then that we can say God is graceful. There cannot be any revelation at a later stage and in that stage whatever that is happening in the history of mankind is, should not be called revelation but recalling of old memories that had been given to the first man on earth, that has been forgotten and that has been brought back to memory by someone at a later stage repeatedly. **That is called the birth of religions.** The primordial Truth that has been given at the first moment of creation, we recall it to memory again and again. Now, what is this 'in the path'? The second question is what can be this path?

The ancient Aryan culture tells us that it is nothing but *Tapas*. ***Tapas* is one's concentration and meditation; concentration on the achievement of the goal and meditation on the path.**

One must be extremely serious and set upon his goal. The process is meditation. Any physical object that is known to us in this nature, cannot be a perfect object of concentration. Concentration must be on the goal itself. Goal, is the Self within, the nature of which is not yet known to our mind, the quality of which is given to us by learned men.

It is here that the Guru comes into picture. Guru knows the nature of the Self and is also aware that God's grace is equally distributed all over. There is no greater man or a lesser man. It can be achieved by anyone who seeks it. All that is necessary is the set goal and concentration on such an achievement, without allowing his attention to be diverted on things natural. It does not consist of anything like change in ways of living or dressing or eating or speaking any particular language or praying in a particular language any time. Now, all these things are very basic things of nature. They do not matter at all.

Concentration on the goal is an attitude. It is a condition of the man, a real man. He may be speaking, eating or doing anything in this world because all life is material. There is nothing like spiritual life. Life is material and life is natural. It consists of elemental nature. The food, the hunger, the sleep, the thirst etc., are all things natural and material. **The inner man's attitude alone is concentration. It is a constant thing. It is not divided into periods or timings. There are no periods for concentration. There are no periods for meditation. Every moment in life must be dedicated to this constant attention. There are no physical techniques. There is only attitudinal constancy.** In this we have to live automatically. We start living in a different manner. Others say, on looking at us, "he is leading a spiritual life because of his attention, his concentration, his way of speaking, his way of dealing with things, his reaction to the things of life in difficulties or in happiness, definitely sound different." In this change of attitude from the basic human being, also interested in material happiness, he develops a certain attitude. That attitude enables him to pardon a crime, to forget an offence, forgive an offender, ignore or not mind an offence, gain or loss, because he has no mental concentration on these things. His constant attention is only on his goal. In this manner you can call this attitude, *Tapas*. These are the basic qualifications for a seeker. A person who is indulging in everything that is material and natural, and occasionally thinking of his evolution or making the goal, is said only to be doing a part time *Tapas*. It does not lead man anywhere forwards up from where he began. The difficulties in life are bound to be there and in fact our first difficulty is our body itself. Any attention paid to improve the body conditions from its natural state and decay is a futile attempt. It is nature that decays. The amount of attention and expenditure that we indulge in to repair the body to keep it comfortable, to improve its functions by repairing it and trying to think that it can be restored to its original youth is not wisdom. It should be left to its own natural process. Any amount of medical care or even yogic care has never restored a body to its youth. Great yogis have died like any other great men. So the **yoga is totally different from the body. It is ego's concentration on itself. It is ego's performic approach to itself. It can certainly be achieved ultimately by God's grace and by Guru's guidance. In fact, God's grace lies in sending a Master or helper.** A Guru is at the same time, the closest

relative, your father, mother, brother, servant and your friend. In this sense, *Tapas* has been defined as more helpful in the presence of Guru.

Well, the Hindu mythologies, you all know, speak of the demons, a number of them. They did *Tapas*, they saw the forms of God, and they obtained boons. But it led to their destruction. What can it be due to? They did not have a spiritual Guru. They knew the path to achieve the presence of God, but in a dual form. He himself is one ego and there is another ego in a different form standing before him. The state of duality is due to his own ignorance. He always thought he was different from God and that he would like to live on earth forever but with the help of God. Therefore, God is something totally different, who is there to give him his boons in this state of duality and therefore this ignorance. **One who thinks his own inner self as God who manifested this world is capable of giving boons to himself and others.** The superb presence of God in oneself does not lead to any kind of desires or their fulfillment. That is a state of ignorance, duality and untruth. All of us do pray to God in the church in the temple or in the masjid to help us in some of our difficulties in life. But, the yogi does not do so. He tries to find a solution to his problems in the power of his own concentration. He concentrates his attention on God, not different from his own self but as himself and thereby by mere '*Sankalpa*' he is not only capable of solving his mundane problems but even grants solution to others. Being the true path, this Yoga is the identification of the self with God. Yoga is the word that is derived from the root '*Yuj*'. **Yoga is to join. Who joins whom? The ego identifies itself as God. There, two become one, the state of duality is by passed. It transcends it. After that he is God."**

This path of *Tapas* has been given to us even at the time of creation itself. It is not a development of mental sciences, nor a stage of intellectual sciences. It has been there from the very beginning. It has been forgotten because the mankind went into a slumber. It often does. That is the power of nature around us. If I am hungry and if my food is delayed, my Yoga - *samadhi* is disturbed. That is the power of nature. We have to conquer that. **Everything is natural, commonplace and unimportant. Any little importance given to anything, it rides on us, it commands us. We become subservient to the things we pay attention to.** This is nature, one who thinks that he is important to himself and no other second one is important to himself becomes a Master unto himself, he becomes a Yogi and is on the path to realisation. He ends with unity with the Truth, non-duality and nothing more to ask for. In this material world, there are a thousand things that can give us disturbance, worry and concentration on useless things, attractions, distractions and so many disturbing factors. Even if you are the most powerful man ruling the whole earth you are still incapable of solving all your problems. Dependence on someone all the time for something or the other is not real duality but living in multiplicity. This is called '*Anushanga*' (attachment) to many things and no attachment lasts more than a minute. Everyday, a hundred things are our subjects to draw our attention. In this process, our attention to our ownself will be a casualty. It is lost. Rather than asking ourselves to be virtuous ignoring difficulties or pardoning enemies, **the first realisation should be that nothing is important. If any importance is attached to anything it leads to reaction. Reaction can**

be good or bad. If it is unimportant we do not react at all. It either makes us happy or unhappy. This is the state of a sad man."

"You have come all the way showing abundant concentration on your goal. The first condition is ably fulfilled. You are evidently eligible to reach to the goal. You may be visiting India for scriptures or messages. **The God is with you and within you, even in this village. There is no plan without Him. There is no travel from anywhere to anywhere to reach Him. He pervades all. That is the closest Truth to realise.** As long as the ego is disturbed with the outer making, the external making, it undoubtedly slows the concentration on the purpose of life. But it is natural for the body to go around. There we are, submitting to the nature of nature!"

"Ultimately, all things are achieved in solitude, whether it is practising music or writing poetry, doing scientific research, solving a difficult mathematical problem. Solitude is the secret. All the great literature that has come to us, viz., all the knowledge in science, technology or any kind of spiritual scripture, are the products of solitude. The secret is again solitude. **We can move in a crowd, in a festival or on the street in a great city. Nevertheless, one can be with oneself. The state of being in Self can be practised. It can be achieved in whatever condition the body may be, whatever you may be doing, even when you are moving around. Therefore solitude has to be attempted and practised without depending so much on the creation of a distant Ashram or travelling distances in search of solitude. Solitude can be achieved within oneself. It is possible because there is the Grace of God pervading all over. One who attempts such things is granted the sanctions. Success is guaranteed.** The rest of the things in life our children, health or money, success in profession etc., are the results of good deeds of past. That is called merit but **there is no merit required for spiritual reality because it is not material.** If you give charity, supposing you distribute all your wealth in charity you will be a very wealthy man in the next birth. If you have loved mankind wholeheartedly, you may have good and prosperous children. **For every good act there is a reward. But, this spiritual realisation is not the reward of any good deed, because it is not material. It is there for the asking. It is there for the seeker and not denied to anybody. There is no special qualification by birth, man, woman, white or black. There is no difference. All these things are nature. Ultimately, the message is to treat everything as unimportant."**

"In developing an attitude of solitude with your own self, you are not with nature. Then everything becomes automatically unimportant. Any attention paid to anything is drifting from Self. Solitude anywhere, even in a crowd, is a state of mind, a state of consciousness."

"Develop an attitude of solitude. Treat any event casually and us unimportant. Let us remember that even death is part of nature only and not serious. Are we not parting with a friend or with a close relative? It is not serious because it is natural. It is casual in itself, by the way. That attitude will give us a real solitude on one day. In solitude you will certainly achieve the goal."

This talk has clearly illustrated the following:

- *The purpose of birth*
- *The equal opportunity given to all of us for reaching the goal*
- *God the goal is no different from the self within*
- *Concentration on the achievement and meditation on the path is Tapas.*
- *Tapas is a 24 hours business*
- *Solitude is the key to success and can be practised wherever we are and whatever we may be.*
- *Success is guaranteed when practice is done in the presence/under the guidance of the Guru*

THE SUN RISES IN THE WEST

Master visited the U.S.A. at the request of Sri B.Prabhat Kumar and also in response to the persistent invitations from his numerous devotees in the land of opportunities. A few devotees accompanied him on this tour. Obviously, this was a tour and not a yathra. However, it provided a great opportunity for many in the U.S. to see the Grand Master and listen to his wonderful words of wisdom. Apart from this and visiting some libraries, Master did not seem to have any interest in this tour.

Mr.Prabhat Kumar was born, with a tape recorder and thousands of cassettes! Or so it seems! We know that 'if it is Tuesday, it must be Belgium.' Now, we also know that if it is Thursday, it is Bheemunipatnam for Mr.Prabhat Kumar. Countless are the cassettes that he has recorded with the ever obliging Master pouring out during such exclusive Thursday sessions. Some of them he has shared with me and they have been appearing in my compilations.

For Mr.Prabhat Kumar and his selfless wife, this tour was a pilgrimage. The couple attended the Master's abhishekam and pooja for a Mandalam non-stop! Sri Kumar's birthday was also a memorable occasion during this trip. The couple are only gratefully aware of this great fortune of being with the Master for such a long period.

So, for about 40 plus days, every day was a Thursday! And, wherever they were, it was Bheemunipatnam!

As the Master was away for almost two months, we were spending our time in satsangh and sankeertan. I, along with my wife and children, my sister Bhuvana and her husband Venkatesh, visited Balusupadu where Sri G.V.Ramana has built an imposing Gurudham, an abode for the Master, which stands majestically right in the midst of barren fields. His wife and mother took care of us in an excellent manner. His son, a mobile bundle of mischief, was a delight. The devotees there are so simple minded and single minded that it is no wonder that this place has come to be known as the theatre of miracles. "Miracles happen daily. We hardly notice them," said the Master once. But here, they are noticed every day by these loving devotees. The statue of the Master is so life-like that one tends to shut up the moment one sees it. Sri Ramana has done a splendid job in organizing many service oriented activities in the name of the Master. His work is very significant since it thwarted the efforts of the predatory conversion programmes of the church in the numerous villages that are around.

From here, we went to Warangal, of course, invaded Sri Ramaiah's house, a family of gems. There, each one vies with the other to pamper us and since I am so used to it by now, I obliged them duly! There, we had a memorable Bhajan. It was a wonderful sight so many of our Warangal brothers joining us in the singing----Yadagiri, A.K., History Uncle, Seenu, Ganapathi, Sai, Vijay, oh the list goes on!

In the meanwhile, Master was talking his heart out in various cities in the U.S. Mostly, his talks centred around India, its past glory and present deterioration, the relevance of its dharma to the entire

mankind and so on. Some of them were question and answer sessions. Some were spoken during his pooja time.

While Mr.Prabhat Kumar was kind enough to spare the tapes, it was Dr.Viswanatham, one of the senior disciples of the Master who suddenly stepped in with a request that he would do the transcription. In spite of his poor eyesight and poorer health, he took upon or shall I say, grabbed this task from me!

Expectedly, his hand-writing was thoroughly unintelligible and it was virtually impossible to decipher his notes. With great help from Smt. Kavitha, Smt. Madhuri and Sow Indrani, my dear colleagues, I persisted and persevered. I could not go to Mr.Prabhat Kumar again for the tapes as I had already annoyed him by not returning them on time. If I was in his position, I would also have felt the same way. I did not have the wherewithal to buy tapes at that point of time to get the originals copied.

So, I had to either forget the project or somehow make something out of the Doctor's notes. I chose the latter option for only one reason. The effort of Dr.Viswanatham is salutable, considering the numerous difficulties that he encountered in writing these notes and his enthusiasm is an inspiration for the youngsters. I did not want the hard work of a humble man to go waste. So, I retrieved his write-ups from the shelf to which they were confined for long and worked on them. I had hilarious moments with my colleagues that they typed something which they thought was there in the notes. All of us had a hearty laugh at the howlers that we came up with!

Ultimately, I am able to present another treasure from the inexhaustible chest of the Master. There are some wonderful messages here. They are not confined to NRIs alone. They are very much relevant to all of us, the real NRIs, the non-responsible-Indians!

I humbly dedicate this to Dr.Viswanadham. May the Master give him much more than what he needs, many times over, for a great job well done, defying great odds.

Now, come, let us follow the Master in the U.S.A.:

20.9.97:

(In this talk, Master blasts the ignorant assumption that everything about the past was bad and everything about the scientific age is rosy. He cites a series of examples from recent History to prove that all was not that bad at all about the past, which is being repeatedly criticized by the power mongers of today to keep the truth about them and the past hidden or suppressed from the people. He states in no uncertain terms that there is nothing worth celebrating about the millennium year, which is not a milestone by any stretch of imagination. Man, he is hot red!)

"Man does not change in his evolution. His perspective changes. Initially, he is concerned about his family only. Later on, the society, country and whole world affect him. The same qualities in man which cause bondage can be converted as tools for liberation by

widening the perspective. Happiness or sorrow is individualised, but what causes this, determines the bondage or liberation.

"This century has seen reasons to bend the head in shame. In Russia, just because of one Czar, 20 lakhs of people were butchered in the name of communism. After this *himsa*, entire Russia became an open air jail, with no freedom to talk, eat, dress or to do work. This was done in the name of liberation of people. People who survive are happy about their safety and are least or not at all concerned about their neighbour who lost everything. This is a great sin against humanity. Chinese have killed 12 lakhs in Tibet. Khomeni has expelled Shah of Iran and has killed 12 lakhs people. All Professors, intellectuals, Engineers, Doctors were picked up in vans and shot. The revolution was more bloody, more nasty and killed more people than initially (for which the revolution came).

"Even scientific achievements are faulty. They have added comfort - but think, did the earlier people suffer from the lack of it? Similarly, the holocausts in Vietnam and Germany. In our own country, we are not able to do anything for the people displaced from Punjab. Yet, we celebrate Independence Day. Common people are looted. No one to bother about them! There is not even any enquiry about it. We only take cognizance of mass scale killings and keep quiet. This was not so in previous centuries. Crimes are justified and towards that end, some earlier minor crimes are magnified. Were previous Maharajas as bad as Laloo Prasad Yadav? Did they rob their people's money? What good was done by abolition of the privy purse? Is this people's govt.? Even now only two or three families are ruling the country. Is this not worse than what is alleged as dynasty rule of kings? Everything is passed off in the robe of elections and being elected. There is total insensitivity and forgetfulness, concerning the innumerable persons suffering or deceived or killed. The sufferings of the survivors of these families are not remembered today. **Progress in Science, gadgets and comforts are veiling the inhumanness and this apparent progress is a deceit.** There is no guarantee that such holocausts will not recur in any part of the globe in future. This is a bloody inhuman century."

" **The interval between two wars is no peace.** When there is a fight between communities, police arrest the members of the affected community. Their aim is to prevent the reaction by people who have lost. That is justice, prosperity? Yes. If one half of the population is killed, the other half enjoy the full wealth! Where is peace and prosperity? Do these words have any meaning? Incidentally, we are safe. We are safe not because of any government or justice minded forces. Memory is short lived. Agony of the past generation is forgotten. There may be peace and tranquility for the aggressors and survivors but certainly not for those killed and massacred. What is the use of remembering those dead? We are civilized, if by remembering the past, we can prevent repetitions. Between Pakistan and Bangladesh, we are not safe. What we are thinking as peace is worth shame and uncivilised. Hitler is accused everywhere, but what he did is also repeated, everywhere and everyday. It is easy to condemn Hitler because he is dead. The perpetrators of the crime now are in power and hence not accused. If Khomeni is condemned, he will issue a fatwa or death warrant. For 15 years, there is only army rule in Burma and the elected representatives are behind bars. How much humanity have we infused or injected into modern life? That is a better gauge than the

number of factories built. If the present trend of lawlessness continues, how can there be peace and tranquility in the next century? In the entire history of Czar's Russia nearly 70 lakhs were killed. Economic offences were directed against a few millions and they were copied out. How are we justified compared to old centuries? It is shameful to think that we have progressed. Peaceful and being happy and enjoying my wealth, being completely insensitive to my neighbour's suffering is not peace. If your mental peace is disturbed by others' suffering, that is justified and noble than always worrying about sons' or daughters' education or marriage. Even then, there is no peace before or after. **When you feel distressed about others' suffering it is not unwise(not ajnana) . In fact it is directing the person towards salvation. If we worry only for children and wife, that worry results in bondage. Our attitude towards our happiness and sorrow and that of our people vis-a-vis those of others, determines your evolution. It reduces your indebtedness and leads to self-enquiry and results in the dawn of absolute wisdom. Some time later, such a person has a future."**

"What is there to celebrate in the advent of the new century? Or 50 years of Indian independence? How selfish and insensitive are leaders in India? We are even afraid of condemning those in power, because it may result in loss. If a naxalite is shot by police, a memorial is constructed for the deceased, who committed ten murders. Why not one we build for millions of Punjabis killed without any reason or fault? At the time of partition, a train load of slain bodies reached Amritsar from Lahore (Khushwant Sing) -2300 corpses. Even pregnant women and their unborn were massacred. This truth is suppressed from the public, lest they react. This is called maintenance of peace, law and order! Even Gandhi by threatening Satyagraha has prevented reaction. Could he or anybody prevent action? How can people on account of fear do not even condemn the atrocities committed by powerful nations - are eligible for peace in future? They can also be targets for such misdeeds by others. High and powerful words are used, but they are hollow. We are all aggressed by brute force by a section of people."

"It is difficult to get 500 good people in a population of 75 crores, to rule the country. Previously there was needed only one noble king. The idea of a representative government was introduced by Ptolemy. He said, "a man should not be allowed to vote, unless he knows what is good". How can people without education and judgement elect a person who can represent them? Is today's republic like that? People have become completely independent to misbehave, not to elect the right man. The bane of this century is liberty. People have been given liberty to do what they like. Conduct is regulated by withholding freedom from the mass and vesting it in one hand. Example, monarch's rule. The second force, which can limit and govern the conduct of masses is religion. When religion and crown ruled, the evil was only between 10 and 20%. When the evil 10-20% of population revolted and erased the crown and religion, the previous non-evil 80% also became evil. Freedom improves the man, only after he becomes learned, wise and discreet. In the name of rationalism, socialism, communism and atheism, people have lost faith in religion. Is democratic rule obtained by replacing a good monarch able to deliver the goods? You may say, "over a period of time more and more will get educated." But educated will be in self-enforced discipline. Non-educated must be in forced discipline. Whether self imposed or imposed by force, discipline has to be there. Now one has complete freedom to go astray. Government can impose only traffic regulations, laws governing house

construction or taxation laws. Can government enforce or impose personal conduct and discipline? Education does not mean going to school and learning history, geography and mathematics. The sincerity and wisdom lies only in spiritual and religious training / teaching. For the past 2000 to 3000 years, only religion and monarchy ruled the world - not representative government. We are calling these centuries dark, because there was no electricity. In fact, they were not dark. There was light in their hearts. Now there is darkness inside the hearts and light around. Really, we have not traveled from darkness to light. The evil has grown from 10 to 20% to 80% now. In the past decade how many aggressions took place? Example : A son usurps the father's throne by killing him, because he is interfering with his freedom. Every year his coronation day is celebrated. But how did he get the throne?"

"Discipline alone saves the man. Liberty ruins him. In the olden days, in Vedic times, a few at the top enforced discipline on the masses, or educated a few who were asked to discipline the masses. In the absence of forces that enforce discipline, what is the hope for future? In spite of the tax laws, how much income is suppressed, how much taxes are evaded, how much black money is generated? Government is unable to even enforce tax laws, augment tax collection and see that it flows into national economy for the good of the common man. How then, can it better the common man's conduct? This is a bigger task than public administration. In US, where government is able to enforce discipline people are behaving well. In countries where government is unable to do so, people are committing suicide with their liberty. They are ruining themselves physically, economically and morally and also emotionally."

Example : An offender is jailed for five years. He is not beaten daily. His liberty is curtailed for five years and is given food and shelter. This is what we call liberty or its curtailment. Does it change the man?"

"To summarise, the survivor of any holocaust who does not remember the one lost, is in slumber and irresponsible selfishness."

"How can one justify invasion and massacre of another country, just because they follow a different religion? Just because your religion does not allow God to be worshipped in their way? When we can't look back and condemn that, and in fact celebrate such events, because we are afraid of them, how can any peace be hoped for? Liberty for progress, independence for improvement, freedom to do good, they are good and desirable."

Prayer and effort:

(Prarthana and Prayathna, prayer and effort are the two wings that help the man to soar unto the skies. No single wing, however good it is, would serve the purpose. And, wings are flapped simultaneously! So, there is no way anyone can say that one of these is superior to another!)

"Karma and faith in God are both important. Take your sick child to the doctor and pray to God for the success of the treatment. This was the teaching of Bhisma to Dharmaraj. Prayer to God is to get the

results as per past births good deeds and also to get direct results even without them. In Aryan culture, tapas is therefore introduced. This concept is absent in other religions. There are only prayers. Prayers are only prayers. Tapas means deep concentration and meditation to invoke the power of God to achieve what you want."

"People who have done tapas, have achieved great results even when they have no merits in previous births, or even when they could not do good karma (action). Example tapas by Ambica to kill Bhishma in which she somehow succeeded. It has been repeatedly stressed and taught in Mahabharata, that **the best of human effort is an essential prerequisite for success. This must be backed by efficiency, purity of thought and dharma. Guru is pleased only by dharma. Be in dharma, have faith in God and do your duty.** You cannot tempt or bribe any Guru for getting his grace. Here they commit faults and suffer its consequences, for which Guru cannot help. **It is difficult to imagine efficiency in our action without control over its results.** This is a mind-boggling philosophy to the west. He asks, "when the result is not in your hands, why effort at all? **Every bird has and requires two small wings. Efficiency in our action and faith in God are two necessary balancing wings. You must also bear dharma (righteousness). Such a person will always be successful. If at any time, he cannot get success, it means that it is meant for his safety. Even if God does not give what you ask, have double faith. Probably he wants to give a better thing. After all success might be in a different route than in what you asked for. Faith yields betterment. You should not say, "I will have faith only if I get results, it is like this - you get a degree after you study. You cannot say that you will study after getting a degree.** People struggle for 5 years to get a Ph.D. Why don't they spend 1/10th of that time in prayer? Probably if we spend one hour in prayer daily, you could have completed the Ph.D in three years itself. Even if we do our effort efficiently, divine grace is necessary for its success, for the success to be enjoyed by you and to be preserved. There is many a slip between the cup and lip."

"**Without being pessimistic, have faith in God, and be prepared for disappointment. This is not pessimism. Expecting disappointment is pessimism. Preparedness to face failure is optimism.** This philosophy cannot be easily understood by west. When we say God gives the results, it is not God really - it means the result of our actions of previous birth. Of course, this can be circumvented by tapas. Markandeya was given only 16 years life by Siva himself. By Tapas he conquered death and became chiranjeevi (ever living) There is no medicine for longevity - only way is tapas. Aryans have thus unraveled the mystery of life - this is a greater discovery than that of atom. Can laboratory experiments prove soul and its rebirth, even after 100 years? **Do all sincere and hard work in any field, enjoy everything, but have faith in the ultimate truth. There is no clash at all.** Einstein said, "there is some mysterious force working in the entire universe." His discovery of general theory of relativity was published 10 years after his discovery. This was possible because of his tapas. Human mind is capable of knowing many things unknown to itself by inner search, which is tapas. Therefore meditation has many purposes. You can do tapas to win over an enemy, to get wisdom or to attain salvation. There is infinite divine energy inside us. It can be harnessed. **There is no God outside the human heart."**

"We are all trained for fine weather and are not prepared to face rough weather. Man is suffering from mental weakness. Treatment for this is not a diazepam, mood elevators or anti-depressants. Faith in God is the treatment."

"In the war, Krishna did not wield any weapon. The weapons were wielded and used efficiently by others. Krishna meant that we He would directly give the result, without giving any promise. You chalk out a particular plan of action and execute it, because of a strong desire (sankalpa). This sankalpa arises out of the merits of previous births. Some want to be great doctors, others are school dropouts. Merit follows the actions of previous birth. So gain merit, for which there are only two ways - a) Do not do adharma. b) do punya . **The malefic effect of adharma is like a crystal of salt in a pot of milk.**"

Bringing up children - New York - 27.9.97:

(It is a coincidence or the unintended appropriateness of the Master, one cannot say! But, from the notes we have on his tour of the U.S.A., we find that the first subject he dealt with or asked about was about bringing up children!

There is no way to begin anything better than beginning it from the beginning!

In this conversation, the Master comes out on unequivocal terms about quite a few things:

- *In bringing up children, discipline is the pre-requisite and the so called individual freedom should be earned only by developing an adequate sense of judgement or level of mental maturity.*
- *No Govt can evince a greater interest in the welfare of the children than the parents themselves. Parents should be respected and obeyed. Neither the Govt nor the school can replace the parent.*
- *In reality, America is over-dependent on outside help. A country that imports Doctors and Engineers from a backward nation like India cannot claim that it is advanced!*
- *Spread Indian culture*
- *In educating the children, do not look for luxurious environment. Opt for quality education.*
- *Yes, India is corrupt. But the NRIs are in a better position to fight.*
- *Show gratitude to your Motherland by mobilising opinion from here.*
- *The Church is as cunning as the Muslims are violent. What they do in our country, we cannot even think of doing in their countries.*
- *Display active citizenship towards the Indian cause*

Well, this curtain raiser is already overdone!)

"You should not encourage children to reject anything at the outset. The place you are born, the village or town may be unclean, undeveloped. Only those who have no depth of feelings hate or reject their native place."

Q

In the name of Independence, here parents are afraid to punish their children,
Master.

"Yes, Liberty must be enjoyed to become good. But you should not give liberty to a child to do whatever he likes. It is very necessary to have judgement, before one does anything. How to develop that judgement in a child is a problem before the parents. Children should not be hasty. Likes and dislikes should not influence observations. The parents can also say, 'We do not like you. We will throw you out.' Without saying such things, the child is tolerated and brought up in a proper way. The parents are putting up with everything done by their son or daughter, whether they like it or not. Indiscipline, disobedience, irresponsibility, not going to school, not studying, spending too much money, is not the parent putting up with all these things? They do so because of the love, affection and the feeling of responsibility they have for bringing up the child. How can a son or daughter expect something like this, when they do not respond to the feelings, outlook and perspective of the parents? Parents have the perspective of life. They have their value system, judgement - that certain things are good or not good for the child. So parents have a right to dictate."

Freedom and maturity:

"Liberty is bound to spoil a man, if he is lacking in sense of judgement. Such judgement should be the first thing. Liberty must follow wisdom and judgement. How can a girl have wisdom to do only a right thing and avoid a bad thing in judging another man, whether good or bad? So there must be an in-depth capacity to observe and analyse. They must be necessarily and compulsorily taught by parents, without giving the children freedom to reject. Freedom to reject a teaching is injurious to their own progress in the long run. The man is losing liberty and independence, when a man signs a contract for the government or a company. If you are applying for an officer's post in navy or army, you have no choice. You have lost all the liberty. You can't have a holiday when you like it. Only by obeying every command, and being in discipline, you can become a powerful officer in the army. If every man wants liberty and freedom and does not obey orders, what happens to the army and the country? In the courtroom, the judge and the two parties are obeying a law, whether they like it or not. Only then can the letter of law be disposed. Nobody can exercise liberty above the law. Giving freedom to the youth, when they are still immature is very injurious to them. If the child says, "this is my girl friend or boy friend. I will do what I like ", You have to say, "No, you have to do what I say". The 18 years limit for majority is very crucial to them. About 70% of them have not yet become mature. Only 30% of them are mentally mature. The physical maturity is no maturity. Mental maturity is maturity. Maturity consists of enough wisdom to be able to judge a situation and avoiding what is harmful."

"Even in a game of Chess, a player thinks 10 steps ahead. He does not stop thinking at the first step. A boy or girl going to make friendship must think, 'In what condition am I going to place myself? What will be my fate, if I am dropped like a hot potato overnight? What is my security in my friendship with him? In my friendship with

him, what am I having? What am I gaining?' His or her own future should be taken into consideration to judge properly. This should be given top priority."

"The life which the parents give their children, entitles them to dictate to them, as to what is right and what is wrong. Otherwise they need not have to love them at all. Even without love, the commandant in the army is demanding the submission of the soldier, only for the salary! When you are doing Ph.D. your guide is everything to you. He is your boss, Because you bare prepared to submit your freedom to him. In public service, service of God or service anywhere, you have to obey. You need not even know whether it is right or wrong. You are submitting yourself to a contract on which you have signed."

Q.

Here the school teacher asks the child, whether her parents are punishing the child. If the child says yes, the teacher writes a letter to parents, and on the basis of the child's complaint the parents can even be arrested.

No one has more right than the parents:

Master :

"You can challenge the govt as to what moral right, they have in interfering with the judgement of parents. Between the parents and the child, who is anybody to interfere? You must make a public issue and go to courts and assert your right. Then the child does not belong to you. Let the child belong to the state then. If the state is protecting the child from the parents, then the child is state's property. If punishing a child in its own interest is an offence, let the state protect him. Then you need not be there at all."

"The Indian system of parent and child relationship must be adopted. The strength of bondage at home can never be replaced. It is very, very important. **The parent-child bondage is a solid rock on which the strength of the nation depends. The unity of the nation is in a home, a family. If that unit is bad, you are constructing a huge mansion with poor brickwork. It does not stand. This is an age-old, well-tested and proven formula.** It is not that a sudden new wisdom has dawned on public laws, interfering with the independence of parents. If the wife or spouse is abroad, it is a different thing. As long as the parent is taking care of the child, investing all his hard-earned money, nobody has a right to interfere in between. You can't create a wedge between them this way. In a way, the state is encouraging disaffection of the child towards its parents. That must be challenged. I am sure, that even the President as a father would agree with you. How can you not trust a parent as far the interest of the child is concerned? Who is more interested than anyone about the child? Is the state, society or school more interested? The teacher teaches only for a few hours in a day. That state is there only to punish an offence. When the child is committing a blunder, the state is arresting it. Then that is also interfering with the freedom of the man!"

"Unlimited independence to behave as he likes is bad. They may say, after all, he is going to face the consequences himself, if he

misbehaves. There is a law to punish him. Therefore justify his independence. This is a terrible mistake, against a society. That independence may not be harmful to man but it ruins a society. I can murder two people and get hanged myself but in the meantime I have killed two people and ruined two families. Is not independence of one immature man harmful to the society? Good and bad is known to all. That does not need a court or a defamation suit. Right to question is always limited. In spite of the independence of the child, is the teacher compelled to give marks and pass him? The result is bad on account of the independence only. This type of freedom of not to study is causing his doom. You are adding a bad citizen to the society, which is a disease to the society and to the nation. If I alone am facing the consequences of my bad conduct, it is all right. But the society is facing it also. It is a golden rule even to the police to prevent a crime and not to reflect after it is committed. Prevention of ruining oneself, prevention of crime by the wrong-minded man and dropouts from the schools - is important."

Brain drain:

"They say that 50 to 60000 south Indians have come for jobs in software industry. Why not this country provide 50,000 people with all these facilities? They are spending \$850 on an M S Student. How could not this country provide the workforce? Why should they import from a third world country or backward country? What happened to the youth here? If they are playing baseball and foot ball, is it all right for you? Is ice cream and baseball bearing the nation? Does that person build a good society? Why don't you think of your own country? Actually, there should have been an excess of well and overqualified workforce in America and a shortage in India. How can a country like India afford to export one million doctors to America? That means you are backward and not forward. You are not able to meet your own needs. A country, which imports workforce by body shopping to run its own economy must be labeled as backward."

Rein in the youth to avoid ruin:

"We must do something to make the youth more responsible. Go to schools and colleges to study, take a job and live properly. Drop-outs, meeting with boy and girl friends, all this is due to the independence of the young generation, under the protection of the country. State is protecting that misbehaviour or self-ruinous independence. It is totally harmful to the country. We have to agitate to curb the independence of the youth in this country."

Understand India:

"I think that US is going to be dependent on outside help, in spite of its riches. We are accusing India for lack of resources. It has everything, minerals water et al. It is true that we may be importing blades, but we are not importing intellect, which is more important. We are not encouraging American Engineers in our country. Good or bad, we are manufacturing our own instruments and managing with our own raw force. If India has not supplied this task force it would have been a disaster as far as Y2K is concerned, with all this software going awry."

"India is launching a satellite that is fully indigenous, not even a single help was taken from abroad."

America is over-dependent, but for Pentagon:

"Regarding the educational standards, someone had said that America is 19th in the world. Why should Japanese and Chinese come and work in this country? Why should Japanese sell their car here if you are really an advanced country, assess yourself. Are you an exception? You are dictating just because you have a strong Pentagon."

"America wasted long years on not taking care of their youth properly. Not allowing the parents any say in the life of their daughter or son. In the name of protecting human rights! This country never practised human rights. This country was selling four slaves for 100 \$ 150 years ago, life time slaves. We know the history, what strangers did to the Red Indians of this country, who have tilled the land and brought the country to proper shape. The problem must be taken to the streets and the Supreme Court. Let the parents hand over the children to the government school and forget about them. They do not take the parents into confidence, where the welfare of the children is concerned. **There can be bad law, but not a bad parent.** There can't be a general law, if a father is exceptionally cruel. I am sure that one day even the think-tank of America will be imported from India, part from a lot of work force."

A straightforward advice to Indians in the U.S.:

"We are a different people from America. We should import our discipline along with us from India, and also our culture. We have come here only to take a job and to take more money. We have no other purpose. We have no other relationship with this country. There is no social interaction. You must protest if an American law is made applicable to you. Your method of taking care of your children must be preserved / protected for your self. America has got only your services, not your personal freedom. Their laws are not applied to you. Only when an offence is committed on the road or towards American society, their law is applicable to you. When you are getting a green card, you are allowed to stay here permanently to eke out your livelihood. After all vote power is not given to you. After becoming an American citizen, you can vote, but there is a restriction to the highest position you can rise."

"The whole thing should be compared to circumstances in South Africa. The problem was Hindu marriage. The marriage of Hindus, Muslims and Christians was not permitted (recognised) They said, 'We are British citizens as much as the people of South Africa. There should be no distinction between one citizen and another. Why should I register my marriage with my wife again here?' When Muslims protested, Gandhiji said, 'Then fight.' He also said, 'You must contribute your intellectual judgements and observation to Indian people and teach Indian culture to these people. It adds dignity to the Indian citizen and to the country, to which we belong if we contribute to the mainstream thinking of this country, according to our thinking. We will challenge their laws if they apply to us. We will not challenge these laws as long as they are concerned.'

Q: We really want to educate our children in India. But there is a difficulty with Indian system. They judge our student's educational standard, by their proficiency in mother tongue and put the kids two standards lower.

Master.

"This is not an insurmountable problem. There is CBSE, where three languages are not mother tongue. There is no second language obstruction or obstacle."

Indian Schools:

Q: The Foreign office of India should allow NRI schools, which can take NRI children between ages of 8-14. Before the age of 8, the children need parents. After 14, if they stay in US, they become uncontrollable.

Master:

"You can make your child reach the required standard in Telugu in six months' coaching. The standard of Telugu in India is not very high. The school should also take up the responsibility of lifting the child's standard with speedy attention."

Q: In India, we have to use lot of influence to get admissions.

Master:

"The problem in India is that there are too many schools, uniformly good or bad up to the 8th standard. Actually, no permission is necessary to start a school in A P. As far as culture and upbringing qualities are concerned, only very few schools are all right. Every NRI wants to put his child in a reputed school, which is not necessarily good! This reputation is not absolutely true, may be false also. There are many below average schools, which have earned a reputation for their excellence, depending on the pressure of admissions. For every seat, there are 100 applications. Ultimately everything depends on money. There are few people who have good ideas and no money and many people with money and no ideas. That is the situation in India. Another thing is that Christians in the name of minorities start a school anywhere without even accounting for the money collected. If a Christian applies, tons of money comes in. They buy the property at an enormous cost, raising the cost of land unduly high. The big building attracts parents, not that the standard of education is very high. Ultimately, if you go to the class room and see what sort of a teacher is teaching (or what type of teaching the student is receiving) I am sure you are not going to be impressed."

"So we have to organise educational and cultural standards for our children for their future. It is not going to cost much, unless you are enamoured about a big sized building and a huge playground. The cost of the land is high. The cost of education is not high. The glittering equipment costs a lot. But, I can't convince a NRI to put his child in a school, in a classroom which is run under a tree. You are not prepared and the child will refuse, because they are used to excellent lawns and buildings. If these things are not necessary for

the parents, you can straightaway provide good education to your children. **The greatest scholars of India received their education in Ashram, under trees. All sciences, music and dancing were taught there. They were not taught in five star hotels."**

Merit merits gloss!

"You have come to a foreign land and made a name for yourself. No uncle was there to help you. Is that not merit? Merit is like a raw diamond. It has to be cut and polished. That is all what we do. Even a cheaper stone is made to shine well by polishing. We provide an external gloss to what is already there. A less than average student can become average. Average student can become bright. Bright man can become a genius in the polishing process. But there is an Indian way of looking at things. School is supposed to be a hard working ground. School must have simple looking surroundings. You cannot expect a glossy, attractive, luxurious atmosphere in the school. A school need not have grandeur at all. But when values are important, simple living and high thinking is the aim. We can't teach them in a five star hotel."

The summer school idea:

Q: We can experiment with the idea of a summer school for American children in India for 20-30 students.

Master:

"Yes. Quality of good food is very important and not quality of furniture. We cannot neglect his health, quality of food and quality of bed material. They are all important, but not the luxuries."

Who will mind our temples?

"You have built temples, alright. But the next generation is not going to take care of their next generation and teach them values. What will happen to all these temples and structures you have built? Americans are going to ISKCON temples. Here, the Americans have adopted their culture. The Americans in ISKCON are in a poor state. Our institutions also have money. But a rich Indian is not rich enough to support an American. An average American is rich enough to support a poor man in India, because of the rupee - dollar equation. These ISKCON people expect any help from American friends."

The Church is watching!

"The church is powerful here, next to Pentagon. There may be differences between protestants and catholics but when it comes to supporting outsider, who is not a Christian, they are all one. Why did you have to run away? Why he was put to such a situation? He was made to confess the crime, so that he would be pardoned. Because nobody talked against Christianity! So even now any Hindu activity in a temple or outside is strictly observed by the Church. And, they look for an earliest and first opportunity to give the maximum possible trouble."

Q: Even on Diana's death, British government was under a lot of pressure to suppress the truth.

Master :

"Quite possible, Church is a great force to reckon with. It has no religious influence on its own followers. But it is a powerful lobby, going hand in hand with the government, more so in England. The Church and canon combination, which has exploited the common society, is responsible for the murder of protestants. That power is still working. Muslims impose a death penalty directly on the authority of Quran. But the Church exercises its authority through the arm of the government. That is so in US also. Rajneesh was a victim."

"They prevent the spread of Hinduism either collectively or individually - in the present society. The Americans are watching you all the time."

"When the whites here are talking to us about Hinduism, Church is not happy with it. It is reacting silently, mischievously and relentlessly against any outside teacher. It is a difficult matter if you are speaking to Hindu community in US. Paramahansa Yoganand in 1930s, when he started his Ashram in California, had to be extra cautious about every word he spoke. For every sentence from Yoganand, he used to quote and relate it to a sentence from the Bible. But for this he would not have survived. He was a genuine yogi of this century."

"It is not that the Hindu religion can be spread comfortably here. But in India, conversion to Christianity is taking place right and left with the blessings of the Congress government. Thousands of Americans are ruining the Ashrams of India. They are not able to prevent it. Many people from Europe and Scotland are getting interested. How many ISKCON temples are coming up here? People prefer dying with the name of Krishna on their lips than to live in this country."

"The whole problem in America is despite technical advances and opulence, the individual has not grown, because they do not have heritage. Even five to six generations back, they were nobody. In our country, people are afraid to speak of the great men, their heritage, lest they be chided for being born in such. Millions of families and yet not grown up in intellect! I do not know what the Ministries of the government of India have to pass on to their future generations. **A man who stakes his reputation must think of his future generations. A politician thinks only of the next election. A statesman thinks of its next and current generation.**"

Indians lack in citizenship:

Q: I think people are becoming intelligent.

Master :

"No, we are becoming wiser. All along we had been intelligent. A cyclone can be predicted, but not the voting pattern of electorate. An Indian citizen understands everything but he is too lazy to think on his own. He wants to be led. The second thing is that Indian citizens will not protest, even knowing what is happening, 'Why should I bother

? I have my own things to protect.' They do not even write a letter to the Editor in protest."

"Gandhi was thrown out of the I class compartment, even though he had a first class ticket, even though he was a bar at Law from London. He decided to fight the law and he shook the roots of an empire. But only balls made out of clay do not. **Only when people react to an injustice, can reform be possible.** The average Indian is so backward, that he does not protest and does not come to the rescue of a sufferer, even after fully knowing what is wrong and what has happened. Even if a person wants to protest, others dissuade him. Even when there is a procession of politics, the entire crowd disappears into thin air when the leader is missing or disappears from the scene. This type of poverty of spirit is the bane of Indian society. Everybody is bothered about some money making and eking out his livelihood."

Corruption obstructs investment:

Q: There are 15 million Indians, of which there are one million executives, only 10% of them. There are 10,000 Americans. If each of them can invest 1 million dollars in India development and if this money is invested in business, a lot of money can be generated.

Master

"You can help technocrats. Indian banks are worse than Kabuliwallahs. They charge 18.5% or more interest. This is apart from greasing the palm of government officials. How can a person starting an industry, start repaying within six months? How long will it take the industry to be on the wheels? In India violation of law is easy and cheaper than following a rule. The government officials want you to violate the law, so that they can demand money. If you are following law, he is unhappy with you, because he cannot harass you. Like this, it happens in one dozen departments. A technocrat is not found in dealing with bad people. He has intelligence and he knows only the technology. There are some technocrats who are the real technocrats and join hands with trade and jack up the cost of the project. They are not interested in the health of the industry."

We cannot fight them, let us correct them:

"Saying all these things is an offence to secular congressmen. After all Hindu is not the one who has come from outside India and entered India. Apart from pseudo Hindus, Christians and Muslims are enemies. They do not want Hinduism to take roots and flourish. We cannot fight these enemies. At least I am trying to correct good people who are wrongly influenced by such thinking. I know some MP's who are close to me. I make it a purpose to show them correct values and correct line of thinking. Also, I want to reach people through journals. But I am in the evening of my life. I do not reckon to myself, long and energetic years of time to come. I will lead in correct thinking, as many number of people as possible. As far I am concerned, my inner peace is stable. I am concentrating on young and middle aged people. The old congressmen, churchman, muslim, hardened naxalite are fossilised in their own thought and are caught up in the web of their own making. There is no point in trying to reform them."

They are thoroughly brain washed to their present level of thinking. A few of the good people, by this propaganda, can be corrected."

I am starting a journal in Telugu in December '97, and within six months, I will switch over to English also."

Be grateful to the Motherland:

"India can hardly afford to train a doctor or an engineer. As much as 25 lakhs are spent for student, who gives 2 lakhs as fees. By the time he passes, he is already booked in U S and he is lost to India forever. He does not even thank his country. It is bad. There is no legal commitment by your GOI. But you must have a desire to serve the people of that country. It is a normal commitment. If you do not want to serve, all right, do not serve. But at least you must have gratitude towards the culture of that society. If you want to do some intellectual service, try to continue to be Indian citizen. Contribute your intellectual might to that country, because a letter from NRI, would definitely be published by Indian newspaper rather than a letter written by me to the editor, your care of address itself enjoys a certain status!"

Mobilise opinion boldly:

"You start a journal, 'Indian opinion', here and see that it is circulated in India."

"India has lost its independence about four centuries back. The rich man is a powerful man in India, but not so in a good democracy. We are yet to represent a correct type of democracy. We are in a stage of mobocracy today. Democracy means respect to the rights of the poorest man on an equal footing with the richest man. So democratise India to the extent possible, contribute your opinions. Do not mince words. You have nothing to lose in India. You are not in the hands of the Indian employer, or an industrialist or trader. So do not be afraid of telling anything against GOI or people of India, on what is going on. You have attained that status by hard work and you owe it to the Indian country. India has a moral claim on you. It is the mother who has brought you up. It has provided its hard-earned money for your education and it has given the blood of its culture. I am not asking you to give India, half of your earnings. Giving away dollars may not solve the problem of poverty. That has to be solved by the society itself with the assistance of the government. Congress has perpetrated the poverty level, so that it can have a subject for its campaign in the next election. What you find best here, can be emulated by you there in any field, system of education, industry, citizenship and so on. That is the bane of the society there. That is why no NRI is daring to start an industry there.

CHARACTER : 28.9.97 - New York:

(In this talk, Master starts with a brilliant explanation for the word character. According to him, good or bad, that core quality in the man that remains unchangeable despite the changes in environs is his

character! He then proceeds to answer queries on various subjects. The gist would be:

- Independence and character are closely linked and hence we should not compromise on discipline, particularly while dealing with children.
- Ayurveda or the art of living long is the original Indian system of medicine. Allopathy is way off the mark.
- Indian society is significantly corrupt but we have been seeing some encouraging signs of late
- Adharma is not a new phenomenon. Even in the days of Krishna or Rama, not all were good. In fact, during their time, the country was infested by rakshasas!
- By listening to the inner voice and praying to God, we can learn to see good in bad.

Lastly, as has been his wont, Master, in the name of thanking the audience, drenches them in a shower of choicest blessings.)

"An aspect of a personality of a man which does not change with circumstances, new environment and new experiences is character. It is also called strength of character. We usually associate characters with only the good aspect of life. Good and bad are relative terms. For example, Ravana was a great character. Suddenly he did not take a 'U' turn and became a devotee of Rama to save himself! He stuck to his play and was prepared to hold on."

"He said, 'If Rama is God, there is nothing more honourable than dying in his hands. I committed the offence by stealing his wife. If anyone else had done this offence in my country, I would have punished him, being the ruler. If I become a devotee of Rama and surrender his wife just to save my skin, it does not spell honour to me. I want to die in pride and with pride. I have conquered even Indra. I am known for my prowess, will power. Suddenly I will lose my reputation if I become his devotee. People will say that Ravana has changed his mind after knowing the power of Rama.'

"He was not prepared to lie low and face a defeat or swallow the insult to his sister. Hanuman exclaims, 'What a great personality is Ravana! But for the offence he has committed would he not be ruling the earth forever? What a degree of scholarly learning he has? How much of Brahma Tejas on his face!' In Ramayana, the word, 'Ravanamahatma' is used. He committed an error without thinking much about the consequences. Surpanakha provoked him, 'When Lakshmana cut off my nose and ears, Rama and Sita were laughing. You are the most powerful being on earth. Will you take this insult to your sister and my honour? Will you not take revenge? I have placed my grievance at your feet. You take this decision.' What could Ravana do? Sometimes you are dragged into a timid matter helplessly. One single decision draws you inside and you cannot extricate yourself. Ravana thought, 'I will teach Rama. If he can insult my sister, I can also insult him by stealing his wife. I will see how he will protect his wife or how he will stick to his one wife now.'

Don't compromise on discipline:

"Independence and character must be earned and deserved. Today the Indian youth's dress is such that even American youth may feel ashamed of him. Independence must be backed by a sense of judgement. Children are given too much freedom without their being able to think or decide what is good for them. A gun is a sophisticated weapon, created to pull the trigger. It has gone into the hands of youth who have no values or judgement. Just educate the children under compulsion. Restrict his freedom, clip his wings, put him in school and bring him up properly. He will be grateful to you later. If you have given him independence without the above, he is bound to curse you later. No great achievement was ever made with independence. Only discipline has led to success in life. The Hindu way of life is a strict steel frame of discipline with a list of dos and donts. The importance of discipline has been fully realised by our ancestors. Then after a while there is no need to check him, or whip him. He will do only good.

Ayurveda :

"Allopathy system was not introduced, but imposed on India. As in every other country, we had our own system of medicine. We cannot completely prevent a disease because we are born with a genetic purpose and it cannot be altered. Some can be prevented by preventing bad habits. The man can be prepared to face the disease. We can dissolve a clot in heart's blood valves by a costly drug and save the person, but what guarantee is that the clot may not recur any time later. We had prepared the preventive aspect. Our system of medicine is called Ayurveda (ie. Art of living long). The very name indicates science. Allopathy way is modern way i.e., treating by medicines. Previously there was department of medical and health services. Now, there is a department of medical sciences with inadequate medicines and helpless and irresponsible doctors."

"I want our NRI doctors to give their thought, advice and time. We do not want your dollars. Exercise your Indian citizenship from America while staying in New York you can do effective service in India."

Be gone with bad weather:

"In the country today, both anti-social elements and the government harass the common man. Most of the harassing is by the government. Government cannot do anything to the anti-social man. These things will not last long. But a certain programme has started to combat this though it is still inefficient. Houses of Central Ministers are raided, money unearthed and they are prosecuted in court. This trend was not there before and will gradually spread. Concentration of wealth in a few hands will be discouraged and feared. Most of the corrupt people are timid and cannot face difficulties. Most of them are getting serious health problems when exposed and are getting hospitalised. Even former ministers were found to be more tense. Now when it is known that there is a possibility that ministers in office can also be subjected to raids, 70% of the timid will avoid corruption. Action on one will discourage misbehaviour. People with self-respect have stopped coming into politics. Public must get protective powers before effective changes can appear. People have come to realise that corruption will not go unnoticed or undetected. People are afraid and concerned about the utility of accumulating bad wealth. People respect

law. Now people are fearing law. This is a good trend. Even before 2000 AD, you will see many encouraging trends, starting to work. Well wishers of society and respectors of law - their prayers will not go waste."

"All this deterioration has come in the past 40 years. Exceptions are people like Lal Bahadur Sastry. Money for power and power for money has been the motto of politicians for the past 40 years. There is a relation between time and dharma. The difference arises in the consciousness of man. People have no feeling of citizenship. He does not believe that he is part of a society and he has to contribute to the welfare of the society. Everybody wants to evade taxes. Poor men are squeezed for tax. Rich and powerful men are freed and tax men oblige them by reducing the tax and postponing its collection. Anyway, we will have peace of mind, that our progeny are going to enjoy good times in future."

Learn from the past:

"There are enough good laws. Only thing, they are not enforced. Even if 10% of the existing laws are implemented, the country will be better. Never will 100% of the population be good. It was not so even in Rama's time or Krishna's time. If 10% of the people are virtuous and if 30% of the population follow them blindly, the society can be called the best one. Society is a mixture of good people, crooks, robbers and ignorant people. Even in Rama's time, there were 14000 rakshasas. If this was so in Tretayuga what is the wonder if these conditions are present now in Kaliyuga. In Krishna's time, poisonous serpents were in water. Demons were in the form of trees and cattle. Animal farms were filled with poison. Krishna was born amidst serious threat to his life. His parents were in jail. His elder seven siblings were done to death as soon as they were born."

Abide by the inner voice:

"We should be able to see the good in the world and feel encouraged. The world contains wise men, jnanis, viragis (people with renunciation) yogis, tapasvis, rakshasas, bad people and people of lowest calibre. The society is a conglomeration of all types and there is always a flux of people from one group to the other, usually for the better."

"An invisible divine force continuously takes people from ignorance to wisdom, from darkness to light. Man understands his nature only after committing the sin and suffering from its bad after effects. Actions of exceptional degree yields fruit in the same path of a lesser degree in the next birth. Gita calls these as Daiva sampada and Asura sampada. Even when Asura sampada is prominent and guiding you, the feeble voice of Daiva sampada tells him that what he is doing is wrong. But it is only brushed aside. There is no bad man without this correcting inner voice. Even Jarasandha says before his death, 'I have lived a particular way of life fully aware of the end of life like this.'

See good in bad:

"He tells Krishna, "Being slain as per your instruction, I have paid for all my sins and I am going pure." He was wise. In fact a fool or an unwise man cannot be bad. You must have such mental clarity to assess a bad man. If you hate him, your mind loses peace. We are believers of karma. If someone cheats us of money, we must understand like this. 'I am destined to lose money, if not by this man, by wrong investment. He is only instrumental in my loss.' Nothing is gained by hating him. I do not mean that he should be respected, but you should be able to forget the incident. Do not lose your cool in bad or unfavourable circumstances. Such good and bad always follow you like day and night. Have an equitable disposition of mind. In spite of all your troubles you should be able to welcome guests with a smile rather than force your sorrow also on the guest and expect him to sympathise with you. Vedanta should be practised and not preached. Chant God's name always. After all, how long is your life span and how long are your worries and happy days? If you miss now, can you chant God's name again? Elders say that human birth is a result of good and bad karma. Only bad karma gives one animal birth and purely good karma gives a Gandharva's birth. Do more good deeds now. Depending on the actions of the previous births, and the fruits which you are destined to enjoy, you experience the actions of the present birth. You may disbelieve in a man who has come to help you and give in to a cheat. There are not gains without risks. The same philosophy holds good for life also. **Pray God that you should be able to remember Him even in your good times.** In Maha Bharata, it is mentioned that Kunti asks for tolerable discomfort all the time from Krishna, so that He would always be remembered."

"I do not intend to come again, I do not have the mental inclination. I have travelled extensively. I am satisfied and contented. Your love and desire to invite me again is itself a great reward to me."

Blessing or thanksgiving?!

Live in Dharma, follow dharma, earn well, but do not hoard it. Spend it, let it flow. Earn name and fame. By doing all this, you deserve Mighty Siva's grace. You live long and see your progeny's progress. You will be able to achieve renunciation and progress in Yoga. Enjoy health and wealth. This birth is great, where you enjoy and gain most and best of both the worlds (Iha and Para) All your desires will be fulfilled because you will ask only deserving desires. And by realising these desires, you will do justice to it and to the society. I know people, by their intent. I do not fall for the exterior. I am impressed by your love, hospitality and lack of ego."

"Just as you inherit your father's property, you inherit Guru's tapas and jnana. It always protects you like a 'Talisman' . Any desire, however small, tell me. I have God's grace, which will protect my people. You have a birth right for Guru's tapas, wisdom and Guru's grace. You cannot be denied all these."

Staying still while moving ever!

"Lord Venkateswara and his consort Lakshmi were described by a poet thus: 'Because you are all pervading and are in our jeevatma which is always unstable in motion, you too seem to be in motion, though you are

really still. Also because you are swinging, the world is in motion. Day break and evenings are created this way. Your consort is lightly holding you, lest she may lose the balance while swinging.' Annamayya's poetry contains language, poetry, bhakti, philosophy and Srungara."

"Jagat means one which is in constant motion. 15,000 songs were attributed to Annamayya. In Bhakti, man is spent away like camphor. Nothing of "me or mine" should remain. You get immortality only by devotion and not by wealth, or progeny or by rituals. That is why Nachiketa asked his father, as to where he is going, because his father had given all of his cows already."

(Master continues to talk non-stop this day. Various subjects, though just touched upon, reveal themselves to us because of his magic touch!

- *In the little notes available of what he spoke on Astrology, I could not make out much. It is rather technical for my comfort. However, when he points out the similarity in the planetary position between the Mahabharatha time and our present era, it rings an ominous bell.*
- *In what he calls as a 'casual chat' he drives home the point that science and technology, while improving the physical comforts, have done nothing to improve the inner condition of the man. Further, science is not independent. It is in the grip of the corrupt politician.*
- *Master asserts that souls were present even during the time of creation. Souls require bodies for experiencing nature and evolving further. He explains beautifully that the purpose of creation is evolution of the soul*
- *He defends idol worship, that has been the butt of criticism not only by muslims and christians but by our own 'intellectuals' as well. He takes pains to explain the formlessness of the essence and the forms that arise due to its manifestation. While pointing out that teaching is given depending on the level of the student, he once again emphasises that we do not worship the idol but the essence of everything, which is what the form stands to symbolise.*

Truly, this was a session of standard questions and remarkable answers!)

ASTROLOGY - 28.9.97 - NEW YORK:

"I only dealt with this in a general way. But, I would like to answer questions, if there are any. The subject matter is so vast in Astrology. There is a phenomenon called the precision of equinox. It proceeds at the rate of about 51 or 52 seconds per year and takes about 72 years for 1 degree of precision. It covers the entire zodiac in anti clockwise way and takes 26,000 years and this determines the future of entire humanity. It is not the planets which govern the ultimate fate of man, his fate and destiny. These 9 planets in the 12 signs will certainly determine the events in the life of one man. For example, when he is going to get married, whether he will have children or not. Or, whether he will prosper, where and which profession will be good. Further in west, east or north, what type of house and when he will build. These are very small things. Part of the entire humanity is arranged as a single entity. Its destiny will not be

determined by day to day moments of these 9 planets. There are social phenomenon identified in the Hindu Astronomy and this is one of them. 50 centuries ago when Mahabharata war was over, Yudhistara was crowned and sat on the throne, the Saptarishi or the Great Bear was pointing to Makha Nakshatra, the first star in Simha Rasi. The Saptarishi which stays 100 years in each star indicate the stage of revolution. Since there are 27 stars, it takes 2700 years for one complete revolution. So we have come again to the same point. When Adharma was at the highest point, and Dharma was at the lowest ebb, a respectable woman was openly insulted in the court, in the presence of the blind king. This word had its origin only since that time. This happened in the presence of the king who was supposed to punish the offender. Nothing worse can happen to mankind. Similar astrological combinations have been occurring in the past 10-15 years and will continue in the coming 50 or 40 years. We have seen without feeling the pinch of that, in some decades in the past century, where one country was completely routed and occupied by brute force. We did not express our concern openly about it, we were afraid about it."

Science & Technology:

"When a bad man hits a right man on the road, people run away from sight, rather than protect him. All of us are guilty of not expressing our violent protests against such things. We have seen a country being occupied and millions of people being massacred in the name of religion. India is no exception. India did not express protest over what happened in Tibet or any other country. You know history, I do not want to give names. There are at least one dozen theatres of war. Innocent people suffered by millions."

"We have to face the sin and suffer its consequences in the next one or two decades. One generation has to suffer. Nature is going to be very violent at some places and lead to destruction. The entire mankind may not be wiped out. A few thousands will die here and there. We have seen earthquakes rocking Mexico. By 3 or 4 decades, there will be enough of suffering and enough of progress. Wisdom and realisation of ultimate values will prevail. Science is another important thing. It had intoxicated us and has only protected us from the wild nature. It has insulated the human body and kept it in absolute comfort from severe cold or heat. More than the external communication, it has not revealed anything to the inner man. Science and Technology cannot guarantee a comfortable mind or a peaceful heart. That it is not possible will be realised very soon. The futility of progress of science and technology is already realised by the thinking few. In general, the power rests in the politicians. The scientist is subordinate to the politician. He is not independent. He is directed to do or not to do a thing by the politician. Unless wisdom dawns on the mankind, unless the politician becomes the well wisher of the man kind, science cannot be free. So science has fallen into new hands. In puranas it is mentioned that even Rakshasas did tapas. Tapas was not done exclusively by Rishis, Munis or Brahmins. Rakshasas were very selfish and had no kindness for the common man. They were destructive in their nature and outlook. They achieved great progress and powers purely by tapas. This science and technology is something like tapas. The science and technology is more destructive than constructive. In this country, I have seen some wonderful bridges and best regulation of traffic. They have given great comforts in day to day life. But has

it benefited the inner man is the basic question. The science and technology, as long as it is handled, directed and operated by politicians it will be harmful to the mankind. These are the realisations that are going to dawn on the minds of the people of future generations of mankind. In the future the destiny will be better, safer than ours. We will be lucky to see the wisdom in politicians and scientists that the science and technology is put to the good use of mankind. They should see better and safer days by God's grace."

"It was a casual talk. I do not know whether I have made any points at all. Any question is welcome."

Purpose of creation:

"Souls were present from the time of creation. They needed evolution. They had to understand the nature and life that had to be lived. So He created nature and the world for the enjoyment of the souls, with a benefit of wisdom, ultimately obtained by several births. The futility of future births has to be realised by each soul. The intention of God in creating this world is to make us understand nature. The souls are evolving in every birth. So millions of souls are awaiting their descent in nature. Their birth and evolution from body to body is not considered by science. The scientific theory of evolution takes into consideration only the physical body and not the inner man. The scientific theory only states how the man became more and more efficient and how the person could efficiently operate things. The philosophy tells us how the Atman or soul has evolved in series of births every hour or minute of its existence. The soul is evolving. Buddhism tells man the number of births (454) which man should undergo before achieving realisation or before the soul realises the futility or rebirths. **Every philosophy has its own method of expression, but all of them have one common principle - evolution. Even if we commit mistakes and sins and suffer from them, we gain experience and through experience, we evolve and become wise. Thus committing mistakes and sins and suffering as a result of that is not totally a waste. It makes a person progressive in thinking. It adds to the soul's experience. That is the purpose of evolution.**"

Idol worship is ideal worship:

Q: We came here with ambition and goals, to improve ourselves. We have completed that. In the western part of the world Hinduism has practically died. Previously it was thought that Hinduism was barbaric and the image worship is without any meaning. Rituals have no meaning. Many of us in US have established institutions like temples where festivals are celebrated on a grand scale. It is just not for us or our children but also for the rest of the world. Here we feel that Judaism, Islam and Catholicism and others are well off but Hinduism is still backward. Though being the oldest religion in the universe, we are feeling shy. Hinduism should offer much more than other religions, to keep our heads high. We have done very little to be understood. So I request you to lecture to the local people, not with a view to convert them, but they should understand what our religion is, what we are doing, and why we do this, so that they respect us, as much as we respect them.

Master :

"Madam, I entirely agree with you. Actually I treat everyone of you as cultural ambassadors to this country, especially enlightened persons like you. You are rising organisations. We are ready to communicate with anybody here, American or European or Christians who are willing to communicate with us. We have to clear the cobweb in the minds of the people, who are against Hinduism. One of the main points raised by Christians in our country, against Hinduism is 'idol worship' (Vigraha aradhana) These doubts have to be cleared one by one, if both parties enter into conversations and communicate freely. This is very necessary. So many Swamis come to USA and address audiences. Americans are also flocking Ashrams in India. This is a well established phenomenon that has come to stay. I myself feel that Americans may have wonderful thought provoking questions to ask, that sometimes test my inner understanding."

"The suffering of Hinduism in the hands of muslims and christians is because they have not accepted the idol worship, as a wise act. This should be cleared to them. There was no idol worship, more than 2500 years ago. There were only Yagnas and Vedas. Vedas consist of six portions, viz., Samhitas (group of mantras), Brahmanas (They deal with application of these mantras in yagnas) Aranyakas(deal with spiritual significance of these mantras used in karma of a particular yagna) and Upanishads (deals with only spirituality and not karma) It tries to establish the equation between soul and God, through protecting the forces of nature. An effort is made to reach God. That is one way (Karma Marga) The Gnana Marga is treated in the 4th part of i.e., in the Upanishads in an elaborate way. Yagna is confined to the learned men (Brahmas) who studied the Vedas, excluding the Upanishads. If a Brahmin alone is qualified to perform the yagna, what about the rest? Are they forbidden? Do they have no authority to reach God in the same way as a brahmin reaches? The definite answer is 'no'. All are equally authorised. The eligibility to reach God, to attain Moksha and Gnana has never been differentiated. Only karma is differentiated which is a tradition. Karma is not only for the good of one man, but for the good of entire mankind. It controls the bad forces in nature. It came to be realised by the people, that the yagna cannot be embraced by the entire society. The spirit of the yagna is slowly getting eroded. The Brahmin is not of the same quality, as he used to be... Previously the Brahmin used to perform yagnas for the whole time only for the good of the mankind, society, good and security of the entire living beings including the plant world. He wished everything well and worshipped the nature. But as the society increased in size and progressed, the exclusive quality of few people also got diluted. So yagna was brought one step lower. Here is another type of yagna, they said. The same God who is worshipped by a mantra in the yagna is now brought to a physical shape. Devatas have no form. Mantra is their form. The physical form was reduced to a stone, and is worshipped by a mantra and yantra under the vigraha. The form of the God is less significant as far as the spirituality is concerned. It is the yantra under the idol, which is the essence of the spirit of that vigraha. Every mantra or prayer addressed to the Lord is for the yantra and not to the external form. All of us know that the stone was lying somewhere in the hill or forest and someone made an idol out of it. So, it is wrong to say that we are idol-worshippers. It is the politicians who are worshipping the statues. The Muslim controversy

and complaint against Hinduism is nothing but idol worship. We have to explain to them. They think that they are caretakers of God who is worshipped in various forms by Hindus, "we shall not allow Hindus to insult Allah so we shall punish them." We have to explain to them that though we believe in One God Almighty, his different forms and aspects are worshipped as various Gods in idols. Each God has a special goal to satisfy the different needs of man. God is combination of different gods."

Q: Idol worship is for the common man. For advanced persons, who believe in formless, meditation has to be advocated. You have yourself said that the worship is meant for the yantra but very few of the ordinary people even know about the yantra. Most of these worship only the external form of the old. Material poverty will not be there. I hope that there will not be spiritual poverty in future.

Master: "As long as the school exists the classes are always full. All of them cannot stay forever in the class. They have to grow further. Spiritual heights are not meant for all, all at one time. So spiritual development is evolving in its way, and we shall certainly see the heights one day. Each soul makes its own journey in evolution. God ensures that every soul reaches Him. Spiritual poverty never ceases to exist. It has always been there. Why did Duryodhana behave so nastily in the presence of Lord Krishna? Was he not spiritually backward and a personification of hatred, jealousy and ignorance?"

"Ignorance and wisdom are individual, while peace and prosperity are universal. Brahma sutras are not meant to be taught and addressed to a gathering. It is to be imparted secretly by one who sincerely seeks it and tries to get educated. It is not a subject to be distributed in pamphlets. But religion, culture, good behaviour and accountability exists between son and father-mother, father to the head of family and from one family to country- the accountability exists. For this we have to address a gathering. The average accountability levels are to be drawn here into their mind. If somebody is behaving irresponsibly, he must be told that he is wrong. He will certainly mend. We should not wait for anyone to realise himself. So many rakshasas did not believe in God. A few of them believed in God and posed a challenge to them on the path of dharma. So, Godhead had to descend."

"There is not enough power in the man of today to equal Karna or Jarasandha to bring God down. The man in the modern society is average, not completely good or bad. Nobody is so great as to attract the attention of God, either for salvation or punishment. God does not find a super body to teach. He can teach the entire society though a hundred Swamis. Muslims and Christians have no spiritual leaders like us. Their society does not allow a spiritual leader to talk. The Mullah or Bishop reads only the text. There is a class of world teachers who do not have tapas.. There may be a great yogi who is asked not to speak. They are only at the level of common man. For this he must at least be a scholar in his subject. Teachers cannot propagate. Teachers are meant for the seekers i.e., for those who come to him. For him no secrets should be withheld. His conduct must reflect his knowledge. What he does should not be different from what he speaks. He is not meant for one and all. I am neither a Guru nor a Pracharak. There are Swamis. They are responsible for propagation of dharma and religion and to see that everybody practices equally.

Adi Sankara, about 850 AD established four mutts in India. They are not ashrams for tapaswis. It is a headquarters of religion. These acharyas have the power to punish and expel anybody if he is not practising dharma or religion. It is not a place for tapas. Tapas can be done in any corner of the country. Why should there be a headship of a peetham for that ? In India, shaastras are dying because of the possessive instinct of a few people. Instead of giving liberally to people they took from them. The entire literature was blocked by them. Shaastras are meant for praarthana. They did not do it. I request you to study history of India in great detail. Oxford History of India is far better than those of American authors. Some great American writers were in the past. They are not to be seen."

Q.

Has God a form ?

God has a form, a singular form. Every form! I have Vedas in support of my statement. God can be worshipped in any form.

Q.

Can we see Ganapathi...now ? What is the idea of idol worship then? Christ told that body is formless. The question is has God a form or does not have a form

Master: "Jeevatma is there in the body. It is formless. I have a form. Jeevatma in me is formless. It is pure energy, light but I have a form. The essence of my body is not my body, it is that life. That is, in essence it has no form. But in its manifestation, in the universe it has all the forms. Thus every idol is true. Therefore, do not take from any teaching that this form is creation of a man. If you really meditate on that form, you will see Him. I am saying this from my experience. I have seen Ganapathi. He speaks to me, he chides me, pervades me. He is my father, mother, teacher. All forms of God are true."

Q.

If we believe that God is formless, what is the idea of worshipping God with a form as an Idol ?

Master: "I have already told you that the sum total of all gods (as per Vedas) is the almighty. All aspects of God have forms. Almighty is the Brahman. God as the manifest form is reviewing the world."

"We should not hate anybody, because there is Paramatma and Jeevatma in every individual. The Paramatma is the supreme reality and is formless. The various Gods whom we worship have forms."

"Paramatma or Brahman is supreme. Having created the universe, it has entered every part of it. Having created many forms, it has entered every form. God is dwelling in everything. (sun, moon, stars, sky, rain) There is no question of accepting any argument that works against idol worship. We are not fools. Our forefathers have certainly had a scientific bent of mind, though they did not indulge in scientific activity. Every form is a reality that caters to the

difference in state of one's evolution. I hope you understand this in spite of my poor speech. I am not a good speaker. I am not Winston Churchill. I know about it. Yet, I tried to express it in my own way. I am not in the habit of preparing speeches and reading them out. Whatever thoughts that cross my mind I have expressed in my own words. You made me feel totally at home. Wherever you are from, your hearts are leaving some warmth and friendliness that I look for in the foreign land."

MYTH AND REALITY:

04.10.97

"*Brahma Satya, Jagan Mithya*. Brahman is truth and the world is a myth. That means the truth started at the level of Brahman. To know the meaning of this is itself a great pleasure. Why is the world a myth? It also contains happiness and sorrow. We ourselves are not permanent. We come and go away in the middle. How then can this be true? In Bhagavadgita, there is a verse which means if a thing exists at sometime, and not at another, it means that it is not there. If a thing really exists, it should always be there. This stanza is very difficult to be commented even by great pandits. World is always there but not its contents. Just as river and its water. The river is permanent but water is always flowing and changing. Since everything in the world is only temporary and floating, it is difficult to say that the world is true. By myth, we mean that a thing seemingly permanent is really impermanent. Same thing applies to man. You have come now and will not be present a hundred years later. Therefore your happiness and sorrow are myth. In life, several times we get questions in our conscience whether what we have done is dharma or not. Questions occurring to the mind are different from those occurring to the conscience. Bhagavadgita is the best guide to such questions and calms the conscience. Bhagavadgita gives the ultimate judgement. The question from your conscience can be answered only by my conscience but not from my mind. Only then the communication will be truthful. To the Vedantic doubts and doubts on dharma the reply given by a bhakta from his conscience is far more pleasing and tranquilizing than the reply given by a scholar from his intellect."

GO THROUGH LIFE FULLY:

"That is why, it is said that while in youth one must enjoy life. He should not practice renunciation while in family. He must satisfy all the dreams of the wife and children. One must enjoy all the comforts but should not be lured by them. He should not become a slave to desires and suffer if they are not available. In old age, one must call it a day and voluntarily retire from the comforts of life. **Renunciation must be practised, even while being in the family life. Whatever be the defects that have accumulated in the householder's life are destroyed by the renunciation in the last phase of life.** He is crossing into a different threshold. While in renunciation, a person can do tapas on one of the many forms prescribed, depending on his taste and practicability. **In Tapas the Jiva becomes like a seed roasted on fire, losing the capacity to re-germinate. The person loses rebirth, though externally he may appear to be the same."**

COMMON SENSE IS ENOUGH:

"You have all earned enough, to last for you and your children, to grapple with any material emergency several times. Now think, 'What is the use?' I am approaching the problem from common sense point of view. Only when it fails to answer your doubts, you should read and seek guidance from Brahma Sutras, Vedantas and Upanishads. These have no use or application, when you have not even grasped the fundamentals by using common sense. Do we require to read Vedanta Sastra to understand that we are not permanent and that we have to leave one day? At the most one can live 100 years and at the best without suffering and in the best of health. Even after giving allowance to all contingencies, we have enough crores. Even now we do not sympathise with the beggar next door. We can't appreciate his basic wants, which are the same as ours. Is it just to deny him of his basic needs, when we ourselves have several times the maximum requirement? Common sense can answer these questions."

"Any Swamiji's talk is appealing and convincing to us, because it appeals to common sense. People leave behind wealth, to last for one life for them and sufficient for several generations. This is upsetting the ordinary laws of economy of the country, which is suffering. Even in matters understandable to one's common sense, we are not conducting ourselves as per logic. But people want to know the contents of Brahma Sutras and Vedanta, which can't be understood by ordinary commonsense and logic. One must approach them, only after a genuine question comes which cannot be answered by logic. Buddhism teaches only renunciation and no Vedanta. They gave away to the world, even what was not needed by them. Have we given any charity or help? Buddha was a prince, he left the kingdom, parents, love, wife and son and donned only the ochre robe and walked with a begging bowl. This inspired many people to leave that excessive wealth which was not of immediate necessity to them. This much wisdom, the people of those time had. People followed Buddha, with varying degrees of renunciation if not totally like Buddha. People ask, whether is it not a sin to leave wife and children in mid-sea? Yes, it is a sin, if you have not developed renunciation, if you leave the house forcibly making your wife and kids cry and you yourself are weeping. Renunciation is an extreme mood in which no questions about duties arise. It is better to call it a decisive attitude, rather than as mood (because mood is taken to be a passing state of mind) A person who is sure about renunciation does not look back. Nothing is offered to postpone that. A person who does otherwise has only got a desire for renunciation. He may get it in his next birth, by God's grace. This follows a general law, that every desire will be fulfilled, at the appropriate time. Only the time of fulfillment of desire is not promised."

"Vedanta tells all this, which is born out of tapas, and not from logic or intellect. The wisdom born in tapas, flowed out in the language of the Upanishads. The Upanishads, not authored by anyone have remained undisputed till now. (unlike theories propounded by human intellects). If you are not able to renounce even after seeing dualities in worldly life, pray God to give you the required conviction and courage to renounce. You can ask and pray to God that the desire should be fulfilled in this birth itself. Without praying to God, depending on one's own strength of mind may not fructify. If the desire is there, but if you do not pray, it may fructify in the next birth."

"If every desire is going to be fulfilled, if every karma is going to give result, why should we pray to God? We had several desires and only after all of them are fulfilled this last desire may be fulfilled. Instead you can pray to God for 'My earlier desires were out of ignorance. I might have desired for money or women, or fame or power. Please nullify all of them and grant me only renunciation, which I desire now.' If you pray so, God will answer that. Since the satisfaction of all desires is the law of nature and since there is nature and the laws governing it, pray to Him so that nature does not take its own course."

'Now I am convinced about the greatness of renunciation. So please cancel all my earlier desires of this or earlier births.' This is a very strong reason for approaching God for His help. There are people who have fulfilled their desires both by asking Him, and not asking Him. If I have a strong desire to acquire wealth, but do not ask God, even then (because He is all pervasive) He enters my consciousness and creates an inclination to give some charity, consistent with my finances. Previously I was not giving charity. Eswara is responsible for this change in my attitude. "Since I have made the law, that karma yields results, I will see to it that you do karma." Next day a poor and needy is sent to my house for alms and I satisfy him and as a consequence God gives the result. **God answers when called. One who does not respond, when called is the man.** God makes you perform that karma, which is appropriate to give the result, which was your desire. Sometimes, you are unwillingly made to do an action, which is the seed to realise your desire in the next birth. Such is the power of God. You need not ask God to satisfy each and every desire. There is a built-in mechanism in the law of God that every desire should be fulfilled. You have pray to God when you have come out of nature against His laws. That is the role and place of tapas. Tapas transcends karma and nature. Tapas can erase the result due by karma and grant you a result for which karma was not done."

"You can get wealth by doing Lakshmi Pooja. Such a desire even of a nastik is also fulfilled even though he does not do that pooja. By the above mechanism the law of nature is automatically working and he also gets what he desires. Hence there is confusion and different versions. **You should ask God for everything. Without asking you can't get anything. You must ask God, but also do your duty.**"

"Dharmaraja asked Bhishma several times for the key to success for man. Bhishma replied that there must be a human effort and God's help. Here God's help means merit acquired in past births. Even if purva punyam were to be present it will not fructify without human effort in this birth."

"Good seeds remain dormant. Before sowing, a lot of process go in under the word cultivation. (tilling, watering, weeding, protecting from animals and pests) Plant in previous birth, corresponds to the process of agriculture. Blessings are God's backing your efforts, which must be there, even if purva punya was not there. Blessing is the fruit of tapas of the giver, which the receiver is going to get. If purva punya was there, blessing would not have been necessary. Even destitutes, by great effort can become millionaires. Devotees may not get anything despite prayers. Even destitutes got the fruits for nothing. They got these fruits as the result of previous birth's

karma. To understand this, Dharmaraja asked Bhishma repeatedly. These facts can't be understood or answered by logic and hence one has to approach Vedanta Sastras or elders. In Gita, it is clearly mentioned, "If you do not know anything, approach elders with modesty and respect and ask them. They will tell you." Believe what they say and bow your head (ego) before them (without questioning) Do not try to verify a jnani's statement by cross verification. The second man you may consult may give you an opposite view, and may be wrong (because he is an ajnani). The pitfall is that you will trust the ajnani and disbelieve the jnani".

"Meditation on Mulaadhara on Ganesha several hours everyday. This will progress to tapas. You can ask any desire, even jnana."

"When you ask a jnani a question, have this in mind and ask, "I have faith that you have Iswara's Amsa. I will believe it and will not cross verify. Please have grace on me and clear my doubt." Put your question without ambiguity. If you do not understand, you can ask him again. They will change the wording and mode of expression and will tell in a more easily understandable way. **The origin of a question is pre-requisite for searching of knowledge of wisdom. If no question arises, a man is devoid of any activity.** Just as a father gives his property to the son, Mahatmas pass on their tapas by giving boons. His tapas was acquired by him, but it is of no use to him, since he is a jnani. **Tapas means acquiring and imbibing Eswara's power in oneself.** The Jnanis and Mahatmas give their tapas to the needy who asked them with modesty and faith. They did not distribute their tapas to everybody. They sought nothing in return, which again is useless to them. They used to inspire others, to start tapas. Guru gives jnana, which means removal of sorrows, unhappiness, doubts and ajnana. The recipient's heart is tranquil and peaceful, as in moonlight. He (Guru) may fulfill some worldly desires. When the man becomes stable, the desires gradually drop off. Even fame is useless. After you are gone, even the bank balance is not of use. Only those must earn and save, who think that their children are useless, and incapable of earning or fending for themselves. Who knows, your sons may earn more than you. They may be more intelligent and more lucky than you. **I have always been stressing on one thing. I believe in giving. Only what is given is and has been fruitful and well spent. What is saved is useless and wasted. You must of course, save adequately for your family needs. The border line is difficult to draw. Without charity the wealth just accumulates. It does not grow. The poverty of modern India is not due to lack of money, but is due to lack of charity in Indians in those residing in India or those who have gone abroad. Charity removes the poverty of the recipients and also contributes to the growth of wealth of the donor. The charity must be proportionate to your capacity.** The next best is, at least give what you want. A millionaire parting with a lakh is below his capacity. At least he must be honest enough to accept that though he can give more, he does not feel like giving more. People surrender their wealth to get fame and publicity, but pay no heed to comfort many orphans in their own town. These rich people deserve others' anger, but later on pity, because they are paving their own destiny towards poverty in the next birth (by lack of charity). God has given an excellent opportunity. He has given you crores, and has shown a very poor man in the vicinity. God only gives opportunities, but he is only neutral, a mute witness. Man should seize

the opportunity. The elders, shastras, puranas are all there to teach us the right action."

'All are takers - there are no givers. Even the wealthy man is also asking for further riches."

"Charity never goes waste. It may yield fruits later, sometimes in the next birth. One rice grain, which you have given to a hungry man, will bounce back as a bag of rice. The fruits' which we are going to enjoy in this birth are already programmed as per actions of previous birth (prarabda karma). We continue to suffer from sins of previous birth and may not start reaping the fruits from merits done in the present birth. We are sowing seeds for tomorrow, comforts and happiness for next birth, which is assured. The results of sin or merit are not experienced immediately. God gives wisdom to Jnani, who is happy that his karma is being washed off by suffering or disease. Disease in the body is the easiest way for washing off karma. If mind is affected, body also suffers. It is better therefore to suffer bodily, keeping the mental coolness intact. You can pray to God that disease should not make you an invalid and to be at the mercy of others. You can pray that the suffering be within reasonable limits. The sooner it is experienced by the jeeva in a sick body washes off most of the bad karma. The merits acquired by good deeds of this birth are safe in his account."

"Jnani can give a teaching, that enters, penetrates you and gets seated firmly. Different teachings are given to different persons on ahimsa, charity, yoga truth etc. These are individual facets of the multifaceted godhead."

"Different teachings appeal to different people with different degree of convictions. Example a person can give free treatment, surgery and glasses for anyone with eye disease. This is a good humanitarian help to only those with eye disease and does not do anything to relieve the hunger of a hungry man, it does not appeal to common sense and sounds unreasonable. Even persons, who can afford medicines, surgery and glasses also exploit the free service given. When feeding the poor the hungry man is taking the food, even though he may not be a beggar. We must at least make an attempt to equally distribute the help which we can afford. Whether we can succeed or not is a different question. Even a man, who is not bound by his wealth, who has no possessive instinct, who wants to give away his wealth in charity, is also veiled by Maya and there is a kink in the way of his thinking. For example, a man wants to donate Rs.5 crore to an university, if it is named after him, or if his statue is installed. What use is all this to him? Charity should not be backed by quest for fame. There is a secret in the charity - activity, and most do not appreciate or understand it."

"Did we ever ruminate and think, how we came here (to US). Our parents educated us, prayed several Gods that we should be in the present positions, and took the blessings of several people. They must have fasted several days, circumambulated several times in different temples. It is that fruit which we are enjoying. So we are indebted to our mother country."

06.10.97:

What is heritage?

"Ladies and Gentleman,

Standing before you is a rare opportunity for me and not for you. You are distinguished professors in all walks of life, field and knowledge. Probably, this is the 100th time you are listening to a talk. You must have heard Swamijis from India on various spiritual topics. Not being a professional speaker or a teacher in a class room like some of you here, I may not be able to do justice to all my thoughts in expression. However, I will make a humble attempt in my own way. I do not belong to any definite thought in philosophy or religion, although I am born in Brahmin Hindu family with some learning and acquaintances with religious ritualism and philosophy. I have been brought up in that atmosphere to some extent and only by divine grace I grew to what I became all on my own. I did not have a formal teaching from anyone."

"I will talk on what is generally talked as heritage. The world "Culture" is difficult to define in a few sentences or clear cut ideas. But we do use these words often in our day today life. Heredity is a subject of science, biology and biochemistry and many scientists are devoting their study on it. Heredity governs all types of life, man, animal, plant, vegetable, fruit, bird or fish and several attempts have been made in this century to relate heredity with physiological factors of the living creatures. Heredity means inheritance of behaviour, conduct qualities and I Q. Heritage is a product of pure environmental upbringing. You know very well the many subtleties in the field. In that way, heredity and evolution are linked to physical growth and physiological evolution. The wise man's growth is not a subject of science of evolution. As you all know, the wiser man is entirely different. To whom does the word heritage refer to is the question before us."

"Inheritance is a word relating to belongings, bank balances, properties inherited from father by son. But heritage is that the father himself has inherited in his personal qualities and individually handed down to the next generation. Without any effort, in the course of nature, every species has adapted to the environment. So the study of environment in which anybody has grown will give us a clue to his heredity and the patterns become what they are by environment and heredity."

"But heritage is something different and refers to inner man. The wise man's qualities are not merely the result of his upbringing or environment alone. It is something, which has evolved from environment and physiological and external reaction to environment. There are some teachings on observations, that heritage is built up slowly and gradually in the civilisation of a country. That heritage is therefore credited to be the best part of human personality, which has to be preserved and not lost due to changes in the environment. In any society, heritage is treated as its most valuable treasure. The question is whether heritage relates to society, state, country or race or the individual. For the reasons just now mentioned it is strictly individual and not necessarily be at the same level in all members of a particular society. Heritage is a thing, which distinguishes a person because heritage is a product of evolution, an ancient culture in

continuous evolution and growth of the inner man. So man is identified with a set of personal qualities, which are not to be duplicated or imitated by anybody else because that is not detected by him. It has been inherited from generation to generation. Carefully preserved and handled down. The teachings may be related to faith, religion, beliefs, codes and conducts or others."

Indian heritage:

"Now, I will talk on heritage of India in particular. In India an average intellectual is extremely proud of being an Indian. There are several classifications and denominations of Hindu religion. So, does heritage mean religion? **The one common factor in all denominations of Hinduism is an under current that governs his thinking and faith. That is called heritage of India.** This can be noticed in our Puranas. Example, Rama in Ramayana after the killing of Ravana, was faced with a problem. A portion of his subjects thought that Rama was not right in bringing his wife back who lived in enemy's camp for one year. The values that governed kingship in India formed a heritage as shown in this particular incident. His own values told Rama that he is more answerable to the judgement of the people and public than to his own personal opinion. The heritage or values of kingship were different in those times. He had no doubt about his wife's purity but he preferred to bow before the judgement of the people because he has taken an oath before fire that he will rule the people as they would like to be ruled. In between these two he sacrificed his love and his personal judgement about his wife. That value was a heritage. **Heritage consists of belief in certain values and adherences to them under all circumstances. The inner character of man is what his heritage gives him. Heritage includes the personal character and his ability to judge and act in a certain way in all circumstances consistently without sacrificing the core principles in which he places his trust and belief.** Though he was a king and brought up in a palace, when he was called to act and judge he did according to heritage. This heritage does not include cultural values, though the word heritage includes cultural heritage also. Heritage determines how he has to develop and preserve his tradition and cultural skills and how they have to be used for the good of the society and what are the rules of conduct governing them. **In India this heritage was handed down from generations in a chain, but not from undeveloped and uncivilised state to a civilised stage. On the other hand in India, heritage has started with correct and high values and had gone down with generations.** While civilisation grows slowly to reach a particular level and reaches a plateau the heritage goes down from generation to generation. Millions of years back, people decided values and goals which are good for the mankind and they have been handed down. They also knew what has to be done to retain these values and to reach these goals which they taught to future generations."

"Heritage is inherited, but not civilisation which keeps on changing from generation to generation. In India, the heritage values have gone down due to political reasons and changes. Values built up in generations are affected. For the past 11 centuries, India was not ruled for the good of the people. It was ruled for the good of the rulers. This continued till India won independence. The values of our heritage and the core principles are not understood by the people of

India, and so unfortunately even after independence, the same thing continues. Our educational or administrative system has not taken any clue from the heritage, but is imitating the more advanced and materialistic nations. Once the heritage is forgotten, the society loses its notions, plan of action, spirit and philosophy. It becomes a rudderless boat without any proper direction. So, heritage has been carefully brought up, nourished, nurtured and given to us from the highest possible intellectual principles by more knowledgeable persons who set the ball rolling, so that the values will be taken from generation to generation. They have been forgotten. By heritage I do not mean Hindu religion, but the value system which was governed, and remained undercurrent in our religion, in its teaching, in its rituals, or in its faith in unseen God who is supposed to protect us because of our virtues of conduct and behaviour. The heritage given by our Rishis to our ancestors can be seen in our puranas. In a particular situation, it is not his personal judgement based on the circumstances at that time, but there is a certain inherent character in the man. All of us are faced with circumstances, when we exercise logic and come to a conclusion before we act. That is only circumstantial and need not have a deep rooted inner personality of the man, and our actions have to be governed by other's opinion also."

"The ultimate human value is different. It weighs on a man heavily before he can take judgement over a matter superseding intelligence and logic i.e a man does not sit in judgement all alone. His judgement includes the conscious and subconscious thoughts of others around. What a man thinks is just, need not necessarily be true in a particular set of circumstances. Take marriage for instance, Is not a human being's happiness important in married life? They said happiness in married life is not more important than wedlock itself. The purpose of a wedlock is to hand over to next generation some values of heritage. The value system is not based on the individual circumstances at that moment or the results of that action acceptable or not on that occasion. **The beauty of our heritage lies in the core personality that is capable of giving a judgement, taking into consideration much more than what it thinks as right or proper. Any other factors governing the conscience of others are also taken into consideration.** In Hindu society, good or bad from generation to generation, whether few individuals suffered or were sacrificed, the institution has survived. Breaking of wedlock has not so solved the problem. Even when the experiment was repeated second time, the same failure occurred. We believe in destiny. Wasting the first marriage does not give good results. Any decision taking into consideration at that time, did not give much results. Rather than that, they believed in morality and destiny. Some unknown factors also played a role in decision that time. All these are called heritage. This has been experimented in the present century on many political religious philosophies. Monarchy has been replaced and we have experimented with democracy, socialism and communism. In India if the king was bad or good he had to be tolerated. When he was totally bad or unfit, he was asked by elders of the society to step down and hand over the power to his son. The inheritance of throne from father to son was accepted as a part of heritage in India. We are not better off than when we were under monarchy rule. Have not our experiments on political philosophy failed? We are always banking on monetary solutions to our problems and are not interested in finding out the roots of problems. Even changes in religious philosophy have failed, example Arya Samaj. They could not

resolve the injustice attributed to Hinduism in the past. They did not succeed in giving an ultimate ideological solution. The response was not satisfactory. The new concepts have disappeared as they came."

"So there is a heritage of the individual and heritage of the society. The Indian society with a remote past has treated the individual as more important than the society. If the individual is taken care of, the society need not be saddled by philosophy of religion or philosophy of administration. The important point is whether it is brahmin or kshatriya they have been asked to preserve their heritage of the individual. Society pattern changes from generation to generation. Society has only civilisation. Since science and technology change rapidly, the civilisation and ways of life are bound to change rapidly externally. But if heritage is maintained, the values of the inner man show no change. He commands stability, self reliance, the ability to face situation, boldness. This is called strength of character and reflects the heritage, which he has inherited. **The Indian heritage has started with the highest finished intellectuals, who wished well for the entire mankind and not just for the people of that particular country.** In that sense, heritage has to be personally preserved and propagated in society. Even so many tribes of Indians are well influenced by Aryan culture and they have the culture of their own, in spite of changes in circumstances over generations. The place of heritage in the core of the man has remained undamaged. As long as the inner man has not changed, the mind complex may change with civilisation and with advance of science and technology, but he is not likely to change in future also. **The unchanging nature of the inner man is called the heritage.** I hope that I have expressed my ideas with clarity. The mind body complex reacts to changes in environment. In spite of social, environmental, circumstantial changes and political changes, which has swept generation, the inner values and character have not changed. This central part of character is called the heritage. Various above mentioned changes should not go more deep than the mind body complex and should not make him more arrogant and proud of his achievement. He should not dismiss the future impossibilities as impossible. That consistency is present in a few, even though they are not seen in thousands. It does not need real education or scientific education or one need not be a great intellectual to keep heritage going. Intellectualism is shifting with information acquired to give a judgement and is only an external reaction to others' offences, not to get his core disturbed by that, not to lose the stability under any provocation. He must be able to lead an unequal partner in life with grace, with contentment, tolerance and kindness without dismissing the partner as unsuitable to him. We have kept up that heritage so far. I hope that in future decades people will maintain it. **I hope that India will be the guiding nation to the rest of the world. It may not be the first country, so far as science and technology is concerned. India will be great as far as human values are concerned during testing times. India did not win independence for scientific advances, which would have been there, even if British continued to rule, with lesser corruption and greater accountability to the public and greater efficiency. It has won the freedom to preserve its heritage and values which have gone into run, at least in the majority of population under foreign rule. To regain its original values lost, India has to struggle hard and make many sacrifices. Unless our ancient heritage is regained, our freedom is not worth it. The sacrifices are unrewarded, so long as the heritage is not regained. In this sense, India has**

something to offer to other countries of the world. While the rest of the world is still experimenting with new philosophies, India's heritage is still to be looked up to, studied, understood and assimilated. If that is done, we can give ourselves and our future children a better India. That is the need of the hour and future also. It is also necessary for other countries to learn that scientific advancements and material success are not going to satisfy the inner man."

"What is the ultimate value in life? It is not contentment and satisfaction. How can you define successful life? It is one, where in the evening of life, if you look back, you should not have regrets. Regrets for having done something and regrets and for not having done something. Success of life does not mean spirituality, which is not meant for one and all. It is a certain threshold in life to be reached, after crossing certain stages in life. When material comforts have all been satisfied, when all the demands of inner man have been satisfied and yet he looks for something higher, when he can't complain about anybody to anybody, that is the threshold. When he is all alone to himself, philosophy or a way of thinking is ultimately meant to make the man proud of himself. A man should be able to say that in spite of material vagaries, his judgement and action were better and could not have been improved. That life is successful. Then he is an entrant to spiritual life."

"We must preserve and hand over the heritage to the next generation. I do not know, as to whether I have made my talk clearly understandable to you. I want that you should study and learn more than what I have told to you, look back and see what you have done and look forward to know what you have to do and become far better judges of yourself and your environment. So that you can do your best to your progeny and your children much more valuable than your hard earned money and property. They may earn all these, even if you don't give, but certainly not heritage. If you do not give, they can't get it. The children can't be expected to earn them on their own from society. Valuable heritage must first be understood and digested by you, before it is handed down to your progeny. Your money can go to poor and to society, but certainly the heritage must be given to children. Your son and grandson may earn more than you, but they can't get values of heritage, unless they are reminded about it, unless their inner personality is made to pay attention to them. Power and money have not given man ultimate happiness. They give him only monetary happiness. Several people have regretted their rise in power and wealth, 'which I did only to satisfy my ego. I did not do anything either good for my country or to myself.' If a man is guided by the inner man because of these values, that regret won't be there. **You can have a better understanding of the word heritage, by applying your mind to what is happening and what you are doing everyday and what you have been finding slipping gradually under your feet.** Well, our attention is paid to material aspects of life, after physical and mental happiness is being sought after, but without getting into peace, which is much more than happiness. Peace is more than happiness or sorrow. I have left my humble thoughts before you, to draw your attention. You are great intellectuals in your field. I am not a professional speaker. I do not know to arrange my talk according to a professional plan. The value system of the inner man is very important and important part of our heritage."

Caste System:

"I do not believe in institutions. There is a caste by birth, by his mental frame, by his attitude, his value system. But if the same is imposed in a steel frame on anybody, I do not believe in it. One should always aim higher but not aim higher to fall."

"Indian history dates to 9000 B.C as per history and not puranas. Puranas do not dwell on history. Historicity must be applied to Puranas with a particular scale of time by ourselves (eg.) I say that Mahabharata war was fought in 3102 BC between 2nd Feb and 22nd Feb., by applying Gregorian calendar, Indian culture started with a few highest and intellectually advanced persons. **Broadly by evolution we mean change from highly mundane to a highly refined state. In our heritage it started from the other end, from perfection to imperfection.** Over a period of time, the loss is significant, because of extreme factors like forced change of civilisation, growth of population, interference with a country by outside forces. After 11th century, after Prophet was born, there was trouble from Muslims because Hindus worshipped idols. Prophet's complaint was that Allah, the formless god was insulted. 'I have the sanction of Allah to punish those who insult us by worshipping god in forms. In that war, I will be pleasing Allah. That will be a blessing to me.' The Prophet had a firm conviction for what all he did, the individual was not be blamed."

"This was the cause of hatred of Muslims against Hindus. Muslim was not at fault. We should not forget that he was and taught that he was serving Allah that way, by breaking idols. So the heritage of India had undergone social changes. The caste system was not there. Even in Gita it is said that none are born in any of the castes. Value or quality was equated with caste in several books, texts and puranas. When this was imposed on society in a steel frame, the trouble started. It raised its ugly head. The institution or concept was not responsible. The individual and his personal motives were responsible."

Q : Why should we worship an idol ?

Mater: "Sir, the Hindu does not worship an idol. He is worshipping God or Goddess, which is represented by an idol. The idol is only for the sake of concentration. Our inner body has no form. Similarly the inner core of God has no form. It has been given form only for the convenience of your attention. The idol attracts and arrests your attention. You develop an attachment to the idol. I can tell you honestly, that by meditating on these forms, you can have darshan of them. These forms speak to and communicate with you. The art of communication has to be developed with you and not the God. The forms of God are true and they are represented with some qualities in the stone idol. The idol is the medium of communicating your thoughts to the ultimate. In worship, every mantra that is used is addressed to God and not to the idol."

"A religious man's worshipping of idol has sentiment and Bhakti. The various forms of God are not imaginary or a statue or a monumental piece of architecture and sculpture. When we see the statue of Abraham

Lincoln, we are reminded of him and his great qualities. Another man's worship of a statue has only respect."

"The ultimate God is one. The various Gods are different. Gods are higher human forms of life, which have attained knowledge. They include gandharvas, kinneras, kimpurushas. They have certain powers of nature and have risen to higher levels. Gods are the governors of our elements. Almighty God is formless. Every part of Almighty has a form, name, a mantra and a method of worship. Just like part of the body and the person. Every part of the body belongs to the person. But who is the person? The various Gods are parts of one Almighty and are not capable of taking their own independent decisions as to what they do to humanity. The Almighty has created this creation, not as a part time hobby to spend His time. This creation is meant for the evolution of innumerable souls, which were in darkness of ignorance for a long time, through their experience of nature birth after birth. The various qualities like kama, krodha, madha, moha, lopa and matsarya are born in man by his interaction with nature. Then he understands the futility of these qualities and he evolves over a period of time. In this vast creation, there are many functions and hence there are many functionaries. These functionaries are part of one only. Basically, we are Monists. We belong to the concept of and we worship only one God. This is called Monism - This multiplicity of God is not contradictory to the concept of one God. It is complementary, supplementary and part and parcel of one God."

"Hereditary and heritage is the deep core of your personality. Your intelligence is an acquisition obtained by your interaction with surroundings. You have grown from a 3 year old child to a 30 year young, intelligent scientist. All this is your evolution from birth. But the soul, which has come into this body at the time of birth, has already lived several times. In its core it is unchangeable. The Samskaras or value systems, which it has acquired by virtue of interaction with nature in several births in the past, are in a sleeping (dormant) state inside you, while your mind - body, intelligence is interacting with nature and you are acquiring intelligence. Intelligence, body, mind complex and your interactions do not affect those values, which are in the core. That is heritage, which you have inherited at the time of birth itself. These hidden qualities find expression through this present body. The expression of the qualities of the inner man is a product of reaction with environment."

"Rebirth is the basis of Aryan thought. If you are not born earlier in several births and evolved, to the present stage, many things can't be experienced. Of course, the theory of rebirth is not depending on my logic. My logic is small and has limited capability of expression. But even applying fundamental logic, why are you intelligent by birth? How is your I.Q. high? My capabilities are low. I am born in a poor family and you are born in a rich family. Is it an accident? No Science or logic believes in accident. That is called destiny. Anything should have a logical sequence, with a link to the past. **Sequential happening is called destiny.** A consequence of your past is the present. The future is a consequence of the present."

"A school is a permanent institution, with classes from I to X. There are always I and X classes. Even I class student is going to X class

over a period of time. Several souls are evolving through their experience of nature of understanding and rejecting nature and transcending its grip."

Q : What is the first birth of a soul , if there is evolution ?

Master: "There are billions of souls, which never entered nature. They were badly in need of evolution for which they needed nature. From plant, worm, bird and serpent to man is a journey. From the man to a highly intelligent and intellectual man is again a journey. Buddhism says that each soul has to take 454 births for complete evolution. Even in the case of Buddha, it was his 454th birth, in which he became Buddha."

"Jesus Christ is a highly evolved soul, who meant welfare of the humanity and loved it and he found his own way of achieving it. Any prophet is totally genuine about his good wishes to the humanity. Wishing well to all living creatures - he is compassion, incarnate, pardon incarnate. He said the ultimate in pardon. "Father, they know not what they do, forgive them" Can anybody say this? His power of pardon shows his highest power of evolution. But for his being in God, he would not have become what he became. Merely by wishing humanity well, I can't become equal to Jesus, unless my faith in God is also just as the same as Jesus. God was the source of love to Jesus. Because there is God, all must be happy. There are many Rishis like Viswamitra, Vasistha and Jesus was one like them. Each understands God in his own way, just as when we watch a film, each enjoys the film in his own way and for different values. Though all of us are seeing the same film, in the same theatre from beginning to end, our judgement on the film differs from person to person, because the inner feelings are different. Buddha too loved the entire humanity, and all living things. He found his own ways. He investigated the cause of sorrow of all souls and found the common route cause for all was desire. It was a revelation to Buddha. If we say this, it is only an intellectual answer, given irresponsibly. But Buddha spent his whole life with concern, worry for the suffering mankind. He went into deep meditation to find out the truth. Hindus found that Karma is responsible for the suffering, but what is responsible for the Karma? Desire! it was a great revelation. Desire is at the rock bottom of every action."

"*Ekam Sat, Viprahi Bahuda Vadanthi*", which means that the learned people express the same single Truth in different ways. "Viprahi" means those who have understood the truth. All have understood the truth, but their expression differs. All religions enjoy equal status before God. There is no greater religion or lesser religion. All are looked with equal kindness, grace, pardon. Before God there can't be a great scholar and an ignorant man. Even the greatest scholar is as ignorant as the most ignorant man before God."

Q : Some people believe that Jesus is the disciple of Maitreya. Some say that there are several Jesuses. He was in Himalayas, because he was the disciple of Maitreya. Then he went back and established a casteless society. How is Jesus different from ancient Indian culture?

Master: "I too have heard this theory. They also say that Buddha is Tattagatta and Maitreya is Anagatha i.e Buddha yet to come. This Anagatha theory is prevalent in Sri Lanka. Till 1820, as long as

monarchy was ruling Srilanka, every king used to feel that he himself was Anagatha and Maitreya. Nothing went wrong with this, because if a king felt that he was Maitreya, he had to rule well, he must be ideological in his approach."

"I said clearly that heritage is a step towards perfection. In a new path, we are bound to commit mistakes and err. We have temptations and weaknesses. Some rise and fall. Correctly speaking they are not heritage - they are different philosophies, schools of thoughts, civilisations.

"Escapism is a result of total destruction of your self confidence. The man in you is not destroyed, if you are all still kicking about. Even when there are failures, self compliance is still present. If a person runs away from struggle, that is escapism and is due to loss of self-confidence, helplessness and frustration. Escapism has never been taught as a philosophy. There are many basic questions in Hinduism. If everything is depending on karma, where is the free will and where does God come in? Why worship God, if there is karma, if you can achieve everything by karma and self-confidence, why seek God at all? What does God do? Is He not the lawmaker who gives us the results of karma? So why can't we do better karma and get better results? Why should we seek God? Indian philosophy is resting on judgements, thinking, synthesis and analysis. And after facing a failure, I may become wiser and may give it up, not because of helplessness. I might be wiser than earlier."

"Your college curriculum will not help the growth of inner man. For this, **free and independent thinking are necessary. Study and question. Tapas, is dwelling on the question, not finding intellectual answers.** By meditation, Jivatman which is always close to Paramatma can get enlightenment. Einstein believed in God. After his general theory of relativity, he said that there is a higher power regulating all these. The name of that may be God. Everything in the universe is following a particular law. Earth is moving around the sun. The magnetic pole of the earth is making an anti clock wise rotation round the pole star once in 26000 years. The laws that are governing the universe must be made by a creator."

"Earth is moving in an elliptical path. We moved away from the sun, and this corresponds to the fall of values of heritage. Now the earth is returning to the original path, called the path of mother. Since then the ladies dominate and we are nearing the truth in an analytical approach. From the woman comes the man. He is also progressing. That is what is happening in Kaliyuga."

07.10.1997 - Dallas:

"As long as you are on the earth, try to make friendship with nature. People who consume minimum food and are average in build live long. People with excessive growth, body build and hence excessive food intake cross middle age with difficulty. So be close to nature."

"In India, citizen has no status and no protection. True citizens are only 0.001%. Government staff are more and harass each and every citizen to the maximum, for which there is no redressal and no scope

for it also. In such countries, revolutions start and flourish and Government falls down. Communism starts in such places. Government can't harass poor people. They are harassing the rest of the society. Naxalites reach poor people, and their target is the police. The C.M never bothers to find out the grievance of public in general or that of naxalites in particular. The C M is worried and concerned about offering advantageous position to his people who tend to grab and how to build up money reserves. Communism and revolution will erupt abruptly and there will be a wide scale massacre of rich people. Even a cat in the house will not be spared. This is exactly what happened in Russia. This was followed by military rule, which caused greater suffering to people. People were shot on suspicion without investigation or prosecution of judgement. Therefore reforms should start when a civilian government exists and before army takes over. People must be shaken from their slumber. They should open up and shake the government and set it right. Civilised government must be allowed to reform well in time. Otherwise, government commits suicide in the hands of revolutionaries. When the revolutionaries take over, it is worse eg. Myanmar. Buddhists who demanded elected government and decried military rule were killed. Such conditions are slowly appearing in India. So I am appealing to all of you to wake up and see as to what is happening in India."

"We do not want your dollars. Give your intellectual participation to the happenings in India. You all meet the PM and represent the harassment done to the common man. This is also service to the country. I am not young enough to do mass campaigning and to start and lead a movement like Mahatma Gandhi elsewhere. I am not finding any young Indian who can lead the country. Gandhi understood the pulse and plight of Indians under British rule, only when he went to South Africa. You also can understand the plight of Indians only when you are on foreign land. Try to look at India from outside. Shut the mouths of those, who are dividing people on caste factor and religion. Freedom to follow one's own religion should not mean freedom to insult other religions. Christianity, Islam and anti establishment movement are all enemies to our culture. **There is a wrong feeling that religion has divided the society. No. The evil forces, which have divided the society, have come from politicians only. What little good is present in the society is due to religion. Corruption and exploitation of the poor is the cause of inequality and has nothing to do with religion.** These people have taken their philosophy from Karl Marx. They should have studied socialism in India, in Indian conditions. Naxalites are afraid to come to me, because I may convert them from their beliefs."

"Every Indian loves truth. He is afraid to face the truth because after seeing it, he may convert from his 'profound opinions' and goal. They behave differently because of ignorance. To speak to NRIs daily to convince them of their right, to show fresh paper cuttings and statistics is a stupendous work and deserves lot of energy. Pray God that he must take cudgels for the sake of truth and dharma and cause awakening in the minds of youth."

"**Selfless concern for the country is good and is Jnana. If it is selfless, it relieves you of the debt and leads towards salvation. God never said "Think only of me and not the world". Only you should not think of the world for selfish ends. If you close your eyes, look**

inward and be the self. When you open your eyes look at the world. Both are ways to salvation. They are two sides of a coin."

Bad governance and corrupt officials:

"India is suffering from bad govt. and over governance. There are too many laws, for the benefit of corrupt officials and corrupt politicians. Government is interfering with private life everywhere. There are too many laws meant for the corrupt man to benefit. The appalling situations in our country are forcing people to think and talk of philosophy and spirituality. "Why should I earn and pay bribes? I will be contented and do less work" - is the way of thinking."

"The Government is not financially sound to start colleges. If private parties want to take up the venture, the government, instead of helping them, puts many hurdles and wants to extract bribes. The CM is behind the corruption. He makes an advance collection from factory owners and allows or forces them to raise the price in open market. Nobody dares to question CM. This price rise is attributed to power shortage. If that were so, limited stocks should only be available at the same prices."

"Taxation policy is also wrong. What kind of laws should be made, and what should not be made are important. There is no philosophy in law making. Merchants are looted by government and political parties. On the contrary, speeches are made that merchants are looting the public. Strong men and intellectuals abroad should mobilise public opinion. People are afraid to protest fearing harassment. The entire race has become spineless. When the police kill people, people run away from the scene, no witness is given. Films have come with this theme. There is some truth in these films."

08.10.97:

"Love demands sacrifice. Rama loved his people and their opinion and for their sake he sacrificed his wife, though he knew that it was not correct. One who loves God, sacrifices the world. So love demands a sacrifice at one time or the other, one stage or the other."

"At some time ego has to be sacrificed. It is present in varying extents in different people. Some may not have it. When one person hurts othe'rs ego, love deteriorates because of other person's behaviour. So sacrifice must be mutual and ego should not step in between husband and wife, or father and son, between brothers. Insult between these two of the above should not hurt other's ego. If someone else insults you, you can't forget it and give tit for tat. When a person has a high and tall perspective, as high as the sky, there is no self-prestige, or insult to it, or honour, because he is ready to leave the world. Such a man doesn't have or care for name, fame, gains and losses, honour and dishonour, friendship and enmity. He wants only God, wisdom and salvation. Sense of proportions if present calls for judgement of the situation, whether he should fight for or sacrifice his ego."

"Love and respect should be there between two humans. They should be given, but not demanded. Each has his rules of conduct. Father should respect his son, and the son too should not mind the chiding of the father."

"Till you have Adhyathmic inclination, every loss causes difficulty. After getting that bent of mind, losses are not considered as difficulties. Guru wants Adhyathmic progress. Since I am also a householder, I am concerned about your family progress. Gurus who are concerned only with Adhyathmic progress, discourage their disciples from telling their personal problems."

"Of course, my priorities are also similar. Household matters are secondary to me. I won't settle for Adhyathmic loss for settlement of other problems. I want this spiritual benefit to be ensured. I will not encourage anyone to postpone his salvation and settle his personal problems. Guru should not say that. Lord Krishna has assured that his Bhaktas may suffer but 'shall not perish'. Even in spiritual path, there will be difficulties and tests. These tests will leave the man finally undamaged. After all these experiences he will see light, new wisdom and peace in the inner self. After a man asks for salvation cause of birth, death and rebirth cycles are removed one by one. And in this process, he has to face increasing difficulty. Some may point that the present is very pleasant ; they have difficulties in store in their future. But this should not happen. One should be tested, only as long as he has strength of body and mind to withstand the difficulties and when one gets exhausted, he should be saved. Nothing will misfire. Everything is properly timed. In an ordinary man's life, life's events are dictated only by person's karma and its results. In spiritual life, when one is reaping the fruits of previous karma, there is also God's grace (Eswara anugraha). God's grace is not on the family matters, it is on the jeevatma for the safety and salvation of the soul. There will be a new way of life then. There will be new experiences, new understanding and wisdom. That and only that is a meaningful birth and life. While on one hand we are reaping the fruits of previous karma, there is a different meaning, thinking and wisdom dawning on that individual. Every experience has a new meaning now, unlike in the past. New vistas, new parameters and new understanding emerge."

"Previously there were only x and y axis, viz karma and karma's results. Now an z axis is also added. One more factor (i.e) solidity has come, which is important. The pleasures and troubles are in different 'dasas' or 'anthardasas' i.e at different periods of one's life as per his horoscope. **Dark, hanging clouds of one day, will suddenly disappear another day.** Nobody does 100% meritorious deeds or 100% sinful deeds. Everyone does a mixture of these. Hence, the fruits one enjoys are also mixed. We suffer even for evil committed in thought. Sometimes even heaven can be enjoyed in dreams, by God's grace, without going there. The suspense is only for a few moments. **Karma can be washed off by experiencing the fruits or dreams or by tapas. There is no definite or predictable pattern for each man.** One should always pray, "God reduce my karma" Let not any bad karma be postponed to be suffered in one more birth. For the results of good deeds I have no desire to enjoy them till they are exhausted. Let the fruits of that be passed on to my children, good people and to the society. Let me alone enjoy the fruits of my bad karma. Absorb me

into you, after the present birth. Give me punishment to my level of endurance, which you know very well. Let me not be destroyed while undergoing the fruits of bad karma. Save me.'

"My father understood the "meaning" of difficulties. He could withstand and come through all. The difficulties were in a never-ending series. He never talked about them. He was prepared for leaving the body, before the full moon was over and enquired me as to whether I was ready with the preparations. He asked all of us to take food. He even decided that his body should be taken in my car and not in his grandson's car. All happened as he said and wished. All except Raghavendran and I took food. I spent the last 10 minutes with him, by his side."

09.10.97

What is God?

(Perhaps as a sequel to his answers to questions on idol worship, Master takes us to the root of the subject. Probably, this day, he was more relaxed or addressing a better audience. In all probabilities, he must have been speaking this to Ragi Anna, the keenest and the most discerning among the listeners!)

"Initially there was only nirguna brahma i.e pure knowledge. In that,., ignorance or avidya was born i.e absence of vidya. This avidya made its presence in nirguna brahma and then there was God. God's form itself is not absolute brahma. The moment there was name and form there was avidya already. When avidya made its presence in nirguna brahma, God was born. The form of God, his qualities viz., destruction of bad, protection of good anugraha and nigraha have come as a result of reflection of avidya in nirguna brahma. God created Himself thus and then He created nature (Prakruti) and five elements, (Pancha bhutas). The reflection of God in panch bhutas is jeevatma. This is Vedanta. Try to understand this. Meditate on this. God is not absolute brahman. He is pervading the universe with all dualities, knowledge and ignorance, good and bad. In his pervasive form, he is responsible for the ignorant world and for ignorance also. Actually speaking, God is not ignorance, but his dwelling in the universe is ignorance. Just like electricity producing different effects in different gadgets."

Tapas is retaining the question:

"Rishis are great personalities. They are seers whose tapas has revealed to them the sruthis. What is heard is vedic knowledge. That has been an ancient treasure house of knowledge, not acquired by intellectual research or intellectual investigation. **The starting point was a question and the quest ended in tapas. In silent meditation, one obtains answers to his questions. The question was never attempted to be answered intellectually. The greatest compliment to the Rishis is that they were able to dwell on the question itself, never trying to find an intellectual answer. There is an inner force in all of us equally present no less no more, capable of revealing the truth to us, provided we are able to wait for the answer. Keep absolutely silent**

even within and wait for the answer. That is one way of describing tapas."

The righteous way of life, which has no origin:

"This tapas revealed the Vedas, the treasure. The Vedas never pinpointed a way of life, never gave us dos and don'ts. They did not give us any religion. What is normally referred to as religion is based on words of one prophet, one book and a few rules of conduct believing in one God. That has not been the case about the vedic way of life. The Sanatana dharma was spread by Rishis in the limited circle they had with them. This happened about 12000 years back without any distortion. I know that I am not absolutely right. To satisfy the quest of modern man, let us come to the basic terminology, history. 5000 years back Mahabharata time was there and Kali started. 3102 BC around February, is the starting point of Kali. Ramayana is in the remote past, before Mahabharata. Let us not go by Puranic calculations of thousands of years allotted for each yuga. Ramayana is 3500 years before Mahabharata or 9000 years back from now. Ayodhya was the capital then. Before Rama, there were his ancestors, Harishchandra, Dileepa and Raghu. Rama is the 92nd King in his dynasty. During that time the Sanatana dharma was respected as the superior way of life. Sanatana dharma had its roots, very early in time. This knowledge was not new. It was revealed to Rishis in previous eons of Brahma also."

"What is the on going Hinduism? Who are its originators? What is the most important singular teaching of Hinduism? No single person can be quoted as the author or the originator because we do not believe in prophets. Jesus was one prophet. He lead his way of life. He had admirable human qualities. He wanted the welfare and happiness of mankind. He suffered for his teaching, which has gone into the Bible. In Hinduism, we do not have any single person, known as prophet. Similarly Mohammed is the originator of Islam."

"These are not just a handful of ideas. We have to be better educated and more informed than what we are. We know little about Sanatana dharma. So we have to know about it. I will be accused of omissions and commissions, whatever I may say about it. It is possible to omit important things and commit mistakes, when spreading about it. So within understandable language, let us try to grasp it. Any concept is for the good of mankind. Even God is for the good of the mankind. Man is not good for God. Anything is to improve, regulate and educate the man, inspire him and ultimately to give him peace, prosperity and contentment. What are these things? How are these things obtained? Well wishers of mankind have always been there. The Rishis in their vision thought that the entire life of mankind should be fulfilled now and should not suffer from a necessity for improving later. Let us give the ultimate best now itself, irrespective of caste, creed, a religion or country. There should be no necessity to improve further. This was their outlook."

The four purusharthas:

"They defined the '*chaturvida purushaartha*,' the ultimate four goals of life, as dharma, ardhha, kama and moksha. Whatever a man may eat, drink

or do, if he regulates himself to achieve these four goals his life is complete. The ultimate goal of one's life is to realize oneself and to break the cycle of births and rebirths for the simple reason that any number of such cycles does not cause any difference. Yet another birth means same man, same circumstances, same struggles, same disappointment, same desires! One life is not greatly different from the other. Number of births has to be limited. Here the question arises. Why did God create this Universe? What is its purpose and goal? We often hear the answer that it is "His Leela ", i.e, to amuse Himself, as a pleasure to engage Himself. Vedanta's answer is different. In Bhagawatha path, the approach to God is devotion. Surrender yourself to the Almighty. Surrender to Almighty through God. According to Vedanta, God did not create the world for His own pleasure. God is said to be merciful and kind to every living creature. If so, how come that we all suffer so much? We are committing sins and mistakes and suffer as a result of it. Where is God? Why is it that there are millions of souls in darkness and ignorance? They have to evolve and reach Him. Evolution is a process in Nature (prakruthi). Enjoy and experience Prakruti thoroughly in all its aspects - happiness and sorrow - the wisdom and ignorance. Then only the souls can evolve. Samkhya says that Prakruti is "Bhukthee" (food) and Jeeva is "Bhoktha", the conservor or enjoyer. Having created the universe, God pervaded it, so that Jeevas can evolve by experiencing it. God created a body for the soul, also accompanies the soul and its body in the universe. He is a mute spectator and follows the Jeeva, as the Jeeva experiences the fruits of Karma, good or bad, in the presence of God. When he realizes the presence of God in him, he understands. Till then, the Jeeva is independent. Experience is the logical end of karma. Only when the soul has experienced every thing, it will reach a certain point of wisdom, when it tells itself. "I have seen and enjoyed enough. Let me get redeemed. Let me be released from continuous bondage in Prakruti". This is called "Suba Icha" or desire for independence."

"Then he appeals to and applies to godhead in whatever way his conscience suggests him. In this process of evolution, our ancient seers have identified the goal (four purusharthas) - Dharma, Artha, Kama and Moksha. Moksha is the ultimate stage. Till then he has to live in and with the world and interact with others. All this busy process must be governed by Dharma, which means the right or righteous thing. **Dharma is not in a rigid frame and it changes with the situation. Dharma is appropriateness. Dharma is learnt birth after brith, when Jeeva becomes progressively wise. This wisdom is obtained by experience of Nature over several births and tells the Jeeva which Dharma is appropriate for a particular occasion. Time after time, life after life, Jeeva becomes more and more wise. He is the best judge of his own actions. This Dharma Jnana is the ripeness of the soul.** Having obtained Dharma Jnana and desire for Moksha, Dharma pervades every action of his and every inaction (what he does or does not do). How he reflects, reacts, interacts with the rest of society is guided by Dharma Jnana. This is a ripe stage. After all we are in a material world. Even a yogi has to eat, sleep and take care of his body. Only the attitude to life changes. He becomes wiser. How he reacts or does not react to dissappointment reflects his ripeness. That type of wisdom dawns one day or the other in the process of evolution of the soul. When the desire for Moksha starts, he is in search of a Guru. That anxiety to find the path or Guru itself finds him the path or Guru. All that he has to do is to be anxious about it. You can't

search your Guru, interview and test him (the Guru). Pray to God, to give you a Guru and God gives it. Follow the Guru without applying your logic. That is called total surrender. Moksha can be reached without any physical effort. The type of material life led at this stage is defined by Sanatana Dharma. Lot of literature is given by Sanatana Dharma towards these four goals."

"Then there is Varna Ashrama Dharma. This system worked for a while, but now is in a shambles, and criticism has crept in. A man was given freedom to follow any Ashrama Dharma, it was not in a rigid form in the beginning. What Varna Ashrama Dharma a person took depended only on his attitude. He was free to take what he liked."

The Ashrama Dharma:

"Ashrama Dharma is very important. Kalidas the great poet has digested the essence of Aryan culture. He had good imagination and good expression. He describes how the ancestors of Rama lived. Even in childhood, they were told that Moksha is the ultimate aim of this life. You have to leave materialism at some point of time in life. In old age, leave all physical comforts and go for penance. At that time do not yield to the desire of flesh. Only the wife accompanies him in penance, because wife was responsible for what all he acquired in the material life, for charities, for hosting guests, for the money you have earned, for upbringing of your children. **You can never redeem your debt to your wife, unless you allow her to accompany you in the spiritual path.** If she is not willing to come, you can go with her permission. They used to do tapas as long as body was fit and senses were under control. When control over senses is lost and when body is becoming rigid, they never waited for disease or death to take them away. They left their bodies by choice and will by yogic methods. This was the Aryan path. Today we can't go to forests. But we can withdraw from samsara. One should be able to say, " I have retired voluntarily from my samsara." Going physically into the forests is not necessary. Taking sankalpa, not to get involved in family matters is sufficient. Aryan thought is such that is it not possible not to follow the path in any circumstances whatever may be the stage of civilization. Whatever activity you may be engage in, it will always be possible to follow Aryan thought. The basic principle of Aryan thought is withdrawal. This is the general outline of Purushartha or Ashrama Dharma. Ashrama Dharma was at its best in olden times, when people who ruled the country and wallowed in wealth, renounced everything and went for tapas."

The need for Buddhism:

"Buddhism is Hinduism with too much ritualism removed. Buddha was born 2500 years back and clipped Hinduism of too much rituals, which crept into it. There was very much of materialism in Hindu religion. Materialist pursuit was for one and all without accountability, without properly educated about it, about the purpose of path in it. Such people followed rituals. So it needed a change. The basic Aryan principles were taken by Buddha without any alteration. The desire for moksha, is Aryan thought. Tapas, vairagya, renunciation are all Aryan thoughts which Buddha has taken. "Biksha path" means voluntary

embracing of poverty. You do not find any difference between Buddhism and ancient Aryan thought. But the external form was changed. Buddhism organized "mathas" , where men and women together did tapas and lived in silence and practised."

Who is wrong, man or religion?

"We must always be cautious about one thing. While commenting on one particular wrong thing, we must search to find out whether the institution is wrong or whether the man in it is wrong. In the case of Islam, the man is not at fault, the mistake is in the religion. "I will be insulting Allah, if I do not punish those who worship idols. " That is the teaching and the muslim as a person is not responsible. He has to be pardoned and we have to tackle the concept."

"Even in Varnaashrama Dharma, the principle is perfectly alright. If we can go deep within into Varna or Ashrama Dharma, we can't find fault with it. It is a perfect evolving system which will work good even 1000 years later, whatever may be the technological developments or scientific advance at that time."

"The environment may change, but not the basic concept. Even in medical field, great advances have been made - open heart surgeries were performed, but there is a limit ever there. There can't be " Do your self, or Help yourself" kit for open heart surgery. The man is the same, his life, his temptation and wants are the same. This Sanatana Dharma caters to the inner man and not to the surroundings. It is good for all times. For building there is a blue print. For drama there is a plot, of which there may be several. Similarly, in Arya Dharma we may be worshipping several forms, gods and saints who were not present 100 years back. But all are worshipping one Almighty, His wisdom and knowledge, His grace and His qualities of perfection. The form is only the medium, through which only one ultimate is worshipped. Now Kalki Bhagwan has taken India by storm, and it is said that he is all gods rolled into one and that there is no necessity for worshipping any god. There is a mantra for Kalki Bhagawan. "Leave all other mantras. They have lost their power long ago", the followers say. But the basic structure is unalterable. The four goals of life or Varna Ashrama Dharma is still the same. The external form only changes, just like the same soul taking yet another body. There is no difference in the secret that governs the inner man. **Sanatana Dharma is adaptable and acceptable in any new environment. Your external ways of life do not affect Sanatana Dharma. If you can know the basic dharma, the impossibility to improve it further is realized and the laws that govern dharma are understood.** We will be more than satisfied. It is our ancient culture, and we should inherit it without breaking the chain, just like father's property comes to the son and the grandfather's to grandson. It is our responsibility to pass on that culture to our children. Otherwise, we will be responsible for breaking the chain. We should never forget our roots, bearings or moorings in our mother culture."

Right understanding should precede reforms:

"If there is anything wrong, it is not in the culture or religion. It is a human error. You can always exercise your intelligence or freedom. You can direct your efforts to reform it. It is reformable. Dayananda Saraswathi of Arya Samaj has made an excellent effort to reform. His concept was excellent. But why did he fail? Now you do not see traces of Arya Samaj anywhere. The reasons are : 1. He discouraged reading Puranas, attributing the evils of the society to them. 2. He tried to abolish idol worship, " They are marrying the idols, the idols will beget children and who knows these people will celebrate that festival also. The only truth is vedas. Let us go back to vedic times and vedas. Forget modern Hinduism". These are the big blunders which he has committed but for which, Arya Samaj would have survived. The temple is the result of vedic knowledge. The idol which you worship is not just a piece of stone. There is a lot of vedic science in it. There are mantras. There is a yantra, which is nothing but the essence of yagnas. Lot of Agama Sastras go into the installation and "Samprokshana" of the idols. Socially the temple is open to everyone. A learned Brahmin may be doing Abhishekam at home but what about the common man? Should the ignorant be denied an opportunity to worship God? The temple is a way of democratising the yagna. Here the learned brahmin, the poor worker, labourer are all same and are attended by one pujari. No one is more important than the pujari. Only one man is permitted to enter the sanctum. Even a brahmin can't do puja in his house, if there is some asanti in his house. Another social aspect is that not only the pujari's family but several families live (ex.) flower man, fruit vendor, man who sells coconuts, one who sells incense and the rickshaw man who takes the people to temples. Every temple serves many families and every temple attracts several pilgrims, supporting all these families."

"In Ayyappa temple there are 1 crore pilgrims per year and on an average each spends Rs.2000/-. Rs.2,000 crores are being spent on one temple alone. Our religion is our economy. Economy is not our religion. This is a great concept. I am glad that temples are coming up in states. Next generation must also take interest in this culture. It is a culture that never dies."

Q: What did Sanatana Dharma say about controlling emotions?

Master: "Sanatana Dharma is meant to teach the "man" renunciation and to show him a path leading to it. The obstacles to the renunciation are anger and emotion etc. Several teachings were given by several saints, to remove these obstacles. Why only emotion? Some temptations, (eg.) women, money or power can tempt a person, who is in the path of renunciation for 12 years. **Constantly chant any mantra and surrender everything to Him, including your wealth, name, fame, academic achievements and anger. You, your personality, what all you have, had, must all be surrendered to God; "God you are responsible for my anger, my personal weakness. Kindly make me eligible for your grace. Remove the personal weakness and temptations". This is called path of surrender. Those who have surrendered have become altogether different personalities from what they used to be at one time. Miser to generous, criminal to righteous man, angry man to peaceful man, troubled man to a tranquil man, in spite of the circumstances not changing. And , after the personal changes, the circumstances which troubled him once also change. When you are constantly chanting God's name, since your object of attention is God, the inner man also**

gradually changes. Transformation takes place. Disappointment, failure, frustration, anger - are all part of a game. Families are a part of life. Even when you play tennis, you can't win all the sets every day. Also, there is no charm in winning every time and all the time. Anger is a psychological condition and sometimes a serious disorder. Even that is curable. There are several ways. One should not depend on drugs to tranquilize oneself. God can tranquilize every one effectively and more powerfully. No doubt about it. It is the personal experience of several people. Every sage has a past and every sinner a future. Nobody is born as a sage, in his very first birth. We are evolving. No two persons are in the same stage of evolution. Hence they need not see eye to eye in everything."

In reply to another question:

"Dharma is an ancient word. Hindu is a later addition. The Aryans did not call it Hindu Dharma. The outsiders have given the name Hindu Dharma for the sake of convenience. The correct name should be Sanatana Dharma, (or) Arya Dharma (or) Arya Samskruthi, (or) Arsha Dharma. (ie.) the Dharma given to us by Rishis. The Historians say that the word Hindu has come from "Indus Valley". You can call it Veda Dharma. We are calling ourselves Hindus, because someone else called us so. We are called Indians, because we are in India. The correct name is "Arya Vartha". "Hindu" is the name given to Sanatana Dharma, as adopted by modern man from time to time. Puranas are our authority. There is no word like Hindu, in puranas."

In reply to another question:

"Aryans migrated to different parts of the globe. If you follow history, India was subjected to muslim invasion, whose main target was destroying Hindu Dharma and not looting. Looting was only secondary. Primarily it was a war declared on Sanatana Dharma, which was our culture. There was no idol worship at one time, it was only a later addition. Discussions on "Yagna Vedika", was the starting point of Vastu Sastra. All the trouble started with idol worship for the outsiders. In fact, we are not idol worshippers. We worship God, through the medium of idol. Others worship statues. We do not worship them. In our pooja, the various epithets that are addressed are addressed to the supreme."

In reply to another question:

"Multiplicity of Gods has its origin in Vedas. Vedas present hundreds of names of God, for fire, for air, for space, for stars, sun and moon. But the Godhead or Brahma is a combination of all these Gods. The functional aspects of one supreme Godhead has functional outlets through different Gods. The various Gods are not different from Him, but only a part of Him. They are not complete in themselves (eg.) There is one government, and all government offices are parts of one functioning authority. When we want wealth, we worship Mahalakshmi. Bride on the marriage day worships Gouri. When there is difficulty, they worship Durga. When they have no children they do Santhanalakshmi puja. For satisfaction of each desire, they worship one aspect of God Almighty, in one form of god. In all Gods, the Almighty is invoked, functionally different externally."

"Sanatana Dharma has not recognized any one form of God exclusively. It is meant for the guidance of man. It represents only one God Almighty. Yagna recognizes several Gods, because it is a ritual. A ritual is aimed at the satisfaction of so many desires, whether of a particular person or for the whole village. Tacitly, basically and indirectly it involves the presence of only one God. Vedas also speak only of one God, Eswara (Purusha Suktham) attained by either by tapas or by yagna (through materials). In each prayer the same God is addressed by a different part. All trinity is one God, Ganesha, Parasakthi have 32 forms each in which they are worshipped. There are seven Supreme Mothers. Only yagna has declared these seven forms of God by several mantras. As time passed by, new inventions were also made in Tantra Sastra. Tantras have formed some new gods, which are not in Vedas, but their mantras are used only in yagna."

"There are five Eswaras. The first Eswara is one unity where male and female aspects have not differentiated. There is no difference between Eswara and Parasakthi at this stage. It is Nirguna (no qualities). The second Eswara is a duality - Parasakthi and Parameshwara. The third is Vishnu, the fourth is Brahma and the fifth Rudra. They are known as Pancha Brahmas. Only the quality-less Godhead has differentiated itself into all these functional aspects or forms. All these put together is the Almighty."

"God is not Prakruti (Nature) and God pervades prakruti. The entire universe is following certain laws, which according to shastras are only physical laws. The matter of the universe and the laws governing it are both created by God. In the laws governing the matter, He is pervading the matter. The law governing the law of matter is God."

"At one stage, even ritual has to be discontinued. That is Sanyas. All routine activities are discarded. Yagnopavitham, Sandhya Vandanam are discarded. Everything is created by and pervaded by God. Therefore everything is God. So not only in the idol, but also in the material of idol, God is there. The form of Vishnu bedecked with jewels is only an imagination and description. God Himself has multiplied to become the universe for the benefit of all. We know only human beings. According to Vedas there are Gandharvas, Yakshas, Kinneras, Kimpurushas and Devas. They are all higher beings. Idol worship is accepted to be existing in higher worlds also. Man who has a form and a name is worshipping a stone as God. So there is interaction between one with form and without form. A yogi does not worship any gods and only his Guru who has a form (Guru Brahma....) Here also he is addressing Guru as God, though Guru is only in a physical human body. When he thinks of Guru and sits in Samadhi, he sees only pure light."

(Thus, the Master began from God, took us to the origin and the subsequent glory of Sanatana Dharma, the decline, the reforms, their failure and reasons and the corrective mechanism inherent in our culture. Thanks to his wonderful analysis, we are able to understand that the outer alone changes but the essence remains the same. We also realize that with regard to other lands, it is the religion that is wrong in that it is responsible for the violence committed in its name on the rest of the humanity. Here, it is man's lack of understanding of the intent of the laws of our religion that was responsible for the decline.

Quite a sumptuous feast for a single day!)

11.10.97, Tyler:

Master's 'love' of communism!

"China is against India not because of communism of China. China wants to occupy India. Communism is not the answer to evils of the society. A country can prosper even without communism. (Example America). India could have prospered even under monarchy. It is easy to find one good person to rule the country. It is difficult to find 500 good people. It is easy to reform one man, than to reform 500 people. A communist has no argument. He has only one motive i.e not to listen to you."

The truth about Puranas:

"Puranas are not mere fiction. They are a combination of truth, idealising certain philosophy, drama, fiction, exaggeration of truths, symbolism, representative thinking and history. Every word of Puranas is not absolute truth or history. Puranas are very spicy. One should have discretion and discrimination to understand Puranas."

"One should have open attitude, clear judgement which cannot be clouded by hatred or strong dislike. Ultimately everything is meant for the ultimate growth of man. There is no limit for growth of man. He can grow up to the level of Divinity, if he has no barriers on limitations on himself."

"Several people have branded me as a communist in University, because I talked of justice. Usually people who opposed me did so only for namesake. They did not have any depth. I was a physics student, who stood for and won the post of secretary, English literary union. I wrote three articles on the criticism of ancient contemporary English literature. I am saying this only to tell that a man can swallow the whole world. Confidence and ambition should be there."

Computers, their utility and limitation:

"Human judgement can never be perfect. Even the judgement of super computers has this limitation, because it is fed by man's intelligence. You have saved so much time and energy by machines etc. What are you doing to use that spare time? To see baseball or some other game? Storage of information and retrieval are the optimum and best uses of a computer. The valuable thinking power of a scientist can be saved by the computers, which does all the calculations. This is the optimum and maximum benefit of computers."

Evolving towards Him:

(I request everyone to read this masterpiece from the Master. In a series of golden sentences, he explains the entire story of evolution of the soul, detailing the process involved, in a remarkably lucid manner, that is so natural to him! To him alone!)

"The force of a word is because it comes from truth and not because of language content. Evolution is progressive. Evolution does not mean coming down in quality. There are only two directions of movement. Positive and negative. All positive movements are called evolution. The ultimate goal of this positive movement is to lead to the creator who created the creation for the sake of evolution of the people (Jivas). There are crores of Jivas in ignorance. If God has created the jivas (as some people say), they would not be in darkness and ignorance. If God is Jnana, His creation would not be in ignorance. It is impossible and then it would be a blot. Therefore Jivas are not created by God. Innumerable Jivas are there from time immemorial and they do not have a name, form or body. The body, form with gunas are given by prakruti (nature) for enjoying its fruit. It enters a body, acquires a form, name and qualities. With these qualities it enjoys nature. The jivatmas with these various bodies gradually move forward towards Him. Just like a wave of electricity moves forward while moving up and down. Is there any electromagnetic wave that is going backwards?"

"The neutral property of anything is centrifugal, moving away from the point of creation. The jiva also moves upwards and downwards but progresses. (Ex) A cat for the sin of killing other living creatures and stealing is born as a rat, and killed by a cat. After some births, it is not born as a cat. The jiva has gone into the Jiva ahankara, not the mind. Next time it is born as a dog. Though also a non-vegetarian, a dog eats food given by the master only. Predatory qualities are present in a cat but not in a dog. (predator is one which kills its prey and eats it). Dog protects its master. Dog starts doing more punyam by taking care of the master and his house. After some births as a dog, it can be born as a cow or a she buffalo or a he buffalo. They only serve but do not demand any service. Though they are also animals they are not carnivorous. They are only herbivorous. So even in animal world, they are going up in their qualities. Next he is born as a man, but again kills animals and eats meat. In human species, he evolves and does not sin. All this is evolution. Then he starts earning by hard work, but this stage is preceded by some births, when he had robbed and earned. Then this earning is by prowess, chivalry and intelligence. After all methods of earning are over, man realizes that money is required only for food and clothing. Gradually he loses desire. Then he turns towards and searches God. The moment this desire arises, God appears before him and sends a Guru, who shows the path. Any traces of Samskara which are not exhausted sprout into experience again. They propel him to do appropriate karmas and he 'suffers' that fruit. Thus he gets cleansed. With Master's grace, they can be exhausted in one birth, or in dream state also. The karma done in dream state has no fruit. Yet he has done the karma. That is Master's grace."

"Both the waking state and dream state are ultimately unreal. Former is relatively real. Later is relatively unreal. When this stage is reached, and when he awaits God's grace, it is only then does God (Eswara) become the karta, i.e He starts acting, till then He is only a witness. At the end of Kruta Yuga, one batch of jivas leave the world, after passing through all stages of evolution. (Just as one batch of students leave the school, after passing the 10th class). By then four periods are over, Treta, Dwapara, Kali and Kruta). Till then only handful of students pass out. Even in Kruta Yuga, demons were there

who did tapas and studied vedas. Therefore it is the change in "Jivalakshana" that realizes that it does not have to depend on anything external to get happiness i.e interacting with nature. The Jiva realizes that it is self sufficient and that happiness lies in itself. **Pleasure or sorrow are both emotions in different directions. Peace is neither but a superior state, a state of emotionless self-sufficiency.** Growing in size from the size of a new born is not evolution. That is just vegetable growth like a plant. The evolution is that of jiva. In a man, there is a thought process for self preservation, example, which is absent in a plant. The man uses his intelligence negatively also. He can commit suicide, or slow suicide by drinking till he gets cerosis of liver. Is the jiva and his ego going towards or away from god head (as a result of his karma)? When ultimately a stage is reached, when man wants God only and nothing else, then and only then God enters the scene."

'Religious' economics & religion's positive sway:

"No other country in the world spends so much money on religion. In 30 years time, Ayyappa temple has grown into prominence and there are 2 to 3 crore pilgrims per year. Taking as only 1 crore pilgrims and Rs.2000 per head, 2000 crores are spend only for that pilgrim centre. Same in Tirupathi, Benaras, Vaishnavi Devi, Pushkaras, Shiridi etc. Leave alone what is offered in Hundis. There are nearly 50 pilgrim centres x 2000 crores. We are not counting smaller places. Nearly 2 lakh crores are spent per year by the poor and middle class people! Then there are hundreds of Swamis, Ashrams, where yagnas are performed. All put together between 2 to 4 lakh crores are spent on religious festivals in India, which is more than the annual budger of India 1.6 lakh crore. In such a country, can rationalism or communism flourish? Even naxalites can appeal to people in the language of religion. They can convince people. Social justice can be established only through religion not by naxalism, communism or electoral reforms or socialism through representative government. All these may yield results after 2000 years. That means people themselves have changed. A political philosophy to be successful should yield results in 15-20 years. This way communism in Russia was decidedly a failure even in the first 20 years. It took another 50 years to replace that. In communism, they do not allow you to earn or to enjoy what you earned. That is inhuman."

The glory of The Gita:

"Bhagwad Gita contains A to Z of Indian Philosophy. Any other book belongs to a certain category. In Gita, one finds answers to all the questions like 'What is life, How to live?' and so on. All just doubts (Dharma Sandeha) are answered. Different levels of Dharma, Vairagya (renunciation), Moksha (Salvation) the state of creation and that of jivas in it, various worlds are all discussed in the Gita. All doubts get a clarification here. We should read it as it is without mind bogging commentaries. We can ourselves understand better. All these commentaries have come in these 400 years. Prior to that also, people have read and understood Gita. You should not read sectarian commentaries. Then only you can understand unbiasedly."

Commentaries, a bane:

"If a person has purity of consciousness and good tendencies and more intellect, God himself is the Guru. In every word of Gita, God himself will clear the doubts and give clarification. When the aim of every person is to get wisdom, salvation, why should they sling mud on each other (originators of commentaries)? They are dividing the society. Fortunately, because the roots of our culture have themselves been eroded, no one is going astray, because they are reading these commentaries. This degradation has occurred in the past 1000 years. No commentary is by itself bad. But division of society on that basis is bad. Someone had taken pains to write an essay of 100 pages, only to establish a theory that the entire Gita and Mahabharata was written to establish Vaishnavism! Hence these commentators are at best only propagators of their respective traditions. They cannot be world teachers or masters. All was well in our country before these commentaries came in. In Shastras, there are several sub-classifications. Does this hold any water. The Srutis (Vedas) do not say so. According to ISKON only Krishna is the Lord and God, not Shiva, Vishnu etc. If yes, who was God before Krishna was born? This lead to Aryan culture losing a form. Seekers of wisdom and salvation, do not want any religion as their path."

The efficacy of vegetarian food:

"Vegetarianism is an important feature of our culture. When that is lost everything is lost. It is a great and sacred principle, which has increased "Satwa" in the human race, over thousands of years. It is lost quickly and requires no time. Celibacy is also great, but can also be lost in no time. Entire tapas can be wasted away by anger and jealousy. The punyam acquired by several years of charity can be annulled by one murder in a fit of anger. Some rare fruits, developed by nature in privacy are spoiled by experiments in biotechnology. Pulses and vegetables grown in a hybrid way are insipid. Of course they may have nutritive value. The vegetarian, rice meal has acquired a position, over several centuries. The order of consuming rice with dhal, sambhar, rasam, vegetables, pickles and finally by curd or butter milk has gained a format. The defects or harmful effects of one are corrected by ingredients in the other and this had obviously taken several centuries for getting perfected. The recipes change as per that day's condition of the body. The food given to a convalescing patient, food in summer and winter are all different. For a particular civilization to develop and getting perfected, it takes a lot of time."

"People have forgotten not only good food, but also good and adequate dieting. Four year old tots are forced into study and tuition and are not allowed to play. 30 year old people waste time in playing, throughout the year. Many lakhs of people watch these people playing football and baseball. Who should play and who ought not? Technology has saved so much time for us, but we are wasting that time in playing or watching games idly. They are suffering from dangerous obesity, a scene not seen in India. They are consuming hormones, red meat and cheap alcoholic drinks. All kinds of animals are slaughtered on a large scale. Nasty to hear or see. But are Indians allowed to do these? What made them forget and lose their culture? We have come here to earn money. Do that and go back. Actually people who have high tradition

should educate those who have none. It is easy to fall down. People who came here are under a myth, that they are going to a very civilized country and hence should follow them. In America they are about one percent of sober population who have come from Europe. Their family tradition, family inter-relations and names are good. Indians can at least imitate these one percent (of sober) people. ISKON people are in America, they despise Americans. They are Americans, but hate the present American culture."

Paramhansa Yogananda:

"In America, the real yogi, who has done penance and had experience in this country is Param Hamsa Yogananda. Many have come but they are only scholars. They can only lecture and preach good to that extent. Those who had real spiritual experience and did penance (tapas) do not / cannot propagate. They usually do not come to U.S. Yogananda came here to open India to West, prior to that Vivekananda. Religious readers come more than spiritual leaders and none of them stay back."

India is the seat of penance and wisdom:

"This place here (U.S) is not convenient, for tapas. Bharat is dotted with holy places. In every place there is a scholar a good sanyasi or one who can talk good, or a Tapasvi. In the entire India, there will be at least 10000 lecturers about Indian philosophy or religion. Are there in Christianity? There are none in the category of Swamijis or Gurus. There are none in Islam also. There were saints who lived with Jesus, in God. After that there were only missionaries. Their mission is to preach and convert people into Christianity. Such missionaries are found only in Christianity. When saints lived, they were no missions. In Christianity till recently ladies were not allowed sainthood. Joan of Arc was one exception. Mary had given birth to saint Christ. No body is competent enough to confer sainthood on Mary."

"I have come under pressure. I was asked to show my personality and talk heart to heart. I also have not taken an oath, as not to come to U.S. That also should not be done! Personal conversation is better than speeches and books, which give rise to more doubts."

16.10.97-Sanfrancisco:

(Here, the Guru speaks on the Guru. Why did I not say, 'The Guru speaks about himself?' That is because the Master is at his impersonal best when he speaks of the non-existent himself! According to him, there is no personality in a Guru. This doorway to God, who is essentially no different from Him, is the biggest nothing that is so vital and relevant and necessary for the aspirant groping in darkness.

The utter absence of ego and the presence of absolute humility is rare and exclusive to this awesome phenomenon called the Master. Well, one can go on and on about him. It is time for him to unveil himself to you and me.)

"There is only one force in the entire universe. That is Eswara Paramatma. Iswara is one who is keeping the universe in motion, guiding jivas etc. Paramatma is the static principle, which is only a mute witness. Paramatma has become Eswara. Eswara is the gateway to reach Paramatma. Paramatma is the core of Iswara himself. So there are different schools that both are one and that both are different. **Guru takes you to Eswara and after that he is not to be seen. The one who has annihilated his ego and says that only Paramatma is there is the Guru. You need not have doubt, as to whether you are approaching Guru or Paramatma. He is Parmatma himself. So in an absolute great Guru, you are reaching a non - entity, an apparent person who really is not there. Only Paramatma exists. So approach to such a Guru, gives you that experience. In a Guru, there is no separate entity, no ego and no personality. He gives you the direct experience of Paramatma.** Anybody who has a separate ego, can only give you a teaching. A Guru has no sub conscious existence also. If that were to be so, he can give you only a secondary experience, not primary one. All experiences are given only by God, in this sense. **Guru is like a glass, through which you can see the Sun. The transparency is so much. (99% transparency, 1% filtration) Guru should be only transparent, but he should not introduce himself between God and man. He should be the "see - through". He should annihilate himself. A door has a doorway, a frame, through which you pass. There is a frame, which allows you to pass through. Guru is like that."**

"The ordinary man has approached Guru to get experience of God, but not to know you. He has not come for yourself. If so, Guru is to give something, it is like one man giving something to other. **Guru Himself is the path. If Guru introduces himself as an entity between you and God, that is interference. So make use of the Guru for experiencing God and not for experiencing Guru."**

"In India of past, great Maharishis were there. They were towering personalities. They never preached or attracted mobs. They must be our ideals. You must think of them, which is equivalent to thinking of God. The great Rishis were worshipped by Devas also. Devendra stood up to receive them. Brahma invited them. They were so close to non existence of ego, as they were close to "Brahman." We commit a great mistake, if we forget them. Ahankara (ego) closes your eyes from behind you, as in hide and seek game. You will not be able to know who closed your eyes. "*Guru sakshat para brahma*", means that there is no personality there. "*Tasmai sree*" means, therefore (Because guru is parabrahma) I salute "*gurave namah*" to Guru. **Guru need not or should not take the posture of Eswara. He should become absent. That is all. A door is meant as a passage, to be closed only when desired. Otherwise, it is left open only.** Who listens to and who answers your questions? To whom are you appealing? Whom are you approaching? Whom are you worshipping? There is nobody. "*Sarvadeva Namaskaraha Kesavam Prathigatchchathi*" (All worships flow to Keshava). Here is a meaning that God is accepting the worship. You are offering Pranams to God to receive His blessing. Guru should not take it, should only pass it. Who am I? I was not present 50 years ago and will not be present 50 years later. How can this "I" save you? Gita says that if a thing did not exist for some time, it never existed at all. If I am Guru, what happened to the world before I came, or when I am not there? So there is no body there. There is only one, one truth, and that is Parameswara. There are some Gurus who will not allow you to leave

them. Just like everyone has a birth right for Ajnana, so too are some Gurus. **There can be a false Guru but there can't be a false disciple.** There can be a bad son, but not a bad mother. **Guru wants everybody to have the experience of God. Once you experience God, you also wish that everyone should experience God.** But if one gets political power, he will not like or allow anyone else to have it. This is true with all material possessions. Experience of God makes you feel that others too should share it. Actually he would feel sorry that someone has not asked for it. Knowledge, scholarship, beauty, youth and strength flare up your Ahankara (ego). They incite you to possess them all for yourself. Wealth and position also have some defects. Greater a scholar, the more jealous he is. A great scholar wants that all other scholars should get defeated by him. He would not expect or want others to have the same knowledge as himself. Therefore there is defect in this knowledge. In the case of Brahma Jnana or experience of God, one who has experienced will like others to have the same experience."

"Nobody will feel jealous of a jnani or Bhakta."

Mandalam:

"Forty days' time is the minimum unit of time, prescribed for completion of any ritual or programme. This period is called MANDALAM. No one has understood, as to how this word was coined. Ayurvedic medicines are usually prescribed for one Mandalam. Circumambulation (Pradakshana) of a temple, or recital (Parayanam) are prescribed for 40 days."

What is Sanatana Dharma?

"We have performed 108 yagnas starting from the 29 days ritual in Bhimili in a clockwise fashion to revive "Sanatana Dharma". What is it? Does it mean the reading of Upanishads or Vedas? Or exhibition of yoga siddhis? Or construction of new temples for old Gods and new Gods also? Or propagation of Bhakti? Or parayanam of Bhagavatham? Propagation of Puranas or epics?"

"Great people (Scholars, experienced ones, those who have done penance, charity, punya) have written many books. Is this Sanatana Dharma? There is no consensus of opinion regarding the meaning. Each thinks that the other method of approach is not necessary. There are as many controversies, as there are methods with all permutations and combinations ($n \times n - 1 \times n - 2$). That is why, Hinduism is the most decentralised religion. Maximum number of possible disputes are also in it, as compared to other religions. All sub sections of christianity have Jesus, Mary, Holy ghost, Bible, Father. Vaishnavite does not have Shiva. ISKCON does not believe in Vishnu. At the most they accept that Vishnu is part of Krishna. There are some holy men who apologise and chastise themselves If they hear the name of Shiva. How to categorise them? As Jnanis or Ajananis? All these will make one speechless (not that I have a ready answer).

"Sanatana Dharma is a common factor for all. It must be the LCM and GCM of all. That should have been accepted by all previous Maharishis. All Avatars should have accepted that, including Buddha, and Jain

Tirtankaras, and nastiks and asthiks worshipping God in any form. Some one who believes in Dharma, but not in God should also accept the common factor. One who believes in God but not the Vedas must also accept it. There are four kinds of Purusharadas. They are acceptable to all types. (This is my Parama Guru's word and no one has contradicted it) All these are found in one book, i.e Bhagavad Gita."

Essence of Brahmanas is in Aranyas
Essence of Aranyas is in Upanishads
Essence of Upanishads is in Gita

"Gita contains the butter of all the above. Now we can easily understand, who the Guru is - undoubtedly Krishna Paramatma. He is called Jagad Guru. Jagad Guru is one whose teaching is permanent and who is permanent (unlimited by time) We call Shankara as Jagadguru. But a Vaishnavite does not bow to him. Vaishnavite Swami does not even give Holy water (Thirtham) to one if he does not wear "Namam" on his forehead, even if he is a Hindu, and even if he worships Krishna. How can these be Jagadgurus. Whatever method you follow, whomsoever you worship, there are to be desired and got, aspired for and got."

The road to freedom:

"The path for salvation (Moksha Marga) was provided at the time of creation itself. Punya Marga was also provided even to higher worlds from lesser happiness to higher happiness. That is all - it is no ultimate wisdom (Jnana) World is not myth. Devas are also there. If invited by respective mantras, they give darshan appropriately. They give what they can. There are some devas who can give Jnana or even moksha or show the path. If a human form can give Moksha, why not Devatas? The composite Jnana of all Devas is Jagadguru and vice versa. Krishna says in Gita, to anyone, "I told the same thing to you several times in the past!" Krishna asserts that He was there from time immemorial. In the form of Krishna, He is addressing to the form of anyone through Gita. The same was repeated several times before."

"One question should be, 'Is Karma going to give me rebirth?' The Punya can be given away to others. To whom can you give the sin? People do many deeds of merit, but how many are after moksha? They can give away the fruits of merit to others. If he gives them only to his children, he is doing out of Ajanana and moha and therefore it results in bondage. **So the fruits of these meritorious deeds should be given away addressed to all good people. All Maharishis left their penance like that. It is because of that only, the prayers of their descendants even now are answered. Their entire wealth is tapas, and that they have left here. Such "Tyaga" or sacrifice should be done for the benefit of humanity. That done only for his kith and kin out of attachment is not Tyaga. Punyam is given as Dhaana (charity) who knows it was given as repayment of an old debt. Hence it is better not even to think that one has given charity."**

"That is why it is told, 'You earn, satisfy yourself with all needs of food, clothing and housing' because unless you have them you can't give it to others. Otherwise, unsatisfied desires will give you a rebirth. This is the teaching of Lord Buddha. The desires, which you are now having, are the continuation of desires, which you had, when you were

in another body. Do not proclaim that you have no desires. If that were to be so, you should not have taken a birth. Buddha has done a lot of research on desire, more research on karma. Though all our ancient sages have told that karma is the cause of rebirth, Buddha alone said that there is a latent desire behind each karma. The desires may be sleeping and are not obvious. People may wrongly assess themselves that they have no desire. It is like a person in deep sleep. He exits but does not respond. After waking up he is active. Sleeping desires are also like that. Any excessive eating or fasting is bad. Avoid any karma that is bad or with a defect. How to know that? If wearing a good dress is bad according to you then it should be bad for everyone. You are also accusing a Jnani who is wearing a good dress. That's why **follow the truth as far as you can understand it by logic. Pray God that truth should be revealed to your inner self. Usually truth is hidden from our view and things appear apparently true. It is only by true and sincere attempt that one can see the real truth.**"

"Man cannot live without any blemish. This should not lead to any defensive statement that you will continue to do mistakes, because "to err is human." You should always transcend to higher truths. Abandoning anything can be a mistake. "I shall not go to USA", can also be a wrong view. Does it mean that you are too pure? Or that America is impure? Vasishta was also very humble before the arrogant king Viswamitra. **Always pray God that he should steer your thoughts correctly and keep your balance of mind. Do not arrogate to yourself the idea that you with your own judgement can assess truth. Surrender to the higher power. Brahma Jnanis were humble.** You need not read Dharma Shastras. Reading Bharatam is adequate. When Bhishma was on his bed of arrows Dharmaraja asked him many questions about Dharma and knew very minute details. Even the duties of a host were asked."

Varnasrama Dharma:

"There is no caste, brahmin or sudra. There is only a brahmin or sudra. There are persons behaving worse than a sudra, and vice versa is also true. There is also a personal brahmin or a personal sudra. There is no caste wise, work wise classification. The classification is based on the nature. How can there be a system governing the nature of man? A system at best can demand a person to live in a particular style. Morality cannot be imposed by law. Caste system, attempted that at one time. As the society was better organised then, transgressions were very few. Only occasional violations were controlled. When a law is violated by many, who are punished by courts, the law is a failure. When nobody breaks the law, it is automatically followed and the law is forgotten. It becomes unnecessary. Both ways, law need not have to be made."

"Dharma is the first step to Moksha. Dharma is appropriateness of any action, in a particular situation. Bhishma also does not know the answer. He replies, "the same question was put earlier by someone to someone, and the reply given was" That is the correct way of teaching. If the reply is owned by the answerer, the immediate criticism would be, "how do you know the answer is right ?", Now he can say, 'I have taken somebody's answer as authority. If you are not convinced, you ask others also.' The question is discussed. A foolish or defective answer will give rise to more questions, criticism of your

answers and rejection of your answers. Appeal to the conscience and reasoning of the questioner. Sometimes only one is satisfied and not the other. Both must be satisfied. **A man who comes to you with a question should not take the question back. The question should be answered and killed. There should be no question after that.** Vyasa writes in Bharata, quoting Bhishma's answer - He does not take ownership. This he writes, so that man should know Dharma. If you know better answers, give them."

"We should not have any inhibition. Is India so great, and are all Indians so materialistic and all Americans so impure, that I should reject a trip to USA? **Any type of inhibition can result in bondage. Strong likes and dislikes should not be there. You may not like a sinner but also do not hate him. You apply your principles to yourself, not to others.**"

17.10.1997:

Science has not discovered the soul:

"A researcher is better than a doctor, who helps and treats sick people for a fee. A researcher repays his debt to the mankind. A lot of research has to be done. We are still groping in the dark."

"The problem given to Babu and Malini is to detect any potential defect or malignancy between 5th week - 5th month of the foetus. The spinal cord takes shape by 5th week. How to suspect any latent defect? How to react if suspected? Balu and Malini have crossed 5 out of 7 stages required for their research. New problems crop up. Each problem takes up two months. There is a lot of professional competition. The problems of their research are in the latest field in U.S. Babu is among the first 10, in that field. Babu presented a very significant paper six months ago. Some questions were raised, and he had to answer them. The ultimate solution has to come from the researcher with God's grace. The laboratory only provides the data and is like the pen in poet's hand. Einstein's theory of relativity is an outstanding revolution. It came from Einstein's mind, but not from the laboratory. He is like a Maharishi. Mystery of man is as great as that of the universe. **Science can never discover that there is a soul in the body.** They can only discover the bio chemical reactions in the body and the resultant problems. **The problem of soul is not even suspected by the scientist.** The construction of the human body is the greatest wonder to the human mind. If it can appreciate it, one millionth knowledge of the organ eye is still incomplete even though there are 10,000 pages of printed matter on the eye. A lot of investigation, interrogative faculty and meditation are necessary for the scientist. The inquisitive faculty educates the intellect and is the real discoverer. Intuition and not intellect is the discoverer. Einstein got the result first, and next he searched for the proof. He himself admitted that he did not know as to how the discovery was made by him. Scientific research has made enormous progress in the last 50 years. Our progress has speeded up. People are concentrating on problems rather on solutions to problems. Cardiologist earns billions, he extends the life of a patient. Every one has a right to live, and is bound to help him to live. Doctor's service is significant, but quantitatively insignificant. The bomb which kills 1000 people is discovered by science. The same science saves life of a seriously sick person by a

team of doctors, operating for 6 - 7 hours and gives further life of 2 to 2 ½ years. The destructive power of science is more than its saving power. A K 47 was not known 40 years back. Now a 10 year old is using it. It can kill his teacher. Neutron bomb kills people, but does not damage property. The property becomes cheaper, because there are no takers."

"At the turn of the century, let science take a constructive look, as to its purpose. **Science has no philosophy. So, it has no business to claim any great honours. Religions, however backward, they may look to the modern scientific man, have a philosophy behind him. "Good of the man" is the philosophy, which is lacking in science. If it were to be otherwise, we would not have constructed huge war machines. Philosophy behind activity is more important.** We do business to make money. Why money is the question and that is philosophy. A businessman with philosophy will be more successful. The life force behind every activity is the philosophy now, only for the good of the mankind. I call that as a progress of the mankind. **The success of the scientific experiment is not progress of the mankind. The progress of mankind was achieved long, long ago even without scientific progress, by telling the man as to what is good for him. Calling progress of science as a progress of mankind is a wrong thing. Progress of mankind must give us more good men, good to themselves first and then also good for the mankind."**

"Many youngsters of today are pleasure - seeking and not good to themselves but actually harmful to themselves. They may not be killing others. Actually kindness to one's own self leads to inner progress. Buddha says, "I was wrong in not being kind to myself, because I starved myself, when I was hungry; I woke up when I was sleepy; I continued walking and strained my legs even when I was tired ; all in the belief that senses have to be controlled and that the demands of the body should be denied. In this process, I was unkind to myself. Kindness is a divine quality. I did not follow the principle of Ahimsa unto myself. How can I teach Ahimsa to others?" Many parents impose discipline on their children and take away their freedom, thinking that it is good for them."

"First, I must get convinced that the philosophy I am following is sound and good and does good to me ultimately. Free service to all patients throughout life by a doctor is also wrong, because you are denying opportunity to other doctors. You are harming the profession, by helping the poor. It violates professional ethics also. If this is one extreme, the other extreme is only to think of money. Leather industry has destroyed 2 or 3 districts in Tamil Nadu. Do we really need so much leather? Killing animals on large scale, producing them by artificial insemination. Is this justified? Could we not do without all this leather? Because there is a market for leather, unscrupulous persons enter it, only to make money. They do not care for the soul or for the animal. So money is guiding scientific and technological advancement everywhere. 95.99% of the leather industry is concentrated in the hands of the muslims. This causes problems due to ethnic imbalance. Hindu temples in these areas are deserted, because there are no Hindus. The most fertile fields of Krishna and Guntur districts have been deserted by aqua culture. By letting in sea water, they have destroyed plants. Why? For export to the Gulf. Apart from the ahimsa angle the land is spoiled. The farmers committed

mass suicide by hanging themselves. The prawns did not like over crowding in captivity in tanks, while they were freely moving in sea water."

"They criticise us, that we are religious and lack scientific temper. Scientific temper is using science for money making and not having morals, ethics or higher values. Our young children should be trained to think of the good of the mankind. First medical profession and clinics are not honest in the U S. The Insurance companies tell the doctors, not to spend too much money on the patients. The investigating section and pharmaceutical industries, encourage doctors to conduct maximum tests and to use maximum drugs. Up to 48% of the doctors think of the good of the patient and are honest. The rest are dishonest. More good doctors were in older generation than in younger generation. A great sense of responsibility is needed for the younger generation under the guidance of older generation."

"Taking a holistic view, the humans in the past cenutry scored 25% positive marks and 75% negative marks. Just like in ground water, the same type of immorality has seeped into religions also. There is enough radiation in Nevada desert for 10,000 years. If any mishap occurs it can pollute the entire Colarado river. They have dumped lorries of radio-active waste, without taking lorries back. The radio-active waste in Nevada desert is sufficient to destroy human race, twenty times more. This is their own estimate. **Religion is not important, if there are moral values instead. Religion is meant primarily to make you moral. Without religion also a man can be morally sound.**"

The litmus test of the real man:

"The seen ones are judged by common sense. The unseen ones are judged by extra sense. Unless a man outgrows his physical limitation and is able to judge the unseen also, he is an ordinary man only. What people can't see, they can't believe and they call and dismiss them as non-existing. The benefits of our culture are unseen. Apparently an Indian looks like any other country man. He is not charming or, does not have an excellent complexion and has no excellent muscle power. Yet the inner man is different. You can't get proof. If you observe keenly and sincerely, carefully and continuously, you can see it. The real man or inner man is one, who reacts to most trying circumstances. **The strength of a man is what he is capable of withstanding in the most trying conditions and not how he is, under ordinary conditions. Great qualities of men are proved only in adversities,** (eg.) strength of Pandavas. If Pandavas lived comfortably in their kingdom, their greatness would not have come to be noticed. The humiliation they were subjected to, did not dent them. This quality, the satvic force in man depends on and is derived from the type of food, which one eats. Under normal conditions any type of food is all right. The man must come out of the most trying conditions, unscathed and undamaged (eg.) Gold and Lead. On heating to 250 degrees centigrade, lead becomes ash or lead oxide, gold purified from 22 ct. to 24 ct. It emerges more pure and more valuable. How did the good man become like gold? Generations of vegetarianism, generations of truth and faith in God, generations of belief in total and liberal humanism, and belief in unseen super human forces - all made this difference. We may find vice in an educated

noble family. Here the bad is personal and good is hereditary. The bad element is because he is a victim of circumstances and is not in his gene."

The cardinal rules of eating:

"Satvic food is adequate food, adequate in calories for that day. It should not be carried over to next day. Intake of food and calories must balance with the expenditure. Till the age of 25, due to action of growth hormone, there is need for more food, which is digested even without exercise. Bodies become stronger and muscles become stronger even though a person may not grow in height. After the age of 25, stick to the golden rule, 'enough is enough'. You should never say, "I shall not be able to eat more than this." You must stop before that. You should be able to eat a little more. You should not acquire incapability to eat. You must retain your capability to eat, digest and spend also if necessary. But eat the minimum. This gives longer life. This is a golden rule, as long as life is cornered. A sparingly used car has full engine life and is capable of giving longer, useful life. So use the body to optimum. "Enough is enough" rule is for inner peace. This rule does not apply to earning. Earning is not sin. Retain what you want. Give away the remaining. The currency must also circulate in the country. If it accumulates in a few points, it becomes like thrombosis to the health of the society. You must release your wealth in the circulating economy of the country and also by your charity. Eating too little or too much is bad. If you eat too little, you may be able to work better, but reserves are lost. If you require 800 calories, you can take 900 calories but not 1000 calories. Keep the hunger alive always in the body. You must be able to oblige someone, when he invites for food!"

"One who overeats is a public enemy. His eating, what the poor people need. He does not turn out work. They must be able to eat less and keep up the energy inside. Yoga Sastra prohibits more than 10 hours of fasting. Every 3 or 5 or 10 hours you must be able to eat a little. Food is variable depending on age, sex, height, nature of growth etc. Never eat in a hurry. All varieties of eatables should be a part of your diet. At the time of eating you should not take too much of water. One hour later you can take one glass of water, even if it is winter, even if you are not thirsty. You should not kill hunger instead of satisfying it. Slight hunger must be there always."

Master did not want to go to the U.S. at all. He has mentioned in his talks as you can observe that he "came to U.S. due to pressure." He did tell me that he gave in, in a moment of weakness to the pressure. The expenditure, the time and the pending work apart, he did not find any good reason to go there.

However, I am sure that the people who met him there would have been immensely benefited by his visit. Right from his daughter, a few relatives and friends, all of them would have considered his visit as an advent of oasis in a desert. I asked him whether he met anyone who was interesting in the spiritual sense? He said, "Yes, there was a Pilippines boy." There is some ardent seeker waiting for him all over the globe.

Now, there was another proposal to make another visit to the U.S. by the local devotees! It is difficult to understand them. Publicly, he gave a bit of his mind: "This is nothing more than a temptation, a weakness. I pray that no one there should put the question to you, 'How much of India you have seen?' Where will you hide your face then? Fortunately for me, I have seen much of India. Yes, I did say that the child in the man should remain alive. But, it should also be supported by maturity."

He was at a loss to understand their "enthusiasm" or their insistence that they should accompany him.

I know I have digressed. But, at the fag end, it does not matter. And, let me stop here without expressing further on this subject.

Religious hatred

23-9-99, BHIMILI

A fact that is often conveniently forgotten is that India has never aggressed upon anyone's territory and that Hinduism never interfered with anyone's faith. The self-styled intellectuals and the evil-minded critics must remember that religion in India has been a way of life and not a narrow concept comprising dogmas. Why, even the word Hinduism is of a recent origin, like India for that matter! It was *Sanatana Dharma* being followed in a land, which was called Aryavarth or Bharath.

No other land was subjected to numerous invasions like ours. And, the marauders and infidels invaded our privacy, faith and inflicted unmitigating injuries upon our psyche. The horrific stories of loot, rape and killing cannot be forgotten just because a few hypocrites who wield the pen of devil want us to.

Our culture, which is the essential fabric of our very life itself, is at crossroads today. See how the Master explains this sordid tale of a great nation being reduced to a sorry state:

"In the Mahabharata times and before, the names of people had meaning and were not associated with their religion. For example, we had *dharmaraja*- the one who stands for *dharma* (righteousness) Duryodhana, one who is war-bent, Suyodhana- He who is valorous in war, Krishna, the dark complexioned one and so on. In those days no one was named after Gods. This trend started recently. Culture, in those days was at a distance from religion. It is recently that this kind of culture has been adopted. Even till the advent of Buddha, the names were meaningful and not of Gods'. But after the establishment of this religion, the Vedic religion, it's practices and rituals were slowly lost. Moreover, there were no castes in Buddhism, people of any caste were Bikshus. Therefore, to reinstate the people's faith in Hinduism and give them an identity, the names if Gods were given. Even today meaningful names are used. God's names and names from the puranas are also used."

(light conversation)

"There is no respect for other religions in the Arab countries. There is so much hatred for other religions in Iraq that they raided the home of a few Christians and arrested them for praying in secrecy for three months and left them with a warning. When a person wanted to read Baba's books and have his photo, they threw the photo and book into the dustbin and made him wait for his deportation. They later released him with a warning on contacting the governor."

"There is so much hate. They do not allow us to follow our own religion and yet we respect them. We do not say anything to them in our country. Propagating the religion is wrong, but how can they prevent us when we follow it at home? Why do we not say anything to them in our country? Is it a great quality? Is this tolerance? Declaring their religion as the state religion so that no other religion can flourish is one thing. But people of other religions should be able to follow their own religion. If there is a state religion, then there are laws against conversions and propagation. Conversions are basically wrong even according to the constitution previously. But owing to the reign of

Congress, Hinduism was continually trampled under foot. Many a time there were insults but they only gave way to more encouragement for the other side and could extend no support. The congress rule in India was essentially anti Hindu. There is no doubt about it. For fifty-two years they did what fancied them. They encouraged Christian conversions and gave various concessions. The Christians earned enormous amounts but the government did not ask for any accounts on how they spent the money they got from charitable trusts. Did they spend it in the normal way or for subversion or for buying secrets? They did not ask. Whereas they ask us for an explanation without wasting time if we build a school or a Hermitage or a temple by putting in a few lakhs. The religion of a particular country must be given first place, or else the country itself will lose its identity. It is the duty and the responsibility of the government to preserve the native culture of the land. But it has behaved very irresponsibly. It is really horrible to see. These are supported and encouraged by Hindus themselves. They befriend the congress, Christians, communists, rationalists and non-believers and in the process create as many groups against Hinduism. In order to ensure disunity among Hindus, various classes are formed and the lower classes are encouraged and paid to declare that they are not Hindus and convert to Christianity. If this is not strongly opposed, then what will be of India in the near future? Hinduism may not even be able to raise its head in public, may be reduced to a minority. It may even be banned."

"Even today in Hyderabad, marriage processions are stopped when they pass the mosque. In no country do such things happen. The meaning of tolerance, equality and protection of minority is different. Giving them equal opportunity and considering them eligible for any kind of vocation and giving them opportunities for educating themselves if they are backward is what must be done. There are also economically and educationally backward Hindus along with the backward minority. Treating all the minorities equally is sufficient. They must not be treated specially. The R.S.S and the Shiv Sena rose only because they lost their tolerance over these matters. Such people, who do nothing more than assert their religion, are branded as fundamentalists, whereas we do not call the minorities so. A Muslim is not at all a fundamentalist!! The road is meant for the public to do anything they want as long as they do not disrupt traffic. On such a road if a mosque is built and festivities are thereby barred, what kind of right is this?"

"Unless the Hindus receive a shock, they will not be jolted out of their slumber. What is happening today is incomprehensible. The false promises of the politicians that lead the common man to his doom and talks that are born out of fickle minds and which are bent on splitting the Hindu community and other such kinds of corruption take some time to comprehend. It is only after it is understood that the people can awake."

"But no matter what they do Hinduism cannot die. For centuries marauders have been attacking this land, destroying temples and building mosques over them. They even went as deep as Anabundi and broke the temples. The Bahumini sultans razed Vijayanagara to the ground. And yet somehow Hinduism was resurrected over the years in these places. This only comes to prove that a faith which has entered the people's beings deeply and which is so ancient cannot die. Just like grass. But for the people to realize what is happening and to wake

up, it will take around six to eight years, according to me. It will take this amount of time for the people to see their mistakes in writing books on why they are not Hindus, or in separating themselves into Dalits or printing nonsense in The Hindu newspaper. It is then that the people will come together against this and the Christian missionary work and the conversions will lessen to a certain extent. Other countries will realize that they need to develop more tolerance. Some countries will not change. The Muslims in India will realize that if they do not behave the way they should, then a struggle will ensue and invariably in any struggle, there will be bloodshed. In India, no government that opposes and troubles the Hindus and gives perks to the so called minorities will survive for long. Internal and external problems in this country are only footed on religion. There is no other reason or politics. All our international trouble is due to the mutual hatred that is seething between Hinduism and Islam. Bin Laden has vowed that he will do anything to destroy Hinduism and is ready to spend billions. Strangely, the fundamentalism in Islam is growing by the day, and there is no effort to conceal the intolerance towards other religions. They are doing what they want to do. This is a lesson to the government and to the Hindus to shed their slumber. And they will take eight years to do so, within which various incidents will be witnessed. Even Pakistan will be subject to a consequence. The part of Kashmir that is presently under their control will be usurped by them and later a settlement will be made. There is an article 370 regarding the Kashmir issue. A new constituent assembly will be formed in India. Presently they say they have no provisions. But instead of making amendments in the constitution, if a constituent assembly is formed, then a new constitution can be written. If there is two-thirds majority in the parliament supporting this, then a new assembly can be formed and the existing constitution can be changed. The shelf life of our constitution is 60 years. Already about 230 amendments have been made in our constitution. It is full of holes and patchwork."

"Another matter that has to be dealt with is the Hindu spiritual leaders. Instead of going abroad, earning fame and money and, in their own way propagating the religion, they need to expend the required energy and concentration towards the Hindu society and to India. Disunity must be removed and the Hindus must be brought together as one. Atheists must be fought. Temples must be repaired and rebuilt. Propagation of other religions that lead to conversions must be opposed through money, in the sense that the villagers must be given help just as the missionaries do. A Sanyasi is one who has enjoyed the world and has renounced it by detaching Himself from all possessions save a piece of cloth to cover himself. But today there are millionaire Sanyasis who take to monkhood at an early age and then earn millions. This is not our culture. Owing to this, the Hindu religion is now upside down. How then can it walk? It becomes stagnant. It cannot block itself with its hands when it is pelted. Insulting is easy. This is our present state."

"With the knowledge that God has given me of time, I am able to analyze and synthesize the happenings and project the future. I expect the future to hold betterment in store for this religion. The constant prayer, meditation, penance, practice or offering, call it what you may, my life in both material, physical, mental, emotional and ultimately the subconscious is about this. I have no other interest in anything else."

Ragi Anna: In this context, what should our prayer be for our nation as our duty?

GURUJI: "To eliminate all enemies of Indian culture, either outward or within. Make them powerless. Let there be a transformation in all those who, out of confusion are influenced by these elements and take the wrong for the right and wrong the Motherland and its culture. Let there be growth and evolution in their inner self. A new radiance must permeate from them. They must dust off the cobwebs, light a lamp and take care of their houses. We must ask that they receive this radiance. We should ask Kaali for this. Why Kaali? Why not any other God? All Gods are all powerful. No God is incapable of anything. They can submerge the earth in the sea. They can even place earth on heaven. They can take us to the boundary in space where heaven exists."

What the Master has spelt out is not an astrological prediction but the oncoming impact of his *Sankalpa* for his beloved country. For years during this visit of his to earth, he has not been entertaining any other thought except the welfare of the nation and the protection of its culture and its followers. With due respects to the uncertainties of life, most of us are very likely to live through this span and enter the decisive future that he has mentioned. All of us are also especially fortunate that the Master is utilising all of us in some way or the other in his Mahayagna.

We shall prove the wrongdoers wrong, to the bewildered, opinionless onlookers. Then, they will deal with those traitors appropriately. After all, if the lamp is lit, darkness disappears, as it has no business to exist thereafter.

May Bharath become a reality! May this great nation arise, from its slumber and wake into a lively future! May all the enemies of this great country and its culture, within and without be destroyed till they are reformed! Let there be no enemies or enmity against our country and culture anymore! Let there be no evil! Lord! Please remove evil from the evil-minded so that others are saved from them, they are saved from themselves and remove them from the scene if necessary so that they do not sin anymore! Lord! Let there be no evil in us! Not even a trace of its memory! Please protect all those who work for the upliftment of our country and its culture and all those who wish well.

I AM TIME

23.9.1999, Bhimili

This is a masterly discourse on the phenomenon called Time. It would be impossible to edit this, not to speak of elaborating it. What the Master has spoken here is a revelation of a great truth that illumines the listener's being immediately, for sure. In the process, he reveals Himself a little more. What he reveals of Himself is absolutely astounding to us but from his point of view, it is only 'a little more!' For, he told me years back in his library, which I clearly remember even today: **"Only one percent of my personality is revealed outside out of which, at the most, only one percent can be known by anyone."**

Or, one can remember another sentence, **"You will not be able to understand me. Yet, you shall be delivered."**

Again, about three years ago, at Harmony, he asked me, "What is a miracle, according to you?" I said, 'From where I am now, total control over senses and mind would be a miracle. I will not be impressed by any other so called miracle.' The great Master said, **"That is no miracle at all. Bending time and making others realize it is the real miracle. A Master is one who has mastery over time."**

I have recalled these wonderful quotes here since they provide an excellent backdrop for listening to this super-talk of the Grand Master:

"Kaali! The embodiment of time! Everything is within the framework of time. Just as an individual is born, grows and dies in time, so also the birth, evolution, propagation, gain of stability within the people, and in time it's decline and later it's resurrection and the defeat of it's enemies are all contained within the sphere of time. SHE is time. The future is therefore a part of Her. So pray that that future may dawn now. In your senility you are plagued by various illnesses that you never even imagined would touch you in your youth. Your body is not responsible for this. Nor is any other entity other than time. So if, by Yogic prowess you are able to create a reversal of thirty years, you will find your body in good shape. Similarly, if a poor man parts with his stale food in order to feed somebody, then he will later enjoy comfort and riches for this act of his. But the time when he shall enjoy the fruits of his action lie in the future. **It is possible to bring that future to the present. The power to move future and past like one were to play with the hands of a clock lie within the energy that is Kaali. Time shall obey Him who worships it as a Goddess. This is a complex concept. A person who has access to this secret can move time forward and pray to Kaali saying that a new era that is the embodiment of dharma must begin at sunrise."**

"In the Lalita Sahasranama, Kali is addressed as *Unmesha Nimesha Utpanna Vipanna Bhuvanavali*. At the dawn of creation, Kaali had her eyes closed. When She opened Her eyes, creation was. When She closed them, then all the worlds became nothing. That Kaala must be worshipped. If you are to suffer for a hundred births, then you can jump over them, just as you jump over a gutter. The whole creation is

within the span, the grip of time. Whether it is the individual or the world as a whole or even *Dharma*, nothing is beyond time."

"But isn't there a specified pace for time? No. Millions of beings are born, they grow up, they progress and evolve through various births and become knowledgeable and then become wise. All these are actions. **These actions are bound by time. Time is not bound by these actions. Time is free. These actions are not beyond the grip of time. Therefore why try to rectify or modify these actions? Why not try to gain control over time itself? Why not worship time itself and then will the action? This is penance!"**

"Now I Am 71. My boyhood passed about 65 years ago. What does this mean? If I were to go back 65 years in my subconscious, then I would be in my boyhood. That's all about it. If I will I can go to my next birth and be what I want in a matter of seconds. But I must respect nature and the plan of God and walk along the same pace as the rest of creation. This is voluntary. It is possible to turn back in time, but there must be a valid reason to do so, and that is resurrection of *Dharma* and destruction of *adharma*. These people say that unless the people present today are born 139 times more, the sinners will not become pious. This means that they have to be born and reborn 139 times, live for 100 or 60 years with this consciousness and go through their lives and actions. But the basis for all this is time. Time is the basis and that which is based on time is Karma or action. I am speaking in a very logical way and in accordance to the shastras. No Shastri can argue with what I am saying now. When the basis, i.e., time changes, then the action, i.e., karma, which is based on time also changes."

"For example, when a video is played, the speed must be 16 frames per second. This is the speed at which it must be played for our brain to assimilate and understand what it sees. But when fast-forwarded, the frame speed is 32, and so we see things flying around. Thus we see that visible time has been modified. The same is the case with slow motion. Here you have done something through gadgetry. I am referring to something that is within your capacities. In the inner self, in the subconscious, you must become the embodiment of time. In the Gita, Krishna said, "I Am time. I Am the reason for creation and destruction." (*aham kalosmi. lokakshayavruddhihi karakaha*). "If I will it then Kali, which has just been born can be made to end at the blink of an eye. I can transform you into those beings that exist in the final consequential stages. Sumathi, a Pathivratha was informed that her husband was to die at the break of dawn. She prayed that the sun must not rise. And time was stopped. So from this we can know of the possibility that time can be stopped. When we say there was no dawn, what does it mean? It means that the earth was moving rhythmically in such a way that it was constantly dark where Sumati stood. That area was facing away. Though everything seemed to be in motion, there was no relative change. For example if one were to travel by air from America to Singapore, he would constantly be in the dark. In a Concorde, it will always be breakfast time. For all the beings to go through their consequential stages and to be born and to die and to be born again, and for all this to happen, we have a speed (*Kalanirnayamu*), but it is not binding. **When Krishna said 'Aham kalosmi' He thought with the mind and said it through his mouth. If He had said it with Universal consciousness, then it would have happened."**

"When we pray to Kaali to take us to a prosperous future immediately, it means, what is to happen in a hundred years, can happen in ten. It will happen without the world experiencing any turmoil or imbalance and it will happen, unknown to anybody. In the south, there are crores of beings that are waiting to be born as humans. One of them may have to wait for a hundred years to have a rebirth, but all that can be avoided. He can be granted a human existence in just one day. He can be placed in a woman's womb. He doesn't even have to wait for nine months to be born, he can be born the next day. Karna was born that way (*Sajyogarbh*) in a second. This way time can be circumvented. There are various instances where time has been won over. I gave you Sumathi's story as an example. Same was the case with Karna. The Sun who is the embodiment of time, fast-forwarded it and in the next instant He left Karna with Kunti and vanished. Similarly, Balarama!"

"This is the Vaivasvatha Manvantara. The previous Manvantara was Revathi. Raivatha was the Manu and his daughter was Revathi. He wanted his daughter married, but was unimpressed with all. None, who stood alive at that time impressed Him. He went therefore to Brahma with his plea. He requested Brahma to find a suitable groom for his daughter since he was time incarnate and knew the three worlds. Brahma said, "Oh fool! Through the power of your penance you have come to Bramhaloka in an instant, but by now thousands of years have passed on earth. When you are on earth it seems so great. But from here it is just a small thing that keeps turning continuously. By the time you return another score of years would have passed. Who will you give your daughter to now? Everybody on earth are lakhs of births younger than your daughter. It is morally wrong to give your daughter in marriage to any of them.' When Manu pleaded helplessness, Brahma said, 'There is one who is eternal, though his body may change. He is Vishnu and he is incarnated as Balarama. Give your daughter in marriage to Him. He is older than even I Am.' And so he gave his daughter's hand in marriage to Balarama."

(after some interruption)

"Here he speaks as the universal soul, the Paramatma Vastu. As the consciousness, as the inner self that permeates the whole universe, he says that He is time. When He says 'everything that is born within me and comes to an end within me,' He means, within Kaala. All this is in a time frame. But He is the frameless time. We understand only this time frame. But when we get out of it, then we come to realize that all this is happening within this frameless time. Any realized soul can reach this. But *vignana* is needed through *yogadhyana*. We must know it's parameters and know how to use *yogadhyana*. You need not cry and weep so much for liberation. No Karma is so big that it wrings your neck and binds you. Karma and *uttara janma* has only been given such a terrible form. Just as you are made to fear a ragged and dirty wayfarer. It is easy to conquer it. The Guru can do so and can also ferry a hundred people across. That is not the problem. *Jnana* is needed. The secret of creation must be known. We must also be aware where we are and what are our coordinates. What direction are we in and how far are the various stars, planets and other bodies from us and from each other. Knowing our coordinates is *vignana*. We must try to reach into it. Our efforts are always there. It is a fundamental, minute problem. If the coordinates are known then there is no problem. Everything will be

under your control. This so called birth, death, consequential state, all these are forms of time, nothing else. After fifty years we will not be here. So? What does not being mean? We choose to be here and so we are here. You choose to go, even that is no problem, but you are throwing it away."

"Trilinga Swami lived for 280 years. He chose to stay and so he stayed. He chose to leave and he left. He wanted to see how long the body could hold without being repaired. It is also possible to stop aging of the body. This is the case of Maitreya Maharishi. His body is that of a fourteen year old. Markandeya did not cross sixteen. His last day did not dawn. And so he is immortal. All these stories describe time. When you are riding a vehicle, you are going along wherever it takes you. But if you control it, you can take it wherever you want."

"In the vehicle of time, all beings of the world ride. If time is reined, then you go a step higher. This is what is made possible in yoga. Like a cool dark shade, there is a ring of darkness around the lotus of our hearts. We move out of this and enter into a region of bright red light. When he enters this region, he sees a fearful and highly forceful gale of such magnitude that everything is flown hither and thither. Everything is being blown away and even the stars are being thrown here and there like chaff. The Jiva enters this region. When he does so, the body begins to heave and shake. But nothing really happens. The experiences are what the Jiva experiences. The Jiva does not experience what the body experiences. Therefore the experience is of the Jiva. He then moves forward and is greeted by mellow and bright moonlight and peace. But all this happens only within something the size of a sesame seed. From within it seems to hold everything, but from the exterior it is so small. That is its form. That moonlight is sourceless. And then there is this dot of light (Deepa Shikha)."

"That became the celestials, that became the Jeevatma in man, that is Paramatma, the universal soul. The elements are born out of it. The five elements have aligned and separated themselves into their distinct forms and have been behaving according to a mutual pattern. If we are there itself, then time will be in our hands, it will not control us. The one who is the embodiment of time regards all the worlds with equal time. Even Brahma and the others are within the frame of time. The Yogis, Mahayogis and *jnanis* in our world have knowledge about time. On the other hand, the celestials enjoy all the comforts of time, but have no knowledge about it. Brahma possesses knowledge of time in one way, but the experience of the yogi is different. Even the Maharshis go to the tapoloka to gain knowledge of time and they stay there and live in accordance to the *dharma* and the kaala of that place. It is possible only for the yogi to penetrate time and to gain mastery over it in this world itself. Strength of the body and mind are neither necessary nor are they in any way related to this. The body may remain petty. Such a state can be attained in this world itself with the grace of God. In this world the knowledge to the path to liberation is needed and so God reveals to the jivas the truth, not in measured quantities but in full. It must be revealed in full. No matter how big a man is. Therefore, when penance is bodily, mental or worldly, it may take any amount of time. To behold the soul content (*Atma darshanam*), he reaches the place in a moment, he sees Brahma, he sees Vishnu, he sees Siva, he will know that the whole world is within it."

"They say time began one day. It means that creation began. What is time in the absence of creation? **Time is consciousness. It is consciousness that experiences Kaalam. If there is consciousness of creation, there is time, and if there is time, there is consciousness.** In this way, keeping consciousness as the reference point, we are defining time looking at the dimensions of time. We sleep at ten in the night, wake up at six, and the clock moves from ten to six and a new day has begun. All this is within consciousness, nothing more. If we go beyond consciousness then time has no consciousness. If realized this way, then he becomes a Yogi, a *Jeevanamukta* and he will become the embodiment of Kaala itself. And being that he will discipline the entire creation, what of himself! All the great people I have talked about are in this consciousness."

"I am here for the good of the world, which is the establishment, evolution, protection and inculcation of the Aryan way (Arya Dharma). People living in *Arya dharma* are living in ignorance, incapable of knowing truth. There is no Yoga, no wisdom, no knowledge of the form of Karma, no knowledge of the form of the individual soul (*Jivatma*), or of the universal soul, and yet, they write and sermonize in hundreds and thousands. No one is entering truth. They circumambulate the temple, but do not think of entering the inner recesses. They talk about it but they do not know it. Thousands of pages have been discoursed and have been printed, but no one journeys into it. Also, man is living within the framework of time, like animals and other creatures and then he dies. Again there is a new man, a new form. One spends his life sweeping the roads and dies as he retires while another leaves after ruling a kingdom. One dies after he enjoys luxury while another dies after suffering in poverty. Myriad are these occupations. But what do you die for? What is the use of dying? It is to know time. If we move the present location a little ahead in the canvas of time, then the form and nature of the location and its elements change. If we are to go a few lakhs of years ahead in time, then we would be in illumined bodies or in *Bramhaloka*. To us it may be lakhs of years, but to that loka it is just a blink. And for all this to happen, all that is necessary is to know it. There is no other superior technology for this according to me. To me the great impossibilities do not really seem so. What is there? Just a few lakhs of years of movement ahead and we are in *Bramhaloka*. Who ordered us to dwell on earth? It is due to our own ignorance, our own non-knowing that we are here. Even when we are here, we only know that we are here. With the *Paramatma* dwelling in us, we still remain ignorant of the universal soul."

Prabhatkumar: Though we have not known it, you know it and so please guide us.

Guruji: "Suppose I am a vehicle. I move faster than time. They say faster than air, supersonic, then can't there be faster than time? Why can't it be faster than earth time? It only means going beyond this time scale. Why should it be impossible? If sound is a scale, then why can't time of earth be a scale? Sunrise, sunset, movement of the various planets form the time of this planet. Why is it impossible to go faster than this time? This theory cannot be refuted if you see it logically. Consciousness! Understand this, this will become your *Tapas* and you will become the embodiment of time. You will conquer time, death and births. The knowledge of the future state of matter is being referred to as the knowledge of time. This is not correct. They say a

person is a *trikalavedi* if he is able to explain the future state of matter while moving in this earth time. That is not correct. He should be a *kala vedi*. There is a very big difference. **I am not interested in knowing your future or my future or India's future, how does it matter? We should push India into the future. My Tapas is for that.** And in that there is the consciousness of crores of beings. Beings waiting for a body need not come after a hundred years and go after a hundred years. They will be born in the future where they belong, but what is supposed to happen thousand years ahead in the future can happen two days hence. This is only knowing time and not physically desiring it to happen and push it forward. Time is simple. To ken the form of time is to have the knowledge of time. Knowing the form of an object in future is considered *kala gyana*, I do not agree. There is a big difference. These were my revolutionary ideas, born not now, but a long time ago. That is why beside the example of Krishna, I have also quoted various other examples. If you subject yourself, remain subordinate to this earth time, then it will take four lakh years of birth, death and rebirth for Kali to end. This is the experience of the Jiva. If you go inside, you will go beyond Brahma loka. You know, you will even see the end of Brahma's time. Because future is already there! You will see even the end of Brahma's time! You are omnipresent when you enter that dot. But since they go with a limited reference, i.e., since they go only with the thought of their liberation, they fail to see even that which can be seen. In that, I Am Gorakshanath. I Am everything. I Am time. This is how I conceptualize it."

"Time is Brahma vastu. It is interwoven in Brahma. As a creation is born from the attributeless Brahma, Kaalam began. And that is called Kaalaswarupa. For whom is it time? Is it for the Bramhavastu? No, it is for that which has 'birthed' from it. Time is for he who experiences it. Bramhan does not experience it. Time has no fixed rules. It can be stretched or compressed. As I have stated in the example of Sumathi and Balarama, it has happened not only in their case, but for the whole world. If it happens to them, then it happens to the whole world. All I ask for is for a few hundred years, which is very simple. Even if we must go to the Krita yuga, that too is a jump into the future. Then there will be no beings, there will be a new variety of beings. The beings present would have attained salvation, or would have been absorbed. Why do I need all that? **All I ask for is that the world today, India and the various beings within it should move a few hundred years and must be firmly placed in the Arya Dharma that exists then. I ask for such a small thing. I have told you what is possible and I have told you what I want, so you have to agree that what I ask for is something very small. Brahma will not block my way when I move forward. It is after all half a blink for Him, he will leave it to my will to do as I please.** Four movements on the toothed wheel instead of one. The watch moving four spaces as it ticks once. Nothing will change noticeably in this creation."

"Unless I enter from the top, you will not know how simple this is. You will be stuck staring at this only and gape. There is no terrific feat involved in this, if a yogi performs it.

"(Referring to Trilinga Swami) He lived for 280 years on this earth and after much contemplation, he left and is now meditating in Tapoloka. They are obediently following the time scale of the earth as set by Brahma who has created the earth and its years. But **I want to revolt.**

The consciousness will not know the difference if the earth completes a year of 360 days in one day. Just as a person feels no difference if the speed is halved or doubled while traveling on a sealed capsule. We do not know when the speed increases or decreases or if it is 1000, 2000 or 20000. Similarly, this could happen without the people of the earth knowing about it. A few *janmas* must have passed but they wouldn't know of it. Only if that happens *Aryadharm*a can be revived. It is not Herculean to my eyes. This is a *sankalpa*. God is with me, time is with me, I Am in league with the brilliance that is adorned by the embodiment of time. No one has barred my will or said that it was not right. They say it is *dharma*. What is wrong? In the same path there are people who are with me. The karma that they must go through for a few *janmas* would be over now. This moment, I Am giving you such strong and confidential assertions because you need this wisdom. This wisdom will help you reach the state of *Samadhi*. What is happening in *Samadhi* is wisdom and what is experienced in *Samadhi* is wisdom. When wisdom enters the mind, then the Jiva is aware of it. Therefore, this is not a separate science. Your inner self is already familiar with this. These secrets are already known to the soul. Now I Am entering it into the mind and the body. There is nothing new. All together undergo a reversal. That is truth, and is as per the meaning. Am I clear? This is a new and strange task. In this world, something new always happens!"

Ragi Anna: In individual cases, like we hear, Bhagavan placed his Mother beyond various *janmas*. Why don't you do so? Why are you not doing everything now?

Guruji: "That is *sankalpa*. That is also the same thing. If you know time, then what is this earth in time but a spec of dust? Within this world I ask for *dharma*, which is asking for a very small thing. It is like accepting a rupee in lieu of an offer of one crore rupees. Though I possess the wisdom through which time can be reversed, through which it is possible to move thousands of years backward or forward, plant an object of the present in the future and land in the future, I go in accordance with time and follow the *dharma* of the time with humility and with goodwill I hasten auspicious and righteous acts. Brahma has written in the destiny of earth. Opposing the work of Brahma is demoniac. That is not what it is. Why should those crores of beings wait for twelve centuries and twenty four births to enter a body? Why not let it happen tomorrow? The will (*sankalpa*) will realize itself in the capsule. The others will not see earthquakes and huge changes. Time has the power to bring any object into its consequential state. Without evolving it can transport the object into its evolved state. This is possible for the entire *Jivakoti*. In this process I Am advancing the futuristic *dharma* into today."

"In other words, you may think that you have spent 4years, 365 days each with me, but you have actually spent 400 years. That is why I say, what is karma for he who travels to the future? Evolution is to experience and undergo your karma according to time. You will undergo this faster, without your knowledge. As the car travels forward, if the road too slips backward, then what of the speed? Think of the possibility. If it is possible to conceptualize, then it means that it is possible in another plane of existence other than the physical. Conceptual possibility is logical. Physical impossibility may be encountered by you, but above the physical plane in a different plane it becomes a possibility, a reality. Just as a walking platform in the

station! In four years, more than four years have passed for you. That is why, with this body and without your knowledge, we have traveled into the future. I have not submitted myself to that scale of time. Therefore I Am taking my family faster into the future. Thereby I have already covered a lot more distance in time, of time."

"Then what does this body and this consciousness experience? I should have left this body in 1988 December, but I said I extended it. This means not that I have traveled backward, but that I have traveled far ahead of today. Today itself I Am in tomorrow, this moment I Am in tomorrow. This is possible to a certain extent even in the physical plane. We are always 12 hours ahead of America. Future and past is possible even on the physical time. This is forever time, where we will neither lose nor will they gain these 12 hours. So ultimately it all depends on the rotation of the earth. This time is physiological, physical, physio-psychic experience on the earth, submitting ourselves to the laws of the earth, which is nothing but a spec in the ocean that we can certainly rise above. Think of the possibilities of time and consciousness."

"This is neither fiction nor fantasy, but truth that is being experienced not by the body or mind but already by the jivatma, not even the subconscious. That is why I have willed that in Indonesia, after observing the form of *dharmā*, how religion has shaped itself and what is civility, *dharmā* should be raised. He who gives it must also receive it from the recipient. In the time of Agastya, when he and others were seen as the embodiment of time, I understood, they have come here and it will be raised again. That is all about it. It is a cycle. **An object on the wheel of time is on top of the wheel and after sometime, it reaches the bottom, and with the same speed it reaches the top again. It is possible to speed up this process by speeding up the wheel of time.** Why I quote so many examples is to prove that it is possible to go beyond this body consciousness, which is again earth consciousness, which is again earth time consciousness which is again within the earth time scale. This is the secret of Yoga and the power of yoga being utilized in a new different dimension. Think about it.

"Suppose I Am a master ruling over your minds, that is not a great status. I can rule your mind to cheat you. Mastering others minds is no achievement. What is human mind after all, it can be misled. **He who has mastery over the ultimate truth can be called a Master.** Mastery not over your mind, your sleep or your wealth, but over he who resides within you! When you master him, then you become the master of time, which is subordinate to Him. Constantly, even in sleep, that Vedam goes on. **With whom Am I talking? My words vibrating in your ears and then entering your mind is a very physical process, I Am directly addressing the inner man. The inner man is the master of that mind, body and discretion. So when the inner man listens, his mind follows, his consciousness follows his conviction, his *chitta* too follows, just as a servant follows the master. I Am addressing the Master. So all goodness, courage and auspiciousness will decorate your lives. Nothing will seem fearsome. The riches that you are to experience a hundred years hence will pass like a mosquito. Your karma of three janmas will be washed with a mosquito bite. In my rule, that is all the importance it gets. My body is so vast. All are within me. When you have filled into my being, even the karma of 12 horrendous murders should be**

fulfilled by a mosquito bite, on me. This is how karma should be fulfilled.

"A man has become very large in his personality, and consequentially his karma is dwindling and is reduced to almost a spec. Vamanavatar. In experience, Vamana did not physically grow so huge and covered the worlds. In Bali's vision, Vamana grew. He grew in his consciousness. He grew to fill the three worlds and the fourteen worlds with his personality. His feet that covered the 14 worlds were in Patala and He was on the ground, so he went to Patala. He was not stamped down. Play of consciousness, expansion of the consciousness in time and space. Meaning, Bali went ahead into the future a few lakhs of years. I Am able to see this coming. I Am able to see success. This wisdom itself is great. It is no fantasy. Nor is it fiction, but gives direct experience. Otherwise what if God asks, 'How are you going to give them liberation and wisdom when they have so much of karma?' If I say that I Am moving them ahead in time it is over. If we stay in this scale it will take ten more births. Who will be the experienter? There is no experience in fact, only time moves forward. Everything has happened in time. We are moving fast into the future. Thereby the karma is as good as having been experienced and exhausted. It is not possible to simply conceive this intellectually. A process! Losses and sorrows for a few days! Skin deep! Only this way we can win over them. There are various *yogarahasyas* for this and various *Siddhantas*. I Am talking of nothing that is contrary to these. Utilization and experiment are novel, but the basic truths are ancient. I Am not the discoverer of a new great truth. Only that which is found in the Vedas, Puranas, *sanathana dharma*, and which has been experienced is being experimented upon today. Experiment is new. The material is old."

"It is like that one consciousness enveloping many with its power and traveling inside. Since science has developed recently we are able to use this language and the related terms. But in the olden days, when science was not developed, there was no language. It was not possible to express them. Time to time we receive new material so that any novel idea can be explained."

According to Him, what he asks for is a 'small thing.' My goodness! Hauling the present into the future or rather the future into the present is a simple task! Well, he is so great that everything looks simple! Not only that, when he explains, anything sounds simple! From this talk, a few things have emerged clearly:

- **The aspirant should regard self-realization as the first step only. He must not allow Himself to be obsessed by it lest he should miss greater things waiting to be unraveled.**
- **The relationship between time and consciousness must be understood.**
- **Masterly lies in transcending time and 'bending' it to suit higher purposes.**

Is there anything else to say? It is time to tune up to the phenomenon of time!

RAMANA LILA

17.6.96, BHimili

This is a strange piece. It pertains to one of my meetings with the Master in Bhimili. Later, Professor Y.Sudarshan Rao, gave me a handwritten note on what transpired that day. It is neither elaborate nor complete but interesting. It appears to be a small version of a lengthy session.

I must say that in the absence of a recorded tape, the Professor has done a very good job. I am thankful to him for his affection in recording in his hand, one of my memorable meetings with the Grand Master.

Hence, I am reproducing it below, just as it was given to me! Of course, the caption is also his!

'You may beat me or kick me. I have come a long way of trials and tribulations to reach you. You should not drop me,' Ramanan pleaded sitting on the floor and holding the feet of the Master with his eyes like fully water laden rain clouds ready to pour down when cooled a little! Master said that such a thing never happens. The Master never leaves anything incomplete once he takes up an assignment. He should have left in 1988. But he continued probably to gather a few more children who needed Him.

After a long period of hard and harsh journey of the destiny, one reaches a precipice and there is no punyam left to save himself. It is humanly impossible to muster as much punyam as is needed and save himself and be put back on a normal track. That can be provided only by the Master and the journey continued.

He said, "10 years of living with me will wipe out the entire karma of 3 janmas. Almost nothing will be left blocking his way to reach the destination. There is no waste in the cosmic design and whatever has happened served some purpose."

Ramanan was postulating what would have been his fate had he not met Him. Master replied that for the genuine seeker who has by some means or other, pleasant or unpleasant, prepared himself ripe for the real journey, God would have come in some form or other and taken him over. Ramanan insisted that he will be with this form for a long time to come. Ramanan held his palm wide open for the assurance and what not no body knows, and got it with his (Guruji's) palms warmly into Ramanan's.

The topic turned towards the book 'Towards the silver crests of Himalayas' written by G.K. Pradhan. Master confirmed that the senior Master in the Cave and the other one who toured extensively, fondled the snake, performed miracles etc. and conducted Pradhan to the Senior are both the same, the same Master. One was stationary and the other with the same consciousness was undertaking the journeys and meeting people etc. Master said he had not read the book in detail and verified several facts etc. but could see it here and there and found the book was genuine!

Each time, the Master comes down in four different forms with the same consciousness and serves those with such attributes close to one of them.

Ramanan narrated two of the recent dreams, which were very significant. In the first, Ramanan is taken on a motor bike by some one with a hectic speed over the boulders and horrible path. Soon a precipice is reached. Ramanan cries aloud 'Guruji' which he himself heard. Such a cry in despair was responded promptly by the disappearance of that person and his vehicle!

The second one is that Ramanan enters the bottom of the Master's feet and soon the feet turn into a golden, shining lotus with the petals unfolding one after another. Master was so happy to hear this dream and said that the truth is unfolded in stages.

Master was so happy that so much of work was completed so fast and with such care and attention by him and his devoted staff. He said that another 120 hours of work are needed to complete the job.

But, there is so much unsaid but felt by those who were present then and goes therefore unrecorded.

Earlier in the evening, the Master was reminded of his actions immediately after his education. He obtained the Science degree with 95% in Physics, an education enough for two lives. He had enough wealth at home for a comfortable living for Himself and his family. But, still he left home after taking the due permission from his father following the destiny that he planned for Himself in this appearance. He learnt astrology and found that all the three malefic planets were located in the three most adverse locations dead set to deny Him a comfortable and safe life at home. Had he continued at home, based on lunar calculations, he should have lost all the property and also ran the risk of being killed.

Instead, he left the home and joined the Police Department at that point in time when the underground terrorists were killing 120 people per week. He followed his boss into the dense forests in search of them with no proper food, bed or security. The bullets, used to fly past them, sent by the terrorists. The planets became jobless due to the living pattern adopted by Him.

Destiny should be known through some means, only to live in agreement with it and never to resist or fight with it in so far as mundane matters are concerned. Destiny indications show only such events and they can't talk about the spiritual life of a person. The horoscope of any Mahatma could never reveal his real stature, his purpose and even the living style.

Even with respect to material possessions a similar attitude was natural to Guruji. He used to wear a costly diamond ring and a Rolex watch 'Daughy' costing Rs.425/- in 1939. Those who wanted to remember Him for life asked for them and he happily parted with such materials. A rolliflex and an ivory pen left Him similarly. When he learnt that they will all leave Him some way or other, he voluntarily left them.

He loves many good things of life but would not like to possess anything. There is an obvious absence of the possessive instinct in Him. He is not bothered about the things, taken away from Him.

Parting is the part of the game of life. Either you leave them or they leave you. To overcome destiny, it demands sacrifice of possessive instincts.

Circumstances through which the body travels are indicated by the horoscope. Make them ineffective and transcend destiny. Astrology could be used for this purpose. He appreciates Hiranya Kasipu for having known his destiny, upheld values like the call of his duty towards his mother and the dead brother in fighting Vishnu.

THE SUN GOES SOUTH EAST
(India beyond the sea)

Satguru Sivananda Murty toured Indonesia with 23 devotees from 19 August to 1 September, 1999. Following is the list of persons who accompanied him:

Prof. R Raghavendran, Mrs. Satyavathi Raghavendran, Ms. N.Radha Kumari, Mrs. Pratima Chittaranjan, Mr. Ramakrishnan, Mr. B.Prabhat Kumar, Mrs. Lakshmi Prabhat Kumar, Mrs. Madhavi Venu, Mr. Soma Ramayya, Mr. P V Ramanaiah Raja, Mr. V Punnamchander, Mr. Ramakrishna Sastry, Mrs. Nagalakshmi, Dr. Subrahmanyam, Mrs. Subbalakshmi, Mr. A Krishnamurthy, Mr. T Gopichand, Dr. (Mrs.) Vimala Nagini, Mr. H Raghottaman, Mrs. Shalini Raghottaman, Prof. H Krishnamurty, Mrs. Gayatri Krishna Murthy and Prof. Y Sudershan Rao.

We started at Chennai on 18 Sep '99 at 23.50 hours and reached Kaulalampur after four hours flight at 6 p.m on 19.9.1999 for a transit halt enroute to Djakarta 2.30 hrs ahead of I.S.T. We resumed travel at 9 a.m at Kaulalampur and reached Djakarta at 10 a.m. Djakarta time is 1.30 hours plus IST. Raghottamans provided excellent hospitality throughout the tour of Indonesia to the entire party.

Taman Anggarak Malt is a multi storied shopping cum residential block (Condominium) in which Raghottamans live in one of the flats. Taman Anggarak is the name of god.

Guruji's talk on 19.9.1999 at 6.30 p.m.

He spoke on the importance and significance of Indonesia as it is related to the times of Ramayana, which took place in the 24th Mahayuga. The Ice Age concept of the Westerners may not take the antiquity of the history of man beyond 20 to 30 thousand years. However the period of the Ice Age is also not a fixed one. So, their concept of dissolution for every 20 to 30 thousand years has no scientific basis. Before the great Continental Drift perhaps the area now known as South East Asia might have been a large landmass apart from the islands of Bali, Java and Sumatra etc. Ramayana, though occurred several millennia ago might have been recalled some 10 thousand years before Christ identifying some places of Ramayana times in the present Indian subcontinent, which was the land proper through out. This identification of places, dynasty lists and lineage of Ikshvaku dynasty might have been repeated to preserve the memory of the great hero, Sri Rama. As an example we have an Ikshvaku dynasty in the post Satavahana period having ruled the Andhra country. The present Sri Lanka does not speak much of Ramayana in its topographical description of the folklore. According to the description of the Lanka in Ramayana, Lanka was a very large island with a radius of one hundred Kos. Bali was named after Subali (Vali) elder brother of Sugriva. The epic Ramayana is retold during every Mahayuga to inculcate the faith in the minds of people on the aspects of Aryadharma, as Puranic tradition tells us. Puranas are not total fiction. They contain some history, metaphor contributing to events to prove the path of righteousness. They believed that Dharma ruled us. The dharma is not traced to any particular person, hero or a sage or a religion. They are only expected to follow and promote Dharma. Culture and civilization have evolved out of the knowledge handed down

to us directly by the sages. Vedic knowledge came as an institution. Human commentary on the secrets narrated in the Veda is given in Puranas for the common man. Thus the Puranas are meant for the dissemination of knowledge for the good of mankind. If the Vedic ritual is not turning the Brahmins towards the final goal of the Jiva, viz., the moksha, how could it inspire other people? Parasara, father or Vyasa, first narrated the Purana to Maitreya, which is known as Vishnu Purana today. More than the personalities, the ancient Aryans gave much importance for pursuing the path of the moksha. If the Brahmin with his ideal living is only looking for Swarga through the Vedic ritual, which could also be attained through earning merit through charity and other good karma, how could he inspire others to seek moksha? The Vedic culture has developed multifold from monism to pantheism. In fact, the mass prayers do not lead to moksha. The Veda is misused for material benefits only. The later religions like Buddhism and Jainism attacked the Brahminism for using the Vedas for material goals. Therefore Puranas were brought among the common people to emphasize the fact that even the birds and animals could also get Punya and moksha. The founders of new religions questioned the validity of yajna as followed by a few Brahmins. Jainism and Buddhism have taken from the Vedanta, the concepts like Jnana, tapas, dharma and the evolution of Jiva. After the decline of Buddhism, Krishna became more popular as a hero and a Jnani who knew both Vidya and avidya. All stories related to Krishna are projected and the Bhagawadgita gained popularity. The Gita emphasizes the appropriateness of action as Dharma that prescribes certain values to life with a proper sense of judgement. Earlier Rama was known for the Dharma. He did not teach but he followed his own dharma. Krishna taught our Dharma and its applicability in a given situation. So, He became Jagatguru. Soon Bhagawadgita became popular, many commentaries came on it and intellectualism reigned thereafter. The Vedanta speaks that all paths lead to moksha but the worship of Devatas would not lead to the ultimate goal of the Jiva. The chief God alone gives moksha. Later Brahminism preached the worship of Pitrus, elements of forces and various deities for various material goals, thus deviated from the path of moksha. Smritis at places sounded like deviating from the basic human values of the modern world. No Brahmin today worships Indra or Varuna but the ultimate God, Vishnu or Siva etc. Smritis stressed the path of ritualism and organization of the society or order of the society. Though the mantras and tantras practiced presently are drawn from the Vedas only, the Buddha had however established that Jnana is the chief objective of the Veda and the Veda was not cited as the path of moksha. He rejected the authority of the Veda itself. Thus he was declared by the Brahmins as an 'outsider' for the Vedic path.

Date : 20th August, 1999 Jakarta
Schedule : National Monument and Museum
Taman mini - Indonesia Indah
Purna Bhakti Museum

Our hotel Banian Buliawar is situated in the Jakarta Barat (Jakarta West). We started after our brunch at Raghottamans in an AC coach at about 11.30 a.m. Our guide was YIYIP. He gave some information about Indonesia and Djakarta. Indonesia is a very big country with 27 provinces. Except the island of Bali, rest of the provinces has about 80 to 90 percent of Muslim population. Hindus, Buddhists, Chinese and

Christians all together constitute 10 percent. Djakarta city is situated in the island Java, the most prominent of all the islands being the headquarters of the central government. The population of the island (or the city?) is about 12 millions. It is about 7 meters above the sea level. The area is 670 Sq. Kms. Sunda Kalapas founded the City Jakarta in the year 1527. The urban population is mostly westernized in their dress and food habits but the rural folk still retain their culture. Muslims of late are goaded by the fundamentalist groups to follow the Islamic culture of the Arabs like forcing their women to wear Burkhas, going to mosques, performing pancha namaz, etc. But mostly Muslims in Java do not take the religion very seriously. Some may attend the Friday prayer in the mosques. Only the staunch Muslims prefer Arabic names for their children. The City of Jakarta has five divisions for administrative convenience. People in Java speak Javanese language and their official language is Bahasa Indonesia, but they use Roman script. Some people can also speak Dutch, as it was their colony till 1945. They celebrate their Independence Day with much gaiety and pomp. Even the small private houses not only in the city but also in the rural areas are found decorated with their national flags and salutary slogans like DIGHAYU (Long Live).

Among the people, one can identify four classes according to their economic status, the low, the middle class, the upper middle class and the high society - a general classification. Seventy percent of automobiles are Japanese. Till recently, Jakarta was known as a cycle city, but now automobiles have increased enormously resulting in long traffic jams during the peak hours and pollution - air and sound - is on the increase. The city life has become unbearable to most of the people belonging to the middle class who prefer to live in the suburbs and commute daily to the city for work. Jakarta has both skyscrapers and the small huts and tin shed dwellings or tiled houses in close proximity. However the roads, highways and the surroundings are well maintained and the cleanliness is praise worthy. The self-imposed discipline of the people in maintaining their City clean and beautiful is something amazing. Here we can witness a workable model of an amalgam of the Western civic sense, the values of Indian culture and the simplistic Islamic religion. But Indonesia is facing a crisis on both economic and political fronts. The resignation of Suharto led to the caretaker government under the acting President Habibie. Though Meghavati Sukarnoputri has gained the majority in the House of Representatives, she is yet to be elected as the President. The fundamentalists are trying to keep her away from the Government arguing that women should not be elected to the highest office of the country according to the Islamic law and are proposing amendments to their constitution disqualifying the women for the highest post of the country. Their economy is also in doldrums on account of the heavy borrowing from the International Monetary Fund and the World Bank and due to huge investments on roads and buildings to attract the tourists. Their rupia has fallen to an all time low a few weeks ago when one US Dollar was exchanged for 10000 rupia. During our visit the exchange rate was varying between 7000 and 7400 rupia per one US Dollar. Common man is affected by the unstable economy. The country being self sufficient in the agricultural produce, food grains and other essential commodities are still within the reach. In ordinary hotels, simple food is available at Rp 1 to 2 thousand, which is roughly about Rs.10 to 15. The monthly salary of our tour guide is about Rp 2 lakhs, which they say is moderately sufficient for a small family. Though not compulsory,

family planning is mostly observed by the families. Most of the families have only two children. It has also created a peculiar problem of unemployment among the educated youth. Mostly the educated youth find jobs in schools as teachers but nowadays the schools are forced to be closed for want of students because of the family planning. Several teachers faced retrenchment and they had to look for odd jobs.

Family system is still in tact in Indonesia. Though joint family is not very much in vogue, some families have members belonging to at least three generations. Marriages except in the case of Hindus in Bali are mostly performed with the mutual consent of the boy and girl. The role of parents in the match making is minimal. But marriages are viewed with necessary seriousness. Divorce rate is very low. In some islands matriarchal system is also still in vogue where the wife is the head of the family and holds all property and the husband leaves his parental home after the marriage to live with his wife in wife' house. The lady of the house enjoys a special status in the family and will be treated by other members of the family with respect. Muslims though permitted to marry four women according to their personal law, usually follow monogamy. Once young couple become economically self sufficient, they live separately. However, one of the sons takes up the responsibility of looking after their parents and the ancestral home goes in his name while the rest of property is equally divided among the sons. In Bali where caste system is still in practice, the marriages are generally held within the caste. Inter caste marriages are not encouraged. Generally speaking, in the inter-caste marriages, if the boy of lower caste marries a higher caste, generally marries within the caste obeying the parents wish. Nowadays, the marriage expenses are too heavy to be borne by an ordinary family. Hindu marriage requires many customary practices and ceremonies at both the houses of bride and bridegroom. The names of sons and daughters in the house also include the suffixes like, Eka (the first), Dua (the second) and thri (the third). Besides the number, another suffix to the first name suggests whether he or she belongs to a high or low caste in case of Balinese Hindu. Since the worship of the ancestors has a significant place in their belief system, they have complex procedures for the funeral ceremony. The body is preserved for three days so that all the near and dear could take part in the ceremony. The entire village takes up the responsibility of conducting the ceremonies attached to the last journey and participates in the ceremony. They have special ceremonies on the thirteenth day and the hundredth day of the death. Since in each house four or three generations live, the death ceremonies are not quite infrequent. In Jakarta, a yellow flag is placed at the entrance of the house in which death occurred and ceremony is on and in the Yogyakarta white flag appears on such houses.

About 60 percent of Javanese are agriculturists. Both men and women work in the fields. Most of them still prefer to grow food grains rather than commercial crops. However the colonizers forced them to go for commercial crops and plantations of tea, rubber, tobacco, coffee etc. Generally people live up to 60 - 70 years with good health and there are some among Sudanese who live up to 115 years and still work in the fields. The land is very fertile and the irrigated by number of streams, rivulets and minor dams. Volcano is considered a boon because the lava enriches the land. Despite the occasional or frequent eruptions, people prefer to live in its vicinity for this reason and revere the volcano as a deity and make offerings to it.

Irrespective of their religion, the Indonesians would regard five principles, which they call Panchshila, in their social life as indicated by five symbols. 1) Good star indicates their faith in God ; 2) Chain suggests the continuity of generations through the union of man and woman in wed lock ; 3) Banyan Tree depicts principle of Unity in Diversity ; 4) Head of a buffalo for mutual benefit and 5) Cotton and Rice as symbols of social affinity. They have also belief in the astrological predictions but they follow a horoscope chart showing the positions of the gods instead of the planets. Brahma - south ; Vishnu - north ; Siva - centre ; Iswara - east ; Mahadeva - West ; Sambhu - southeast ; Maheswara - northeast; Rudra - southwest ; Sankara - northwest. The Javanese philosophy, teaches three principles of dharma: - 1) One must be sure of his (sense of) belonging to his country or family for which he should be prepared to serve with dedication. 2) Keep possessions in a beautiful manner (the importance of cleanliness comes from this dharma) and 3) to provide protection by being always prepared for any sacrifice to prevent anything untoward to their country or culture.

On our way to National Museum, we could see the Victory pillar of Indonesia at the City's square and a huge sculpture of Partha Sarathi on a seven-horse carriage right opposite their Secretariat, which they consider, as a victory symbol. The National Museum has very good collections of artifacts dating back to the prehistoric times. The ancient sculptures show that the people had great reverence to the Sage Agasthya. The exhibits include several images of Ganesha, Siva, Parvati, Chaturmukha Brahma and the Buddha in stone carvings. Since it was a Friday, the museum was to be closed for the afternoon. Therefore we could not go to the first floor where the weapons and ornaments were stored. From there, we went to Purna Bhakti Pritivi Museum, which is a modern gigantic structure with beautiful carvings in wood and stone besides various types of decoratives in metal and precious stones. It also includes the collections of the former President Suharto and the gifts and mementos he received from various Heads of Governments. We witnessed a special show Indonesia Indah (Beautiful Indonesia) in the Imax theatre. Later we went to a museum complex where the different tribes' costumes and customs are shown with life size images. They observe the samskaras like Mittani at the seventh month of the first pregnancy and when the baby first touches ground. The baby is kept in a basket and things like money, gold, pen, book etc. are kept within his reach. Depending on the article the baby touches, they believe that baby would pursue that trade or art. Their alphabet include ha, na, cha, ra, ka, da, ta, sa, wa, la, pa, da, ja, ya, na, ma, ga, ba, ta. After coming out of this museum, we passed through 27 model houses each representing one of their provinces and a model of their country stretched over a few acres.

Guruji's observations (in the evening at Condominium)

Even Islam could not influence the Indonesia culture, which is a blend of Ramayana and Mahabharata cultures. However, American economy caused enormous damage to their culture. Religious bigotry or foreign economy could not change them much. The American technology, city and town planning, roads, transport and the modern amenities are well absorbed

by the society. They are successful in making use of the modern technology to promote and preserve their culture and national heritage. Textiles, sugar, automobile industry are going well. They have also external market for their goods. It appears that house construction is completely stopped. The pollution has of late become a health hazard. Normal working class people have to live 45 miles away from the city and commute daily to attend their places of work. All over the globe, there were tribes. The tribes were wide spread. The religions are not older than 2000 years BC all over the globe. New religions tried to take these tribes into their fold. Religions civilized these tribes. Some religions were inferior to the tribal culture. Dravidian culture was shown superior to the Aryan culture because of the Draividian civilization. Egyptian civilization is viewed as greater culture than that of Aryan culture because of the Aryan attitudes to life. On intellectual plane, the Vedas, Sastras, simple living and high thinking, the Aryans were at least ten paces ahead of others. In Egypt, on the death of a pharaoh, his queens, slaves and others were also buried alive. Is it not barbaric? We had the knowledge of higher worlds. Ours is a highly personal, individual and quality based philosophy. Our culture is a finished product by that time. We knew the individual soul's journey. We did not have places of worship or temples. The external form of civilization is naturally the opposite of the spiritual part. Spiritualism and materialism are on the opposite sides. In Ramayana times, the warfare, weapons were confined only to the Kshatriyas but by the time of Mahabharata, chariots and highly sophisticated weapons had come into general use. When weaponry was limited at the time of Ramayana, India was spiritually far more advanced.

In the culture and philosophy of Indonesia the soul awaits evolution. The Guru Kesava (Siva), Vidhi (Brahma) guide the evolution of Ramayana characters during the Mahabharata times! Rakshasas were powerful lacking the noble ideals during Ramayana times. In the archaeological museum, Sage Agasthya's images are shown, but literature has to be studied. The epic literature of Indonesia has to be studied. Ghatotkacha was connected with the characters of Ramayana! Vibhishana's evolution is also connected with the Mahabharata!

The Indonesians, though they took to Islam, continued to have non - Islamic names. A Muslim boy's name is some Henry followed by a Hindu name. Saraswati is also the name of a Muslim. Islamic invaders in India came to destroy Hindu temples, kill Hindus, plunder and carry the booty with them. They forced Indians to carry on their back the wealth that they have plundered here. They also forcibly converted the Hindus. (Durham : Princes of India). Hindus have been tolerating the intolerants while the Muslims are intolerant to the tolerants among the Muslims like Akbar, Mustafa Kamla Pasha, and Moulana Azad.

Dt. 21 Aug, 1999

Schedule : Sari Ater (Hot spring) at village Gater

Badasuka Village : Bamboo instrumental music

Bandung city

We started for Bandung, which is in Western Java about 180 kms from Jakarta at 10.30 am. We spent about one hour at the hot spring. Because of the presence of Potassium and other minerals, the water

might cure skin and other allied diseases. We moved from there at 3.30 p.m and reached the Music theatre at the village Badasuka where a Music School, Ujo School of Angklung, is run to train children from the surrounding villages. Various types of music instruments made of bamboo are used in the cultural program of music and dance, which lasted for about 90 minutes. Among the performing artistes they have included the children aged 3 years and above. Then we went to the city of Bandung, which is about 20 kms from there. Bandung is another Chief City in West Java being the headquarters of the province. The city acquired world fame because it hosted the first non - aligned meet in 1954 (?). The city is otherwise known for its flower markets and schools and colleges. In its population of 3.5 millions, most of them are connected with education either as teachers or students. After a long drive through the city, we returned to Jakarta at 10.30 p.m .

Date : 22 Aug, 1999

Visited the Mall Sarinah before noon and left for the airport at 2.30 p.m. Reached Yogyakarta at 6.40 p.m. and stayed at Hotel Sejahtera Hotel. Our guide is Mrs. Sunantini (Tini). She was a teacher but lost her job because of the retrenchment and joined the Puri Tour as a guide.

Date : 23 Aug, 1999 Yogyakarta (Central Java)

Schedule : Borobudur Stupa

Ramayana Ballet

Yogyakarta is a Sankritised name. 'Yogya' is good and 'karta' is victory, that is, 'the good alone wins'. Before the capital was moved to Yogyakarta, the old capital was Kotegada. Yogyakarta was under the Sultanate till recently. After independence, it became the part of the Republic. The town served as the Nation's capital for about a year in 1949 - 50. Sri Sultan Hameng Ku Bhowond (Hemangabhuvana) no.9 was very active in politics. He was very active in their freedom struggle. He served as Minister of Defence and served also as Vice President of the Republic. The motto of the earlier state of Yogyakarta under the Sultans was '*tahato untuk rakyat*' meaning, 'throne for the people'. When the Sultan IX died in 1987 in US his body was brought here for the funeral. The funeral ceremony was an elaborate one. They still remember a miracle that a cloud covered the funeral procession throughout, protecting the body from the sun. The present Sultan, no.10 in the line is aged about 50 years. He has no sons. He has only one wife. His younger brother will succeed him. All Sultans have the same name but their succession number indicates them. The name of the Sultan has the prefix of Sri. The Sultans did not have queens. They only have wives. Polygamy is common among the Sultans. They believe that the ocean is the Queen herself, which protects the country and people while the sultan administers the people. The present state of Yogyakarta is a province under the hereditary governorship of the Sultan enjoying autonomy in the Republic. Though the Sultan is a Muslim by religion, many of the ceremonies of the former Hindu kings continued in form and essence. The animal sacrifice and offerings will be made on Fridays before noon at the Main entrance of the palace according to the Hindu tradition. The women of the royal house will wear traditional Hindu dress and bindi on their forehead on days of

ceremonies and festivals. The birthday of the Sultan and the Javanese New Year day are celebrated. The Sultan also performs some rituals on specific days at the seashore to please the Queen of the Ocean and spend nights in loneliness on the hillocks overlooking the sea. The nails and hair of the Sultan are cut with which some ritual is done at the seashore. The Sultan does meditation in the nights at a place behind his palace. The beliefs and the ceremonies are intermixed with the old Javanese religious practices and rituals with the Islamic practices.

Yogyakarta is the capital of the province of the Central Java with 3.5 millions of population. The town's population is 8 lacs. The languages spoken or understood are Indonesian, Javanese and the Dutch. (Dutch is known to the people belonging to older generation) It is not an industrial town. About 60% depend on agriculture. Paddy cultivation is mostly preferred. Recently large fisheries are coming up in the rice fields. Tobacco fields are also coming up in large tracts. Mangoes of different variety are available. The mango season has just begun. They have broadly two seasons, dry between April to October and rain from October to April. In fact they say that they have 10 seasons (equating to their month) in a year of 35 days each according to the Javanese calendar (the present Javanese year is 1932) which begins around March-April every year corresponding to our Saka year and Ugadi. They have a week of five days (pahaia - the first day of the week, pon - the second, wage - the third, kliwon - the fourth, legy - the fifth. They have 7 weeks in a month of 35 days. Salak, snake fruit, is a special fruit, which is available here only. Trade is an urban occupation not much in the rural areas. Chinese who practice Buddhism generally live in towns. Their main occupation is trade. It is the richest community in Indonesia. Nowadays resentment is growing among the natives against the Chinese with the slogans of 'Indonesia for Bhumi putras only' on the lines of Bhumi puter movement (sons of the soil) which first started in Malaysia in 1980s (?) The province is known for its handicrafts, silver works (including wonderful filigree works are undertaken in factories), bamboo furniture, artwork, sculpture etc. (Guruji bought a life size image of Dhanyalakshmi from a wayside Art shop at Muntilan for about 800 \$ US and about 700 \$ US for freight. The stone carvings (life size) of Hindu Gods and Goddesses mainly Ganapathi, Sri Lakshmi are kept on both sides of the highway to Borobudur. Here, 85% are Muslims, 10% Christians and 5% Buddhists and others. There are about 40 universities (colleges?) Gajahmada University, the oldest of all universities, was founded in 1946. It is named after an illustrious Prime Minister. Pre-university education consists of three stages. 1) Elementary, 2) Jr. High School and 3) Sr. High School. Minimum age of admission into these schools is 5 years. Then, 5+5+2 = 17 years before joining the University Diploma course. In the government schools, there is a fixed uniform for the students throughout the nation. White and red for the elementary school and dark blue and white for the Jr. high School. Grey and white for seniors. The schools and colleges are closed for a long vacation in May every year. Nyepi, festival of silence, (like our Sivaratri), Mohurram and New Year day are the main festivals.

Left for Borobudur at 10 a.m. Borobudur is about 30 Kms west of Yogyakarta. (?). Boro means Vihara, and Budur a hill, which means a monastery over a hill. Another meaning is that it is Bumi Sambara (samhara?) Bugara, which means that it, helps killing the Bhumi

element. They have named Elo (Yamuna) and Brogo (Ganges) for two rivers passing through the region and revere these rivers as the symbolic representatives of holy Indian rivers. The Hill ranges as Manohara (Mandut) which they consider as the holy Himalayan range from which the two holy rivers originate. After taking bath in these holy rivers, the devotees reach a small temple known as Pawon (kitchen) temple where they meditate for sometime so that they purify their minds before entering the Borobudur. Borobudur has very rich stone carvings depicting the stories of Buddha Jatakas which is one way of putting history on stone for progeny (Guruji's observation). The vihara has three stories 1) Karma vibhaga covered bhumi relate to actions for satisfaction of sensual desires., 2) Rupa dhatu - life stories of Buddha's previous births and the his present incarnation, 3) Arupa dhatu - Formlessness represented by 72 abstract Buddhas. Second layer has 4 galleries. One has to circumambulate each layer two times and the 4 galleries one time each so that he completes 10 circumambulations to attain Nirvana. On Buddha poornima day a big celebration takes place in which a largely attended procession will take place between Mendut temple and the Borobudur. It was very hot when we went there. By Guruji's grace, as we started climbing the steps, clouds gathered over our heads and we all could do one circumambulation quite comfortably. Guruji led us in a spiral way to reach the top. Guruji said that those who reached there will have no karma - janma (gets Nirvana). The temple was built by Sailendras in 8th century but it was ruined by volcanic eruptions in 1006 AD. It was first found in 1816 in ruins by the English and the Dutch tried to restore it in 1854 and later with the UNESCO's assistance it was completely rebuilt as we see today.

We returned at 3 P.m after visiting a modern Buddhist monastery where we found a beautiful stone image of the Buddha during his fast of 49 days preceding the Enlightenment. In the evening we visited Malibiro (Marlboro) Mal and went to watch Ramayana Ballet, which is being performed as a Guinness's record for the past 22 years without a stop. Ramayana full story will be performed on the last days of the month and on the rest days some episodes are performed in a sequence. But, on the day we went they performed, luckily the entire show. The Show is presented by 60 to 250 artistes belonging to a dance school there. The ticket ranges from 50 to 70 thousand rupia, which also includes dinner. We could not eat anything there. The make up and the dance postures are nearly Indian. Most of the artistes are Mulsims. They start the cultural program with offerings and traditional lights.

Date : 24th August, 1999

Schedule : Sultan's palace

Perambanan temple

A victory tower is built at the entry of the road to the Sultan's palace to mark the freedom march led by the Sultan IX, with the slogan Serangan (struggle) Uman (general) Maret (March). Banyan tree is considered auspicious to have at the entry of the palace within the compound. Two banyan trees greet us when we enter the palace. Tono Pratapo is inscribed on the palace gate. On the pillars of the Reception Hall, the decorative carvings belong to Hindu, Buddhist and Muslim legends. Palace guide Mrs. Vindayati (Yati) took us around. The visitors will enjoy the music Gammalan in the inner courtyard. The Gammalan is an orchestra with various instruments mostly made by wood

and bamboo. The music came to this island some 700 years ago from India. Every Friday at the gateway of the palace, flowers and fruits (bananas) are offered. Colored rice is placed on the road to ward off evil spirits. There are Sultan's apartments and women's apartments within the compound along with the Sultan's courts for both public and private consultations, a royal Mosque and an antique museum. The old palace was built in 1756 over one sq. km area. The total palace has seven parts in all. The present Sultan X lives in the central portion. The Court Hall was used at the coronation ceremony. After this Hall, there is Pavilion of Justice. Royal weddings are performed in groups to avoid frequent occurrences and costs. The Sultan's household also observes the ceremonies at pregnancies and at the child's touching ground as per the Indian tradition. The Sultan IX had hobbies - cooking and photography. The pictorial symbols for numerals were used in the palace. Head - 1 ; Bird - 2, Leech - 3; Water - 4 ; Face - 5 ; Tongue - 6; Heaven - 7; Dragon - 8; Gates - 9. In the Museum, they have an exhibit showing the family tree of the Sultan. The trunk of the tree indicates the Sultan, fruits - sons, leaves - daughters, branches - wives and buds - dead children. Sultan's throne is decorated with carvings on wood depicting Peacock - dignity, cock - bravery, Deer - cleverness, goose - watchfulness, Lamp - life or light, Dragon - responsibility and Pyramid - purity. They have beliefs in good and bad omens. If something happened to the trees they consider some evil will strike them soon. When we were coming out of the gate a keben fruit falls on the ground. The tree is considered by the natives as a lucky tree and the fall of fruit which is very rare is a good omen which means that the ancestors were very happy and pleased to welcome the party. (The fruit is brought by Ms. Radha and kept in Bhimili).

Later we started for Perambanan (Paramabrahmam). It is about 17 kms from the city of Yogyakarta. The temple is the largest Hindu temple complex built in 9th century by a prince from Sanjaya dynasty. A story relating to the construction of the temple tells that a prince named Boko wanted to marry a very beautiful princess Rorogonggran who imposed a condition that the prince should build a complex of 1000 temples in one nighttime. The Prince took it as a challenge and he could build only 999, one short of the requirement for which the princess refused to marry him. Then the prince had cursed her to be the thousandth deity in the same complex. She immediately turned out to be a statue and now being worshipped as Durga. The local girls believe that their faces would turn beautiful if they touch the face of the idol. For the reason, the idol's face is defiled. Presently we have only 240 temples in two levels and three main temples dedicated to the Trinity, Brahma, Vishnu and Siva. Siva is the biggest of all the temples standing in the middle. In front of these three temples there are three smaller temples dedicated to their vahanas, Swan, Nandi and Garuda. But Swan and Garuda are missing. The main gate of the Perambanan is facing east. At the second level there are 224 pariwara temples. Originally the complex had four levels for four different castes. The lower is buried. Volcano eruption destroyed the complex. In Siva temple there is a gallery with carvings on stone around the wall relating to Ramayana. On the Vishnu temple walls, Krishnayana stories are carved. In the Siva temple which is 47 mtrs high, the first garbhagriha facing the east contains Siva, the statue is about ten feet high, Sage Agasthya, who propagated Siva dharma in these parts (Sivadharmottara puranam) facing south, Ganesha facing West, Kalika or Durga with 8 hands facing north. Ramayana Ballet is presented in the

magnificent open - air theatre opposite the temple complex on full moon days with 250 artistes. There is a light rail facility to reach the sites within the campus.

Bogo palace was across the temple. Kalasan Buddhist temple complex with both Hindu and Buddhist features is in the vicinity. This temple is built to commemorate the marriage alliance between the two powerful ruling dynasties at that time, Sailendara and Sanjaya. Returned by 3 p.m. After the visit of the temple Guruji said that our Yatra has actually come to a close and that we may go to other places just as tourists.

Guruji's observations at 8.30 p.m :

Every event referred in the Puranas might have taken place in other loka or in the remotest past. Sage Agasthya brought here Ramayana and Rudrapuja. Old Lanka constituted a large mass of land covering this entire region and including Australia. The description of Lanka in the Ramayana speaks of 7 lacs of streets and 7 crores of siva temples. A few thousand years ago the geography does not conform to it. The Ikshvaku family might have been replicated during this Mahayuga. Kartaveeryarjuna, Jamadagni and Parushurama belong to most remote times. Cycle repeats means the dynastic times and names of lineage continue.

Message after the Padapuja (preceding night of Sravana Poornima at 10 p.m)

I would have loved to bring all my 1000 disciples here but for the difficulties of the hosts. It will be difficult for any body to make arrangements for all of them. It is a Yatra we are passing through ruins, we are going through the memories of the past physically. There can't be ruins of spirit, ruins of temples may be there. Though the temple is in ruins, the spirit behind the idol is always alive. When we visit the temple, we go there with the idea that God exists there. In such case, how is God restricted to an image and disappears when the image is damaged? Only twenty could have come and others could not. I have very big ambition, a very big materialist I am. I can stay wherever I want with or without body. We are placed in a critical point of time due to the arrogance of science. Scientific temper is nothing but Donquixotic ignorance. They should know their limitations considering the material observations. Mind and body are weaker before the spirit. Science cannot give certain things. Science gives comforts of travel and stay. It serves the mankind externally and physically. The weaker the man, his dependence on science is more. This is not an individual's progress. An old man has the stick. The stick is not an achievement. Unlimited strength, the power and wealth in the Antahkarana we have lost. This cannot be achieved by the external discoveries. We should remember our past and ancestors. Sages and their paths should be our aim. The science has almost reached its limits. In another five decades, it would come to a halt. The cities may also come up in space, but man starts to think what he is? A 'U' turn has started. We are at the crossroads of human history. We make balance sheet. Even if I was born a 100 years earlier, this may not be possible. I will be irrelevant after a 100 years.

Mind, consciousness and conscience should agree. Mind imagines, consciousness experiences and conscience understands and also has the decision - making power. I am in such a state of equilibrium. My experience and my future is the same with my followers. That is my pratijna. My future is their future. This is why I went on doing prayers. I don't believe in short lived friendship and temporary lovemaking. We should not part. In the crossroads of human history, we are entering into a mountainous region, have a view and come back to take up the assignment. The physical body is itself a problem. Why should we think of its problem? We are living. Our bodies are existing. Existing is not living. We are living, body is serving. Body and mind are valuable instruments. I will not leave you. At this juncture of time, my 1000 people should go to that Urdhvalok and should be visitors here. That is our Kartavyam. Rishis are pathfinders. Their experience gives us the spirit in them. The temple ruins tell us that our body also ruins one day. You need not do anything. You are sitting on the flight. Be in that feeling. And the realization that you are passing through this cross road is itself jnana. They should never belong to this world. The soul may stay on the platform of this earth, but it belongs to the higher world. Have a mega view. Ant's view is to think of small things like rituals and worships and customs. If we grow the problem becomes smaller... The truth is confidence. Sage Agasthya came here and went to Urdhvaloka. His teachings and spirits are here. He is still dynamic. Human makes certain errors, they are pardoned, but if anybody does it in the name of God, it receives punishment. Sins committed by humans for selfish ends are pardonable. Last 1200 years sins are committed. Most crowded time has come during this decade. The punishments now would go on for fifty years. Whenever we leave this body we go up and do not stay at Sun, Moon but we live up in the highest loka and come back here to serve. We go to superior consciousness, such experiences will come. Like Ramabana, Satya will penetrate into the hearts. You experience Satya. Without entertaining any doubts. Think that your grand parents are there and that your sages are there. That is your place. When you come here you should pass through the life like sailing in a moonlit night on Godavari during winter. You think that your lives should be like that. Om Tat Sat.

Date : 25th August, 1999

Schedule : Volcano Merapi

Batic Workshop

Merapi (api means fire) volcano erupts violently every thirty years. It is the most active volcano in Indonesia. The last eruption took place in 1994. In spite of its regular eruptions, the people living around do not leave the place. The land is however very fertile due to the flow of lava. In spite of the government's schemes for rehabilitation of the people the people would not leave the place. They also believe that God is living there. On a special occasion, they hold a ceremony for five days in a village near the volcano. They make an offering of rice poured in mountain shape and vegetables as offering to the god residing on Merapi. There is another mountain behind Merapi, which is known as Merabu, higher than Merapi. The height of Merapi is about 3000 Mts. above sea level. The destruction of the

temples at Borobudur and Perambanan was due to the eruptions of Merapi. These temples are situated in the radius of 40 Kms of the mountain. When the mountain erupts, the lava with temperature of 2 to 6 hundred degrees Celsius will be spread with a speed of 300 kms per hour.

Went to Batic workshop in the afternoon. The Batic art has come to this place from India long ago. But the people still prefer the Batic clothes. Therefore the industry is still flourishing there. Left for Denpasar Air port (Bali) in the evening. Arrived at Denpasar at 6.30 p.m and stayed at Hotel Gardenia. It is situated in the locality known as Nusa Dua. Our tour guide is Sunetra, a Balinese Hindu.

Date : 26th August, 1999

Schedule : Denpasar - Nusa Dua

The island Bali that is in the middle of the Indonesian Archipelago is protected from the Indian Ocean by a range of sand stone hills on its coastline. On its east, Java and on its west Sumatar islands, Bali of late has grown into one of the largest tourist destinations in the world. About 2 million tourists visit the island every year. The island stretches from east to west 220 kms and from north to south 120 kms extending over 5600 sq. kms. The population of the island is 3 and a half million. 90% are Hindus and the rest constitute Muslims, Buddhists and Christians.

Bali did not attract the foreign colonizers since it was free from trade in spices. It is mostly an agricultural country with paddy fields. The Balinese are self sufficient in all their essentials of life. They needed no imports and exported nothing. The Dutch occupied Bali as late as in 1908 and developed it for tourism by 1925. Since then Missionaries and the artistes visited Bali for studying its culture and art forms. Mexicans popularised the Balinese art. Some Europeans were so attracted to Bali that they preferred to live in Bali for many years and study the art forms. Some were attracted to the Balinese painting. Jewellery making, woodcarving, sculpture, batics need a special mention. Bali is known for its temple culture. Each house has a temple complex in the courtyard normally to the north east of the house. In each house besides their family deity, they have special tower like temple structures for their ancestors. There are four kinds of temples in each village - family, territory (village), profession, general or common temple known as Basakhi.

The great sage Agastya came to Java from Benares according to Baliense tradition in about 1st century AD and preached them Siva Siddhanta followed by another Rishi known as Markandeya in 2nd century AD who went and settled there with four thousand followers. Local people became his disciples. Rishi Markandeya came to Bali and he first touched the western tip of the island, Jambara Nagera and then moved to Agung close to Baisakhi where a temple of three Sivas (Paramsiva, Sadasiva and Siva) stands now. The Rishi meditated on the slopes of ROUNG Mountain before he came and settled in Baisakhi. After a thousand years the Basakhi temple has grown into a big complex with the addition of Vishnu and Brahma temples within the compound.

They believe that their ancestors guide their life. Therefore worship of ancestors is in their routine. These family temples are towards

northeast of the house because on their north is the mountain which they consider as a holy replica of the Mount Meru and towards east, the Sun, the life giver, rises. Their chief gods consist of Sang (Siva), Hyang (Vishnu) and Widhi (Brahma). With their consorts, Kali (Parvati), Lakshmi (known to them as Devi Sri), and Saraswathi. They also worship goddess, Dewi Melangting, daughter of Devi Sri, for wealth and prosperity (as Dhanalakshmi). All art is used in service to God or in other words for the religion.

They have elaborate ritual at the time of the disposal of the dead body and subsequently after that for several months throughout the year. The dead body is prepared for the final journey in which the entire village participates. Sarcophagus is decorated as Bull for Brahmins, Lion for Kshatriya and Fish for Gaja and others.

26-8-199, Thursday

(From the cassette of Sri Prabhat Kumar)

"Today, in India, regarding the Shraddha Karma, the Brahmin has to be reminded by somebody. So here is a simple method, looks crude, but it contains shraddha."

The same father begot four sons from women of different castes. Bartruhari went for Tapas, but later he was called back to rule, though he was a Brahmin ... Bhoja is long after Vikramaditya. The throne belongs to Vikramaditya, was buried after his death, and was later excavated by Bhoja, some hundreds of years ago.

(About Bartruhari's wife)

"Bartruhari and his wife were watching the street from the terrace and chanced to see a corpse being carried away, while a wailing woman with her hair loose and with turmeric and kumkum smudged, was following. Bhartuhari's wife asked him what the woman was doing. He replied that she was following her husband. She laughed and said, is that any way to follow the husband? Bhartuhari was puzzled and in fact suspected whether she was the kind of woman who wanted to lead a more free life after her husband's demise. To test her, he went hunting one day and asked his minister to tell her that he had been killed by a lion. When the Minister broke the news, she sat down and left her body. At the mere mention of her husband's death, she followed too to whichever plane. Where is the question of walking with the body and entering the planes is what she meant. That is accompanying the husband."

"The value of Sahagamana reached a zenith in this country. Much later, of course, burning the wife forcibly with the husband happened. Some people might have believed that entering the pyre with their husbands might make them Devis, but they were few. The Americans keep projecting things like this, for instance, A girl died in Rajasthan, fairly recently only 20 years ago Roop Kanwar. The Americans hyped this for almost two months, saying the woman is forced to enter the pyre. They want to smear our culture black. It is nothing. It is a very rare practice. Johar, however is not Sati. The husband has died and the women, to protect their chastity used to enter the fire. It is not a religious practice. The freedom is given to the woman. A life of Tapas is advised. The Shastra does not compel or force anyone. Not

so. The merits of Sati have to be enunciated. Sahagamana is extolled, but what if the husband is on his way to hell? Sahagamana doesn't necessarily mean simply following. My point is that the woman has a choice. She can pursue Tapas."

"I strongly believe the Ashtavarsha Balavivaha came after the Muslim advent. Young unmarried girls were hardly safe with the Muslims bearing down on the people, which is why they were married off early. The rules regarding these practices are not clearly visible in the Veda. There are cases in the Purana where they are married. These are definitely strong proof that it is the vedic path and not just to get the girl married off early. I can write 20 pages on it. Further more, there is a danger of very old men seeking the girls' hand, quoting the Agnihotras. And so the girl was given in marriage to one with the right Gotra."

"It is a genetic fact that a woman lives longer. It is good to raise children and get them married before the man is 50. There are so many practical things to consider. To obtain the merit of Kanya Dhanam, children must be begot early, the girl must be given away in marriage, perform Upanayana for the sons and get them married to carry on the lineage. Both my grandfathers died at 44 and 42. My mother's father at 44 and my father's father at 42. They were very wealthy, strong and healthy. There was nothing wrong with them, but they did not live long. Their father's died at 39 and 40. They were, however, married early those days. By the time the man is hardly 20 and the girl hardly 18, there would be 2 children or so. We can't criticize the old system without knowing all the facts. Sitting here in 1999, we can't criticize events. We should be ready to condemn our own grandfathers, after knowing the facts. All that is old is not acceptable, and all that is ancient is not great."

(It seems there was some break here. On resumption, the talk is on a totally different subject.)

"The hosting person's difficulty is the main constraint. We can travel a 100 miles, but the person hosting us will have to find arrangements. In a way, this is a yatra, meaning we are going through the ruins of the past, physically speaking. Spiritually, there cannot be any destruction for the spirit. There can't be ruins of a spirit. It is a yatra in spirit. **I came here only to confirm what I saw within myself, for clarity.** My sankalpa for the twenty persons here and the thousand others - I have a dream. I am a very very ambitious, materialist. I don't believe in resignation and withdrawal, because it is personal. Perhaps I don't even need it, by God's grace. The real spirit has long ago withdrawn. The mind and body have ambitions. If I leave my body now, I don't have any anxiety about whether I will go to hell or heaven. I have Shivanugraha to be where I want to be. However, I have my children, my family."

"There is a critical point in history, which is the scientific arrogance of the human race clouding his thinking about the truth beyond what is seen or touched. Though they call it scientific temper, I call it scientific ignorance, scientific arrogance. Very soon scientists will find the limit to how far they can know and reach. The science is of course concentrating on the physical aspect, conquering distances. The weakness of the mind and body, which is more than

before, have not been conquered. If the human being is important, we are regressing. Extension of senses is achieved, but this strain does not make man so strong or wise or healthy or scientific. It does not give him longevity. Science is just information. On the other side, I have very great regard for scientific achievements. Thanks to the scientists, we are able to come here in a matter of hours. We are able to live comfortably in a foreign land, at home with the surrounding. This is serving the mankind externally, physically because he is weaker than before. As a result, more physical comfort is demanded from science. The progress is not individual. An old man needs a stick. The stick is not an achievement, it is a dependence. Simple, correct way of thinking is necessary for all of us."

"Coming to the important point, in ancient Dharma of Bharat in our past, we had limitless strengths, and none of those lost strengths can be compensated by achievements of this kind. So only when we remember our ancestors and our past, our journey will turn upwards. **Depths and heights are more important than covering distances.** Move around the world and you come back to the same place. Move upwards and you can glimpse the Urdhva Lokas. When we can get back the lost strengths and emulate our Maharishis progress is possible. It is time for man to progress. Science has progressed and almost reached its limits. That is the turning point. On its periphery, science may progress for another five decades and come to a halt. There is nothing more we can achieve. Even travel in space. We may build cities in space accommodating many people in comfort and make into reality a few more fictions in science, but that is all about it. It is time for man to pay attention to himself. What about me, my hearts, my lungs, my cancer, my aids? Now that we have reached the border, our only priority must be to look back to our sages, who will be our pathfinders. Even Moksha apart, how have we made our individual day to day lives ideal? In the name of science, there is so much hatred, bloodshed, agony, communalism and killing people in the name of God and arrogance of scientific achievements on the other side. It is over. The U - Turn has begun. We are in the critical juncture. Our generation is in the crossroads of human history. This is the time when we can make a balance sheet of human achievements, scientific or otherwise and make decisions. **So my views on these matters have to be written, known with my own questions answered. So every yatra, or visit at this critical juncture is important, as is every written word.** If I had been a hundred years ago, it is not that important, because history is to progress another 150 years towards science. That was not a point where I could think of a future course of action. 150 years later from today there is nothing to think, history would have already taken its course, direction. Only this is relevant, and I understand this in all levels, Trikaranaashuddhi, intellectual, consciously subconsciously, mentally, I tell you what I understand **what the mind understands might not be relevant to the subconscious. What is understood in the sub - conscious, the mind will not understand. What is understood by the three, viz., Antahkarna, Manas and Buddhi is truth. If the three voices agree, it is the truth.**"

"There are various levels of understanding and experience. One is thinking, another is experience and then decision making. In other words, one is imagination, one is truth understanding and one is experience. A man, as long as he lives in imagination doesn't understand his imagination. What he understands, he cannot experience.

What he is experiencing, cannot be understood. When these three unite, that is the right direction. By God's grace, perhaps I am in such a state of equilibrium. Equilibrium in the sense, I am dynamic, alive, I am able to understand."

"What is my future, is the future of my family. That is my vow. I will not accept my going my own way and my family being left behind. That has been my ambition. Which is why I have spent the first half decade of my life praying to God that no one come to me if he will not accompany me, if I will not accompany him."

"I don't believe in short-term friendship and temporary love. Must be forever. What does it matter if he is a dear family member or son, if he will part? We should not part."

"My ambition is, at this juncture of human history, not of Iran or Iraq, we should climb higher, into mountainous regions be able to look back into the past as well as look forward into the future. Then come down from the mountain and take to the plains. That is the future I want. Small problems and desires will be there, but they belong to the physical body. When the physical body itself is a problem, why think about the problems that arise out of it?"

"I think that we are living. Not that just our bodies are living. It would imply that we are merely existing. It is the other way round. It is very simple. We are living. The body is serving. It is like the bank, the building and the dogs at the gate. It is a very valuable instrument for progress."

"As I said very strongly I will not leave you. I will accompany you. From this juncture, we must move into a future. To the Urdhva Loka of which sages like Agastya, Vishwamitra, Vasishta, Jamadagni, Parashurama have spoken of. We must go there. We must belong to the higher worlds and be visitors on this earth. That is our duty. We must be pathfinders or Marg Darshaks like the Rishis."

"Some places must be seen physically with the awareness of the presence of that consciousness in that place. As I said, the temple is in ruins, not the spirit. Agastya's statue might be broken, Agastya is not. The photograph might fade, we do not. What we see physically might not have seen us. We go there with the belief that the spirit is there. The physical ruins have a message. It conveys the transient nature of our body, and the permanence of the spirit. One is anityam, the other is Sathyam. We are here to remind ourselves of this. What do I do this morning - nothing, just dwell on all this. The Bhava, feelings are important, and the realizations that we are on the crossroads of the history of the world. Remember that you belong to the higher worlds, because your forefathers are there. The soul never belonged to the earth permanently either in the past or future. The soul stays in the human body on the platform of that forever. It is only a transit point. It belongs to the higher world. If we have a mega view, a Simhavahika, we can understand the truth in creation. Forgetting this art - like research points saying this is Advaita, or Visishtadvaita, or fighting about something. Our forehead with Vibhuti or Namam, all this is arts view, and we must snap out of it."

"There will be difficulties. For the small, small things are difficult, but for the great, big things are small. That is confidence. Knowing the truth is confidence. In this way, we must enter the future."

"Whenever man makes mistakes, whether for money or due to selfishness, it is not unnatural. God will forgive the mistakes made by man. Only when mistakes are committed in the name of God, there is punishment. For personal physical satisfaction, sins committed are pardonable, because they are done in ignorance, and are natural to human life. The sin committed after crossing the natural human realm and thinking about God and in His name in the past 1200 years, and it will receive punishment."

"The most time in the earth is from now. It is now, in the coming 50 - 60 years that major tragedies will occur. The people will realize truths. The arrogance of science will be defeated. Many things will occur. Punishment is a feature in this juncture. After all this, it will be good."

"As long as we are here, we will be fine. Whenever we leave the body, we will go up, to our native place, which is above. I say this with belief. As one torch lights another, we must propagate this belief. With God's grace, when we go back, you will experience many things in a realized state, beyond body consciousness, in a superior consciousness. You will know this yourself. You will realize the truth."

"Life should be smooth sailing, like on a boat in the Godavari on a full moon night in summer or winter. Make such a sankalpa. There will be no thorns or rocks then. Let there be auspiciousness wherever you go."

(After another break, Guruji resumes his talk. As he had spoken about the previous subject conclusively, he dwells on another subject here.)

"Shravana Poornima is a very important day for many reasons. After Krishna's birth, this day assumed even more importance in the history of Bharat culture and religion. This is supposed to be a renewal of Gayatri Diksha for everyone. Why should there be a renewal? Normally every mantra taken up as a Diksha undergoes certain changes. For instance, there is a temple visited by many. 12 years later the temple acquires some impurity. The temple is open to the public, many kinds of people might have come and gone. So every 12 years Kumbhabishhekam is done. So is the case with a Mantra, which acquires *malinyam*, where sometimes the thoughts are impure while the tongue utters the Mantra. You have to chant the Gayatri afresh. Take an oil bath in the morning, charge the Yagnopavita and chant it a thousand times in the morning Sun. This is done as soon as Dakshinayana is setting in. This is the middle of July, Ashada. This is shravana. So the rest of the Dakshinayana till mid January is by itself not a good time for auspicious things. So greater protection is necessary, like a soldier polishes his gun and renews his armoury. In the army language, it is known as the lanyard Pistol. Repeated polishing makes the barrel smooth. Sometimes, it becomes too smooth and is roughened. The person who takes up the Gayatri mantra as a Diksha has to make his mantra more powerful."

"The basic nature of the Gayatri Mantra is to protect. 'Gayatam Trayati Ithi Gayatri.' Those who chant the mantra, it protects. Gayatri is also *chandas*, a metre, with 3 sections in the mantra, 8 letters each with a total of 24 letters. Vishwamitra Maharshi is responsible for the Gayatri. I was surprised to hear this from our guide. Gayatri is a protector. Another way of interpreting Gayatri is that the number of letters in the mantra gives it a kind of wavelength as to how far the signal can travel and how much it can travel with the same energy after which it dissipates. All mantras, with different wavelengths can go beyond the earth's atmosphere and cross the pithru loka, the chandraloka and reach the other worlds. All the mantras in the Vedas can reach the swarga loka, after which they dissipate. It can't penetrate beyond that loka any further. Gayatri is not like that. This mantra can reach upto Brahma loka. It can penetrate Bhu, Bhuvarka, Suvarloka, Maharloka, Janaloka, Tapoloka and finally Brahma loka like an arrow shot by Rama. Its power never refuses to penetrate anywhere at any point of time either in speed or strength. Such a great mantra was given by Viswamitra. Viswamitra with all qualities of a Kshatriya, powerful, arrogant, easily angered, unable to survive defeat, wanted to be a Brahmarshi. He constructed this powerful *chandas*, thereby making a ladder to the Brahmaloaka. He had complete mastery over Bijaksharas. Swarga Loka was like his neighbor next door. If he wanted he could send anybody there physically. All our greatness is owed to the Rishis, who brought Vedas to the earth; we are their progeny and it is they who have given us various kinds of wealth, which we can enjoy in the material world. Or for the happiness of the higher worlds when we shed our body, or the wealth or pure Jnana, that makes us live forever, with awareness. **There are some Jeevas that live forever. Even on account of sin, we can be a chiranjeevi.** Ashwathama is one such example. According to the world of Krishna, he lives only to suffer the outcome of his sins. In fact he did not want to die in the beginning. After he sinned, he wanted to die, but he was bound to live on, as a leper. So long life, by itself is not a boon. Long life with health and wealth is a boon on the earth for human beings. The same is not very important in the higher worlds. They are at the command of anyone in the higher worlds. So as long as anything is readily available, it will not be asked of much, just like we live on plastic cards, with which we can purchase a lot without carrying even Rs.10. Health and wealth are man's prowess on this earth. Of course it is not enough until his loved ones get it too. Even if it is granted, there is another negative side. What if his enemies also get this? That is not desirable. Krishna decided to leave his body and reside forever in Badri Kshetra and cursed Ashwathama to be a leper. Ashwathama however responded saying that he would be a leper, but would also be in close proximity with Krishna physically. This unpleasant company has to be put up with. How long will Ashwathama live? Up to the next Kaliyuga, after which he will become our next Veda Vyasa. By then, all his sin would have washed away and he would also have acquired Jnana of the past and future and would be ready to record it all. By then, most of the Vedas would be lost. The basic text of the vedas, the shastras that serve the Vedas and the secrets of Tapas, its method, purpose, the secret of acquiring Jnana, these things will be lost after a time. As it is, if they are all not lost, most of them are and what little is left behind is not practiced. So when the next kali comes, he would have to recall all the Vedas. The authors of, or those who have seen the Mantras will not come and reproduce the text. So Ashwathama is suffering on account of his sin of killing sleeping

children, sleeping Drishtadyumna. First of all, being a Brahmana he should not have taken to fighting like a Kshatriya. The moment he joined the forces of Duryodhana, his defeat was certain, but because his father was killed by Drishtadyumna, he had so much vengeance against Pandavas, which is a very un-brahmin like quality. It is the quality of a very ignorant sinner, a very low man. Secondly, he committed the sin of murder. So there is no way of purification. So Krishna said, 'You will chant only Gayatri in your lifetime. You will attain Brahmajnana. Your leprosy will be cured in no time, because of my presence. You will attain everything, because you decided to be close to me. Your body smells bad to you alone, and not to others.' Strange are the powers of Tapas. So Gayatri's importance is that. As the story goes, in the Matsya Puranam I think and later repeated in Uttaraharivamsam. The Gods and Rishis wanted to send a message to Brahma. All their Mantras and powers could not cross the limits of Swarga, the 3rd loka from here. Vishwamitra then said, 'Your veda mantras don't have the chandas of the Gayathri Mantra. As I have created it, use this chandas, send this message and that will reach Brahmadeva and He will respond to your prayers.'

"Every Mantra has a purpose, a power, a meaning of its own. Chandas is the vehicle on which it travels very much like a sound wave, which by itself cannot travel even a furlong, but when it is energized and mounted on an electromagnetic wave, it is converted into a signal and sent round the globe as radio. It is sent up and it touches the ionosphere and is reflected back to the earth. This way it travels round the globe. So the electromagnetic wave is the carrier of sound wave. The power lies in the electromagnetic wave. Prayer is not tapas. So prayer can also be sent to Brahmaloaka or any loka, but the correct wavelength is required. Gayatri is one such Chandas, the only one, which is capable of carrying any Mantra, it could even be a curse. It could be chanting of a truth, a thought. It contains 24 syllables, divided into 3 padas. Shadkutchihi, in other words, 6 knots. So at the end of every 4th letter, there is an undercurrent secret, hiding knot, or a link. These links make the chain. It is because of these six secret knots in the mantra that the chandas is capable of reaching Brahmaloaka. These six knots from the Muladhara inside the Yogi's body, are steps, which lead to Brahmaloaka also, inside. So, O Gayatri Mata, I have chanted your name, please give me health, wealth, knowledge, all that I need. Positive qualities and go back to Brahmaloaka. This is a strange prayer, because it did not come from Brahmaloaka. It means, "I am sending you to Brahmaloaka with my stamp on you, as my message, my prayer. Everytime I invoke you, I chant your name, I seek the things necessary for human wealth on the Earth. And since I invoke you and putting you up, storing you in Brahmaloaka, at the end of my earthly sojourn, you shall take me there. So I will follow you, when I leave my body." And meanwhile, these six centres of yoga, which are compared to lotuses, viz., Muladhara, Swadhistana, Manipuraka, Anahata, Vishuddhi, Sahasrahara are lighted up, brought to life. These lotuses are dry, closed, shrunken and upturned. They are insignificant. So when the yogi chants Gayatri, that itself is enough to raise the Kundalini to any chakra, bring it to life, make it wet with life forces, soften it, open it and allow it to spread and turn upward. Every Kamala is brought to this condition by the power of Gayatri. This great Mantra was zealously guarded, and even at the time of Krishnavathara. It was not given to one and all. But in Mahabharatha, there is ample evidence that I can show that women and non-brahmins

also took the mantra. Gayatri Mantra is the only way by which anyone can become a Brahmin. The difference is the Brahmin who does not chant this loses his Brahminhood. For this reason, Sandhya Vandanam in the Sahastras is said to be nishphalam, which means it does not give you anything. Then why do you do it? By ceasing to do it, you cease to be a Brahmin. There are many such things. A bath for example does not give any positive contribution to your body. By not bathing you lose your health. Extend the same to food. It does not give you anything. It only maintains the body, like a machine is maintained."

"Gayatri is to be chanted this way. There are Saptha Vyahrutis to be chanted. Om Bhuhu Bhubhuvah swaram. This is the Gayatri Shirsham. Gayatri Siras. This Brahma siras beyond the Mantra is the Siras of Gayatri. The ordinary Brahmin shall recite the Gayatri after Shirachedam. Shiracheda Gayatri, without the head. What is this head for? This Brahmin about whom we are talking used this head as an astra to destroy the child in Uttara's womb, Parikshit. This was done because the world was to be made Apandava, without a trace of the Pandavas. Krishna, however saved the Pandavas as well as the child. The secret of this powerful mantra is Omapo - Jyotiraso Bhur Bhuvah Suvaram. This mantra is the upside down part of the personality. In other words, the form of the personality hidden in the mantra is upside down. Therefore, turn it. Chant it from the last letter to the first, then it is on its feet and becomes a powerful astra."

"Thursday, we have to talk something, why not this? There is no scheme, anything off hand, whatever we start - off. The most dangerous thing that the Panchakshari gives is wealth, money to those who don't want it. Moksha is something that can be given to one in total readiness. A man is in total readiness when he is able to reject anything that is offered as a boon. So the first thing Panchakshari does is to test the readiness by giving wealth or other desires. There are many desires crossing the mind casually. It was in a weak moment that I wanted to go to Java or Borneo or Bali. I know that that desire must be fulfilled. I am bound to go there, whether I like it later or not. A desire is a binding force. We have no power to accept or reject it. Panchakshari fulfills all the desires that ever crossed the mind. Moksha is at the end of it."

"That is Buddha's greatest discovery. It is on account of desire and not karma that there is rebirth. In our Vedic religion, we have always ascribed rebirth to karma, and karma phala, but Buddha went to the core of it. Karma arises out of desire. Karma leads to Anubhavam. Even for the sake of fulfillment of a desire that crossed the mind, you will be reborn. For the fulfillment of desire you will acquire some merit. To acquire that merit and then fulfill that desire, you will be reborn. So get rid of all the desires and nirvana can be achieved. Panchakshari fulfills all the desires hitherto so far desired, and when we reject it, Moksha is given. Nachiketha is like that. Yama showered upon the boy boon upon boon unasked, and Nachiketha rejected them all. Then Yama thought he was the ideal disciple, with no desires. That complements Nachiketha, but there are desirable desires, useless desires and dangerous desires, of many categories. What is the use of asking for something, which is of no use at all? What we do not have must be asked for, prayed for. Prayer is also a karma. Suppose there was no Punyam, therefore you didn't get it. Today, you are earning

that Punyam by prayer to God. Prayer is Punya karma. So it gives rise to fulfillment. Shiva is Shubham Mangalam. One must think of it."

"These Balinese are very fortunate, whether they remember the karmas or procedures given to them long ago, they still keep in mind that Shiva is Sadaa Shiva, Parama Shiva. This panchabrahma siddhanta so clearly enunciates. After all a guide knows this, so there are thousands of people who know more about this. They are very clear about this. Whether he (guide) understood it or not, he revealed a faith that the people have been protected since many years. He said, 'I don't know much.' Just they might be crudely offering animal fat, but that doesn't matter. One day they are bound to get the ultimate benefit. Sophistication is superfluous. It pleases an intellectual to know certain secrets. It is said that Valmiki started Mantrajapa by saying it backward as mara mara. There is no sophistication. Just bhakthi. Here devotion is there, Shraddha is there. They are only poor people. They are walking upto that point, carrying flowers, and they have new clothes on, I have noticed. I even confirmed this. At 1.30 p.m, when we sat on the rock, it did not burn us. That is a small indication about the sanctity of the place. It conveys that if you come with devotion, you will not suffer. In spite of many difficulties, they are all normal. They are not even in the habit of walking a furlong a day. The kind of work they do is not exercise. It is labour. **Exercise builds up muscles, in an orderly way. Labour spends you. The former is methodic and scientific. Labour is not.**"

"The puja itself is not orderly. A few mantras might be surviving in the priest class. But instead of remembering the Pithrus during a fortnight in a year or inviting the departed souls on their particular Thithi or doing the Pithrukaryam on that particular day for 3 generations, the Mother's side and father's side, here is a method of daily worship. There is no idol as such. Only flowers around the Mother and the Father. That is all about it. The word Shraardha is derivative of shraddha. What is done with shraddha is Shraardha. There is no Amangalam in it. I found this method superior. Ultimately Shraddha is important."

"Nowadays 12 days Vidhi is followed. 12 years later, it may not be remembered. The karta way not be there, the son himself may not be there. So after the 12th day, on any convenient day, it is done. Some slokas or mantras are chanted, a pillar is installed and called his grandfather or father."

(So, the Great Master came back to where he started and concluded that subject also! Quiet a feast we have had!)

28.8.1999 - GURUJI'S TALK IN BALI :

(From the cassette of Sri B.Prabhat Kumar)

"If you think that you are not the body, how can you consider the pleasure or pain happening to it to be real? Remaining firm in the realization that you are not the body and going through the pleasure and pain that the body experiences, is the state of Janaka. Therefore, if I tell you, 'You should not eat that food or take that drink or visit this park,' and son, it means that I am considering your body to

be true! The Guru will not do such a thing. If you like a chocolate, eat it! In fact, it is your tongue, which likes it and not you! I am also moving around along with all of you and eating chocolates! Of course, whether it is good or bad for the body is another matter. It has no bearing on the inner man. There is no one-pointed attention on such activities. As we travel by a bus, we drink in the scenery on both the sides, that is fleeting and even appreciate it to be beautiful. We don't get down to settle down in any place, however beautiful it may be! Do we desire all that we see? Do we need all that we hear? Do we keep on walking in the bazaar to buy chocolates as if that is our only project? So, if I say that a blemish occurs to you if your body experiences some pleasure, it is as good as my confirming that you and your body are one and the same! Separate your body from yourself and go through life. You want to wear good clothes or hear good music or eat tasty food or see wonderful sights, please do so! Only thing is you should not take a particular care towards enjoying such pleasures or develop an intense desire for them. In such a case, you get involved in them. So, it is up to the individual to mark his own line. When you cross it, know that your senses have dragged you to the other side. When I remain as I am, I need not bother about the senses wandering hither and thither. All that I had to do is to avoid running behind them. What do they wear, what do they eat, what do they hear, why should I worry? If I go behind them, it means I am led by them! There is a horse drawn carriage. You are in it. It appears as though you are driven here and there by the horse. But, actually, who is driving the horse? You! The reins are in your hands! So, irrespective of how you may appear to others, like you are being driven by your senses and the body, it is you who are driving them! Remember this! So, the 'I am,' is the boss. The senses serve him. In fact, the senses are appointed by him! This is the subtlety. This is the secret in creation. Those who function in accordance with this, irrespective of the number of births they may take, whatever they do, whatever they drown themselves in and whatever pleasures they may enjoy, keep their 'I am' totally unaffected. They never get indebted to their senses. On the other hand, it amounts to their answering the prayers of their senses and blessing them with what they want! If you have this vision, there is no blemish. If not, it is nothing but indulgence for which, you have to pay a price."

"Remember this. Always remain as the Lord of the senses. You don't serve them. Allow them to serve you. You satisfy them like you please your servant on his birthday with a gift of clothing. You satisfy their desires. You do not enjoy them. They are different! This is the ultimate message. Life is nothing but an elaboration of this."

Prabhat Kumar: So, one becomes a witness to the enjoyment of the senses!

Guruji: "Yes. You can even experience royal pleasures this way! Why do we call King Janaka as the Jnani? It is because of this only. I oblige my senses. I grant my senses the pleasures that they seek. I will not follow them. They will not govern me. They will not demand. Servants get what they want by praying to the Lord and not by demanding them! You are drawn by the horses in the chariot. They take you where they run but you again order them, where to take you. What is apparent is different from what actually it is. Apparently, you are sitting in the chariot being drawn by the horses. But, you are not following

them. You are driving them! You are ordering them! How to explain this better than this? Just remember what I have said. You write your own commentary to this, moment to moment, in life!"

"Your love should be free from possessive instinct. If you can love only your four children, that is nothing but a possessive emotion. If you can love all, love is equal there. You should be like the rays of the Sun which have no sense of differentiation about the objects on which they fall!"

Raghavendran: Sir, in fact, all of us have more access to you than your own kids!

Guruji: "Yes! They are the so called 'my own kids.' But, they don't have an access!"

Prabhat Kumar: It is not denied to them. It is we who deny it by taking all the time with Guruji!

Guruji: "Take my grand children. Five of them are in Hyderabad. When they come to me and I give them a small thing, my priority is not to please them but to teach them this love. I want them to show that love to their parents and friends. They should pass on to others what they received from their Thatha! How to please others is a Yagnam."

Raghavendran: They display that quality since their birth Sir.

Guruji: "My wife has trained them like that. All my four children have been brought up by her teaching, 'If you compare yourself with others, you will suffer from jealousy.' They never compared themselves with anyone. Even if I overlook them and give something to the neighbor's children, they would not feel anything! My children are like that! My grandchildren should also be trained like them. It will be good if my children pass on this quality to their children so that it continues in the family. Otherwise, they may feel that their parents and their grandfather are only for themselves, for their sake. There, we would be held responsible for making them selfish. How should we train our children? If we give something to other children, without giving them anything, they should not feel jealous. We trained them like that."

Prabhat Kumar: We have to learn this Sir.

Guruji: (Laughs) "My wife trained them like that. 'If I don't give you and if I give other children something, you should feel happy as if you have been given that,' was her teaching to them. You become good only this way! Otherwise, you remain ordinary! Jealousy is the outcome of comparison. Those who don't compare are dignified. Dignity consists of not comparing yourself with anyone because it leads to estimations and jealousy. Estimations are bad about oneself. One should estimate oneself only on moral values. Judgments are different from estimates. Estimations lead to jealousies. Never allow it!"

"You should rear children this way. If we are a special tree, the fruits will also be special! You should never compare your loss with the other man's gain. You should only feel, 'My loss is my luck as his

gain is his luck.' So, you should teach children to avoid comparisons. If we live like that, they will understand the message easily."

"Such people become fit for Sadhana. They are capable of leaving behind this world in a trice. They think, 'What is there in this world?' Leaving the world is reaching God!"

(There is a break. On resumption, Guruji starts talking on a different subject.)

"Can you eat rice as it is? You require water to cook it. So, God made this creation and entered into it. Oh, so much of commentary on this! What is created? Whatever you can call this or that is what is created! This tree, that sky, this light, that darkness, the Indra there, that Brahmaloaka and so on! So, God has entered every such this and that! It will not be there if He does not enter! 'tatsrushtva tadeva anupravishatu.'

A.Krishnamurthy: If we have to know Him, what has He said about that?

Guruji: "You look like a doll. You are in a body. What exactly is you in it? All your limbs, cells and atoms put together is you, isn't it? When He is there in everything, how do you complain that you do not see Him? Are you not full of God? In you, is there anything without God in it? Prahalada kept saying only this to his father, 'There is nothing in which He does not exist.' 'What about this pillar?' asked his father. 'When He resides in each and every atom, how could this pillar be an exception?' he said. When you realize this, your jeeva ahankara disappears. You stop feeling that you are a male or a female or an Indian and so on. You become that very God who is the indweller in everything. You will not have any other ahankara. That is why we keep saying that Guru is not a person or a doll but a principle. All the egos put together form the 'I am' of God that pervades creation. If you associate yourself with that 'I am,' you remain as that 'I am.' That is why we say, 'Siva is the Guru.'

"How is this arrived at? Is it thought of? Is it suggested? In every deed that he does, in the food that he eats, in the words that he speaks...The food goes to the belly. If you think that you are that body that eats the food, then, you are an ordinary man. If that 'I am' in the body or the real you in you is linked to THE 'I AM' then you are God Himself. Such a person is always aware of his pervasive presence throughout the creation. Such awareness exists in him as a dot."

A.Krishnamurthy: Even while you are talking now, you are there?

Guruji: "It is always there. That does not speak. What speaks is the man here. There is the ego in the man, which is always alert to the world. To that, there is no difference between what could be given and what could not be. It can give everything. It exists in everything. That is the principle of the Guru. If you attain that or if you think that it belongs to you, then, all the world is yours! Your love should be on the Guru or on that all pervasive principle, which are one and the same. You may not know what exactly it is or what it conveys. But, it is sufficient to feel that it is yours and that it is what you want to attain. After some time, the feeling of 'I am the body,' disappears. The feeling of 'This house is mine. These are my children,' also disappears. They disappear without your knowledge,

like fog lifting in sleep. Limitations drop off. Limitlessness is experienced. This is called adhering to the Guru or being one with him or achieving his likeness. He is the father and the father. He is your house in which you live, the mosquito that bites you and the repellent that drives it away! He is everything. The absence of duality is experienced. The omnipresence presents itself as a human being. Since it is easier for one human being to interact with another, a bond develops. To that principle, everything is always easy."

A.Krishnamurthy: How much time does it take to reach this state?

Guruji: "You are in love with him. You are bonded to him as one human being to another. Behind this feeling, the meaning expands. You may say that you do not feel that you are pervading this world. That is not necessary."

"There is a Padmanabha Swamy temple. Every day, a devotee, after a bath and wearing fresh clothes, visits him for worship. He lives in the same street. If that Padmanabha Swamy is all-pervasive, then, why should he visit Him in the temple? Though He is all-pervasive, He exists in a form in the temple, as a representative of that principle. The bond is with that representative. The love is with that idol. The possessiveness is with that Swamy. If you do not see him often, you feel helpless!"

"What does He do? He feels, 'By visiting me in the temple and associating with me through love, he is linked to my omniscience.' Thus, the limitations leave the man."

Prabhat Kumar: So, we need not think of this at all. If we get into you, you take us there as a vehicle.

Guruji: (Laughs) "There is Daharakasam in the heart. There is a twelve petalled lotus around. Inside that, there is a red light. Beyond that there is darkness. In that exists a pinpointed light. Looking from a distance, it is a small light. In this body, the size of that light is that of the point of a pin. I who pervade the entire body would cross that lotus, the chakra in red light, the darkness and enter inside. The moment I get inside that pinpointed light, I perceive the entire cosmos. What I entered into is only a pinpoint light. But what I confront is the vast expanse of space with the Sun, moon and the constellations of stars. How is such an experience possible, you may ask. Why not? After all, the doorway to your house is nothing more than 3 X 8! Are you not entering into a huge mansion through that? Is it not a daily experience? Such a secret exists in the heart of every being. God has kept that dot of light and filled it with the entire creation, in every being. What did Krishna do for Arjuna? He was present before him. And, He made Arjuna enter into this dot of light in his own heart. What Arjuna should have done by the effort of Yoga, was done by the Lord for him. What happened? The Krishna who was before him disappeared. The entire creation was perceived by Arjuna in which the earth looked like a particle of dust. Since the feeling that 'I am Arjuna and He is Krishna,' was somewhat persisting in Arjuna, it turned out to be an awesome and terrific experience for him. That is why he expressed his fear of seeing such a form and requested Him to restore Himself to the human form."

Suvarnabhumi

(Southeast Asia and Indian Culture)

- Sri Sivananda Murty
- Sri Y.Sudershan Rao

(We intend to present a few articles on the impact of the ancient Indian Culture on the peoples of Southeast Asia in general, and the Indonesia in particular, based on the available literature on the subject and our observations during our visit to this region in the month of August 1999. In our tour to Indonesia, what we found to be interesting to Indian mind is being reported for the benefit of the readers of Supatha. We are conscious of the fact that our tour is by no means extensive and whatever could be obtained by visit to places and meeting people is presented here. In fact, much more remained to be studied. The information relating to the history of Indonesia is largely drawn from standard reference books on the subject and also the published works procured in Jakarta, Denpasar and Singapore. The select bibliography will be given at the end of the series. However, the work of D.P. Singhal, India and World Civilisation, Rupa & Co, Calcutta 1993, is found quite useful in our study). The Malay Archipelago, the Philippines and the Indo-China situated to the east of India and to the south of China forming a circle from the present Burma through Indonesia to Vietnam is commonly known as the Southeast Asia. This has a special significance to India, being a close neighbor and also sharing much of Indian Culture and Indian history. This region was known to the ancient Indians as Suvarnabhumi or Suvarnadvipa. Al-Biruni called it Suvarnadib, the Greeks called it the Golden Chersonese and the Chinese, Kin-Lin (Land of Gold). Even the very word 'Bharma' (Burma) means gold, in Sanskrit. Of the entire region, Indonesia's Sumatra Island is called the Suvarnadvipa. It is difficult to trace the exact beginnings of Indian cultural influence on this region. Indians entered Southeast Asia as merchants long before the Christ. Visits of merchants and immigrants over centuries, into this region, helped founding of Indianised but indigenous kingdoms that practiced the arts, customs and religions of India. Zaide (Philippine Political and Cultural History, Manila 1957, Vol.I - p. 45), an eminent historian of Philippines, establishes the racial affinity between Indians and Filipinos and that their racial qualities like endurance, stoical outlook to life and indifference to pain and misfortune, are inherited from the Hindus. Prince Norodom Sihanouk said, "When we refer to 2000 year-old ties which unite us with India, it is not a hyperbole. In fact, it was about 2000 years ago that the first navigators, Indian merchants and Brahmans brought to our ancestors their gods, their techniques, their organisation. Briefly India was for us, what Greece was for the Latin Occident".

Tradition in these islands asserts that a Hindu sage, Agasthya, visited these islands. The period of this sage is obscure in India itself, as he is primarily associated with Ramayana, the exact historicity of which is in doubt. However, the most ancient Sanskrit inscriptions of Southeast Asia are not very posterior to the first Sanskrit inscriptions of India proper. Numerous stone inscriptions belonging to 3rd century A.D. are found in the various parts of Indo-China and Malaya are composed in Sanskrit and written in South Indian (Pallava) script. Hindu priests and the scholars who composed the first Sanskrit

inscriptions might have been the later visitors, after navigators and merchants and even immigrants who founded the first Indian establishments there. These early establishments (Oceo in Indo-China) date back to Neolithic times (roughly about circa 10,000 years B.C.) which Indian navigators were frequenting from times immemorial. The contact between India and the Suvarnabhumi may well go back to the remotest antiquity. On the basis of the linguistic affinities between Malay and certain tribes in India, it is viewed that the Malay race emigrated from India to Malay Archipelago in pre-historic times. Some scholars believe that the people of this region belong to the Austro-Asiatic family, ethnologically.

The spread of Indian culture in Southeast Asia in the historical times may be traced to increasing trade contacts and the Buddhist missionary activities. The Buddhist 'Jataka tales' mention many such voyages to this region (E.J.Rapson, The Cambridge History of India, vol.I, S.Chand & co, New Delhi, p.185-196). The 'mahajanaka jataka' mentions that one Mahajanaka, a son of the banished king of Videha, undertook trade in order to finance his campaign against the usurper of his father's throne. In the Third Buddhist Sangiti (Council) held at Pataliputra during the reign of Ashoka, a reference of Suvarnabhumi figured in the discussions (247 B.C.). The tradition as contained in 'Mahavamsa' (Srilanka's Buddhist text) refers to two missionaries, Sona and Uttara who were sent to Suvarnabhumi with the message of Buddhism. 'Brihatkatha' of Gunadhya, 'Kathakosha' and the 'Jaina Jnatadharmakatha' give many accounts of sea voyages to this land. The land was well known to the ancients, as it is endowed with gold, silver and diamond mines. Kautilaya's 'Arthasastra' also paid a high compliment to this land for its economic significance. The great epic Ramayana tells us that Sugriva sent his men to Yavadvipa (Java) in search of Sita. This proves Indian contacts with Java in Ramayana times. This also indicates the Javan awareness of Ramayana and its developments. Starting from those times, Java was in continuous contact with India even up to Mahabharata times beyond which explains the presence of Mahabharata culture there. This could have been done through the interaction by merchant community as people to people, than any great sage or preacher etc. Tamil literature and the Puranas show Indian knowledge of this region. The Milindapana and the Mahaniddeśa, both Buddhist texts of the 1st century A.D., refer to the trading voyages to the eastern ports. Niddeśa enumerates series of Sanskrit and Sanskritised toponyms, which suggest that the Indian voyages could be dated back to a few centuries before Christ. According to the Chinese sources (Annals of the former Han Dynasty), there were regular sailings from the Gangetic valley to Tonkin by second century B.C. through Indonesia. Ptolemy's Geography (2nd century A.D.) gives the first extant description of Southeast Asia as a whole. The two extreme points in India for setting sail to Southeast Asia were Bharukachha (Broach on the mouth of Narmada) on the western coast and Tamralipti (close to Calcutta) on the eastern coast. The ships traveled along the coast upto Palura in Ganjam and then traveled across the high seas to the Malay Peninsula. A.L.Basham (The wonder That Was India, Fontana Books, 1984, p. 487) asserts that the whole of Southeast Asia received most of its culture from India- " By this time (5th century A.D.) Indian merchants found their way to Malay, Sumatra and other parts of Southeast Asia They were followed by Brahmans, Buddhist monks. by the 4th century A.D., Sanskrit became their official language". In Malay, concepts of State and Kingship, royal

titles and prerogatives were clearly Indian and their literature and folklore were deeply influenced by the Indian epics - Ramayana and Mahabharata.

Indian traders were enterprising, bold and hardy which enabled them to carry their religion and culture across the seas to the distant lands. Although not religious missionaries, they served as cultural ambassadors. The Indonesian islanders accepted and adopted various Indian numerals, Indian mythology, culture and religion. Various islands in this region were named as Karpuradvipa (karpura - camphor), Narikeladvipa (Narikela-coconut), Suvarnavadvipa (Suvarna-gold) and Yavadvipa (Yava-grain). Hinduism here was not a proselytizing religion but it was voluntarily accepted in Southeast Asia. Buddhism also coexisted with Hinduism. Buddhism entered these lands and spread here during the reign of Ashoka, although the Buddha is said to have instructed his disciples, 'let not any two of you go in the same direction'. After the Satavahana rule in the Andhra region, the Buddhism became more popular and many traders sailed from the Andhra ports to these islands in the East where Hinduism was already present among the settlers, rulers and aristocracy. It is small wonder that Buddhism, which took India by storm, spread to Indonesia very quickly. Southeast Asia professed Buddhism and Hinduism as a mixture of both along with their own indigenous heritage. Hinduism and Buddhism included here a wide range from Vedic ritual to tantric practices. The Hindu trinity with Siva as most important of them, was adopted. Cambodian and Indonesian kings followed this pattern.

In Indonesia, Hinduism in some areas assumed a new form with Siva and the Buddha being described as brothers. Balinese temples have Saiva and the Buddhist priests working together. Theravada Buddhism is more popular even today. Indonesia and Malay became Muslim States by 15th century. But they still adopt Hindu-Sanskrit Culture. In interior Indonesia, local faiths co-exist with Hindu and the Buddhist religions. In Jogjakarta (Yogya karta) and Surabaya, Muslims can be seen kneeling in prayer before beautifully sculpted Hindu-Buddhist images of the ninth century. Indian immigrants made no attempt to convert local peoples to their faith or culture. The Buddhist monasteries became famous for learning. Chinese and Buddhist scholars attended to these monasteries both in India and Indonesia for completion of their theological education. The caste system of India exists nominally, along with the names of castes with very few people being identified by the caste but with free inter-marriages in recent decades.

From second and third century B.C., Hindu kingdoms emerged very soon. Those kings brought to their courts and households the Hindu priests, scribes, sculptors and scholars etc. Even today we find excellent sculptors with great skills for making idols of Hindu Gods in Yogyakarta and Bali. Hindu icons are plenty on display in the towns and villages. The sculptures are in wood and stone. All aspects of Hindu culture of the rulers influenced the society. Several families including two ruling families from Kalinga(Orissa) in the seventh century, settled in Java according to the Chinese sources. They founded one great kingdom, Ho-Ling, in Java(D.P.Singhal, op.cit., p.140 of part-II). South India, by far, exerted the greatest influence on Southeast Asia, although Gujarat, Orissa and Malwa made some contribution. To this influx of Indians of various economic and

intellectual classes over a long period of time, there was no local resistance to their arrival because Hinduism was already established .

While Hinduism suffered damage and Buddhism almost disappeared in India, during the medieval period primarily due to the Muslim onslaught, they flourished in the Southeast Asia. Burma, Thailand, Ceylon, Laos, Cambodia and Vietnam are even today predominantly Buddhist nations. Kambhoja (Cambodia) under the Khmers' rule (7th to 15th centuries) patronized all branches of Indian learning. Their princes received training in Indian philosophy and literature and Brahmins were held in high esteem. Malay and Indonesia are Muslim countries with the exception of Bali, where 90% of people still hold to Hinduism. Islam does not appear to have violently clashed with this Indian culture here and on the other hand served as complementary to Hinduism here.

Brief political history of Indonesia

Indonesia, the greatest Archipelago along the equatorial region, is a major nation with over 13,000 islands, spanning fully one-eighth of the circumference of the earth, inhabited by a population of 192 millions (1994) being the fourth most populous of all countries after China, India and the U.S.A. In the matter of outside cultural influences, it has received through the centuries, diverse native traditions also, which are still present in its various regions. It is as colorful as India or China. All major world - religions are present here with living communities or dead monuments. Indonesians call their country tanah air (earth and water) and its area consists of over a million sq.miles or 3 million sq. kms of sea. Yet the dry land amounts to some 74,000 sq. miles, i.e. 1.9 million sq. kms. The Archipelago is curved in its southern margin formed by Sumatra, Java, Bali and Nusa Tenggara with Borneo to the north. (Thengarai is a Tamil word, which means the southern coast). Geologically, two vast continental plates converge and meet each other here. The Indian Ocean and the Pacific have their dividing border in this Archipelago. Northwest of this plate, mighty Himalayas exist with its continuation down from Tibet to Sumatra through Burma and the Andamans. Of the hundreds of volcanoes in Indonesia, 61 are still officially listed as active. The fertile volcanic soils of Java and Bali combined with the equatorial hot and humid climate, gives it cultivation-periods, with rice being important. Java and Bali are thickly populated. Borneo now called Kalimantan, has extensive rain forest, which is true of Sumatra also.

The earliest and the most important foreign culture and religion came from India, the later being Islam and Christianity. In Hinduism, the wisdom of the Sanskrit-speaking Aryan people, India in the past had a philosophically and aesthetically advanced religion than 'the magical and animistic religions of Southeast Asia.' Sea-trade between India and East Asia flourished in the 3rd century B.C. itself. Palembang in Sumatra was port of call enroute to China. This is evident from the fact that Hindu kingdoms had been established in Java, even before Christian era had begun. India, Indonesia and China shared Buddhism, while India and Indonesia shared the Hinduism as well as its culture. A Chinese source mentions that an embassy was sent to China in 132 A.D. by King Devavarman (Tiaopien) of Yavadvipa (Java island i.e., Ye-tiao). Fahien (414A.D.) described the country as a stronghold of Hinduism.

Less than 25 years later, the Buddhist monk, Gunavarman, stopped in Java on his way to China. Ptolemy mentions several places in the Archipelago and the Peninsula under their Sanskrit names (2nd century A.D.). Early Javanese sources of history are found in the elaborate local narratives, verses and poems. People of Java aver that the Sages Agasthya and Markandeya who came from India, had settled in their land. Agasthya, usually called Bharata Guru, is an extremely popular legendary figure in Indonesia even today and he was widely worshipped and venerated. Numerous reproductions of his image in art and sculpture are found in the country, which are exactly the same figures found in Indian temples. According to Javanese tradition and legends, 20,000 Indian families came from Kalinga and settled in Java in the second century A.D. Heroes of the Mahabharata are part of a living culture. The Javanese era commences from Aji Saka in the year 78 A.D., the epoch of Saka era in India. Another tradition in Java mentions the foundation of a Hindu state in 56 A.D. Sanskrit inscriptions of King, Mulavarman, from Kutei in Borneo belong to 5th or 4th century A.D. resemble Pallava inscriptions, followed by inscription from West Java referring to a King, Purnavarman, of the middle of the 5th century.

The earliest major Buddhist kingdom in Indonesia was that of Sri Vijaya dynasty with its capital at Palembang in Sumatra. It was founded in 4th century A.D. but reached its glory by the seventh century. A powerful kingdom called Javaka under a Mahayana dynasty of Sailendras arrived in Java later from India (D.P.Singhal, op.cit). In these two States, the Indian cultural pattern was the same. Sri Vijaya dynasty ruled over an extensive area stretching from Java to the Malay Peninsula and southern Siam from 7th to 12th centuries. While Sri Vijaya dynasty was at the peak of its power, the Sailendras rose in the central Java with whom Sri Vijayas were friendly at the beginning. A Buddhist scholar Dharmapala from Nalanda University visited Indonesia in the 7th century and Atisa Dipankara, another Buddhist monk who later headed the Vikramasila University in India, visited Sumatra and studied Sumatran Buddhism, which indicates that this religion assumed its own independent pattern and form there.

Before the rise of Sailendra kingdom, there were several Hindu kingdoms in Java. Some scholars believe that the Gangas and Sailodbhavas of Kalinga region could be identified with the Sailendras. The accounts of Arab writers such as Ibn Khurdahbih, Abu Zayd Hasan, Al-Masudi and Al-Biruni testify to the political, commercial and cultural accomplishments of the Sailendras. The Sailendras brought a large part of the Malay Archipelago under one central authority. They were evidently a great naval power and maintained good relation with the Buddhist kingdom of the Palas of Bengal. Kumaraghosa of the Pala kingdom was the royal preceptor, Guru, of the Sailendra kings. They also maintained good relations with the Cholas of the South India who were Saivites by religion. The Sailendra period was one of the most important eras in the history of the Southeast Asia. Sailendras introduced Devanagari script to the Sanskrit in their country. They encouraged Hinduism also. They were the builders of the famous Prambanan Siva temple and Borobudur Buddhist temple in the 8th century. The Sailendra kingdom became a model for other Southeast Asian kingdoms. In the Eastern Java with its capital at Mataram, a powerful ruler, Sanjaya, ruled Sumatra and Cambodia. Being a great conqueror, he was deified as Divine Sanjaya (8th century A.D.). He was a Saivite. Mpu Sindok (929 A.D.) under the title of Sri Isana Vikrama Dharmottungadeva

came to the throne of Mataram. Sindok is an eminent name in Javanese history and the later kings eagerly sought to trace their descent from him. His great grand daughter, Princess Mahendradutta married a Prince of Bali, Udayana. Their son, Airlilngga (1010-1049 A.D.) was one of the greatest kings of Java ruling from Mataram. He was regarded as an incarnation of Vishnu and at Balahan where he was cremated, there is a fine statue of Vishnu mounted on Garuda. He was a patron of literature and Kanva Deva's poem, Arjunavivaha, the first book of its kind, was written in old Javanese under his patronage. Nitisastra kawin in Javanese and Nitisastra in Balinese languages were written based on Indian Sanskrit literature. By thirteenth century, a new dynasty emerged in Java under Ken Angrok of Singhasari dynasty. It rose to its height under King Kritanagara (1268-92 A.D.) who was an expert in Buddhist scriptures and polity. He practiced Yoga and Samadhi. Marco Polo, who described him as a great king with an aggressive foreign policy, visited him in the thirteenth century. He subdued Sumatra, Bali, and parts of Borneo and Malay Peninsula.

About the middle of the fifteenth century, Islam penetrated into Java and grew into a power. Only a small Hindu State of Balambangan in Java retained its independence for about two and a half centuries. Today, only Bali still professes a kind of Hinduism, called Hindu-Balinese. Indonesia is the largest Muslim country in the world, retaining its own culture with Islam as a coexisting religion. In Malaya, too, the features of Indian culture live on with Islamic religion. The Malays have Muslim names while most Indonesians have retained their original names of Indian origin. Islam is partially divested of Arab and Persian cultures here. The French traveler, Jules Leclercq (L'ile de Java, p.147 cf. Chatterjee. B.R., India and Java, 2nd Ed. Calcutta, 1933,p.37) having seen haajis joining in the worship of ancient Hindu images, remarked that the advent of the Muslim faith has not alienated the Javanese from their old beliefs.

Thus the ancient Indians played a significant role in shaping and enriching the indigenous cultures of Southeast Asia, without applying brutal force or resorting to military conquest but winning the heart of the natives by sheer qualities - moral, ethical and social- backed by their high proficiency in classical art, letters, science, philosophy and religion.

Appendix

Influence of Sanskrit

The presence of Sanskrit in the proper nouns- names of people or institutions- even today, in Indonesia is significant. Some such names are given below as examples, for the appreciation of the readers.

Jayakarta-Djakarta, Capital city of Indonesia; Yogyakarta-Name of a city; Puri-City, a Castle; Pariwisata-Tourism; Adi putra-Name of the bus; Purna Bhakti-Complete devotion; Pertiwi-Prithwi-Earth, country; Malikota-Administrative building of Djakarta; Rupia-Ruppee (an Indian Rupee is about 160 Rupias of Indonesia, and a good looking girl is also called Rupia; Pura-Temple (in Balinese); Candi-Temple (in Javan); Kridagriha -Theatre of Dance, Music and other sports; Nagera-State

Secretariat; Nagara ku-country; Garuda-National bird and the State's symbol; Name of the Indonesian Airlines; Mardeka-Freedom; Putra-son; Putri-Daughter; Bhumiputra-Son of the soil; Bhumiputera in Malayasia means native of the soil; Artha-Money; Wisma-Small; Sahityayu-A hotel's name; Tamana-Name; Talaka-Lake; Arthagriha-Bank; Manara- Tower; Satya-Loyal; Tirtha-Water; Marga Utama-Name of the High Way; Tarub-Taru-Tree; Makuta Rama-King Rama; Gajamada University in Bandung; University of Sakti; University Sanatana Dharma -(Yogyakarta); University Udayana (Bali); Ganesha and Goddess Saraswati are worshipped as the deities for education and arts; Kosambi-The name of a village on the way to Bandung from Jakarta; Sri Padma-Village name; Amalapura-A village name; Suryadesa-village name; desa-village; Setia-Setti-Governor's building; Asih-blessings; Elo-R.Yamuna; Brogo-R.Ganges; Hill Manohara-Replica of Mt. Kailas at Borobudur; Dharmaveeratama-Museum of weapons (Yogyakarta); Imagiri-Himagiri; Serangan-Sangharsha (struggle); Mitra Maugla group-a commercial concern; Pariksha-Test; Rasa-Taste; Sewu-Sahasra-Thousand; Gopala-Dwarapala; Kusuma-a gallery; Wirasada-Pratistha; Mahasiswa-Senior student; Atmansi jiva-Soul; Saptagriyen-hotel's name; Asrama-hostel; Bupati-head of the district; Pura puspa-a hotel; Vayu-air; Dina-a hotel; Putra karya-Motor workshop; Nirwana-a hotel; Cetak-Photo studio; Sagara-sea; Swastika-symbol of prosperity.

Names of persons irrespective of their personal religion-Suharto; Sunando; Subadro; Sukarno; Meghavati; Vidiastimi (girl); Vidiastama (boy); Sushilini; Sushilana; Soevarna; Sunetra; Suryotome; Wishnu; Kusuma Nagare; Senopati; Sudiraman; Suryatmanji; Sriti; Puravati; Sekara Vijaya; Sumiyati; Vindayati; Nagaraja etc.

There is evidence of a good amount of Sanskrit religious texts having been propagated in Indonesia from centuries before Christ, to the beginning of the Muslim rule in these parts by about 15th century A.D. But, today, we do not find much of Sanskrit works-religious or literary-present in Indonesia. Even in the Universities, not much of Sanskrit studies are undertaken. Religious practices of Hinduism are also not, what they are like in India.

Suvarnabhumi

(Southeast Asia and Indian Culture)

- Sri Sivananda Murty
- Sri Y.Sudershan Rao

Before going to the description of the present day culture of the people of Indonesian archipelago, some recent history of this nation is attempted here to fill the gaps in the last installment.

Due to its sprawling nature extending over 75,000sq.miles of land area consisting of the islands and one million sq. miles of the sea, the Indonesians call their country Tanah Air meaning ' earth and water'. The landmass chiefly consists of Borneo, Sumatra and Java islands. Borneo, called the Kalimantan, is the largest Island consisting of wild rainforests. Along with Sumatra and Java, this Island formed part of the main land of Asia and got separated about 10,000 years ago. The striking feature of Java is its western mountain range Bukit Barisan formed by the collusion of the northward-moving Indian plate with the

Asian continent 60 million years ago (when the Himalayan range was also formed). The process of this collusion continues resulting in geological instability in this region including earthquakes and volcanic eruptions. The lake, Toba, was formed in Java Island more recently about 75,000 years ago as a result of a major eruption of a volcanic range which deposited a massive layer of ash all over Sumatra, Malaya and even the distant Srilanka. At the other end of Sumatra the region of Krakatoa experienced the largest volcanic eruptions in 1883, killing 36,000 peoples. With 65 active volcanoes today, the Indonesian Archipelago continues to be geologically sensitive. The excavations in east Java yielded pre-historic human-remains, fossil-finds, and artifacts suggesting a continuous human habitation of eight lakh years.

While Sumatra-Suvarnavipa-derives its name from the word Samudra which indicates vastness rather than sea, is the sixth largest island in the world, twice the size of Great Britain. This island formed part of the Sri Vijayan Empire, which ruled from Java from 4th to 12th century. Crown Prince Adipati Anom, who later became Susuhunan Paku Buwana V, had commissioned the Court Poets of Surakarta (Java) to visit important places in Java and collect all the information about the region worth recording. Thus, a twelve-volume Encyclopaedia of Javanese culture and history known as the *Seluk Tambanglaras* or *Serat Centhini* was compiled, covering "everything from the significance of the shape of the Javanese Kris (traditional weapon) to the many ways of making love, and ranges from the highest forms of religious knowledge to the basest techniques of thievery" (INDONESIA, 2nd Edn., Nelles, 1995, p.37). In manuscript, it ran into 6,000 pages. This is the main source for the research on Sumatra and Java for the scholars. Being situated on the equatorial region, the temperatures are generally hot like in India with a high degree of moisture. Besides Java, Bali and the smaller islands, the fertile volcanic soils combined with moderate rainfall, intensive agricultural activity is highly rewarding. For this reason, a distinction is made by calling Java and Bali as inner Indonesia and the rest of the islands as outer islands. Since the lava thrown up by the volcanoes frequently turns into a fertile soil, the volcanoes are respected and worshipped rather than feared. We have seen farming being done on the very slopes of these volcanoes. Depending on the shape of the crater of a volcano, and the expected flow of lava, furrows and channels are dug on the slopes of the volcano to channelise the flow of lava. Indonesia is one of the oldest human habitations on the earth and the near-human species known as *Pithecanthropus erectus* who lived from Africa to China, lived in Java about 7 lakh years ago. *Homo sapiens*, the present human race preceded by *Homo erectus*, is not older than a lakh years which leaves a missing link after the *Pithecanthropus erectus*. In the 1890s, human skulls were discovered in these islands, leading to a debate on the missing link but Anthropologists believe that, many linking races have been wiped out on these islands. The present population of Indonesia are named Austronesians. They have a short stature with facial features associated with the Indian, Malayasian, Filipinos and Polynesians - brown and smooth skin, black hair, round eyes and even a round face. They have no semblance of the Mongoloids' slit eyes or a flattened nose. It is surmised by the scientists that this race is probably a mixture of Asian and Australian. They began their pre-historic history in this region over "7,000 years ago when the Taiwan Island was colonized". They could have been the Indians themselves.

In the traceable history or the proto-historic times, these Austronesians lived as tribes of several hundred descriptions with about 200 languages some what interconnected; and with a variety of customs, religious practices and hunting for seafood in general. Perhaps, a millennium before Christ, Sumatra and Java developed ports of call for the seafarers from India whose trading interests lay in all countries from Burma to Bali and from Vietnam on to China. Indian sea-trade is known to have existed even before Buddha of 5th century B.C. and it would not be wrong to guess that these ancient Indian traders carried Hinduism along with them in the form of their priests and rituals. This Indian cultural and religious current that reached the Indonesian islands led to the establishment of the Hindu kingdoms, thus giving this extension, the name of 'Greater India'. Later, in the 5th century B.C., a Hindu prince introduced Buddhism perhaps during the lifetime of Buddha himself, who lived 80 years. Buddhism itself was no different from the ancient Aryan culture of India except that an ultimate philosophy in it, concerning liberation of the soul was a deviation from the Karma-based philosophy of the vedic religion. The earlier spread of Hinduism into these islands had brought with it the Indian culture with all its glory; the epics of Ramayana and Mahabharata, the worship of the Trinity - Siva, Vishnu and Brahma; the Hindu temples and the allied Sanskrit literature. In the words of writers, "In Hinduism, the accumulated wisdom of the Sanskrit-speaking Aryan people, India had a world-view more philosophically and aesthetically advanced than the magical and animistic religions of Southeast Asia" (INDONESIA, op. cit, p.21). With this great ancient culture having made inroads into Indonesia, it provided a background for a ready acceptance of the Buddhism also that followed.

As the Christian era dawned, it is said that the Indian cultural influence in Kalimantan (Borneo) faded and the Indian Culture later concentrated itself in the Western Indonesia i.e., Sumatra, Java, Bali and Lombok. Indian culture even today exists in Java, Bali and Lombok islands. The Indian influence spread itself by sanskritising their language through the popularity of epics, Mahabharata and Ramayana, which are part of their life, even today. With the indigenous elements in the Indonesian temples, the Indian motifs have blended inseparably. The statues, the puppets, the gateways of a house or a public building are all a combination of the original Hindu motifs with a local blending. The Indian epic characters, like Rama, Sita or Ghatotkacha assume more complex and weirder countenances than their closer-to-human features in India. This explains what Rabindranath Tagore meant, when he said on a visit to Java in 1927, "I see India everywhere but I do not recognize it".

The Hindu-Buddhist dominance in this Archipelago ended with the coming of early Islam in the late 13th century and the arrival of the Europeans later. Northern Sumatra is said to have become Muslim as early as 1290s. Islam in Indonesia was partly spread by the sword and partly by the greed or fear of the people. The old Hindu-Buddhist aristocracy also converted into Islam. In some places, a few Islamic rituals were incorporated into the existing Hindu-Buddhistic culture. Today, Indonesia has Muslim population constituting 85% of its population and it is a country with the largest Muslim population in the world. Many temples in Sumatra and other places were vandalized. But the mosques that replaced the temples were not very different in style from the Hindu shrines. The alphabet of their language was

earlier based on the Sanskrit script and soon it was replaced by the Arabic characters. For some reason, however, in the present century, Indonesian languages have adopted the Roman characters. Today we find all writings whether it is on the signboards or a printed book, the Indonesian language is written in Roman letters.

The Portuguese from Europe made their entry by trading ships into the Hindu-Buddhist Sumatra and Java through the Strait of Malacca in 1509. They resorted to violence in 1511 when 1,200 soldiers attacked Malacca, the most important port in Southeast Asia and the ruling Sultan fled from his kingdom. They built their defences and settled down to stay for over 130 years. Then they met their Spanish rivals. During this time, Christianity made its entry. The Dutch followed and by the beginning of 17th century, the Portuguese as well as the Spanish were displaced in the spice-trade of Indonesia. In a century, the Dutch settled down in Indonesia although various indigenous kingdoms were opposing them, time to time. Among them the Javanese kingdom of Mataram near the modern Yogyakarta of the central Java, succeeded in building up a powerful and centralized kingdom as a Muslim sultanate, but this too, disintegrated by the middle of 18th century. The Dutch presence hitherto was in the name of a trade consortium known as VOC (Vereenigde Oost -Indische Compagnie or United East India Company), which collapsed into bankruptcy in 1799. The Dutch assets were taken over by the Dutch Government like in the case of the English East India Company, which was taken over by the British Crown in India. The Dutch colonization began thus. This was followed by the British-Dutch rivalry and the Dutch power survived at Batavia (now Jakarta), the presence of Dutch was resented and parts of Java rebelled against them in 1825. After a struggle of five years, the Dutch regained their hold on the Indonesians. The Javanese population in the new environment grew from 4 million in 1815 to over 40 million in 1930. Of the 200 million population of Indonesia, over 60% live in Java and Bali today. The entire archipelago did not have any political unity due to numerous feudal units of Sultans or Rajas. The Bali Island, where 90% of the population is Hindus today, held out against the Dutch till 1908. In that year, the last defiant Hindu dynasty committed mass suicide when the Dutch attacked them.

In the year 1927, the Indonesian National Party was founded under the leadership of Sukarno who hailed from a poor peasant family. He was a Javanese engineer. The defiance and revolt were chiefly due to the western educational system and the press. This system was proclaimed by Queen Wilhelmina (1901) of Holland and was adopted by the Indonesian schools, Islamic or otherwise giving a new orientation in thinking, it led to a criticism of both the traditional Indonesian society as well as a critical view of the disadvantages of the colonial rule. Thus, a spirit of nationalism emerged. Malay was the language both in the trading ports and the official language of the lower colonial administration. It was renamed as Indonesian language and was adopted in 1928 as national language. It continues to be so even today. This language has largely drawn its contents from Sanskrit as well as Arabic, Portuguese, Dutch and English. To give this language a name, the Sanskrit word, Bhasha, spelt as Bahasa has been chosen.

The fight between nationalism and the colonial rule followed. On the eve of the Second World War, the Pacific War took place. In 1942, the Japanese invaded the Dutch East Indies. The Japanese thought that they

could rule Indonesia by throwing out the Dutch. The nationalist leaders were in jail. The Japanese adopted the methods of "indoctrination, mass mobilization, arbitrary violence and marching the people in drill." The slogan was, "Hate the West". The Japanese thus, encouraged the revolt against the Dutch initially. The Japanese were routed in the Second World War in August 1945. With some of the Japanese forces still in occupation, Sukarno proclaimed independence of Indonesia on August 17, 1945. After some turmoil and the withdrawal of the Japanese, the Dutch recognized the independence of the entire Indonesia in December 1949. This, however, did not include the West New Guinea (Irian Jaya).

Before this, in 1948, there was a Communist uprising aimed at the take over of the nascent independent Indonesia. It was ruthlessly put down. President Sukarno with his powerful orations strengthened the spirit of patriotism, expanded the educational system with a national accent and national pride was forged and established. The Parliamentary democracy initially failed. The Dutch enterprises were all nationalized in 1957. The political parties which were born in the turmoil brought to the fore the old ethnic, religious and economic issues. The Indonesian Communist Party reorganized itself, took the advantage and aggravated the rivalries and went on to destroy the "symmetry of old hierarchies". The Communists generated hatred among the people. The anger of the devout Hindus and Muslims at the Communists' atheism brought the country to a flash point. There were regional rebellions against the Government, traceable to the Communist activity. In 1957, Sukarno declared Martial Law and introduced what he called "guided democracy" which meant the replacement of the elected Parliament by an appointed Council representing all social groups like the religions, regions, women, peasants, youth and workers etc. A serious regional uprising called PRRI in West Sumatra was firmly suppressed by Sukarno's troops.

Turbulent years followed and on 30th September, 1965, a coup which was blamed upon the Communists was suppressed. The army with a national spirit, purged the Communists, and this snowballed into a "horrific communal massacre". Half a million people mostly in the Hindu Java and Bali died. Over the next two years Sukarno was discredited and was displaced by Suharto as President. Suharto was the army officer who could suppress the coup. The military dominated 'New Order' regime has been in governance ever since. We are all aware of the recent displacement of this army Commander, Suharto, by the acting President Habibie as a result of student agitation against Suharto who invited large scale American investment, got involved into scandals of corruption and is held responsible for the great recession and the present economic crisis. The heavy foreign loans were spent, perhaps due to selfish motives, on unproductive works like Free-Ways, High-Ways, complex flyovers, skyscrapers for housing star-hotels, Banks and Offices etc., far far above the demand. To speak of the other side of it, there were progressive developments. While Indonesia was the biggest rice-importer in 1960, it became self-sufficient in 1985. The per capita income rose from 80 US Dollars in 1971, to 530 US Dollars in 1990. The life expectancy improved. The 'New Order' by virtue of its very genesis is anti-Communist. In 1974, the regime took over the East Timor from the Portuguese, at a great cost of civilian life. The 'New Order' improved the country's income by selling the oil and gas wealth in the 1970s and 1980s. Today the economy is slumping.

This is the Indonesia we visited. As we came out of the Airport in Jakarta, the very first sign we saw of the Indian Sanskrit culture were the all pervading banners and flags with the bold letters DIRGHAYU INDONESIA (Long Live Indonesia) and DIRGHAYU REPUBLIC INDONESIA (Long Live Republic of Indonesia). These banners heralded the Independence Day celebrations of the Republic of Indonesia from 17th August, which is the date of Sukarno's Proclamation of Independence in 1945. It looked strange that we, in India, never thought of "Dirghayu Bharat".

Suvarnabhumi

(Southeast Asia and Indian Culture)

- Sri Sivananda Murty
- Sri Y.Sudershan Rao

Jakarta is a seaport situated on the northwestern tip of the island of Java. The city wears an American make-up and face-lift with all its freeways and high ways, crisscrossing fly-overs, the American style 'Malls' and, of course, with the younger generation wearing the Jeans and T-shirts. Since Roman script is adopted for the Indonesian language, reading was easy but without understanding what the words indicated. The guides spoke reasonably understandable English. Jakarta has its original name as 'Jayakarta' meaning the giver of victory. Sanskrit being a prominent language in the history of Java-Indonesia, and having been the earliest language adopted by the multilingual archipelago over 2000 years ago as the language of the rulers and the elite, this language makes its presence felt everywhere. Jayakarta, the city was founded in 1527 A.D., obviously by a Hindu ruler as is evident in its very name.

On the day of our arrival, after our first meal in the country, we set about with the available guide on our tour. The guide greeted us in three languages; 'Salamat' in the Muslim style, 'Good Morning' in the western style and 'Namaskar' in the Indian style. Returning the same promptly, we enquired as to how the elders and the learned greet each other. He gave us the fourth formal greeting. It was 'Om Swastyaastu'. It meant, Om - Swasti astu or Swasti rastu. This is the form of greeting in ancient India when Sanskrit ruled the courts of the kings and was the dignified medium of communication among the elite. For example, the Brahmin in a Sanskrit drama greeted the king with these words - "Swastyastu Rajan, tava baahave" meaning, "Hail thee and thy (powerful) shoulders". It is several centuries since this formal greeting is forgotten in India. This indicated that the very old elitist Sanskrit usages went and survived in Indonesia.

Having arrived in the wake of the Country's Independence-day celebrations, the city presented a picture of gaiety with festoons, national flags and banners "Dirghayu Republic of Indonesia". Every house displayed these along with all the public buildings. Our guide took us to the main central square in the city facing the Presidential palace and the Secretariat, of course in an imported Mercedes-Benz air-conditioned luxury mini bus fitted with an excellent P.A. system. Whether a private car or a public transport, it befitted an aristocrat of the U.S. It of course smacked of lavish expenditure in a sharp contrast to the present day economic crisis of the country. Right on the central square, we saw a breath-taking sculpture, which surprised

us, of course presently, and evoked our admiration. The sculpture was described by our guide as 'Arjuna Vijaya'. The sculpture showed Arjuna on his chariot standing with his bow and arrow, drawn with Sri Krishna on the driving seat. The chariot was drawn by eight horses, all of them in different postures of action wonderfully conceived and executed with a rare sense of creative reality. The height of a horse was over 7 ft. and the overall length of the total sculpture was not less than 45 ft. Of all the sights we have seen in that country, this was undoubtedly piece de resistance. This sculpture is a concrete masonry and reflected a rare and admirable talent of the land, both of vision and execution. Placed on a high pedestal it commanded the view of the flowing traffic from all directions, and no wonder even a daily passer-by would not be able to look away from it. It of course indicated a valiant march towards victory. The name of the City Jayakarta reflected itself in this sculpture. Krishna and Arjuna combination that fought to victory against the evil still seems to be ruling the hearts of the Indonesians who have adopted Islam as a mere religion. Our Indian hearts and minds went all out to dream of such cultural exuberance in our country in display.

The people are soft-spoken, courteous and cool, bow to the stranger or tourist unflinchingly with a smile and are ready to offer their sincere services or assistance. We could not but notice this ourselves although the guide made a superfluous mention of this trait of the people. He of course significantly added that it would be difficult to irritate them.

The Malls presented a very rich collection of consumer goods of all foreign-made watches, cameras, electronic goods and perfumes, but all this great variety was surpassed by the wonderful artifacts of Indonesia. The material used was stone, cane and wood. The wood primarily depicted the Hindu epic motifs i.e., characters of Ramayana and Mahabharata in a variety of situations of the epic and postures and moods of the characters, whether Rama, Sita, Ravana, Jatayu, Hanuman, Vali, Sugriva, Arjuna, Bhima, Krishna, Ghatotkacha or Karna. The cane work was a riot of furniture creations, which could decorate a palace here. The cane unlike in any country is used for works of art and curios of great variety. For example a life-size motorcycle with all its parts and precisely round wheels was made of cane entirely. Whether the spokes of the wheel or the pedals or the tank and the handle; everything was cane. We saw many cane-made motorcycles in many sizes. Some of them were exact reproductions of the BULLET or the KAWASAKI. Only, they did not run on fuel. The wood work also included wonderful replicas of motorcycles of various models, cars right from the vintage models to the latest ones which were hawked on roadsides also; and yet for all this creative genius of the poor worker or sculptor, the country's economy is hardly able to provide to a sustenance to them. The stone in Indonesia is the porous of lava-rock much lesser in density compared with India granite. The rock lighter and permitted super fine chiselling skills. In city of Yogyakarta, we saw a rarely rich collection of the stone images of almost all the Hindu gods in exquisite beauty and precision. What we saw in Yogyakarta alone could be loaded on ten ships. This enormous quantity of ready-made Hindu gods surprised us and we found that they were sold to the temples in Indonesia and in Bali in particular without any significant exports. Australian tourists formed the bulk of foreign tourist traffic and perhaps these stone images were sold to some of them for display in

their homes if they were of smaller size. But we wondered how an image of Ganapati, eleven feet in height, could be hoped to be sold. Perhaps, it was sculptor's own labour of love only. Apart from the temples, smaller images or statues were freely sold to the local people for their private- family temples, shops, lounges or offices and this formed a major scale content. Every family owns a temple of it's own. We will come to the aspects of temples later.

In Jarkarta, besides many other places of interest, our memorable visit was to the nation's largest Museum. To President Suharto goes the credit of creating this landmark in the city. The Museum is a very specially designed structure with five domes each one forming the roof of an extensive floor area of not less than 6000 sq. ft. Everyone of these sections had three floors with an escalator, thus providing about 18,000 sq.ft. for every section. The name of this National landmark is PURNA BHAKTI PERTIWI. Pertiwi (Prithvi) means land, which for the Indonesian, meant his motherland. The title meant complete devotion to the motherland. It is of course evident that only a great devotion to the motherland and its culture could create such a great landmark. For, what is patriotism with no love for its ancient culture? Technically, another National Museum, which is a much older one, exists separately. This could be called safely an Archaeological Museum, for its exhibits include stone sculptures salvaged from the ruined temples etc.

The Purna Bhakti Pertiwi displayed many recent creations of art as well which include various valuable gifts received by Mr.Suharto from several foreign dignitaries. No doubt Mr.Suharto and Lady Suharto make their presence felt in the Museum with their large hyphen portraits displayed prominently. As we entered the Museum, the most striking wooden sculpture arrested our attention, place at the centre of the entrance hall. It was an uprooted and inverted ancient tree. It was 31ft. in height with a diameter of 6 ft. and circumference of about 19 ft. standing on a lotus-shaped pedestal. It would normally take several hours for one to have a close look with appreciation. The top of the tree presents a medley of intertwined complex picture of roots of varying thickness and length extending to over 10 ft. from the trunk. The tree with a shining brown polish is covered every inch by wonderful carving in relief of the entire story of Ramayana. The story started from the bottom right from King Dasaratha's Putrakaamyesti, Sita's Swayamvara, upto the great Battle in meticulous detail with impeccable presentation. Ultimately on the roots above, the celestial beings are virtually showering their praise on Ram for his victory over evil for the good of the world. It is not possible to go through the great detail without missing something. This masterpiece was created in about hundred days. This speaks volumes of the Indonesians' knowledge and devotion to the Ramayana and rare skill with the chisel. It reminded us of the Hindu philosophical concept of creation- Oordhva moolam Adhoh Shakhah - the root above and the branches downward. This, in short, means the seed lay above and gave rise to a complex creation like a tree growing downward with a million complex branches. It is for the seeker to go to the root and the seed of the creation for emancipation. This would easily pass for the monumental creation on a national scale. This single exhibit in this museum known as 'Rama Tambak' (The Rama Pillar) made us admire, pause and reflect with a regret, when our thoughts traveled home. It is in our sacred motherland that idols of Rama and Sita were taken in a procession garlanded with footwear and

hurling stones at them. It goes to the credit of India alone that intellectuals have published books with scathing abuse and insult at Ramayana. It is strange that the government did not consider this scandalous, although the Law of the land forbids hurting the religious sentiments of any community.

What has happened to the great sculptural mastery, our knowledge and devotion to our great epics that created those monumental temples of the Madurai, Rameswaram, the palaces of the Rajasthan that breathe life and reflect the pristine glory of our culture? How much have we done after independence to recall or revive this great culture? Is not the 'Cultural Heritage' we speak of often today, a myth or misnomer? Should not an independent India think of its glorious past and try to create monuments to make us feel and remember that we once had a noble and admirable culture that commanded respect beyond our borders? If Indonesians could create such masterpieces only two decades ago drawing their inspiration from the ancient India, what is so sinful or forbidding about this Hindu heritage that debarred us from reviving it today? Perhaps, the Indonesians' hearts provided greater moisture and fertility for the ancient 'Banyan Tree' of Hinduism to survive. The Indonesians too had their share of Islamic intrusion and the Dutch occupation, for over a half-millennium at least. What makes the Hindu culture survive there in its original purity without conflict with the alien cultures or religions? Perhaps the durability is not in the culture itself, but it is with the sensibilities of peoples. India looks different. It is dichotomic in its content, the rulers and the people. The rulers have been the fanatic outsiders, Islamic and Christian, and the people on the other side given to the spirit of forgiveness, tolerance, non-assertion and submission to rule. Could this be due to the influence of Buddhism on Hinduism? It is for the thinkers to analyze. Today's ethnic mosaic of India perhaps will never make it easy for a revival of ancient Hindu culture free from a foreign cultural content. For, don't we take great pride in any modern or recent structure reflecting a blend of Hindu and Muslim architecture? The Hindu psyche is a modern Indian psyche today. Our dress, food, architecture, languages, music, literature and many other facets of culture have assumed a peculiarly blended personalities. Nevertheless, it is worthwhile to attempt to trace the blue-print of original Hindu culture and recreate a model even if it be an inspiring museum-piece; whether literature, art, music, architecture, fine arts etc. This is possible because a part of the original traceably continues to exist for the keen and discerning searcher or researcher. Enough of digression.

We saw artifacts both of the past and recent past as well as contemporary in paintings, sculpture, woodwork, metal-ware, musical instruments and a host of others. The experience was rewarding and set us thinking.

The Indonesians have their own dress-pattern common to the people all over the country whether Java, Sumatra or Bali. This consists of a sarong and a shirt-like jacket full-sleeve and highly decorated with pictures in print. The women are fully clad upto the wrist and to the ankle, with a closed collar. This of course coexists with the modern jeans and Bush-shirts, but we have not seen shorts or bikinis anywhere. A very few young boys and girls in teens however, were seen wearing shorts or mini skirts which did not exceed the limits of decency. Two

garments above the waist for the sake of good coverage are seen as an essential dress form. Speaking of dresses, we have to mention here that every Hindu temple displayed a notice to the visitor that it is compulsory to be fully dressed before entering the temple premises. No shorts, or mini skirts are allowed. Not even the trousers are permitted inside. However, eligibility to enter the temple is provided by lending the visitors a sarong, a lungi-like printed cloth to be worn round the waist covering up to the heels. No woman is seen entering a temple without wearing a specially prescribed full-sleeve and close-collared shirt, a full sized sarong, a sash round the waist and plaited hair in most cases. We realized that after all a dress has got to be regulated by the authority of religion which of course formed part of the national culture. Our thoughts ran back to our motherland wherein even a central minister does not think it necessary to observe any rule of propriety while every foreign dignitary is seen dressed in strict conformity with international etiquette or his national attire of a specific nature. Neither a student in a classroom nor a devotee in a temple seem to be having a specific prescription of dressing himself or herself. Would it not be worthwhile insisting on a pattern of dress in offices, institutes of higher learning or a temple?

Being in an Islamic State, the city of Jakarta like other places in Indonesia is happily free from alcoholic drinks and restaurants with bars. Even smoking is not found in public. This certainly is one of the merits of a religious State. This law of the State religion covers even the island of Bali where the population is 80% Hindu. Prohibition is a funny concept that plays hide and seek in the states of India, depending only on the budget permissibility. If we can remember the Gandhian preaching which is one of the fundamental commitments of the Congress party initially, we should certainly feel guilty of a national crime against the people for permitting the liquor-trade to suit the interests of a few traders, no matter how it harmed the poor man, who is important, any way?

The family: Islam permits more than one wife and permit no family planning. Still the Indonesian Muslims have neither adopted bigamy nor do they beget many children, generally speaking divorce is very rare. The family planning as a government policy has been followed strictly and voluntarily. With the result, the population of school-going children has reduced drastically at primary school level, and several schools are closed down throwing teachers out of jobs. Our guide in Yogyakarta, Ms. Surantini, shortly addressed as Tini, was a former teacher and lost her job when many school were closed down. Even the Hindu populations do not seek divorce in marriage and it is a very very rare phenomenon. The old values of Hindu society in regard to durability of a marriage-tie or a joint family system still survive very much. Even three generations living in a joint family is a common feature.

Suvarnabhumi

(Southeast Asia and Indian Culture)

- Sri Sivananda Murty
- Sri Y.Sudershan Rao

In Jakarta (Indonesia) we stayed in a friend's flat and some of us stayed in a Hotel, Banian Buliwara. The flat is over 4,000 sq. ft. in area and could accommodate over 10 guests comfortably and situated on the 33rd floor. The multi-storied structure called condominium has seven floors from the ground for parking the vehicles and the residential apartments started from the 8th floor. A number of flats in this structure were vacant just as many multi-storied complexes remained unoccupied when the American investments were withdrawn, bringing the boom on economy to a rather sudden halt a few years ago. The foreign investment, the boom and its withdrawal, is another complex story. Suffice to say that the investors did not lose but the country today suffers from an economic recession, high cost of living, low wages, unemployment and inflation. The country is heavily indebted to I.M.F. and the World Bank and their Rupiah has fallen to an all time low of 7,400 Rupiah for a U.S. dollar. There is enough food production and a meal is available for half a U.S.dollar. Young girls and boys are seeking employment in every walk of life. In spite of the crunch, the people are dignified and extremely courteous in manners.

We passed by a slum area in the outskirts of Jakarta and found that to be a neatly laid out colony of semi-permanent dwellings without a yard but provided with neat roads, drainage, street lights, water supply and adequate toilet facilities. We asked the guide, "Why do you call it a slum?" He replied, "Sir, they have only occupied the land. They don't own it. They pay no taxes and yet, they have to be provided with everything by the Government". We sadly recalled the slums in the Indian metropolises where even a semblance of planning, cleanliness, amenities or any kind of regulation is not to be found. In fact, in some slums there, we found that the houses were provided with even a little front-yard and adequate toilet facilities. We wonder, if, with all our road-widening and flyover schemes in our cities, have we any thoughts of planning at all for organizing the life of slum-dwellers? After all, who are these slum-dwellers? Every middle class household depends on the newspaper boy at 5.00 a.m., milkman at 6.00 a.m., the servant maid at 6.30 a.m., the vegetable vendor a little later and all these are a must, whether it is rain or shine. The rickshaw man to take the children to school, of course, is a time-bound feature. The home is upset if any one of them does not turn up. Where do they live? How do they commute to our house for duties? Neither the citizen nor the authorities know anything about it. Besides all these, the casual labourers on the construction site have to report on time. Don't these people make the much detested, so-called slums? What does our town-planning think of these? Indonesia seemed to be very much forward in such matters. Whether it is highway or other roads in city, town or village, we found the roads maintained well, totally free from any garbage or litter. The public hygiene left nothing to be desired. There were no stray animals on the roads. Thinking of our cities' roads and public hygiene, we felt suppressed. The basic question came to our minds, we in India undoubtedly have a high standard of personal hygiene in bathing twice and washing often etc. Why are our towns so horribly showing a lack of public hygiene? How come uncared for garbage is a common sight even in a metropolis in our country? Perhaps, if we take this subject seriously in all its varied aspects including roads, hygiene, traffic, drainage, sewerage, garbage-clearance and a host of other related issues and go about with a meticulous planning from today, we may reach Indonesian standards after 30 years. It is here that the administration is to be squarely blamed for the entire

country's depressing and shameful conditions of public life. Let us appreciate the level of culture in public life in a country like Indonesia in order to start a public awareness and wake up the authorities to their fundamental responsibilities. It is noteworthy here that the Indian public hygiene has plummeted to a shameful level in the past three decades.

A travel through the streets of Jakarta made us feel that we were in a Hindu country, looking at the names of buildings, offices, shops etc. The Army head quarters is named Kshatriya Mandala. The office to serve the Army Pensioners is Grihapurnaayudha. The Secretariat is Naagara. An Officer's office is Adhikarya. Dhanagriha is a Bank. Bank Arya, Bank Ardhaloka, Bank Dhanwan are the names of the Banks. The important main road is Marga Utama. Prapancha is a big shop. Another shop is named Ramayana stores. Wahana Parikshadan is a vehicle-testing centre. Mitramangala shop is a super market. Sri padmaraja Segala (Sakala) is a shopping complex. Swaalaya is the name of a private house. Sarva Santosha is a shop. Storehouse of scriptures and old manuscripts is Bhuvanakosha. Padmasana and Surapita are the names of the Sun. Vivaswanta nagar is a colony. Devavrata is the name of the Governor of Yogyakarta. Ida-Damayanti, Saraswati, Kunti Devi are the names of Muslim women. If it is a Hindu, the prefix Ida indicates that the woman is a Brahmin. Vishnu and Pushpita are the names of Christian women. Ms.Renu is a Muslim. There is a University named after a famous Indian monarch of ancient times, Udayana. There is a Kartakriya Mandala school for technical education.

In Bali Island, Mahasivrathri is still observed on the same day as we do, although their calendar is different. On their New Year day and on Sivarathri, complete fasting and silence is observed. No fire is lit in the homes. No T.V. and no outing. They don't even cross the road. The fasting and silence in some homes is to the extent of 30 hours. When we enquired how a Muslim girl is named Kunti Devi, the reply was that the name represented a mother of five powerful sons and what better name could be there for a girl? Saraswati, of course, is a common Muslim name.

Every home has an impressive, highly sculptured front gateway on a raised platform at least four feet above the street level. In the courtyard, several pillar-like decorated temples are found. Common for all houses, the three temples for Brahma, Vishnu and Siva accompanied by other similar structures dedicated to the ancestors of the family for as many generations as possible. This compels the family to retain the house for generations and the youngest of the sons must necessarily live in the house even if the elder sons migrate to cities. Every morning and evening, the members of the family offer flowers, incense and a lamp to all these temples. There is a throne-like structure on top of these temples where the flowers are offered. The Gods are not represented by any idols except in village temples. A home has its own family-deity in addition to the above, usually representing a famous ruling deity of a Kshetra. It is common sight to see groups of women meticulously dressed with care, carrying a well-arranged, decorative pyramid of flowers in plates on their heads, going to the temples. In every village temple, which is a common place of worship for the entire village, there are numerous festivals in Bali Island. It is common practice to light a lamp before the doorstep of a house or a shop to ward off the evil. The women and girls are extremely modest and shy in

their manners. The prayers are offered, kneeling before the deity in a temple, with a lamp before them and flowers in their hands.

In Bali Island, we visited the most important temple known as the Baisakhi temple situated on a mountain slope. This temple-complex is a highly aesthetically laid out plan. In the open yard, there is an elevated and covered structure for the chief priest to offer the puja from which at a distance of 40 feet, a row of three highly elevated structures covered by a canopy are found. Three empty thrones are placed in their structures with three different colored flags where no one is allowed to enter. These three platforms are about 15 feet high and all the devotees offer their prayers in the open in rows under the instruction of priests, who read the prayers, receive the offerings of devotees and bless the devotees by sprinkling the holy water on them and give the sacred flowers to them. The three great platforms on the high level are Siva, Sadasiva and Paramasiva. No idol or Linga is placed anywhere there. Besides these three high level platforms, there are separate temples for Vishnu and Brahma. Although the local priest could not explain the theory, we could readily find out that this combination is none else than the representation of Pancha Brahma theory well known in India. It is our theory that the first form is the unmanifest Brahman followed by the principle of duality called the Purusha and Prakruti as the second Brahma. The Mahavishnu, a combination of Purusha and Prakruti is the third Brahma, also the father of Brahmadeva, who is the fourth Brahma. The fifth Brahma is of course Rudra, the withdrawing principle of the Creation. So, the Lalitha Sahasranama mentions these Pancha Brahmas. It was extremely interesting to see that these Pancha Brahmas are recognized as the ultimate cause of Creation, Sustenance and Withdrawal. This appeared obvious when we noticed that the Sage Agasthya is considered the earliest 'Guru Maharshi' as he is known there, who spread Hinduism in its very pure and pristine condition of the past. Sage Agasthya lived long before and during the times of Ramayana in India and is believed by the Balinese Hindus to have finally settled to live in their Island.

Suvarnabhumi

(Southeast Asia and Indian Culture)

- Sri Sivananda Murty
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YOGYAKARTA is the capital of Central Java, one of the important provinces with a population of 35 lakhs. The city has a population of 8 lakhs where three languages - Indonesian, Javanese and Dutch are spoken. A Sultan ruled this and the common name of every Sultan is Sri Sultan Hameng Ku Bhowono - a corrupted form of spelling for Sri HEMANGA BHUVANA. Sultan No.9 ruled till recently and he died in 1987. He took active part in the freedom struggle against Dutch in 1949-50. The present Sultan is No.10. A Sultan has only wives but not queens and polygamy is common. The sea surrounding the Island is represented by the wife of the Sultan and the near mountain - volcano - is the spirit of the Sultan. The Muslim Sultan follows many Hindu practices. The women in the Royal House wear a bindi, like Hindu women, on their forehead. On Fridays, Puja is done at the main gate of the palace offering flowers, colored rice (Akshatalu) etc. Their religion is a

mixture of Hinduism, Islam and Javanese. The Sultan's palace consists of seven buildings with about a square-kilometer area consisting of a Mosque, Antique Museum, Banquet Hall, Women's Apartments, Sultan's private apartments etc. The Sultan worships on certain days, the Sea, treating it as the 'Queen of the World', by staying on a nearby hillock overlooking the sea and spending a night and a day in meditation and prayer. The present Sultan has only daughters and therefore, his brother will succeed him in future.

In the Sultan's palace we had a lady guide whose name is WINDAYATI PUTRI meaning, 'a daughter who gave happiness'. Her son's name is SURYA AABHAGA. Of course, they are Muslims. Another lady guide who covered our Yogyakarta tour is SURANTINI, shortly called 'Tini'. It could perhaps be 'SUDANTINI'.

Ghatotkacha was worshipped as a hero and superman all over Indonesia. His statue is a common site at any crossroads. The short form of Ghatotkacha is GATAK. This is adopted as a prefix to the names of some Army Generals etc.

The Javanese calendar year has 10 months of 35 days each, beginning in March-April corresponding to the Ugadi of the Hindu Saka Era. The month of 35 days consists of 7 weeks with 5 days each. The names of the days are PAHAIAY, PON, WAGE, KLIWON and LEGY. The numerals, indicating the year of construction of the Palace of Coronation etc., are represented by pictorial symbols in the palace. The symbols are 1. Human head, 2. Bird, 3. Leech, 4. Water, 5. Face, 6. Tongue, 7. Heaven, 8. Dragon and 9. Gates.

The oldest of the Universities is GAJA MATA (GAJA MADA) University, founded in the name of a popular Prime Minister of older times. The education consists of Elementary, Junior High School and Senior High School levels split up as 5+5+2 years. Minimum age of admission in a school is 5 years. The student goes in for a University Diploma, later.

BOROBUDUR is a Buddhist Vihaara, 30km. away from Yogyakarta. BORO means Vihaara and BUDUR is a hill. It is also known as BHUMI SAMHAARA. The Buddhists derived the meaning that it conquers the earthy element in the human being. There are two rivers flowing in the region -ELO and BROGO, which are identified by the population and worshipped as the equivalents of YAMUNA and GANGA. The hill range here is called Manohara equated with the Himalayas in India. People take their holy bath in these two rivers and do the Puja in the Hindu tradition.

The Buddhist Vihaara has three levels in 3 stories. The basic ground level is equated with the earthy element in human being, and the action principle, which is known as the KARMA VIBHAAGA. The second storey is known as the ROOPA DHAATU VIBHAAGA which is the physically visible form of the God, to be approached by the man. In this storey, Buddha's previous incarnations are shown in sculpture. The third storey is AROOPA DHAATU VIBHAAGA wherein the formless truth of God is represented in 72 abstract Buddhas. The devotee has to take 10 circumambulations (pradakshinas') to reach the pure Spirit, starting from his gross level.

In this province, at a place known as MALI BORO, a Ramayana ballet is presented by a large group of artistes daily. On some days Sampurna Ramayan is presented, which takes about 6 hours. On other days, only

important acts in the epic are presented. It is totally in the Indian style and all the Artistes are Muslims by religion. There are about 250 artistes attached to a school, which teaches them, the epic and the art. At the beginning of the show, a Puja with a chain of lamps and flowers is offered in the Hindu style. The entrance-ticket costs about 70,000 Rupiah, which is the equivalent of about 9 US Dollars, including a dinner. The presentation, dressing and the orchestra seated in a close by platform are all-impressive and indicate a sense of devotion to the epic rather than professional art performance.

17km. from Yogyakarta is 'Prambanan' (Parabrahmam) temple which is the largest temple complex built in 9th century by the SANJAYA dynasty. The legend has it that a Prince wanted to marry a beautiful Princess who laid down the condition that she would marry one who could construct 1,000 temples in one night. The Prince succeeded in building 999 temples and the Princess refused him. The Prince, who won the grace of the God cursed the Princess to become a statue as the 1,000th divinity in the Complex. Her statue is today worshipped as DURGA. Young girls are brought to worship this DURGA, for a fortunate wedlock and physical beauty.

The main temple is that of Siva with Vishnu and Brahma in independent temples to His left and right. Facing this trinity, independent temples are dedicated to the Hamsa vehicle of Brahma, Nandi opposite to Siva, Garuda opposite the Vishnu. There are about 240 temples in the Complex today. The Siva temple is 47 mtrs. high. The Siva temple has a gallery depicting RAMAYANA in carving, while Vishnu temple on its walls holds carvings of KRISHNAYANA, the stories of Krishna.

The currency in Indonesia surprised us, with the picture of GANESHA on the 20000 Rupiah note. We wondered, if Lakshmi representing wealth, why is Indian currency not able to have the figure of Lakshmi on any denomination of our currency in India. Perhaps, it is an affront to the Indian secularism.

We took a flight from Indonesia to Yogyakarta and another flight to Denpasar, the capital of Bali Island, which is a province with 85% Hindu population. We traveled all through by the GARUDA Airlines known as GARUDA INDONESIA. As we boarded the plane, we are greeted courteously and handed a card on which prayers to God are printed. The prayers consist of the Islamic, Protestant Christian, Catholic Christian, Hinduism and Buddhism. The Islamic prayer consists of the Quranic text with the Indonesian BAHASA (BASHA) translation. The two Christian prayers are presented in BAHASA language itself with English translation. The Hindu prayer consists of the Sanskrit Mantra as follows:

Om om jaya jiwat sarira raksan dadasi me
om mjum sah waosat mrityunjaya namah swaha .

Om ayu wrdhi labhate dhanam wrdhi guna suci yadnya
sudha sila sudhayanam bhukti mukti phalam swargam .

This is MAHAMRUTYUNJAYA and MRUTA SANJEEVANI according to our Mantra tradition. The BAHASA translation and the English translation are also given here:

Om Sanghyang Widhi Wasa yang maha Jaya yang mengatasi segala kematian kami memujamu .
Lindungilah kami dari marabahaya .

Om Sanghyang Widhi Wasa, semua keuntungan, kekayaan, kepandaian adalah atas yadnya suciMu . Semoga tingkah laku dan pikiran kami menjadi bersih dan mencapai kebahagiaan lahir batin .

Om Sanghyang Widhi Wasa the Greatest, all wealth and intelligence comes from your blessings.

Keep our minds and manners pure and let us attain inner peace and happiness.

Similarly Buddhist prayer with BAHASA and English translation are given here for the benefit of the readers.

Namo tassa bhagavato arahato samma
sambuddhasa(3x).

Sabbe satta bhavantu sukkitatta .

Saddhu, saddhu, saddhu .

Terpujilah Sang Bhagava, yang Maha Suci, yang telah mencapai penerangan sempurna(3x).

Semoga semua makhluk hidup berbahagia. Demikianlah hendaknya (Paritta Suci).

Praise be to Sang Bhagava, the Pure One Who has attained enlightenment(3x).

Let All Creature live in happiness in accordance to Your will (Paritta Suci).

We call our secularism 'DHARMA NIRAPEKSHATHA' which literally means eschewing Dharma. The intellectuals who coined this meant that 'independent of religions'. Dharma in fact means only 'Righteousness' in our tradition. In the governance of the country more than in the people, we sometimes feel, righteousness is only to be searched for, to be traced. This is the experience of the citizen in India today. It is high time, we gave a thought to this to be considered whether all religious tenets - Hindu, Islamic or Christian - could be given a place in establishments, offices, courts and offices of the Government.

Suvarnabhumi

(Southeast Asia and Indian Culture)

- Sri Sivananda Murty

- Sri Y.Sudershan Rao

It is significant that the Indonesian President, Mr. Abdurrahman Wahid and his wife, Mrs. Sinta Nurtya (Sita) have visited India in the second week of February. It was a two-day visit. Among other matters discussed, Mr. Wahid expressed his opinion in response to a query that he could not agree with those who sought to institutionalise Islam. He said, " Islam should be developed as a morality, a belief system, not as a State institution." (The Hindu, Feb. 10).

It is reported that he dwelt at length on the Hindu civilization and cultural width, embellishing his conversation with reference to the

Mahabharata and Ramayana, in his meeting with the Prime Minister Sri Vajpayee in New Delhi.

"He is a Muslim cleric with a wide knowledge of Hindu scriptures. He is Head of a country with the world's largest Muslim population. His tolerant and catholic vision of Islam has applicability in India as well," observes Saeed Naqvi (The New Indian Express, Feb.11). "Islam, according to Mr.Wahid, is a set of beliefs, a personal ethic; it cannot replace a civilization. Islam is the dominant color of the Arabian civilization. But the dominant color of Indonesian civilization is Indonesian. Religion conditions personal lives of individuals. They do not replace civilizations, which accommodate them. There is no room for religious extremism in Mr. Wahid's framework In coping with modernism, some religious groups tend to protect themselves by erecting around themselves walls of 'formalism'. Intolerance is the consequence.

"In India, diverse cultures, religions embellish a broad civilizational canvas. Islam in Indonesia, likewise, has adapted itself to its animist and Hindu past which informs its social texture." Mr. Saeed Naqvi observes further that President Wahid acquainted him "with a vision of Islam which seemed to be the very antithesis of the faith the establishment across the border in Pakistan is trying to promote a triple - distilled Islam, pure in its fundamentalism, cleansed of all the civilization cultures that the great Indian Muslims (Sufis, poets, musicians) adopted and enriched".

Truly, Indonesia is an ideal model to be emulated in India, with the ancient Hindu culture blending cohesively with the principles of Islam being followed by the Indian Muslims faithfully with no clash whatsoever. Greater interaction with Indonesia as a cultural friend of India, if it had been adopted by our rulers after independence, would have provided greater happiness to the peoples of both the countries as well as economic and cultural progress all round.

In our recent visit to Indonesia, we did find great cultural affinity for India in the people of Indonesia. Softness of manners, pleasant courtesies, hospitality, sober social conduct and participation of women in Public life while commanding great respect in society without encountering any rudeness or crudeness are all features worth emulating by any society. These are irresistible attraction to any tourist. Apart from all this, we found a rather confusing but strange blending of Ramayana and Mahabharata in a native legend in Indonesia. Its interpretation will be attempted in the next issue.

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The ancient Hindu tradition has lived on in Indonesia in one more interesting and subtle way. In India, the Hindu ideal of a nation is Ramarajya, meaning a state ruled by Sri Rama. Many great emperors had ruled this ancient country in the past providing the people with

adequate physical, mental, intellectual, emotional and spiritual needs of every citizen. These needs have different levels since men are at different levels of intellectual and emotional developments. Such a rule that gives a balanced and appropriate service to citizen of every kind is conceived as Ramarajya. Such a rule is known, as the rule of Dharma and Sri Rama is Dharma personified (Ramo vigrahavaan dharmah). This concept, strangely, is still the ideal in which the Indonesians believe. In such a state of a country ruled by the ideal Dharma that Sri Rama represents, an absolute balance and a dynamic equilibrium of public life are achieved giving no room for selfish competition, exploitation, suppression, autocracy, extremes of poverty and wealth, fetters on individual freedom and a number of other evils. An ultimate balance is sought to be achieved between wealth and simplicity, enjoyment and restraint, freedom and discipline, command and obedience, preaching and following, authority and responsibility, knowledge and teaching, genius and wisdom, respectability and humility, power and accountability, production and utility, acquisition and need, accumulation and saving, serving and governing, ambition and contentment and a host of dualities of life. The governance and the citizenship must become complementary to each other. Such a balance achieved is an ideal Ramarajya. Difference in levels of men and variety in situations are the realities of life and should not be treated as unjust inequality and a ruthless leveling cannot be dispensation of justice. Freedom and opportunity to grow without limits to every citizen only can be called justice. It is the State's responsibility to encourage- without too much governing- true education, pure learning and spread of knowledge. This ensures progress of all sections of society. In short, all dualities, differences and variety should reach a state of balance.

In creation, God has shown us a balance of many opposites - heat and cold, moisture and dryness, water and fire, growth and aging, day and night etc. All life is sustained by this wonderful balancing of the elements, forces or opposites. This is a great principle that should inspire us to observe, think and regulate ourselves. Sri Rama was not merely a king but a limit of perfection that was considered by devotees as Divinity representing the balance of Nature, who regulated all aspects of the man and society without ever exercising a personal preference. In this process, Sri Rama included himself as one among the citizens.

The message for such an ideal state is drawn from the character of Sri Rama in Indonesia. This is termed as Asthabrata or the Eightfold Principle, which should govern the rule of a society, referred to as Leadership. It is enjoined on all responsible men that rule a country or wield any power that they should draw their inspiration from this Asthabrata to achieve an ideal leadership with a 'noble soul and spirit'. In the National Museum, Purna Bhakti Pertiwi (Pertiwi means Prithvi, the earth), an Asthabrata Hall shows symbolic representation of this ideal titled Wahyu Sri Makutharama. Asthabrata is described as the 'revelation of Makutharama', meaning the Crowned Rama. There is a series of paintings narrating a story containing the characters of Ramayana and Mahabharata, which of course is confusing to Indians. Nevertheless, there is a theme in it. Here is the story:

For learning the 'principles of leadership' (King's rule), the source is described as the eight elements of nature - earth, wind, sea

(water), moon, sun, sky, fire and the star – the Asthabrata. Bhagawan Sri Krishna preserved this secret knowledge during the Mahabharata times. Sri Rama, representing the balance of these forces, was the ideal of correct governance. The wicked Kurawas (Kauravas of Mahabharata time) are warned that the Crowned Rama would be returning. The Prabu (king) Kurupati orders Adipati (prince) Karna to go to a certain mountain (Mount Kuthurunggu) where the sacred principles of Ramarajya could be revealed and bring the secret to Astina (Hastina). Patih Sengkuni (Sakuni) briefs the Kauravas and Karna that such a secret is with Begawan (Bhagawan) Kesawawidhi, meaning Lord Sri Krishna and asks them to somehow bring him (Bhagawan) to Hastina.

At the mountain hermitage, Anoman (Hanuman) approaches the Begawan seeking guidance for Jnana through perfection in earthly life and in the higher world. He was accompanied by five elements of spiritual power namely, Begawan Maenaka (Mountain), Gajah Situbanda (Elephant), Yakshendra Jajagwreka (Super-human), Garuda Mahambira (Bird) and Naga Kwara (Serpent). Lord Kesava directed him to guard his hermitage from suspicious visitors. The Kauravas, led by Karna, tried to enter the area forcibly but were prevented by Hanuman and defeated in a battle. Somehow, Karna meets the Bhagawan and tries to forcibly take him to Hastina. When the latter refuses, Karna tries to shoot him with an arrow of high power (Kunta Wijayadanu), which was intercepted by Hanuman and rendered useless. Having lost his most powerful weapon, Karna is advised by Batara (god) Surya (his parent deity) to win back his powerful weapon through penance.

At Mount Daksina, Wibisana, former King of Singgela (Vibhishana of Sri Lanka), seeking moksha and absorption in Sri Rama Wijaya (Sri Rama), his Lord, is in penance. He was required to get rid of the four obstacles - Lodra (lobha), Sukarda (Sukha + artha), Angkara (ahankara i.e., ego) and Nuraga (anuraga i.e., attachment). To get rid of these, he is required to seek the help of a noble ksatria (kshatriya), Raden Arjuna (great warrior Arjuna who was perfected by Lord Sri Krishna). Arjuna goes to help Vibhishana, it is understood. Dewi Wara Sumbadra (Devi Subhadra) attended by Dewi Wara Srikhandi (probably Sikhandi, the eunuch prince of Mahabharata) goes in search of Arjuna and on the way are helped by Batara Narada (sage Narada) by changing their appearances into male forms. These two males encounter Raden Gatotkaca (Ghatotkacha) before meeting Arjuna. In a fight, Ghatotkacha was defeated and turns a helper. Arjuna, sitting in penance to conquer the four obstacles of Vibhishana, ultimately subdues them.

Hanuman who had seized the weapon of Karna presents it to Lord Sri Krishna who finds fault with Hanuman on four counts, namely, (a) offending the divine power of Karna, (b) offending his equal i.e., Karna (probably because Hanuman is son of Vayu, god of wind and Karna is son of Sun god), (c) distrust in the capacity of Kesava, his Guru, by trying to protect him and lastly, (d) for not behaving like a Kshatriya (for intercepting a dual fight?). Sin of these four offences had to be expiated by tapas.

Arjuna ultimately obtains Sri Makutha Rama, the Jnana from Lord Krishna which is the secret Ashtabrata which is the secret of Sri Rama's personality that can deliver peace, justice, wealth and prosperity to its country and respect from other countries. This secret is the

combination of the characteristic merits of the eight elements as described below:

1) Bumi (Earth) : The earth is generous, always provides produce for any one who cultivates and takes care of it perseveringly. A leader should be generous, like to do good deeds and constantly try not to disappoint the people trusting him.

2) Maruta (Wind) : The wind is everywhere not discriminating high land, urban or rural areas. A leader should always be near to the people, without discriminating rank and status, to be able to know directly the people's conditions and aspirations.

3) Samodra (Sea/water) : The sea, however large, always has a level surface and refreshingly cool. A leader should place the people on an equal rank and dignity in his heart. Thus, he can act justly, wisely and full of love towards the people.

4) Candra (Moon) : The moon always illuminates the darkness of night, giving rise to beautiful hopes. A leader should be able to stimulate and encourage the people's spirit when they are in difficulty.

5) Surya (Sun) : The sun is the source of all living origins, causing all creation to grow and develop. A leader should be able to stimulate and raise the people's vital power to develop the country, providing sufficient physical and mental means to enable them to work.

6) Akasha (Sky) : The sky has an unlimited extent, able to receive everything coming to it. A leader should be broad-minded and capable of controlling himself firmly so as to be able to receive patiently the people's wide variety of opinions.

7) Dahana (Fire) : Fire has the power to burn down and destroy everything coming into contact with it. A leader should have the authority and courage to uphold the law and truth firmly and thoroughly without any discrimination.

8) Kartika (Star) : A star has a fixed place in the sky, it can become a guide for direction (compass). A leader should become an example for the people at large, not hesitate to carry out an agreed upon decision, and not be easily influenced by misleading parties.

Bhagawan Kesava tells Arjuna that his grandson Parikshit would be an ideal king by virtue of the Asthabrata secret obtained by Arjuna. Vibhishana obtains Kesava's darshan and is initiated in the path to moksha. Vibhishana leaves the world and on his way to Nirvana finds his elder brother, Kumbhakarna (Kumbhakarna) suffering in bondage seeking help. Vibhishana instructs Kumbhakarna to seek the help of Bima (Bhima), the son of Wind god and a great Kshatriya in purifying himself. The soul of Kumbhakarna, therefore, unites with Bhima and serves to protect Bhima in the Bhartayudha (Mahabharata war) by placing himself on the thighs of Bhima. By this sacrifice, Kumbhakarna is cleared of his sins and qualifies for Nirvana (moksha).

Subhadra, Sikhandi and Ghatotkacha reach Bhagawan Kesava and obtain their original forms. With them Arjuna returns home. The Pandavas are strengthened by the knowledge of Asthabrata.

The strange admixture and concoction of Ramayana and Mahabharata elements clearly contains the message that Rama's wisdom is derived from the creation's balancing secret which holds various elements in the right proportion and control. The story also presents a continued evolution of the Ramayana characters who obtain the ultimate wisdom from Krishnavatara. It may also indicate that while Sri Rama is an embodiment of Dharma on earth, Sri Krishna is the Preserver of Dharma and the teacher of the path to Moksha.

In the Hindu tradition, the coronation of a king includes the invocation of divine forces like Indra, Agni etc., with a prayer to dwell in the person of the king. This is meant to guide the man in the king in his onerous responsibility. "Naa Vishnuh Prithvi Pathih" should be taken to mean that a king has to regard himself as an agent of God in serving the society. Such a great tradition was alive, for example, in the case of the kings of Kerala who regarded God Padmanabha Swami in Thiruvananthapuram as the real monarch while the king ruled on His behalf.

Let us not confuse this with the Divine Right theory of the British monarchy where the king claims to be the choice of God to rule the people. In the Hindu tradition, the King invokes the grace of God in the discharge of his great responsibility and succeeds in being just, impartial and strong in protecting the people. While this was the rule in respect of any Hindu king, Sri Rama was the exception who is regarded as the Divinity itself, come down to show what it would be if God were to rule men on earth as a King. Dynastic right on a throne always had its inbuilt regulatory principle, and despotism was not tolerated. A bad king was thrown out by responsible men in the interests of people like in the case of King Vena or King Asamanjasa in the pre-Ramayana times. Chanakya's success in removing the haughty Nandas, Kanvas; uprooting the weak Sungas; and Chandragupta-II's removal of his elder brother Ramagupta, who was prepared to give away his Queen to Sakas for buying peace - are comparatively recent examples.

In this light, today's democracy becomes a hoax and hypocrisy when a Chief Minister hands over the country to his wife or when a family of politicians automatically step into power even in the third and fourth generation in spite of an unclean record of performance. Today the Indian citizens dare not talk against despotism and corruption without being persecuted. Divinity governing the country is a mythical daydream for the Indians. The greatest grace of God would be if men with true human values rule our country.

Suvarnabhumi

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FUTURE INDONESIA

We have seen the glimpses of our great neighbor in Asia, Indonesia, with a peep into their past, their present culture and society. Let us not forget, as we have done so far, that this colorful country can be regarded as the first cousin of India, culturally, historically and even by comparing the quality of sentiment and belief of the people.

The old Indian culture, like Ramayan and Mahabharat are alive here. Jawaharlal Nehru's visit to Bandung of Panch Sheel fame did not yield much fruit because of our political orientation towards the Leftist thought in the name of Socialism and a deliberate effort to replace the traditional and cultural India with Western culture, blending it with the Leftist philosophy imported from Russia. We are all aware that our experiment has not only failed but has left us in a mess either in our cultural and moral standards or in matters of unity of our nation. Much to the comfort of the Leftist minds, the "achievement" of the political disunity, questions are being raised in the minds of people whether India is one country and whether it has ever been one country after all before. Once the unifying culture has been successfully destroyed, which is the goal of the Leftists, it would be easy for the anti-national forces to disintegrate the country. No stone is left unturned by the subtly anti-national forces in India or the openly challenging foreign fundamentalists with the help of their misled counterparts within India.

What is facing destruction by this spreading poison is, respect for the Hindu culture of the past and its resultant unity of today's India. With Islam as the chief religion, and Hinduism as a minority religion, the overall Hindu culture in Indonesia is able to keep the country's unity and heritage well preserved even today. The economic crisis of the recent years is fast finding its own solutions, thanks to the unity of the country through culture. This has been possible by elimination of Communism in this country, well in time, for the security and unity of the country.

It may be worthwhile all the Hindu and Muslim patriots of India cared to study the model of Indonesia for being emulated in the mixed society of India. We close our report on Indonesia.

Who is a Jeevanmukta?

25-10-99, Bhimili

The Grand Master, once in a while, freely shares great yogic secrets and also his personal experiences. Are we not awestruck, listening to Him, sitting before that phenomenon? Yes. Don't we feel that there is no way we would ever experience such heights? Yes. Don't we also feel that we are good for nothing and all that?

Yes.

Then, why the all-knowing Master chooses to talk these things freely to us? He has clarified this too!

- The knowledge of the great experiences itself will elevate you.
- It is not necessary that every one must practise everything .
- One can reach the goal without any of these experiences.

Well, he did not stop here but adds, 'I want all of you to experience them, not out of necessity but for the pleasure of it.'

Isn't this inspiring? Yes. But, does it not lead us to another question, viz., 'How do we get there?' Yes. Well, what is the answer? The Most Compassionate One has answered this also!

"The Lord elevates you to His level so that you can merge into Him."

He is our Lord, for sure, forever. He would take us and place us wherever he thinks we should be placed! All that he asks for is a transparent attitude. I thought this prelude is necessary before you listen to this awe-inspiring talk on a great subject:

Are you born to die?

"In the feeling that you were born, there is also the implication that you will die. Suppose you say you were born in a particular year and are alive now, does it not mean that you will not be alive after some years? When one says, 'I have taken birth, and now I wonder what kind of a future awaits me due to the karma in this birth,' he has already accepted the *bhiksha*, the next birth. Now when he Himself has accepted this, who can save Him? 'I am permanent, I am that universal soul, I have a body, but karma cannot affect me. This I have known. Until now I have been in the cycle of birth and death, but now I have no death, and hence no birth. I am as permanent as the Lord Himself. I have been existing in the past, but did not know it. Now I have neither birth nor death.' This should be the attitude! So, since there is an implication of death when saying that one is alive, rather than saying that you are alive now, say that you are the universal soul, that you are the *brahmavasthu*. **One who feels this strongly, realizes it. He realizes it because the feeling is true. What cannot be realized is not true. Only truth can be realized.** Imagine a group of scientists trying to find a creature with the head of a goat and the tail of an elephant and three and a half legs. Will they find it? No, because it does not exist in

truth. Realizing the truth takes hardly any time. He, who has no death, will not say that he is living, but will say that he is. That he was in the past, and always will be. So such a person, who has such a conviction, is a *jeevanmuktha*. He will lose fear of death. Such a person is called *mruthyunjaya*. Only if one thinks that one was born, sometime, one will experience death."

The wave and the sea:

"There are waves in the sea. We see so many of them being born and still many others breaking. The waves are part of the sea, and so is the water in the waves. Now, if the sea is permanent, so is the water in the waves. What then are waves? We just see the waves being born and breaking, but what the waves are made of is permanent. This part of what a wave is, which is being born and which breaks, is permanent. The sea is there, and so is the wave. Imagine this- the wave minus the sea, the wave minus the water. Is there anything like it? So **in the ocean of the five elements, physical bodies, rise like waves, and again merge in the ocean itself.** However, the ocean and the water are true, but the wave is false. So the *brahmavasthu* is true, the waves born therein are false. This creation is true, but the forms that appear to be coming and going are not. So if you have accepted this as a fact, then what more is there to realize? If you are still looking for realization even after accepting this, it means that you do not believe the truth which you know and understand."

Remembrance of the Truth is the key:

"You may ask, 'All right, this I now know, but the things I see everyday, the non-permanent, the ephemeral, What about them?' We gain money, we lose it. We make friends, we lose them. All these things should not bother us. That truth should be remembered, viz., 'I have no death, hence I am permanent. And what is permanent is truth. There is no difference between what is permanent and truth. What is in between them is not truth.' If the things that are not untrue still affect you, it means at that time you do not remember the truth. If you remember that truth, there is nothing that is yours and nothing that is not. If the body, the personality which is born and which perishes is true, then everything it relates to is true as well. If this is not true, then neither is anything true that is related to it. This is called **self-introspection**. If we analyse things with our own logic, the *shastras* will not be necessary. Even if someone puts forward a big doubt which even you can't answer, the answer will, with near certainty be in your *antahkarana*. If the answer eludes you, the *shastras* are always there."

"How does such a person live? How does he see the world? This I will answer now. **When untruth seems like truth, he forgets his realization. Realized already, but he forgets, very much like us.** Do not we, in a deep stupor at night forget our own home and the courtyard? Then there is no house, bank, cheque-book(laughs), there is no disease, no joy or sorrow, no fame, nothing. Once we wake up, the entire world wakes for us. So, the truth, though already realized, is forgotten. Remember the truth always. Retaining what truth you have come to know is *sadhana*. There is nothing new to know. Constant remembrance of an unbroken

truth! A *jeevanmuktha* is one who is incapable of forgetting the truth(laughs). He just cannot do it. That state can be achieved by everyone. Afterwards, the one who has realized the truth, for the benefit of others, lives among them. This is the way of life of a *jnani*."

The way of the Jnani:

"Though he knows that the sorrows of others are actually nothing, he shows *sahaanubhuthi- saha anubhuthi*, in other words, sharing their experience. Because of this reason, the *jeevanmuktha*, when living with the people of the world, talks with them and shows compassion. If someone is hungry, feed Him. If he starts questioning and saying, 'What is hunger, what is this body? It is all an illusion,' the poor man will collapse from hunger. If his *antahkarana* is really pure, the sin will not affect Him, but if it is otherwise, karma can affect Him too. You have a body. The *jnana* does not however belong to it. You feed your body to sustain it. So do the others. **Do not apply the truth of *bramhavasthu* on a hungry person. It is relevant only to you. Your *jnana siddhi* cannot be understood by them. Do not apply it on them. Their ignorance applies to you too. So excuse it. Isn't it clear? Say a child asks for a toy car. Can you tell Him that the toy is not a real car, it is useless, and ask Him to wait just another twenty years to buy a Mercedes. After all how much is twenty years? The child will throw a tantrum. So what are we doing? We are agreeing with Him. Trying to make Him agree with what you say is a waste of time and is stupidity. A *jnani* shouldn't do that. **There is *dharma* and *adharma*. The platform for *dharma* and *adharma* is the world. It is, in all its entirety true. There is joy and there is sorrow. There are many *janmas*. There is karma and it's fruits. There is hell and there is heaven, and one must go to heaven and not to hell. So one must not sin or indulge in *adharma* but engage oneself in acts of merit. This philosophy is what is called *dharma*. *Dharma shastra* was born only after considering the world true. You may not exist in the world as far as you are concerned, but you do exist for the others and so you must follow *dharma*. You do exist for your son, daughter, or your friends. So with the others in mind, you live. Otherwise don't bother about your own body. Don't drink when you are thirsty. Even when your *anthahkarna* has realised that this body does not exist, your body has no way of realising this fact, and you have to follow the *dharma*. The bodies of others do exist for you. When a person is hungry, you must feed Him. In this matter, the *jnani* considers the world. He does not expect the people to look at the world and at Him the way he does Himself. The world will always be raw, it will never ripen."****

The tree and the fruit:

"In my original thinking, I compared this with a tree. The tree yields around five hundred fruits a year and all of them ripen and fall. **The fruits ripen, but does the tree ripen? The *jeevas* of this world ripen, become free, discard this world and move to *bramhaloka*, but the world as such remains raw as it always was. It never blossomed. The *jeevas* have the capability or fitness to blossom. The world does not. That is an example I have introduced. So in this raw world a *jnani* is born somewhere, and becomes a *jeevanmuktha*. Like the *parashuvedi* herb, which**

turns even wood to gold when touched, the *jnani* lights another lamp with his own. When one lamp is lit with another, does the first lamp lose any of its light? Is the oil spent? No. This example of the lamp was given by Buddha, who said, 'Become a *jnani* and live like lamp, lighting other lamps with your own effulgence.' **The tree is always unripe. When the fruit too is unripe, both being in the same state hold on to each other firmly. Unless hit with a stick, the fruit does not fall to the ground, but once the fruit is ripe it falls on its own accord. The tree is not able to hold on to the ripened fruit. The fruit did derive sustenance from the tree, but the tree has no control over it now! The ripe *jeevas* don't look at the world anymore and the world cannot hold on to them. It does have a hold over the unripe *jeevas*, making them laugh, cry, sleep, wake, makes them a toy in the hands of anger, jealousy, greed."**

"It makes them run around in circles because of their very desires, like an infant plays with a ball, irresponsibly tossing it where he wishes. How helpless the ball is! The ignorant *jeevas* are like the helpless balls in the hands of a silly child. The child kicks the ball, throws it in the water and throws it in dirt. The *prakruti* or nature plays with the *jeevas* in bondage in this fashion. If one is ripe, then what can affect Him? He is the *jnani*."

Living is justified only by living for others:

"How does the *jnani* live? When the *jeevatmas* are thus in bondage, under the hold of *prakruti*, experiencing joy and sorrow, he shares those experiences with them and with his touch brings out the light in them, showing them their own inner self and thus elevates them. This a *jeevanmuktha* with a responsibility does in the world. Then what about the one without this responsibility? When there is nothing that he can gain from the world or the people, should he still stay? No, he should not. He must leave immediately. If he stays, it should be for his own gain, says the God of *dharma*. You cannot cheat Him saying that you are not here for your benefit. You say the world is of no use to you, but you are making use of it. The God of death tries to catch you with some excuse. So what you must do is, don't live for yourself, but live for others, every moment. What service I can do, whatever wisdom I can impart to others? If I live for this alone, my mistake is pardonable. The God of *dharma* will not accept my living when I just eat and sleep for myself. Every *ghatika*, every *liptha*, every second, will you think of the world's benefit? Then your staying is pardonable. The very moment you desire something of this world, you slip and fall. In such constant awareness, he lives with responsibility. This responsibility was not placed on Him by the world, but was given to Him by his *dharma*. The world does not ask anything of Him. Even a wife and child ask something from a man only if he is earning, is it not? There is nothing that the society will ask. **The responsibility of a *jnani* is under the control of Eswara.** If you are a *jeevanmuktha*, when you cannot gain something on your own, you ask yourself why you are still alive. Then you have to prove every moment. Then sorrow, or grief, or anger, if felt for others will not affect you. It becomes a mistake only in your own matters. A desire, say of obtaining a hundred crores, is justified, if it is for others. If it is not for one's own self, whether he does *tapas*, or kills someone, or gives or holds back, or respects one and

disrespects another, these human effects born out of *prakruti* will not touch Him. Once it is for you, you are caught."

"The God of *dharma* catches you in the blink of an eye. '*Nijitha durathyaya*, it is said. Step over to *mukthi* after crossing *dharma*, or transcending the world. **Mukthi is on the other side. There is *dharma* and *adharma* in the world on this side. One who aspires for *mukthi* must cross walking on a knife's edge. *Nichitha durathyaya* means, walk on the sword's edge. If you want to transcend *dharma* and achieve *bramhasthithi*, you must cross this.** Somerset Maughm wrote, "it is difficult to pass through the razor's edge, so too the path to salvation is difficult." He translated the Khatopanishad correctly. Living a life of *dharma* is not very much easier. One keeps committing mistakes. If you are one with *bramhajnana*, if you are a *jeevanmuktha*, you do not have any business here. Then why are you here? Why are you killing rice useful to somebody? The food you eat is craved for by many others. There are many people who want the water you drink. Your staying back is a burden for this world every moment. Do you want merit? No you don't. Will you sin? No you wont. Do you want anybody or anything? No. Then why are you killing the public rice?(chuckles)."

"What do you mean by, 'I am living only for others!' There are many kinds. Thought, word and deed. With your mouth, always speak the truth. With your limbs, do something, which will benefit others. Then there is attitude, stronger than the previous two, seeking benefit for the world. Pour your *tapas* into this. Perform *tapas* rigourously. Whether you fast, or do *Rudrabhisheka*, or even when you are ill and are limping, go and circumambulate the lord, do it for the world. The God of *dharma* demands so much that you won't be able to stand up to it."

"The wind blows out of fear as to what the *dharma devatha* would say. Out of fear the Sun shines, giving heat and light to the world. Fire cooks the food out of fear. If the food doesn't cook, it is the fire's fault, the *dharma devatha* will not forgive Him. So all the elements perform their duties under the *dharma devatha*."

"So with so much of awareness, *sraddha*, fear, the one who lives in this world is the *jeevanmuktha*. Unless this is told clearly, the *jeevanmuktha* Himself wouldn't understand. He will wonder why he is here, even when he doesn't want anything. Because he is in the body, will the body, which is useless to Him be useful for others? Otherwise, he breathes air, but the people say the air is theirs, the world is theirs, out of ignorance. The *jeevas* are under the control of karma, the ants, animals, men, women, it is our world, they say. Why should there be a *muktha jeeva*? If anyone notices Him, he may be of some help. Otherwise he seeks the benefit of the world. In his *tapas*, prayers, there is no mine, there is only me."

"Unless of help to someone, the *jeevanmuktha* has no right to stay. An ignorant person can buy many acres of land, because he is a *samsari* and wants comforts, wine and meat. He wants to live in luxury, listen to music and sleep. He is fortunate. The God of *dharma* doesn't question Him, or interfere with Him, because he has taken a stand, and he is right. The one who is not right is probably the *bramhajnani*. When you are a *jeevanmuktha*, then why a way of life? This is the question I have

answered now. He must justify each moment. When asked at any particular moment, "To whom have you been of service?" he must be able to answer, "My lord, as I was passing by, I saved a little ant drowning in the rivulet" and you are excused for that moment.(chuckles).

"This way, all the Maharshis who were *jeevanmukthas* left this world of karma, left heaven, which is a result of karma, and then left the higher world which conferred comfort and luxury. They went to the *tapoloka*, which is devoid of *kriya*, karma or its fruits, and stayed. Will they incarnate in *bhuloka*? Nichitha durathyaya. So they perform *tapas* for the world. This *tapas* is no little matter, when crores of *jeevas*, with their many *janmas*, and the merit and sin they accumulate every moment have to attain *moksha* with the grace of the Lord. This does not mean that all the *jeevanmukthas* go to *tapoloka* or attain *mukthi*, or oneness with Bramhan (bramhaikyam). The *tapaswis* do not have that convenience. Get absorbed into the God, get lost. That is not possible for them. They continue. As long as there is Brahma, they are his spiritual sons. They took birth, they performed karma, they professed it, performed *tapas*, professed it, punished, protected, granted boons. So these souls, with Brahma as their basis, live not in the world of karma, but in the world of *jnana*, or the *tapoloka*, letting their *tapas* flow into our world. Just as the flow of the Ganges quenches the thirst of the thirsty, this flow of *tapas* quenches the thirst of those who are in doubt and seek the path, wherever they may be scattered. As long as we drink of the Ganges, their stay is justified. The clarification is-every small detail of everybody's life is true to the *jnani*, for their sake. If any of that is true for Himself, he is fallen for that moment. **Jumping from above takes only a moment, but climbing up the stairs again is difficult. So every moment one should be aware of his responsibility."**

"All this analysis is in *aryadharma*. I may talk politics-it is my duty. I may condemn christianity, but I do so for the Hindus. I may criticise the muslims, but it is in the interest of *bharatheeya dharma*. I may criticize some, and praise some, for *dharma*. If it is for myself, it is a fault. If I develop a hatred for muslims in my heart, it is a setback for me. This *dharma* is useful to the world. In this world, as long as we exist and are awake, there is a *dharma*, which is behind us. Only in the state of sleep are we rid of this *dharma*. In *nidravastha* one doesn't have to give in charity, one doesn't have to try and console a weeping man. Advantages of the sleep state! (chuckles). When there is no *dharma*, as in a state of suspended animation, there is *sukham*. There are *jeevanmukthas* who know their responsibility. And so, every second, the existence of *jeevanmukthas* with responsibilities becomes controversial, which is why they do not stay for long. Only the very determined and stubborn, who bears the joys and sorrows, and in spite of slipping and falling decide to stay on and take the risk. That is an important message, in answer to a good question."

Prabhatkumar says, 'Now I know why you do every little thing that you do!'

Guruji: "Yes, that is how it is in the world. If there is not enough sugar in my coffee, I don't drink it. I ask for more sugar from Radha. I don't say, 'Who drinks? What in reality is being drunk? After all everything is Bramhan!' (chuckles). Much like the story about the elephant illusion. There was once a rogue elephant on rampage, stamping

everything in sight. Those well versed in the Veda say everything is a part of the ultimate and that there is only the supreme everywhere. What you see is illusion and this body is a non-permanent garb, but when they saw the maddened beast, they could do little else than to tighten their loin cloths and beat a hasty retreat! When questioned about their getting cold feet, especially in the light of their own preaching, they answered, 'the elephant was an illusion, and so was our running away. It appears as though we ran away, but truly, even that is an illusion.' (laughs) So there are various such loopholes of convenience in the world. Some say they say there is unity in feeling (*bhavaadvaitam*), but there is no unity in action (*kriyaadvaitam*). Some convenient arguments used by a clever person for defence! If he makes use of his argument for someone else's protection, he is a good man."

"On many instances, Advaita is used as a joke. There was once a bullock cart, which seemed to be losing control. When someone told the driver to watch his path, he retorted, '*marii advaitamga nadupaledu, choosthunnu.*' It is used to depict carelessness. When we talk to someone, we should do so only after we accept his views. We must recognise the fact that his difficulties are real to him. **The truth that the sorrow of the other person is due to his ignorance, and on whatever he blames his sorrow is false, applies only to me. I should not try to apply this on the one who is suffering. If I do so, it means that I do not have the wisdom pertaining to ignorance, and that is a form of ignorance.**"

Braman is not a single thing but everything put together:

Prabhat Kumar: 'Then a *trikala jnani* must, when asked, tell a person which car he may buy!'

Guruji: "Yes, he must tell him. Everything is necessary. As I said, if there is not enough salt in our food, we do ask for more. We don't say, 'It's alright, after all, how does it matter?' (chuckles). **The creation on the whole is illusion, but one must not look upon every part of it as an illusion. The whole world should be looked upon as an illusion, not every object in it.** In the Veda, there is the philosophy of *nethi. na ithi*, meaning "not this". That box is Brahma, no not that. That log is Brahma, no not that. That house is Brahma, no not that. *sarvam khalvidam brahma*. It means that all of these as a whole is Brahma, but a house is a house, mud is mud, and gold is gold. If we say that mud as well as gold is Brahma, a person does not understand. It is Brahman in its entirety, not in its individuality. We cannot pick up an object and say, 'this is Brahman.' It is also said in the Koran - *la ilaha ilalla.*, Since its identity cannot be compared to anything else, it is one, and one alone. We come across such vedic concepts, here and there. The moslems did not meditate upon the Brahman to write this. It has already been written."

The message for everyone:

"We must, in our daily actions, be truthful, follow *dharma*, stay away from *adharma*, and realize that the entire creation is an illusion. You must be a mirror, which reflects the world, its beauty as well as its ugliness. The mirror reflects whatever stands before it, whether it is

a cow or a little child or a beautifully ornamented damsel. However, neither the beauty nor the crookedness affects the mirror in any way. It only reflects. Appropriately responding and reacting! You respond to a duty, react to a situation. When there is no one in front of the mirror, it is empty, plain."

Look at yourself!

"Suppose a thief comes asking for sacred ash so that he might be successful in his nocturnal outing, there is no other option but to give it to Him. Now I have to pray for that person who was looted, so that he may get his wealth back somehow, and all because the thief received the sacred ash! (laughs). How difficult this world is - it makes you do things. The mistake falls on our shoulders. Refusing Him is not a mistake. We can try and make Him understand that stealing another's property is wrong, but if he says that stealing is all he knows, what can you do? Wish Him success as well as pray and ask God to see to it that the man who lost his wealth gets it back. It is very strange! (laughs). Then why live? Is life so amusing or entertaining? No, **every second one must watch Himself. Generally what happens is that doing a little charity and a little worship, a person looks at the others who don't do it and in turn fails to look at Himself. And so even many lives will pass without the jeeva getting closer to moksha.** The man chants various mantras, in astronomical numbers, and the Goddess visits Him in his sleep, accepts a bowl of *payasam* from Him, and the man thinks everything is over. That is where he falls into the trap again. He doesn't look at Himself. He thinks very highly of Himself, and not realizing that he has to be cautious and starts preaching to people. This is wrong. All these people are half-baked, they have only half the knowledge. And the journey of these people will never end, no matter how many births they take. This I have been telling you now and then."

"Whatever is asked of you, you must give. There was actually a person who asked me for sacred ash so that he might steal. He said, "I have some business to take care of. Please give me something so that it may bear fruit." I agreed and immediately gave Him some sacred ash. After he left, I felt a little pinch inside me (chuckles). On another instance, a person from Bombay, along with his Hyderabadi friend approached me. The man from Bombay had sores on his body, and I thought he was here to rid Himself of some ailment. He said, " I plan to start a business in Bombay. Please bless me so that I may be successful." At that moment, something awakened in me, and I had an urge to know what kind of endeavour he was bent upon. If it was something which can be disclosed, he would have told me Himself. I shouldn't ask Him and find out. I saw what it was, and found out. Normally, I wouldn't want to know, but he closed the doors and asked for one minute. He said, 'My friend told me that you would immediately will for it to be so, and give us sacred ash.' He said this in the end. I told Him that what he was doing is unrighteous, and that he was trespassing the boundaries of law. If you ask for a blessing, and I give you a blessing that you will not get into a scrape, your job will not be done. So don't do it. Suppose you do go ahead with it and at the end of the day come back with money without any trouble, your sons or your brothers will take away your money and spend it all. The same man escaped by the skin of his teeth by not being present during an illegal transaction. The other man confessed this to me."

'Please repeat it Sir," asks Ragi anna.

"What I have been saying is not for the common man. A man who considers Himself a *jnani*, an ascetic in pursuit of truth has to be warned where the common man is not. The ordinary man is comfortable as he is. He falls down, he dirties Himself and then washes Himself, only to do it all over again. {Guruji is offered beaten rice, which he eats with relish.} I like beaten rice in any form."

Master's samadhi state:

"When I sleep, things go on in my mind at the maximum pace, somewhat like the churning of an ocean. In the wakeful state, when I am not asleep, I can fall into a thoughtless state for fourteen to eighteen or twenty minutes at a stretch. This period of thoughtlessness enables me to jump into the fray of thinking about people and mundane issues more effectively, very much like a runner takes a minute's rest under a tree, so that he may run at double the speed for the rest of the distance. If someone calls to me or greets me when I am in that blank state, I wouldn't be in a position to recognize them or answer them. I will have a very blank look then, which people do question sometimes. This happens nearly four or five days a week, and for two or three times a day. Just drawing a blank for fourteen or fifteen minutes, when I would not even know if a snake were to crawl on me."

Ragi anna says, 'Sir, somewhere near Lashkar bazaar, you asked me where we were, and I told you we were in Lashkar bazaar. Then you said, "what is that?" I said that we were near Hanamkonda, and you asked me where Hanamkonda was!' I thought you were joking. (laughs)

Guruji: "There is a danger during such times- if there is any loud noise, the heart beat may stop. When it is blank, noise can damage the heart or brain cells."

'That is the advantage of A.C. Sir, that kind of noise cannot come in", says Ragi anna.'

Guruji: "I cannot protect myself when this happens. If there is a loud noise, say of a vessel falling and hitting the ground in my room or the next, it will take a long time for me to get out of it alive, and to come back to normal may take three or four days. The pulse rate, blood pressure, heartbeat, digestion, hunger and mental alertness, all these will be adversely affected. While performing the *Abhishekam*, it happens for one minute, and if in that one minute there is a loud noise, it is life threatening. Pain shoots through the body and spasms rock it. That is why noise is dangerous for a withdrawn man. That blankness is a state of yoga. Sleep to me is not blank. This blankness also occurs in sleep."

Ragi anna says, 'But you are so alert Sir! If there is any movement in your vicinity, you awaken immediately!

Guruji: "This blank happens in sleep sometimes, because even when in supposedly deep sleep, I am fully aware of something happening to somebody or someone asking me for something. When someone said to Sri Ramana, 'When we sleep, we snore and so do you when you sleep. Then

what is the difference?' Sri Ramana said, 'When I sleep, I watch my snoring, you don't.' (laughs).

Where was he for three days?

"This state of yoga is potentially dangerous even in sleep. Once I slept for three days. There was a Syrian Christian cook named Antony. He worked in a five-star hotel of sorts, where I once stayed. From the glasses and flasks to the essences in the ice cream, everything was from London. It was maintained that way. Antony was in charge of serving me. I went to my room, which was in an outhouse beyond a garden. I told Antony that I was going to take some rest. He asked me when he was to wake me with coffee. I told him, 'no coffee, no food, no calls. Just see that I am not disturbed.' I had my food and went to sleep. "I may take rest for a day, may be even two or three", I said. He looked at me suspiciously and asked me if I was not well. I told him I was all right and that I just needed rest. I had curds and rice, with lemon squeezed on top. If there is no salt, there will be no urinary sensation. I went to bed at three in the afternoon, Saturday. Saturday passed, and so did Sunday and Monday. On Tuesday, at ten in the night, I woke up. Mosquitoes did not bite me, bees did not bother me, and there was no noise. Seventy-two hours, and another six or seven hours more. At ten in the night, I woke up and rang the bell. I called for a wash, and he brought a basin on a tripod, with water, soap, some mouthwash, a brush and such things. I had a wash and just said, "coffee". It was the coffee, which the king drinks in London. It was so good. I then called for a bath, which he arranged. I felt very light. No wind in my stomach, no urinary sensation. I then had a bath and donned fresh clothes. Another phenomenon was that my skin was as smooth on Tuesday night as it was after I shaved on Saturday. That is a miracle. It is clear by the fact that there was no change in my physical body. I even noted this in my diary. Years later, after my marriage, I told my wife about this. I slept for a day and a half like I did for three days. I told my wife one Saturday night that I would not wake up the following morning. She was a little frightened and asked me what the matter was. I told her it was nothing and that I would wake up on Monday morning. When I slept till Tuesday, I had not snored, not even moved an inch from my place on the bed. The impression of my body was on the sheets. I then asked him for some toast and some more coffee, and after that, around one thirty, I fell asleep like a man who had been working till then. I woke up at six thirty as if nothing had happened. I had told my colleagues that I would not be in town. I couldn't tell them that I would be in town and sleep away two days! So when some of them asked where I had been, I just told them I was out of town! (laughs).

All about all types of Samadhis:

"During *samadhi*, the body does not age. That part of the life span is unspent. It is not taken into account. In that time, the body does not grow. There will be no destruction of blood cells. The blood circulation is only minimal. The blood pressure, only around thirty or thirty five. The pulse rate is around twenty, thirty, and sometimes ten. Normally, no one survives under such conditions. You would not feel the breath if you put your hand before my nose. Surprisingly, in

this age of Kali, our normal bodies, eating salt and spice can be in that state for twelve years. At one time, one could live for twelve thousand years in *Samadhi*. All these are paths in yoga. A person performed severe austerity for thousands of years, you might have read. Those years don't necessarily have to have passed in our calendar. He might have done this in another world. In this way, man triumphs over death. Immortality is achieved this way. Death will not approach you when in *Samadhi*, because the normal laws of the body don't apply. One can go to another world and overcome death. One can leave his body here in the world and leave. Death will not approach the body."

"I have discussed this in Khatopanishad. No one has written about these things before. These things have been dealt only in a very general manner."

Ragi anna asks, 'Sir, is not *Sahaja Samadhi* also equivalent to *Samadhi*?'

Guruji: "No, *sahaja samadhi* means that the *chitta* does not participate in the day to day activities. Conscious involvement in the day-to-day activities is termed so. Some techniques are there to watch what is happening, like watching your breath for instance. The concept is that you watch it so that you are not involved in it, and that if you are involved, you cannot watch. These are very old techniques, nothing new. There are quite a few techniques in yoga *Samadhi*. (GURUJI says, "Auntie and uncle have come from far off, and have not taken anything").

Regarding the periods of blankness: "You should not touch the body. Touch is like sound. If you touch lightly, it is different, but when you grip someone, palpitation occurs at an unbearable speed, of around a hundred and twenty beats. When that happens suddenly, it is dangerous. The breathing cannot be heard, touch will not be felt, there will not be any movement in the body. It is as if an object is placed there and not a body. My wish is to make all of you do this as well (chuckles). These things are neither a hindrance nor a necessity on the path to *jnana*. In creation, what are the qualities of the *jeeva*, what is *prakruti*, what is yoga, what is *samadhi*? What is effulgence(*chaitanyam*)? What is the dream state, what is meant by the wakeful state, what is sleep? If you go through all these rooms in the palace, isn't there a certain happiness? Just for the pleasure of it, you must do it. These are all very ancient. I do not have a Guru. These things have been long existing."

'In your family of landlords, these were not very prevalent, so they must have been acquired from elsewhere,' says Prabhatkumar.

Attitude to life & the inner man's restlessness:

Guruji: "I have gone through a lot in this life, suffering included. There have been situations where normally people would kill for revenge, but the lord saw to it that there was no crookedness in me. In spite of the passage of hundreds of years and many births, people fail to see the wheel of time turning within them, while on the outside he sits on it and looks at it. I lead a very normal life, watching television, or watching a movie for an hour and a half, laughing at jokes, recollecting them and making others laugh. All this goes on, but

the man inside is always busy. He is always restless, never forgets what is not to be forgotten."

Question: 'Does not one have to enter into *Samadhi* only after making a *sankalpa* before entering into it?

Sabeeja/Nirbeeja Samadhis:

Guruji: "That is called *sabeeja samadhi*. It means that the person has some self-awareness like in the sleep state. However, when he comes out of it, he remembers why he went into it, and he may even have a *darshan*. You may have read of people sitting in penance to propitiate Brahma or Vishnu. That is a form of *Samadhi*, *sabeeja samadhi*. In that state he may have the *darshan*, even before he is fully out of it. On the threshold of his coming out of it and getting back to his normal wakeful state, the *darshan*, and the asking and granting of the boon happens. In *nirbeeja samadhi*, there is no purpose as such. The thing is, when I go to that state, the *jeevathma* is affected, and for the *sankalpas* I make later on, I will have the power to give them *siddhi*. After coming out of the *nirbeeja samadhi*, in this *jeevathma*, within the *chitta*, making the *sankalpa* happen, is the *siddhi*. Every wish will be carried out. Suppose there is a storm, if you don't want it, it will go away."

"A thought, which will result in good for many, will be fulfilled the moment it is thought of. The very thought is enough. The yogi who comes out of *nirbeeja samadhi*, his every *sankalpa*, not necessarily good will be fulfilled the moment it is thought of. That depends on whether he assesses the situation and then wills for something to happen, or he directly makes a *sankalpa* without any forethought. Many sages, who have been in this state for thousands of years and have come out of it do not need to get enraged or shed tears. The moment they think of it, it happens. Punishment of the wicked also takes place for the good of the world. Punishment is not an act of cruelty, but one of reformation (*uddharana*). The person's sins end the moment he is punished. That is good for Him. So when God annihilates the wicked, it is actually good for them. By punishing the person in *adharma*, He saves that person from unrighteousness."

"In this age of kali, there is, like in other aeons the righteous and the unrighteous, there is wisdom and ignorance. However, what has drastically reduced, is *tapas*. Degeneration of *dharma* is not surprising. Even in Krishna's time, in the Dwapara, there was a lot of *adharma*, but the *Jnanis* and great souls who lived then are not to be seen now. The basic difference is that sages who out of compassion for the world still live in it, who have forsaken "me" and "mine" are scarce now."

Truly elevating, isn't it?

Master has clearly outlined the responsibilities of a realized person and gently superimposed that message on any person. He points out that if you live in society, you must justify your existence. The only way to do so is to be continuously useful for others, without noticing it!

Master emphatically states that it is possible to go into *samadhi*, despite all the hustle and bustle of life, that it is possible to be

your real self, wherever you are and whatever others think you are and that this is possible for all of us.

What he grants us is what is always effortlessly possible for Him!

GOD IS PEACE, BE HIM!

17.12.1999, Harmony

This day happens to be Master's star birthday. The star of our skies and eyes visited Harmony and gave a brief and inspiring talk. Though short, the message consists of two parts. In the first part, he explains the unreality of happiness and unhappiness alike, the reality of peace, the truth that God is that peace and urges us to seek Him for that! In the second part, he launches into a blistering attack on the mindless celebration that accompanies the arrival of the new millennium, the sins committed in the name of God during the last one thousand years and the need to spend the coming year in prayer, seeking His pardon for such sins.

Of course, true to his style, at the end, he comes back to where he began, that is, seeking peace and gives an assured blessing to one and all:

"Most of you who have assembled here are younger than me. I wish that all of you should also live up to at least 72 years like me and I also wish that all of you should live more happily than me."

"If someone asks, 'Are you happy about being 72?' the answer should be, 'No!'

No one is happy. I am not happy.

Then, you may ask, 'But then are you unhappy?'

'No, I am not unhappy!'

'Then, how really are you?'

'I am at peace!'

There are any number of reasons for being happy or unhappy. So, if someone asks, 'Should I be happy or unhappy?' the answer is, 'Be neither. Be peaceful!' In everyone's life, there is a mixture of happiness and unhappiness. Many of those who were dear to me, younger than me, equal to me in age or a little elder to me, have left this world, right before my eyes. Should I have to remember them and feel unhappy? So many good things have happened. Should I remember that and feel happy? The state of feeling neither is called peace. **What one has to learn at some point in his life is this. Life is a mixture of sun and shade. It is futile to feel unhappy. It is unadvisable to get excited in happiness. Without leaning towards either of these two, one must arrive at peace. Then only, one's life can be considered to be fulfilled. The purpose of praying to God should be only this."**

"People seek pleasure and happiness from God. To some, He grants these. Some experience difficulties in spite of being devoted to Him. Does it mean that their devotion and worship are wasteful? No, even in difficulties, the devoted do not lose their peace. For, He gives them the courage to face them. Does this state come by praying to and worshipping God? Or, does it come by studying philosophical works? Or, does it come by man preaching to Himself? Or, does it come by one being

stubborn? Not at all! If you remember the quality of God, this is attained. Don't we say that God is love and compassion? Don't we claim that God pervades all? If so, is He not pervading the born, the growing and the dying as well? If so, is He not a non-experiencing witness to all that we go through in life? **The God who is called loving and compassionate is able to pervade the world full of conflicts and still be able to remain still as a witness! In Him all the created beings exist and experience happiness and unhappiness. He is the indweller of all the living beings, that go on experiencing happiness and unhappiness. Yet, He remains free from experiencing anything! This is the vision of wisdom! This is His quality! This is what we should seek from Him!** People appear and disappear. Some praise Him. Some abuse Him. The death of so many living beings in one moment does not make Him unhappy. The birth of as many living beings at the same moment does not make Him happy either. He is still, stable as a witness. We should ask Him to grant us this quality. **If sought, He grants peace. Happiness and unhappiness are nothing but aberrations of the mind. As such, there is nothing happy or unhappy about any incident."**

"You love someone. He dies. You feel unhappy. But, the question is, does he feel unhappy? No! In this incident, the experiencer is not unhappy but the one who looked at is not happy! We attend a relative's marriage. We go there, bless the couple and feel happy that everything is happy about it. We do not know the aftermath! They are not really happy or unhappy. They are in doubt, apprehension and full of questions. We come away after having a hearty meal and giving the couple a gift, leaving them all to their numerous questions! That is why, a life is really fulfilled only when peace is attained. God is the Guru who grants this."

"If God is love, can't He have prevented this cyclone from devastating the coast? Should He not have saved the thousands who died? If He has to save people from dying, He should do so till the world lasts! The world cannot bear it! He is the unmoving indweller in this world and we should seek that state from Him. So, I am not a happy man. I am not an unhappy man. I am peaceful. All people must learn to be peaceful, come what may, come what may not! There are disappointments. There are rewards. There are several sequences of suffering and happiness as well. The consequence is your mental aberration. That should not happen. As a consequence of what is sequentially happening around you, let you not react to that! Somebody's death pains you. Remember that you would also go one day! There is absolutely no reason for feeling highly elated that I lived for 72 years or I have scored a great century or set up a world record in Wimbledon. No one has a reason to be proud or very happy or at the same time very unhappy. All these things are the mental disturbances. **Happiness, sorrow, elation, depression and things like that are symptoms of mental disturbances. If a man is able to keep his cool and look at everything without any reaction, without any inappropriate response, he is at peace with the world. The world is never at peace with anyone!** The world is not meant to be at peace with anyone. It is so even for Brahmadeva, who created it! He should be happy when everything is fine and if it is not so, He should feel sad! It only means that world does not give anything to anyone. It has nothing to offer to you. It is only offering, what your mind is reacting, to you. There are circumstances where we are supposed to be responding and reacting appropriately. **Someone is in great sorrow. Try to appear to share his sorrow but**

again, it should not be false! You have to have that sympathy for their sorrow without being a shareholder in that sorrow. One must be able to say, 'There is really nothing to grieve. They are grieving.' This draws greater sympathy! If there is adequate reason to grieve, it deserves sympathy. If there is really no reason for that, greater sympathy is called for! That kind of sympathy really removes their grief."

"There is nothing to feel proud, elated or depressed. If this secret is understood from a study of the God's existence in this changing world, you are a great devotee of God. His reward is given to you by your enjoyment of the same kind of peace that God is! God is not enjoying the peace! Peace is not to be enjoyed, happiness is to be enjoyed. God is peace Himself! Being at peace with everything is the secret of success of life."

"Take any balance sheet, whether it is financial or your achievements and failures, there is really nothing to feel grieved. Even a disastrous balance sheet is part of the game only. It is only a game! You lose or you win and both are exactly the same! There is really no reason why we should react."

"A peaceful man can smile away even at his disasters. The rule is he should not smile at others' disasters! He has to observe that rule of decency."

ON THE MILLENNIUM:

"Now, coming back to the millennium. Everyone is anxious to hear. In the last 1000 years, much water has flown under the bridge. Man has reached the heights of civilization and technological advancement. At the same time, he has plummeted to an unprecedented low in moral courage. Both have happened. In the name of God, crimes have been committed. People arrogated to themselves that they have the solution to mankind's problems. They compelled people to follow their path by harassment, punishment or cheating and rarely by conviction. That could have been once in a way. That arrogance has to be reviewed. **All our achievements in the name of God, civilization, developments, technology, etc., have they really benefited mankind? Is there a reason to celebrate the completion of this millennium? Millennium is getting completed in another one year. Without any kind of mental elation or depression, I would feel that this one year should be a year of prayer for atonement, for pardon of the God, for introspection and correcting our future conduct to be more free from the faults of the past.**"

"In the schools, every Saturday evening, children are made to seek pardon for their sins like stealing a pencil or tearing someone's book or telling a lie to the teacher and so on. If so, for what we have gone through in the last one thousand years, how much of a pardon we should seek! If a child has so much to confess for a week, what about us? From Mexico to Goa, across the continents, on both sides of the equator, everywhere crimes have been committed in the name of God. A man who does not commit a crime in the name of God is really innocent. He is pardoned. His profession may be stealing or picking pockets. He is always pardoned. If a man commits crimes in the name of God, who is to pardon him? **Will the God take the sins because they have been**

committed in His name? That is why the year demands prayer and fasting, seeking His pardon."

"Anyone praying for anyone is good and appropriate. It is not as though we alone should commit sins and we alone should pray for atonement! We can even pray to God for the sins committed by the neighbour, requesting Him to reform Him, without punishing Him. Is it not Jesus' millennium! Did he not pray even when he was crucified, 'Father, forgive them, for, they know not what they do.' That is the principle that holds good today. In his name if crimes have been committed, his prayers must save them! Let us join the prayers of Jesus Christ, praying for the pardon of those who committed sins in his name! This is my idea."

"It is with this outlook that we should look at the coming millennium. Who knows how many times we may take birth in that millennium! Therefore, we should seek peace from God. Let us be as peaceful as He is! We may come to the earth repeatedly, but let Him bless us that we always adhere to Him. Let us seek His pardon for the sins committed in the last millenium and let us seek discretion from Him. This is how prayer for longevity is justified, which provides scope for redemption. I am only expressing simple rules."

"Our way of looking at things should change totally, if we call ourselves *sadhaks*. Spending time in meditation for seeking redemption, without undergoing any change in one's way of living or outlook of life is no *sadhana* at all. I am sure God will give this wisdom to all of us and to all those who love us, definitely."

He who takes us to Him is no different from Him! That all pervading beyond has chosen to live amongst us in flesh and blood. This is the most phenomenal experience in this phenomenal world!

Sir, let me cease to be! May you alone be me! In you, let me live, dissolved as I am, peace as you are!

This is the moment. Do grant this and oblige.

The difficulties in Kali and the definite path

20-12-99(NIGHT) GURUDHAM, WARANGAL

This is Master's message on his birthday eve. This is a brilliant message in which Master explains the trilogy of civilization, religion and moral values. He uses the mad noise about the millennium as a starting point. What better opener one would want to get! Then, he systematically dismantles the wrong concepts about civilization in a couple of sentences. He dwells at length on religion, where he drives home beyond doubt the point that no one can arrogate unto himself the authority to be God's chosen man and propagate a religion of his own and certainly not interfere with anyone else's path. While enumerating the erosion of moral values and the ascent of negative traits in human beings, he highlights the fact that it is the sign of the times. Here, conceding the advent of Kali and its associated negativism all around, Master the most compassionate one, endearingly tells us that despite the difference in directions, all of us innately seek the one Lord, who exists in all of us in equal measure. And, how does he conclude this wonderful message? No, do you expect me to break the suspense?! Come on, listen to Him fully, enjoy every word as I did and hear his conclusion as well!

"All of you have, in spite of discomfort, sat through the night. I shall share with you my thoughts of the past few days and recapitulate the talks that I had given in the recent past. The Gregorian calendar followed the world over shows that the end of two thousand years is nigh. We have all been listening to some people as they hail this time as an important landmark and debate over the past and future and others who predict the future happenings. **In this creation, no time is greater than it actually is. The time that is contained within centuries and aeons is of no greater importance than the moments hidden within the blink of an eye.** However, since man gives great importance and attention to his petty existence, every small thing looks larger than life, to his vision. Man has very carefully observed and calculated the passing of time and believes that civilization is of primary importance. For such a man, pondering upon the passage of the past two centuries and how he has lived them and what the future has in store, is not inspection of time, but should be introspection of the self. **Progress, decline, and the ups and downs of history are balanced upon the trilogy of civilization, religion and moral values.** Conquest of nature, in the sense of development of sciences, adeptness in the Shastras, building and many such fields have greatly progressed as aspects of civilization, which is the first of the trilogy. The second and third are religion and moral values. These two are very much related."

"Man believes that the various religions that he adheres to have been given to Him by God. Therefore he regards it with honour, strict adherence and a desire to spread it to wider areas. But when the question arises as to how much he has benefited by these and how much he has progressed in leading a more peaceful life in juxtapose with his predecessors, then moral values come into prominence. Since religion and moral values are inseparably related, the progress of a man adhering to his religion is decided by the wealth of human values present in it. If religion is divested of moral values, then it must be decided that that religion does not contain Godliness. In other words,

it is not God given! In sooth God has not given any religion to man, but has bestowed values unto him. Any religion, if God given, is not capable of destruction or hatred (neither creating it nor spreading it). People, who adhere to such a religion, will have earned highly evolved personalities and would be fit to be worshipped by the world in the human race. There should be no trace of inhumanness, ego, hatred, criticism or any weakness in man. On inspection we cannot help, but agree that only such qualities are on the ascent today. Kali, as people say may have started either 2000 or 5000 years ago. But it will be established that through this time, bad qualities in man have gained prominence over the good. In the Indian culture, the Puranas have very clearly stated that Kali started five thousand years ago and that this will see decline of *dharma* and that man, filled with ego, shall enslave himself to the senses. **He, instead of scaling the glowing heights of wisdom, shall etch a path of downfall and dwell in *adharma*, and that all this is due to the weakness in him, and that he shall throw himself farther away from God instead of inching closer to Him.** Since we also experience this, we can conclude that religions today are devoid of Godliness, but the prophecies of the Kali age are coming true. Therefore if someone claims with his egocentric nature and knowledge that he was born for the redemption of the world, then all that can be said is that it is the effect of Kali. That is our philosophy."

"What then is our duty? Is it knowledgeable to categorize all those religious philosophies born out of ego and a desire to put down and insult other religions, as the effect of Kali? One has to evade this. All of you have assembled here with dedication, devotion and attention owing to the desire to know the truth and to find the glow within the inner self by listening to a few words of truth. Hence, in the human race, the desire to know truth, to find it, to reach closer to God, has no death. In reply to this desire for purest knowledge, the effect of Kali has strewn the world with objects that are filled with ignorance. **Just as a three year old pines indefinitely for it's mother who has gone on an errand and left him alone, so also the *Jivatma* in every species all over the world pines for God. This is true even in the case of *Rakshasas*. The paths differ as the individual differs.** The demon, the celestial, the egocentric, the Satvic, the sage, the Yogi and the one filled with a prominence of *Rajas* and *Tamas*, all seek different paths. This desire lies within each one of them in their *Jivatma*. Owing to this there is a constant yearning within, similar to the one experienced by the three year old. This yearning leads to the transformation of the individual's characters into various actions. There is a constant struggle within. Questions as to why this is happening arise during moments where the ego is lulled. This may happen in a dream, while awake, on introspection or while listening to wise words. Introspection may happen when someone does unto you, the actions that you do with *Tamas*. A demon, wounded and vanquished by another of his kind will harbor this question. He will want to know what part of his nature has led him into harassing others and by what *guna* is he being harassed and what does all this come to? What does it all mean? This question burns within everyone in steadiness like the glow of the lamp. This is nothing but the obvious, hidden desire to be one with the Lord. The hidden desire turns into the known unknown and then into an obvious desire. Later owing to practice, it turns into spiritual practice and finally bears fruit with the grace of God. The Lord pervades creation. He who imagines that he alone can see something that others fail to ken, and thinks of leaving them is bound hand and foot

by the Lord's illusion and is fooling Himself in ignorance. How can one show God to another? What is within an individual can only be realized by him. He who states that he has come to show God to others, and that he has come only for others and not for himself, speaks from within a web of illusion. As stated wonderfully in the Rudram, He is the sky, the stars, the elements and the myriad worlds. There is nothing that is devoid of Him. If there is, then His existence itself needs to be questioned. Man may think that since there are things that are devoid of Him, he is consequentially incomplete, and therefore, I may be equal to Him if I obtain those things and rule with a place of my own. But since the entire creation is pervaded by the Lord, every individual desires to see Him and all qualities, may it be Rajas, Tamas, or Satwa, journey in that direction alone. **One may feel that the other is going the other way and not towards the Lord. But if the Lord dwells only in one direction, then He should be stationary. But since He is all pervading He is at the same distance to the man travelling in the other direction. Therefore all directions lead to Him. Only man made objects are prone to the dimensions of vicinity and distance."**

"Since the desire to attain nearness to God is present even among other creatures, there is nothing much that we must do. Rejecting what has to be removed will suffice. There is nothing to do, but there is something that should not be done, and something that has to be left. After this, the consequent behavior and the actions will constitute the path. People who say that this has to be done and that has to be done and propagate their own views in a religion are not evil, but those sunk deep in the illusion that the redemption of the world is their responsibility. The Lord constantly works to show them that they are in fact caught within their own net. Therefore **truth can be realized not by your own wisdom, but by the grace of God. Because, the longing too has been given to you by Him. Why do you not believe that He who has given the knowledge to go after truth, has also given the strength to seek it?** You may wish to know truth and true wisdom and so you worry about where you will find such a Guru. Who has given you this desire? Why do you not believe that He shall give it to you? Why do you forget that He is in you? There is nothing that anybody has to tell anybody else. Since the content within one person is the same as that within another, if one person worships the Lord within his inner self, then the fruit will be bestowed unto him, for whom he had performed the worship. The desire to see the ultimate is indestructible. Distracters of the path, people who believe that they are great, and people who are wrong, in all their actions, one may find illusion and the effect of Kali, and consequently people enter into unrighteousness, but the goal of life will not change. The beings of all the four varnas are the same. The differences in their action and behavior can be explained by the differences in the respective living environments. Differences in behavior can be explained this way: The Pravrutti of the people and their qualities turn towards God and come under His wing. But outwardly, they may look as if they are going away from Him. **In the past Yugas, people enjoyed the fruits of their righteous actions while in this Yuga, the people experience the consequences of their wrong doing and thereby earn wisdom."**

"One may keep away from fire either by restraint by someone else or by scalding himself once. Both of them have earned equal wisdom. The former is Dwapara while the latter represents Kali. There is really no difference on keener observation. If we are to believe that in this

Yuga the beings are chalking their decline and that they have no redemption and that they are doomed to the wretched confinement of lower realms of existence, then what of grace? What of the ruler of this Yuga? If he is the same as that of the past Yuga, is there any other explanation other than partiality? Such questions arise. "

"The grace of the Lord is the same as that of the past yuga. But there is a distinct difference in the form, imagination, miracles and appearance. Grace, the goal of life, the direction of their journey, they are all the same. The changes are owing to the form and nature of the epoch and behavior and nothing more. Various civilizations, rise of various religions, people of one religion trying to redeem those of other religions, all these are owing to the evident form of the Yuga, sign of the times. If a person says that God has given him a religion then it is only apt that he follows it instead of trying to spread it around. Nobody can go beyond the will of God. It is wrong of him to think that it has been given to him for the world. It will only mean that since it is beyond his capacities, God has put the responsibilities on that man's head. This is not true. **Always in the inner self, the Lord dwells. He is closer to us than the very skin that protects us. For the eye that is used to seeing that which is far off and to the mind that is used to notice what the eye sees, seeing what lies within is obviously difficult.** We cannot see our house from inside. But as Advaita propounds, there is no second. Address the Lord thus: 'You lie within me. I do not know Yuga or its *dharma*. Make me yours. Even my ignorance is your doing. Kali is your will. I too am here because of your will. You are the embodiment of the space and time. You are all pervading. You are the doer, the action and the result.' There is no change. The elements that were present as the myriad beings and objects a hundred years ago are the same today and will be the same a hundred years hence. The *Chittam*, the *Ahankaram*, the ingredients are the same. Nothing has been added and nothing removed. Creation is because the Lord wants to bring all creation to Him. This is grace. Grace on whom? Not on Himself but on creation. One may say He is doing this for His own enjoyment(anandam) He does not have to see you cry to be happy! He is not in such a fallen state that He has to create all this for His joy. He is joy. He is Ananda. **The joy that you get out of a game of tennis or in acting upon any such desire of yours is an aspect of Him. Joy is his aspect. Not the action that brings joy!** The Lord does not derive happiness from any object. He does not have to. He is the embodiment of joy. Such a state is attainable by the Jivatma. It is that in the relation between the *Jeevatma* and the *Paramatma*, there is no difference. Therefore one must not get discouraged by the obvious form of the Yuga. **Believe Him to be all pervasive. Follow the path of *Dharma* to the extent that is permitted by your knowledge. To those who ask, give only of your views and do not impose your beliefs because what is *Dharma* to you may not be so to him. In the consequential state they may be different. What is *dharma* in the consequential state will be known to the inner self, and on prayer, it will reveal it to only that mind and not to any other. The refuge in any Yuga is the same.** Differences occur only in the upside and downside of *Dharma*. Our predecessors say that ignorance doubles as wisdom and roams the world and *adharma* has donned the garb of *Dharma* and dances in gay abandon in the world today and therefore we see only this much."

"What we fail to see is that this petty Kali is no match for the will of the Lord and the goal of the Yuga and of life. Time itself is God.

How then can Kali be separate? Therefore constant meditation, thought and remembrance of the feeling of Advaita can be termed as true penance and practice. One associates *Dharma* to the body and blames himself for hunger on a day of fast and sleep on Sivaratri. This is because he associates himself with the body. So he feels that he has committed a sin and blames his inanimate body for it. He comfortably equals himself to nature and applies his *Dharma* to it."

"There is no great secret. You feel happy when I tell you something because you already know it and you are only reminded of it. It is known to your inner self. What is not known to you cannot be within my knowledge. My mind has remembered it and your mind hasn't. This is only the tendency of the mind. The truth permeates all. Living and communing with this thought, regarding joy and sorrow with dispassion, being peaceful and loving and considering yourself equal with the others is *jnana*. For some, *ajnana* leads to ego. **For a *jnani*, even considering everyone as equal and thereby respecting them is *ahankara*. A true *jnani* is one who thinks that all are equal, but there are many greater than I.** It is the Lord's *Maya* that creates the apparently insurmountable obstacles and tests the individual. Of his myriad aspects, *Maya* is one. It is this that tests us and not the Lord. Just as the sun is different from its heat and radiance, the Lord is always the embodiment of grace, but His *Maya* is different. The form is different from the nature. The nature is not the same as the action necessitated by the character. Both *Maya* and grace are His. The power to surmount *Maya* lies within His grace. This is a wonderful thing. Innumerable scriptures have been written and are being written. And what is written is not nonsense, but the truth as they are written by scholars. But what is written is already known to us. Our inner self is already aware of it."

"One must never try to judge which path is better. One must never fall into illusions that defy the old philosophies and invent new philosophies. The vehicles may change, but the goal is one. With a change of vehicle, there is only a change in speed and nothing else. None should glorify his own philosophy and regard the old philosophy with derogation even before he has totally understood it. This is illusion. This is *Kali*. Do not associate yourself with this. **Remember that your inner self is neither shrouded by *Maya* nor colored by *Kali*. Believe and ask your inner self with all firmness that the *Maya* that smudges your vision be removed by it. This is practice, penance, evolution and progress. This is what is called a graced life. And by this you will, without fail reach the Lord. This is only due to the grace of God, which is His obvious aspect and not due to anything else.** On remembering these words, on self introspection, on putting an end to playing critic to religions, on developing peace, love, forbearance, a joyful *chitta*, on parting with aggression and over-enthusiasm, steeling oneself to tackle obstacles, on keeping oneself safe from illusion and fear, one can shield oneself from the effects of *Kali*. *Kali* is all around us. It need not enter us."

"Just as the biting cold that is all around can be kept at bay by throwing on a blanket. Don the armor of such knowledge, recognize the fact that the path is within the inner self and do not try to judge other paths. Wield the unshakable conviction that not even a hundred *kalis* can affect you and that the Lord is within you. Then there will be no connection betwixt the functions of your body and the knowledge that permeates your self. Transfer the discipline with which you care

for your body to the care of your self. Feel that this body is like a cloth to the self and that the Jiva carries it like it were an ornament."

"It is then that you will reach the Lord in a single lifetime. The Karmas of various lives will be destroyed instantly. I say this with the unshakable conviction of personal experience. It is not a long or arduous journey. It shall pass smoothly and we will reach where we have to. Words that have already been said and explained have been re-said."

"Today I am seventy-two. Most of you are younger than I am. May you experience tenfold, the peace that I experience now, when you turn 75! Throughout your blessed life, in your body, mind, Chitta, inner self, you must attain the awareness of the Lord in various ways. Every cell of your body must shine with the radiance of health. Your body must not prove a hindrance to a stable Chitta and to the quest for truth and knowledge."

"The Lord will do anything to save you while you are in this endeavor, but it is not in his taste to deny you the fruits of your actions even if you wish it so. If anything you desire is not for yourself but to reach the Lord, then he will be ready to mete out the immediate fruits of your actions. For such a man the world or the body will prove ineffective distractions. Instead of living in this world and going around the planets for protection or peace, pray to, and for the Lord Himself. Then we will have nothing to do with the planets. They are after all, a little greater than we are. They are neither responsible for, nor do they have the freedom to give joys or sorrows. It is only in Kali that Graha shanti was obtained. Even in ancient times, in the Vedas there were some hymns related to them, but these were used only in Kali. Without changing their actions, people try to modify their horoscopes. Hence, Graha shanti!"

"Let us always remember that all that is, is contained in the inner self. Let us pray to the Lord that He may bestow peace not only at an individual level, but also to the society as a whole. May He subdue our ego once and for all and save innocent people from the effects of Kali and from the entanglements of illusion and place us on a peaceful path to peace."

"May auspiciousness prevail!"

Now, tell me, was it not worth waiting till the end?

God alone is our strength. He is our refuge, help, succor and solace. He dwells in us. Before his puissant presence, time itself is but a bubble and what to speak of sign of the times! This is what the Master revealed to us.

The one who reveals the truth is no different from the truth itself. He may call Himself a man, guide and so on, we know for sure that the Guru is God Himself, if not more!

TIME FOR THE 'U' TURN

31.12.1999, Harmony

Master has been consistently spiking the millennium hype. Irrespective of all the foolish noise raised by the misled and ignorant about the millennium as if all that has happened was good and that it is going to be too good from now on, he has been downright critical about this collective ignorance. Fiercely truthful and full of concern for the citizens of tomorrow, Master gave a lucid talk this day, which was forthright throughout, interlaced with tongue in cheek remarks and he ended with blessings for all his children.

A sense of belonging to this nation, if it is not natural, should at least be inculcated by reading history with an open mind. A keen awareness of what is happening around us should accompany this effort. We must also inspire the children to follow suit. Only then, we will be able to somewhat grasp the enormity of the situation we are in, the impelling urgency about our duties and responsibilities as citizens and the still nebulous, suspense-filled future.

It is evening. It is harmony. All ears are keen in one direction. All eyes are focused on one person. The leaves of the nearby trees rustle in the evening breeze. A mynah here and a magpie there greet the Master with short, sweet notes. He scans his audience, leisurely and swiftly, typical of Him. He looks as though there is nothing to speak about. And, those, lips, sweet doors to an inexhaustible vault, part:

"Anyone can say that I was born in the last century. It confers a great status on everybody, including Vishnu (Satish Jr) . I completed 72 the other day. I have seen many things, I went through many things, I have studied many things, I have understood many things I have heard many things, even when I was a small boy. The entire millennium, if it comes to that, we can say has been a time of pride, misguided arrogance, violence, harming each other, totally a story of violence that has passed. Avarice and arrogance have ruled for the past thousand years. The story did not begin in this millennium but in fact even from the previous millennium. The last two thousand years have not been good. Three centuries before Christ Alexander came onto this country and attacked in sheer ignorance of the greatness of this land and arrogance about his superiority. He thought he was the greatest man on earth. He thought he was the most valorous man, the most cultured man, there was nothing equal to Greek culture and Greek philosophy and India was barbaric. That is what even an eighty-year-old communist said. He said India is ruled by barbarians. He means that the parties representing the grievances and not the power of the Hindus are ruling the country. That is the perspective we still have today. What we have to ask for is peace."

"Man's arrogance went on mounting in the last three centuries, more so in the last two and particularly in the century that has concluded yesterday on account of the scientific progress and achievements. **All scientific achievements have increased only the pride of man.** Belief in God has become null and void. Just because man is able to walk on moon, it does not imply that the scriptures that say that there is a

different world on the moon and that there are Gods and Goddesses are false and that they have been written by men who knew little of science. This is the attitude that has developed on account of the advancement of science and its various fields. **In a nutshell, what has happened in the last century is that people have lost faith in God, but have increased faith in their own religions. The essence of religion is God, but with no faith in God, religions have become more important than ever before.** So they rise to assert themselves over other religions. The past century has seen many tragic events where the pride of man has been given a fitting finale ultimately. Pride was thwarted. A man who is behaving too proud is given a lesson ultimately. Any small event holds testimony to this. For example, the Titanic. Man was so proud of it that he called it the unsinkable ship and on its maiden voyage it went down. The pride of the Germans from 1914-1919, that terrorized the world is another. So too is the fate of the countries that treated the Pacific and the Indian Ocean as their own lake in the backyard. They ultimately received a terrible jolt and their warship that they were so proud of went aground in the Capos Island in the Indian Ocean and was sold as scrap in Calcutta. Many such things happened and yet the pride of man was not discouraged."

"Man is not able to take any insult, any final lesson as a revelation or a lesson to correct himself. A lesson is not treated as a lesson but as misfortune. **There is a big difference between a lesson and a misfortune. Misfortune is when a man, though perfect in thinking, walking and planning, yet meets with failure. Misbehavior ending in punishment is not misfortune.** There is a big difference. Man misbehaves. It ends in punishment and he calls it misfortune. Our way of looking at things is narrow. What we should all look for is some clasp message, an excellent lesson to the entire mankind which can humble us. A man has to be humbled. He has to be brought down to the ground and made to walk on the ground. **Just because we are able to fly in a large flight about twenty miles from the ground, it does not mean we have conquered the skies. It only means we are flying like a fly. The sky can humble you any time.** It means nothing much. But when we look at it from the point of man's simple living in a hutment, it seems to be a stupendous achievement. It is an achievement and I am here to admire any scientific achievement. **Any achievement must be acknowledged and admired where necessary in any field of science. Any progress must be admired from the human point of view. But when we think of God, we must treat it as a gift of grace. Then we feel humble. If we look at it only from the human point of view then we feel proud. Arrogance is the second stage of pride. The third stage is misbehavior. Fourth stage is ruination.** The Puranas abound in the stories of Rakshasas who received their gifts from the Gods themselves, but misbehaved even in various Lokas and were finally ruined. The Puranas tell of these stories only to prove that your achievements, by any means should be treated as gifts of God. The Rakshasas forgot that these boons were given to them by Brahma, or Shiva and that but for these boons they would not have been great. They behaved as if they were the masters of the world and caused turmoil, hurt and destruction and terrorized innocent people, people weaker than they were. That seems to be repeating today. What we need is more peace."

"The calendar that we have been following the world over is Gregorian, beginning from the birth of Jesus. In fact Jesus was born twenty seven years before the Christ! If we take the year zero as the beginning of

this era, he was not born on the first of January but twenty seven years before that. In terms of calendar we have to say this. So Jesus was already twenty seven when this era began!"

"But then, by this time, India had already gone through the phases of *Buddhism* and Jainism which was much older than *Buddhism*. The Vedic religion was also subdued in a way that the people were misled to believe that everything can be achieved through these rituals. Ultimately the original purpose of even the ritual and the inner progress working together, the Antharyaga and the Bahiryaga were not going in tandem. The Antharyaga almost stopped. The Dhyana and meditation techniques came to the stage of nothing. Only the external part of the ritual remained. So the other extreme came about, dismiss all external rituals and go inside. This was Buddhism. So it was a see - saw struggle between the external part of the religion and the internalization of the search for God. These incidents were already over in the Indian sub-continent. What Jesus gave us was, according to many thinkers even from the west, a few tenets of Buddhism and a stress on peace as the ultimate goal of human life. And that peace can be obtained only through love and sacrifice. And that God cannot be pleased by any rituals but by human behavior, charity and high quality of sacrifice and love. The ultimate message of Buddhism was not very clearly digested by Christianity because the audience for Christianity were not yet advanced. It addressed the basic society. On the other hand Buddhism addressed the intellectuals, the people who were wise, clever and educated and who took great interest in the Vedic knowledge and rituals. The audiences for Buddhism were more advanced. So the higher strata, i.e., the more advanced aspects of Buddhism were not contained in Christianity. It satisfied itself by teaching good behavior, good social conduct and other such basic things. But strangely even these basic things have not been observed in the spread of this religion. More crimes have been committed by inquisitions and conversions. Even today this goes on. And the evoked purpose of the church today is to convert the whole human race to Christianity. They think it is the sacrosanct job that has been entrusted to them by God through the message of Jesus. The inability to understand the merits of other religions persists. We cannot compare the merits of other religions with theirs. In the same note Islam has come about eight or nine centuries later and the same trend continues in Islam. Intolerance! The basic condemnation of Hinduism is on account of the idol worship that we all believe in. Many doubts arose about idol worship even among the Hindus the argument being that it is basic and not so advanced an approach to God. These are the basic queries. Certainly if there is a more sophisticated approach to the presence of God, the realization of the presence of God within, it is a great approach but in the absence of such a path, idol worship is the basic path. It is unavoidable unless one is stuck upon a greater path. And if idol worship is to be considered a sign of ignorance, then one may have to condemn many great saints also."

"Coming to the point all we need is peace, tolerance, non-interference, absence of intolerance. Tolerance by itself is not a merit. When I say I tolerate you it means I totally disapprove of you but I am tolerating you! I do not agree with you. With all my self-restraint I am controlling myself from attacking you! And so I am tolerating you! That is not a merit at all. If possible, one should try to understand the other man's point of view. One should allow the other man total

freedom to follow his own path side by side whether you agree with him or not. Let him co-exist with you in total freedom and security without any harm from you, without any threat from you, in spite of your paths being different and in spite of your disagreement. That is not *Jnana*. One cannot call him a Brahma *jnani* by seeing this. But this is civilization. This is not the ultimate. One could only give him the civilization gold medal for it. Although we say that we are quite civilized this is not true. Science has not civilized us. Science has given room for barbarism, greater intolerance, arrogance, hatred and destruction. Unfortunately the progress of science is in the hands of the politicians, not the scientists. Politicians decide what science should do and what it should not do. If the politicians ask the scientists to make an atom bomb then they have to make it. Another force that governs the destinies of science is the money making business community. Politician is one horse and the second horse is the business community. These two are the horses that draw the chariot of science. But these two horses are not interested in the well being of mankind. Their interest lies in their own well being. Both of them are self-seeking. So let us not be so proud of the achievements of science but look at the forces that are running the show. Decry them, condemn them if possible as good citizens and do not be too proud of the scientific achievements. See the difference between the present day scientific age, the lifestyles of scientific age and the lifestyles of yesterday."

"Even in the first quarter of this century science was not so advanced. We were brought up without electricity and we weren't less healthy without it. Antibiotics were not known and air travel was not readily available. **If we assess the peace and happiness of the common man, we can say yesterday was not a bad day or worse than today.** Parameters are needed to judge the merits of a lifestyle, say how peaceful or secure or simple was a man of yesterday. Now we are caught up in the race to be more scientifically advanced, to vie with each other. The race has to be run. It should run. Maybe in another ten or twenty years almost all the countries of the world will be equally advanced in the scientific sense. But then the u -turn may occur. After all these lifestyles in the scientifically advanced age what more? What next? What else? That stage has to be reached. This century we have seen barbarism rampant in every decade. More Muslims have been killed by the Muslims themselves than by anybody else. Tibet has been ravished. Twelve lakhs of people, innocent lamas have been massacred. Two world wars have been witnessed. The most unhappiest century has been completed yesterday. So I said I would address my prayer to Jesus Christ to see that his religion, his followers should address themselves to the importance of developing tolerance within themselves and digesting and following his message in letter and spirit. And I would address Jesus Christ to remind his followers of his presence and to see that they do not prove his absence. This is the basic prayer to him. Perhaps this cannot be done by Vishnu or Siva since they play no role in this turmoil. Because, if the majority of the population of the globe is to turn Christian and if this is the goal of the Vatican, then it should be justified by what has happened to the people in the last two thousand years. They should be able to say that these are the merits that have proved the spread of Christianity. Therefore Christianity is the only hope for the people. They should be able to prove this. But they have done more to disprove it than to prove it. It

is my prayer to Jesus because on every wall in every home in the world, his calendar hangs. Therefore we must certainly address Him in prayer."

"We should be able look back and take a U-turn to more peaceful times, times that would bring more humility and more lessons. Most probably God should listen. I am sure Jesus Himself would listen to my prayer, no doubt about it. I am invoking his grace on his people and through them bring grace on us. This is a more direct approach (smiles). I am sure we will be able to see more peace in the coming decades in any case not more than two decades. I am an optimist. I do not hope against hopes. I have hopes and believe in the realization of those hopes. Hoping against hope is pessimism. I would say this story should run faster than before so that we reach the U-turn milestone earlier, sooner than otherwise. **All of us must be more alert. Observe what is happening around us. Try to understand more observantly, more deeply and in between lines. We must judge for ourselves what is really happening, what should have happened, what is right and what is wrong. We should educate ourselves and our younger generation. Our children must be given an analysis, a synthesis of all events of the past century and millennium. That is true education.**"

"Within the Hindu society, much has to be done and much has to be undone. We have not reached a stage, in spite of the reforms in the past century where we can say that we are the only hope for humanity for tomorrow. Yet the essence of Hinduism is certainly the future of humanity. **This is my belief.** With all due respect and regard to Jesus and Prophet Muhammad, I would say the essence of Hinduism is the future hope of mankind. **What is this essence? The highest qualities of a man who follows it! Whose existence on the earth is more relevant to the less fortunate! He lives for others, thereby living for himself automatically and reaching his own goal through service, through love, and seeing God in everyone!** These tenets are all found in quoran-E-sharif. God is everywhere. The only objection is, how can God have two sons, daughters in law or grandsons. The Puranas that are personifying God, are they gibberish? No, there is some meaning in it. So some kind of an education must give a proper reply to the doubts and criticism of others about our religion. **We have to understand something about our own religion. This education is very necessary. We should spend more time educating ourselves. Hours of study should be followed by practicing hours of silence! And when the hands and feet are active, serve the others. This is how we must divide our time into three aspects.**"

"We will be able to achieve this. An awakening is necessary. Normally we have always depended on serious situations to wake up. Without any serious situations or flash points, we should be able to wake up in peaceful times and not slumber. We must also look back at what has happened in the last century and who was responsible for it. Two nations were fighting. A boy asked his father who was responsible for this fight. The father answered that he did not know and that it was probably Ram and Rahim, two persons not known to anyone, nowhere seen. Nowhere understood. If unseen forces are responsible for seen destruction, it is ignorance, not understanding. We should wake up. We should be able to wake up very soon and educate ourselves and our children, study, think. In fact we cannot afford to pass our time lightly. No time for entertainment! After hard work we relax. After we relax there is entertainment. When there is no time even to relax,

there is no question of entertaining ourselves. Milk and honey are not flowing in our land today. Very serious things are happening in our land."

"Since this calendar is being followed by one and all, let us understand history with reference to this calendar. When we mention the Mahabharata war we say 3102 BC. Christ is the milestone for the Mahabharata war! When we draw the chart of Krishna's horoscope, we go back to 3125BC, February, or August. So these are the points of reference. So let us understand the history of our country and the world this way. If we understand the history properly and in between lines, we can easily deduct the future. It is a logical sequence of events. Nothing is an accident. Everything is logical. If something is happening tomorrow, the background is prepared today. That is the rule of nature. So more awareness, more understanding, more education and more responsibility towards children are called for. Make them understand."

"Everyday must contain hard work to the extent necessary. Do not spend twenty hours a day earning money and call yourself a workaholic. It is more alcoholic than workaholic. Eight hours a day is the time fixed by the government and that is enough. Spend the rest of the time in study, the remaining time in meditation and minimum time for food and sleep. This is how a citizen should live."

"I wish you all an excellent decade. All the future decades in your life and in the lives of your children must progress day-to-day and day by day. And they must realize the ultimate meaning of life. Meaning of life is different from the goal of life. Effort should be made to reach it. Such a purposeful and useful excellence in lifestyle is what God should give you all, all of us. I am not very anxious to see the future calendars but you will see many more A.D. calendars. Progress! My prayers will not be going waste. These words will be remembered for posterity. Correct yourself wherever necessary. Inspect yourself without waiting for others to comment, in every aspect with a system of values. My good wishes to you, to those who are not present here and also to those who are yet to come."

The message is loud and clear:

- Eat less and sleep less
- Study history
- Dwell in silence/meditate
- Remain alert and be aware of all the happenings
- Educate children in this direction

And of course, do enjoy the fruits of the blessings of the Master that showered on all those present and absent this evening! Understanding the meaning of life is necessary to reach the goal of life. And, as he warns, they should not be mistaken to be one and the same.

Well, life has not been the same after he walked into it!

Life after death

Krishna Theosophical Society,

Guntur, 30.12.1999

"Death is an event whose proximity is unlimited and distance very limited," said the Master. An ever beyond phenomenon that he is who cannot accept the concept of sorrow but yet sympathize with the suffering of others, is justified when he says, "In fact, death is more natural than birth and growth."

Nothing grips a man's mind more fiercely than fear. Among all the fears, the fear of death is the most commonest. To the average lot, death can be understood only by dying! Hence, it holds sway over everyone, like a fascination for looking over the precipice. The heart ticks at the throat! You can neither grasp nor give up!

No one is fit to talk about death than the deathless one. It was therefore appropriate that the Master spoke on life after death. We are thankful to the Theosophical Society, Guntur for this. And, I am thankful to Sri Y.A.N.Murthy, my enigmatic friend for lending the cassette that contains solution to the problem of death. Here goes!

"My salutations to the managers and members of this gathering, the fore-people of Krishna lodge, friends and elders. As the managers have rightly said, after one year only it has been possible for me to come this far. The loss that I suffer in this matter is the burden of whether I will be able to give those who have waited for one year, the worth of their long wait. Because, if I do not do so, their wait will be in vain. For convincing this gathering to wait for one year, and call me onto the dais, honor me and request me to speak, I convey my gratitude to those who have worked for this. This gathering, it has been told has been arranged in the memory of five people, who were not only a part of this organization, but were also an integral part of the Society through their diversified services to it, and who, for this reason lived as important people in this city and left."

"Among them, Dr.Mallikarjun Rao was a very close acquaintance of mine. 12 years earlier, that is, a year prior to his demise, when I met him, he invited me to his lodge. It was not possible then, and even before the year had passed, he left."

"The topic for today, is AFTERLIFE. When Dr.Venkatarao called me up to fix this day and asked for a topic, I gave him this topic without any prior thought about it, and without any opinion of talking about it then. That was what came then, and so I came believing that with the grace of Shiva, I will be able to say at least a few words about it."

"This creation has a name called grace. It has three aspects, viz., srushti, sthithi and shirodana. This creation which is repeatedly being created, is also called grace. Sanathana dharma has stated, that the doer is the Lord and that this creation is resultant of His grace. When the question arises as to on whom is this grace shown, then it need not be separately stated that it is towards the jivas. It would then mean that this creation is resultant of the grace that is shown upon the

jivas. Who are these jivas, and have they too been created by the Lord? This question has been probed a lot by elders."

"He created the jivas, and to free them of their bondage, he undertook creation. This theory generally holds. When we compare the two acts of creating jivas in the state of bondage, and then freeing them from bondage through creation as an act of grace, the two acts are contradictory to each other. Hence, it is understood that the jivas have existed from the beginning of time in creation and desiring liberation, are waiting for the right circumstance and opportunity, the necessary path and that the Lord exists only to give them this. The Lord is free, embodiment of wisdom, the wielder, or holder of all the reasons. He alone exists as one in this creation as the doer and He who experiences. It is due to His will that everybody else exists; enters this creation in this ephemeral material body; begin the journey of their lives; consequently grow to the state of the analysis of truth in this journey of life. And one day they obtain the desire to be free from bondage, to earn wisdom and liberation and the desire to attain the ultimate, and then progressing from a seeker to a sadhak, and consequently one day reaching the lord who is the embodiment for pure knowledge and the creator. Meaning, this experience of nature and creation is necessary for the jivatma who is steeped in ignorance in the primary stages. Otherwise, the jivas exist in darkness, indefinitely, immersed in deep sleep and existing in darkness. Therefore, the jivas, in consequence to the grace of the lord, after entering this body, consequently observe the nature around them and understand. **Just as a baby that emerges from the womb of the mother, grows gradually, is controlled by food and sleep, analyses and understands the world and lives wisely and later attains the grace of God and leaves, in the same way, the different kinds of creatures, after entering nature, will one day consequently, be free, and take to the path that has been laid for the likes of them. It is understood thus.**"

"Mumukshu is he who is ready to desire liberation. The literature of Arya dharma is designed to give primary importance to matters relating to the path of liberation."

"During the time of Krishna, 5000 years ago, the lord among sages, Vedavyas, divided the Vedas. They existed not in any particular fashion, but permeated the entire world. He divided them into four parts on the basis of the style of the hymns, the matter, which they contained, the meaning that they conveyed and on the basis of their practice or use. Later he also gave the world the Bramhanas that were based on two suktas of sages who lived before him. And he divided them into two more parts namely the aranyakas and the Upanishads. Due to this, the forest of knowledge attained a form which was easy to comprehend and fluently understandable. This forest of the Vedas has now attained a concrete form bound by fixed rules. Due to this, owing to the grace of sage Vyasa, the Vedas whose origin was formerly unknown, are now easy to assimilate. It is now possible to follow it's teachings, live by the dharma that it teaches, undergo the spiritual practices that it imparts, and practice the wisdom of liberation. The puranas state that the people and other living beings in the world were created by the Rishis, who were the embodiments of knowledge and pure wisdom since they were the recipients of the grace of God and were ignorant of bondage. The human race, with it's basic discipline and

civility which was the creation of these great ones slowly began to grow in size with the coming of progeny. Due to this, the great sages brought about this arrangement, the Vedas, and passed on this wealth of knowledge and wisdom and the way of life that it taught through the generations. Since in life, there was a necessity of a plan, a systematic method to go through it, the puranas classified them into the purushardhas, namely, dharma, artha, kama and moksha. Since man has an innate tendency towards artha, the material and kama, desire, dharma, righteousness, was placed before them as that which rules, so that man who is basically in ignorance, is not bound by artha and kama. Hence, it is understood that the desires that he may want to satisfy and the wealth and material that he may want to earn, and such other actions must be within the framework, or the boundaries of dharma and gain comfort, hence ensuring righteous living. Hence the puranas and shastras clearly and comprehensively described every aspect of dharma through examples and statements made in the shastras. Here dharma stands as the first, wherein artha and kama are to be earned within it's framework and boundaries. Finally comes moksha that stands as primary, the most important among the four. Here the elders have divided the four as- moksha, the primary, dharma, not primary since it is a path and finally arthakamas that are adharmas. Every Aryan, (he who believes in the Vedas) who has accepted this path and lives by it must continually travel towards the last of the purusharthas, i.e., moksha. So has it been stated and held as a belief by the elders. In the sadhana of moksha, which is the final step, after becoming a Mumukshu, he whose thinking, contemplation and decisions as to the way of life and also his choices are towards the attainment, or towards complementing the sadhana, is called a Sadhak. In this Sadhana, the ancient ways (sanathana margas) have existed from the time of the great sages and have been passed on by the great yogis and Rishis in India. The spiritual practices and knowledge that were contained in the Sanathana, with the passage of time, gained world renown and crossed the borders of our country to earn fame and respect among other nations and draw the people of other cultures towards our country in order to gain a wealth of knowledge. Five centuries before Christ, Buddha brought about a new religion or a spiritual path which was not averse, or opposed to the Sanathana dharma and made it world famous. When we consider the primary scriptures, the Sanathana dharma that says that man was prone to bondage and that he needed to be free from bondage and that for freedom wisdom was a prerequisite and that to gain wisdom penance and Vairagya are necessary, that path was followed by him. Buddha, while dissecting the varnashrama dharma, the yajnas and krathus, and the Vedas and the dharmashastras of the Hindu dharma, did not criticize them and took a different path. But in no way is he an adversary of the ancient way of life, i.e., Sanathana dharma. He embraced sanyasa, renounced a life of comfort and wealth in his youth and delved into self-inquiry through contemplation of the essence, or tattva. But there is a difference. A significant and important difference exists. Every man indulges in penance, renunciation and Vairagya to obtain his own salvation. That is not the use or the happiness that he experienced. Why are the myriad beings of the world in suffering? What is the root element of this suffering and this ignorance? How can one circumvent it? Being well versed in the sastras, he set aside the spiritual aspects discussed in the Vedas and pondered upon the Yogic action (yoga karma), but he could see no specific effective path. Owing to this, instead of attaining the fourth purushartha, i.e., Moksha for himself through self-inquiry, He delved

into enquiry to find a solution to the problem that is troubling the world. Ultimately, the problem that was unearthed was no big deal. If we say that it is owing to the action and it's consequential fruit that the jiva enters another life, He stated that desire, which is the root of action is the root cause. In this way, various religions like Jainism and Buddhism that enquire into the path of liberation have been in existence in the ancient Aryan and Sanathana way of life (dharma). All these have a primary axiom."

"Mukthi is a necessity not for the individual steeped in the knowledge of his body and the actions thereof, but for the Jivatma that exists within the Dehatma. Thus the desire for Moksha and the custom or the lineage of penance belongs to him. Hence no action that is performed with the body can be a reason or can cause the dawn of knowledge in the inner self. This theory has existed since the time of Shankaracharya. Since the axioms or teachings expounded by Shankara and Buddha are similar in nature, Shankara is considered by some as another Buddha. But a significant difference does exist. He gave importance to Yoga Karma and stated that penance and renunciation are necessary. We have excellent literature regarding the inner self that exists within us. Those of primary importance lies in the Upanishads. The truths expounded by these 'Upanishads', which means teachings expounded by one into another's ear, exist in the world today in all their grandeur. Though various sacrifices and rituals of the Vedas have diminished through time, the Spiritual literature, perspective and practice have lasted through the ages and prospered. Various truths are expounded by the Upanishads. It states that one must search within the self for that element of truth and perceive it as the all pervasive and attain freedom from bondage. This being the goal, the elders decided that what lies within is fit to be worshipped. While analyzing this path, when we further analyze the paths expounded by the Upanishads, about 32-33 systems of wisdom exist such as Dahara vidya, Panchatana vidya, etcetera. Wisdom, i.e., Vidya includes not only the act of sacrifices or rituals but also the endeavor to see or perceive the element of God (Atma vastu) that resides within the self. In this Vidya, literature plays a significant role. Great yogis exist in various orders (sampradayam). Here shreya sampradaya, Gorakshanatha sampradaya, etcetera exist. Also the secrets of the Yogic practices that have been in existence since ancient times have been textualised and collected into a book by the sage Patanjali in the form of Sutras. It was not he who discovered this path. He only collected and grouped the literature that it contained. But the primary question or aspect of all this is the question as for whom is this Mukti. The answer is, the Jivatma alone. Even in the Bramhasutras, a lot has been expounded about the form of the Jivatma."

"That which is experienced by all, but whose form remains unknown is Death. When we see so many people leave, the one question that stays behind in every body's mind is what happens to them, what is their current state? The answer to these questions may be known to those who have gone, but we remain ignorant of it because they do not come back and tell us. This question is an ancient one. Such a question binds many in thought. If the answer exists in the form of any literature, then at least it could be possible but it does not come into experience. Yoga vidya has revealed quite a few secrets about this, but this too is registered by the mind, till once the state of Samadhi is attained, though there are various stages of Samadhi, No one knows what

death is. Many are able to explain Mukthi, but death is a mystery to them. What is death? A Jiva without a body is said to be in this state. We can think of death roughly in this way. All the Karmakandas and Uttarakriyas are performed by someone for a better afterlife and are based on hymns, the Celestials, the meritorious actions performed by the demised and meritorious actions to be performed in the name of the demised. But the wealth of spirituality preaches that one must perform these Karyas for oneself. When these Karyas are performed by someone else, their efficacy and their power to draw merit is much reduced. It is performed only to fulfill his debt towards him. It involves purity or perfection (shuddhi) in incantation, Dravya and action (karma) and also perfect dedication in action. If such a complex ritualistic action is to give him the fruit, then undoubtedly, it is no different from food when is fed to oneself and that, which is fed by another. The difference between food fed by another and that, which is mixed and eaten by one, is quite distinct. All said and done, it will be ineffective. It may yield some result in the case of the doer, but to the demised, it will not be of much use."

"The primary requisite is to accept the fact that there is an afterlife and to find a path through contemplation. One will also need to question himself as to what stage will he be in that state. Since it is inevitable that one must leave the body, at what stage should he leave the body? There is a lot of literature that helps to expound and describe the various paths, but in spite of this, when it comes to experience, they do not suffice. Only the demised may know in what state he is in or whether he is happy or sad or whether his meritorious deeds are causing him happiness or whether his sins are causing him distress. In this state, one must know his true form. Thus spake the elders. This is known as Swaswaroopa Gyana. Generally, in terms of spirituality, Swaswaroopa means, we are asked to say I am the Atman and not the senses or the body or the mind or the intellect or the material. To a certain extent this is good. It gives wisdom that is unknown yet known to the mind. This has been expounded in various texts. Description of the dehantarasthithi, or the state of the jeeva after it has left behind the mortal body, and about death itself is seen in these texts. We have abundant knowledge about these matters. There is this talk of "victory over death". In Katopanishad, the lord of death says, "son, those who know this secret would have triumphed over death when alive" Does conquering death when alive mean that there will be no death later? When alive, everyone is far from death, are they not? In explanation to this, some have said that it means those who have no fear of death. There are many, who do not fear death, and moreover, there are some who are tired of this life and look forward to their death, they wait for it. These people have no fear of death. This is not so."

"When a jeeva leaves the body, it is akin to the torture of a tree being ripped out from the ground with its roots by a cyclonic wind. The Jiva is a tree, the flow of prana in the body are the roots, embedded in the body, which is the soil. Since the Jiva is firmly bound to the body in this manner, death is torturous. Many yogis have described it to be like being bitten by a scorpion. This state is not experienced by the jnani. The jnani, without sorrow, or pain, or conflict, simply leaves the body. How does he leave the body? Like one who leaves one house worn down, to move to another, he leaves. So have the yogis described it."

"The attainment of this is in your hands", say the Upanishads. It has nothing to do with reading the Veda, or performing yajnas. If the knowledge of the self has been gained through sadhana, though this is in a way, it is not only knowledge, but also the secret of Sadhana. Knowledge is expounded by various texts and literature, but the fear of death still exists for all those who lack that which is called Sadhana. It may be considered by some that since death is inevitable and since it is a law of nature one might as well be one among all others, there is no loss in it."

"Samskaras of a higher nature, good and bad and those merits, sins, wisdom and ignorance that have been earned through and in a way of life complementing Sanyasa are in two distinct forms. The afterlife is to experience the fruit of all these. Death is inescapable. When the body perishes, so do the mind, the intellect and also the Chittam. It's Samskaras which are an 'essential part of it follow the Jivatma and leave. This state occurs during death. It is thus said. Those Samskaras in turn act as the cause for the afterlife and the fruits of the past actions dwell in these Samskaras. That, they say, is a secret in creation. Hence, he is responsible for his afterlife. In this life, there is no recollection of his past life or the actions thereof. Also some of the Samskaras that he had earned through the merits performed in the past also may be lost owing to the misramakarmas. Knowledge or the secrets of Sadhana, which, though started were not performed properly and were left unfinished are also lost. And then it is back to square one. Pleasure and pain are experienced again, the fruits of prior actions are experienced again, and again these things are contemplated upon and again he comes back to the beginning. It has thus been said."

"Hence, if death is overcome, then the Samskaras of a high nature and the Sadhana that was given a start will find their continuance even in the bodiless state. This is the comment of the elders. Since death results in the perishing of the body, mind, intellect and chitta and the resultant perishing of the previous memories, wisdom, knowledge and Samskaras, if the problem of death is overcome then though the mind and body are destroyed, the Samskaras and the Sadhana that was left incomplete previously may attain continuance instead of starting all over again. The knowledge of the Atma states that this is important. Earning it thus is possible for everybody. Because, even the Puranas state that for Mukthi or liberation, intellectual knowledge or the knowledgeability of the Vedas, action or merit is not necessary. It is only through the vision of the self, contemplation of the self and through the darshan of the atma, it is through this knowledge that liberation is attained. The prerequisite is Vairagya and a strong desire for it. The elders state that a strong desire for liberation itself forms a strong basis for the attainment for liberation. That alone will suffice. When we talk of liberation, the Puranas state that even birds and beasts have attained liberation. This only comes to say that liberation is attained solely through the grace of God. It is possible to attain liberation through contemplating the pure matter of Bramha and through having the vision of the Atmavastu and through performing various actions. There is no proper or direct relationship between the Lord and such Karmavadis and Bramhavadis. Just as there are Bramhana clans in existence who perform sacrifices and rituals, but no Archana or prayer, there also exist those who attain liberation through

contemplation upon the matter of Bramha. That method of liberation where the individual desires for it and feels that liberation is attained only through divine grace and a relationship of the desirer and the giver is established is known as The religion of Bhagavatha (bhgavatamatam). This being the case, a religion of Yoga (yogamatham) gained renown and prominence in all parts of the world and anointed Bharath as the head. Here, though the state of the individual self is not known, some literature expounds this through a few stories."

"For example in the saga of Savithri, when her husband Satyavan fell unconscious, she is said to have seen a celestial being of dark countenance removing the jivatma within him through a noose and taking him away. He is the Angushtapurusha, that is, in a tiny form no bigger than a finger. His form is no different from that of her husband's. He is in a brilliant form, i.e., in a body of light and not in a material body. He is taking the soul in a noose. Thus is it expounded in the story. When the individual soul of her husband is brought out of his body, Savitri, through the power of her penance, her piety, her mind and through the merit previously earned by her, engaged Yama in a dialogue and brought his husband back to his body. This implies that he is henceforth free from death. This gives rise to the conclusive implication that when a person experiences death, leaves his body, and through strange circumstances, is brought back to his body, he will not experience the natural painful death again. "

"In the same way, Markandeya gained victory over death while in his body. Through the boon given to his father that he will not live beyond 16, he traversed the world of the dead and remained immortal. Since the boon of Shiva shall not turn false, he remained in that final stage of his 16 years. That stage did not pass. He remained fixed in that state. That is the grace of God. Hence the Lord gave him victory over death and wisdom."

"The third example lies in the Katopanishad. Nachikethas. Obeying his father's word, it is said, he went to the abode of Yama and stayed there for three dark nights. Yama, not being home came from outside and asked the boy, " With what did you sustain yourself for three days? Are you a Bramhana?" The answer and the rest of the story must be known to you. The first day he lived on his progeny and wealth, the second day on his merit and his rights and his glory and so on. If an uninvited guest who has come to you in hunger is denied these then your wealth and riches will wane. This is the Dharma that is preached here. He spoke to Yama and Yama granted him boons. Again through these boons, he returned to his body in the world and gave happiness to his father. This is the story. Since it is said that it was the Angushtapurusha who went to the world of Yama, it may be concluded that the individual within the body is none other than this Angushtapurusha."

"Also, in the Mahabharatha, a strange incident has been described. Many great warriors died in the battle. More importantly, many brave men from the Kourava side died. Not a single youth remained. The wives and family members of these warriors were in mourning. Vyasa went to them with the waters of Ganga. He performed the final rites and said to them, " I see your sorrow for those who have died. But do not think that they have been destroyed. They now dwell in bodies more resplendent than those they were previously in. You do not have to believe me when I say that they exist. I shall call them. You may see

them. Talk to them." Thus saying, by evening, after finishing the final rites, he called each one of them by name from the waters of the Ganga. And then Duryodhana and many other warriors emerged from the waters of the Ganges in resplendent forms created out of light and not of any material substance and bedecked with golden ornaments and crowns and wielding their weapons and adorned with sandal. He then told them to spend the night with them in happiness and to leave them go by dawn through the waters of the Ganga into their own world. And thus they spent that night with their kin in happiness. He then said, " It is dawn and they must go. They will return to their own worlds with respect to their individual merits and their sins. Through the impact of my penance it has been possible to bring them here. I have attained some satisfaction by giving you this happiness. But you are crying again now that they must go. There is a remedy for this. Will you also go away to the worlds of your husbands? If that be the case, then hold the hands of your husbands and enter the Ganges along with them. I shall confer upon you the boon to go to higher worlds, to go to whichever world your husbands go to."

"The wives then said, " What greater boon can we have than this? We shared our lives with them. Now they have left. With your grace, we saw them in all their glory and spent the night with them in happiness. Now when they leave, this happiness will cause greater sorrow than before. Hence give the boon to go with them." Thus saying all of them entered the Ganges and those Jivas traveled to other worlds as they would, on a tour. Thus states the Mahabharatha. This is strange. This implies that when they left their bodies, then the Angushtapurusas were made to enter the Ganges and were then given their own resplendent bodies in accordance to their state of being and granted them that night of togetherness and happiness."

"In that case, what is the relation of the Angushtapurusha with the body? When literature is consulted, then it is often said that the Angushtapurusha dwells in the heart. Krishna says "hriddeshe arjuna thishtathi angushtapurushgah." Once the A-purusha leaves the body, since he exists as a replica of the body in which he dwells when he is within the body, the Jiva experiences the state where it feels that 'I am the body'. It also experiences the Dehatmabhavana. This jiva exists within the body in the heart in it's true form as the Angushtapurusha and permeates the senses and the body and performs various actions through the body and feels that it is the body and that it does what it wants to do with the body and that the body does what it wants to do. In this form the Jiva develops illusion towards the body, is affected by the body, develops an unbreakable and imperishable relationship with the body. This is called Jivana Pramanam. One must make use of the efficacy of words to ascertain one's own identity and say that 'I am not the body. I dwell in the body. This body is mine'. In the words of Krishna, just as one leaves digested matter, so also must the Jiva leave the body. The Jivatma is not affected by what the body experiences. It is not possible to cut it with a knife, nor is it possible to accuse it. It is not possible to burn it in the sacrificial fire."

"This is the true form of the Jiva. It has no death. No sorrow. It is only when it lives in the ignorance that it is the body that it acts in accordance to the joys and sorrows of the body. This has been clearly stated by the Lord. And so those words must be thought upon continuously and it must be endeavored to see the inner self. Here,

another matter comes into view. Is the A-purusha in the individual self the supreme self? Is the vision of the A-purusha equivalent to having a vision of the supreme self? (sloka). It is told in the Upanishads. There is a tree. On one of it's branches dwell two birds. One of them flutters from one branch to another and eats of the fruits. The other looks on silently. The latter is the supreme self and the former, the individual self. Since there are two, when the A-purusha leaves the body being subject to death, who is he? Does the supreme self who dwelt in the body prior to death as the latter bird as a witness dwell in him also? Where is this supreme self? One conclusion is that there is no place void of the supreme self and that he exists everywhere. But the elders also conclude that there exists that supreme self who stands as witness to the actions and the consequential results of the actions of that particular individual who acts accordingly. When the individual self exists as the A-purusha, there exists a supreme who acts as the reason for it to be in the form of it's body, to be in a state of body consciousness, to experience the fruits of the actions performed in this state of mind and to move on to a resultant afterlife. This means that there exists a supreme self who acts as witness according to whom the structure of the afterlife takes form and who sees to it that all actions perform yield their consequential results. None else can give individual importance to the myriad creatures and their actions even after their death. This supreme self exists in every Jiva differently and as the indweller, as he who exists without and as the all permeable. Every individual can attain the state of the divine vision, of going in accordance to that and that he exists in him specially. In this way the Sutra can be understood. The indweller, He who exists without, all pervasive, he who exists in the trees, the stars, in the oceans, in the elements, such a supreme self exists within the individual self and in relation to it as a witness in the form of a dot (or drop) and is formless and permanent and everlasting. It is due to the presence of this that the individual self attains the form of the A-purusha, enters into the illusion of the body, indulges in desire and reaps the fruit of it's actions. All these come to assert the fact that this Supreme Being exists in us. It is not necessary to see the Lord who is so all pervasive. Moreover, it is not something that can be seen. When we open our eyes, we only see diversity and not equality or unity. A tree looks a tree and sand looks like sand. We can see no brilliance in it. But if one were to see the indweller, the one who dwells within the A-purusha? It is through his effect that the individual self has become the A-purusha. It is through that thing's greatness that the A-purusha is led into the illusion that it is the body and performs actions accordingly. It is through his greatness that the A-purusha shifts from stages of knowledge, illiteracy, this or that yogam. Ultimately, it is through his grace that he develops a desire for liberation and corresponding powers or siddhis in the respective paths. Such an all pervasive being is the lord, Ishwara. He dwells within. Therefore, he is the source on which the individual soul is dependent(aadharam & aadheyam). He exists within the heart of the A-Purusha. It is to expound this truth that it is said he exists as the indweller in the crores of jivas. Many people have begun arguments. If the lord exists in the animals and birds and if he performs all the actions that they perform, then is he worthy of respect? He does not perform any act. He does not have any feeling of the body. He stands as witness, guardian and protector to the actions performed by the individual soul that is in body consciousness and it's movement into the resultant stages. He is not the doer or the experiencer of results.

He is only a witness. Thus state the Upanishads. It has also been clearly decided that the performance of action lies in the hands of the individual soul and not the supreme soul. There is no room for doubt. He is not the doer. He is not a pig in a pig or a dog in a dog. He is only a witness. He exists in the inner self as the dot and is attributeless. He is of resplendent form. He acts as a witness and decides the results or the fruits of the actions performed. He turns the wheel of creation. He does not turn. He is like the pivot, which remains stationary though the whole wheel and all its spokes are subject to constant change. He has no vikaras. Thus state the Puranas and Sastras."

"Now coming to the evolutionary stage (parinama dasha). The Sankhya states that the individual self is not subject to any result. This means that there is no resultant stage or end result for the qualities or the form that exists within. In the consequential experiences, his loss or gain, his pleasure or pain and necessities of his life, the resultant stages change through time. One fine day he will attain a stage where he will be engaged in prayer to the attributeless element. This is the result of his actions and attributes and not the result of objects. This is agreed even by the Sankhya commentary. In what stage will the individual self be in once he leaves the body in which he dwelt as the A-purusha. He is an exact replica of the body that belonged to him. Another point. In RUDRAM, Shiva is worshipped as the one who sits, the one who runs, the one who sleeps, the one who is awake, etc. What does this all mean? How does this hold any relation to Rudra? This must be understood in the sense that he exists as the doer of the performance of action within the A-purusha. If understood thus, then all the actions performed by the body will be attributed to him. Hence, the lord is the witness for this."

"The individual self retains the memory of its past life for a short period of time. As soon as the soul leaves the body, he looks at the body and he looks at his relatives weeping over it. Neither can he be seen by them, nor can he console them. He cannot tell them that he is all right and that he is in fact all right after coming out of that body of disease. These people weep for his demise, but do not feel happy that his sorrow has met with an end. They think it is an experience lost. What is the amusing thing in the world, those who will die afterwards weep for those who have died before. Death is an ordinary, common stage. There is nothing special in it. It is natural and inevitable. It is not an unnatural incident."

"In this way he exists for some time even after his death. The last rites are performed so as to free him from the perils of disembodiment (pretatvam). This means, he must be rid of the illusions and memory of his previous birth. If it stays, then their sorrow will become his. If he craves to live some more even after he has died, that too will lead to sorrow. Hence the divine grace makes him forget. He will forget and go according to nature. The sky is the father and the earth is the mother. He comes to the earth in the form of a seed. This holds good with statement rain grain pony. This means there is first rain. Rain gives rise to grain which in turn gives rise to Rethas and then the womb and once the womb is entered, it is the beginning of afterlife. By the time this journey ends, the previous birth's memory is totally gone. After this, into whichever body he enters, he enters as the A -

purusha corresponding to that body. But the brilliant element that existed in the prior life. ...(cassette stopped)

"When Nachiketas sought to know this secret, the God of Death Yama said, 'Do not force me. Ask me anything else but this.' But Nachiketas said, "No, I want only this. Having come to you, if I do not obtain that which you alone can expound, then I am, but a fool." Then Yama said, " That is not the case. It is very good that a master like me has found a disciple like you. Since you have asked, I shall tell you." And so saying, he told the same thing. He exists as the A-Purusha. The secret that he revealed is only this. **The Jiva exists as the A-Purusha. He exists in the lotus of the heart. He exists in that location. He, who knows this and the inner meaning of this, will be the one who has circumvented death.** Hence, it is due to the continuity of existence that lies within the A-Purusha which is gained through Yoga siddhi earned through Sadhana to attain the after body state. **The penance that is performed without the body is far greater than that performed from within the body. It has no obstacles. No diseases, no degeneration, no death, no fear, no desires, no sorrow, no wish, no disappointment. In that state the Jiva attains a higher state for penance.** That was the state that was expounded to Nachiketas by Yama in the Katopanishad. What did he say? **OM ITHYETHATH. Perform this Pranavajapa. When you do this as the A-Purusha in the bodiless state, though you may be a replica of your body, if you contemplate upon your inner self, you will obtain the vision of the supreme self. That will lead you unto liberation. That will be obtained by you through the prayer of OM. Thus was he taught."**

"There are those who have followed this teaching while they were in their body and have attained immortality. Trilinga Swami lived for 280 years and 105 years ago left his body in Kasighat. This means he too gained victory over death on the first day itself. After that he did not extend his life. He lived in the body and sustained it with the power of Prana. Why? For penance. He integrated and understood the element that was all pervasive and brought it into experience. This is a possibility. Otherwise, he would have to leave his body and enter another body for penance. Hence, elders say that **it is a great fortune to have a long life in one birth, in one way. Because it will be possible to experience the Karma of four lives in one life itself. There will be no desires, no craving and a sense of Vairagya. Once the great Samskara of the search for the root of the fulfillment of life raises its head, every second after that is precious. The sorrow that one feels when he says that 'God is not taking me away' is based on ignorance and is wrong. Every moment and every day is precious in its significance. It helps to be free from all kinds of bondages."**

"The name Sharira itself is derived from Kshina, which is destruction. One is asked to ponder upon the A-Purusha. This is because, after one leaves the body, the memories of past life linger on for some time. When the memory slowly ebbs away, a few instances linger. Even after these are forgotten, the only thing that stays is the path that was taken in spiritual practice. This is not something that is prone. This is not related to the body or the mind, but the soul and is an act aimed at obtaining the knowledge of the self. And hence, that alone stays in accordance to the atman, the individual self. It is not something that is destroyed with the body. Since in Sadhana, it is something that is performed taking advantage of the state of

bodilessness, it is not something that is destroyed with the body. It is through this that he moves on. Death must be conquered. Another point is, when the individual realizes that he is the A-Purusha, then that instant he is separated from his body and attains a resplendent body. This is also termed as Sukshma or karana sharira. If it is considered the abstract form, then the reason for this is the supreme self. If one were to divide the different forms, then instead of thinking that each one is the causative body of each, the supreme self is considered as the cause of the causative form of all and that the abstract form is the body of the A-Purusha and that this is the non-abstract material body that is prone to action and it's consequential result. If this be the case, then for the vision of the true identity of the self, contemplating upon the indweller is the cause of liberation. Yadantasthadupasithavyam (That which is inside is fit to be worshipped). So shall it be understood."

"Many things have been said in the Upanishads regarding this and is called Dahara vidya. In the Katopanishad, we find teachings on the lotus of the heart. Questions do exist. It is said that Nachikethas stayed there for three days at the end of which he was asked to go back to his father. If he were truly dead, then will not his funeral rites be performed by then? Then into what body will he return? The body that has been burnt does not exist anymore. How then will he go? It is also stated to be impossible to come to that world in the physical form. Even Savitri was stopped by Yama who told her that if she was to follow her husband then she must leave her body behind and follow him, for no one can enter this world with the physical body. So the question of him going with his mortal body does not arise. Also there he stayed there for three nights, but in that world it would be a much longer time. One year in this world is equivalent to a day in that world. Hence even the time stated is prone to differences. Hence, the decision is that, he left the mortal body and went there as the A-Purusha. Saprana, but Nirjeeva. With the prana, the chaitanya too exists. How is this possible? We know of those techniques wherein the yogi leaves his body and enters another body. It has been said in the secret of that knowledge that half of the prana is retained in his body to sustain it and the other half is taken with him. This means that amount of prana that will sustain the vital functions is left behind. In this case the Jivatma can leave the body and come back. In this way, various incidents took place. Sai Baba of shirdi went away for three days. The body did not die. He got up after three days. Various incidents do exist. When asked as to who goes out, the A-Purusha fully equipped with the knowledge, intellect and wisdom and is fully developed leaves the body. This is the secret expounded in the Parakayapravesavidya or the knowledge of entering another body. Yogasastras also expound paths through which one may leave the body without any pain and without any Pretatvam. Here, we have two pulses. If one were to leave through the Pingala, then he would go to higher worlds, and if he goes through the Ida, he would go to lower worlds. This is also called as the Pitri-loka. This implies the place of waiting where the actions of the past lives need to be fulfilled. This is not a higher world. Thus we see that Yogasastras have dealt with this in a technical method. They clearly describe how one may leave the body through proper division of the body. But some facts must be known in advance. The state of the A-purusha does not change. The illusion does not change. He who contemplates on the true form of the A-Purusha and leaves his body and all the corresponding actions and contemplates in the A-Purusha as that

form which is not related to the body, but is effulgent, he will be the one who meditates upon his true form. He, who believes that the penance, rites or the chanting of hymns is done not by the body but by the A-Purusha, will directly receive the merits of the penance. If meritorious deed, hymns and other actions are performed with body consciousness, then the resultant merit too will be according. But since the doer in fact is the A-Purusha, if one is to consider that it is he who performs the penance, then it is a very high state. This is the state of afterlife. Even though he is living within the body, he would have obtained that state. Instead of acting like a person being blown like a dry leaf in a storm by going according to the action and results even after death, it may be possible for that individual to decide his next life or his return."

"There is much more that is said in the Upanishads and other scriptures. On this note, there exists an object known as the A-purusha and the abstract form is it's true form. In whichever state the material body exists, in the same state, the A-Purusha exists. Its form will be a reflection of his form. Such statements have also been stated in the Upanishads. Thus I have told what came to my mind. There is still a great amount of literature and knowledge. If scholars, adepts and Sadhaks were to look with a sense of inquiry, then there exist many scriptures capable of clearing all doubts. One must make use of that knowledge and guard that ancient wisdom. All must become free souls (Jivanamuktas), must conquer death and must never fall into it's clutches. None should fall into a situation where, owing to fear or the problems that it may cause, enter another life without one's control over it. **Mruthyormukshiyamamruthath. Meaning, rid me of death, but not of immortality. That comes to mean that there are two of them in the body. While leaving whichever body I will be prone to the Problem of death, remove the knot tied by the Jivatma in that body. Come to my presence so that the bond which binds the A-Purusha with the indweller who dwells within as the drop is not undone. The greatness o the Mantra is that it retains it's efficacy even if chanted with ignorance of it's meaning. Through it's constant repetition, it will bear fruit. The Jiva will obtain it's meaning. Such is the greatness of the mantra. Hence, immortality must be attained, the act of dying must be cast off, and death must be victored upon. That will itself pave the way for divine grace."**

"Any will that is auspicious and which of a higher stature will possess the grace of the lord. If you ask him for material things, he will allow you another life to obtain merit for it. Or in some cases he will grant them owing to a large amount of grace. But even that will be transient. But that desire which is of a high nature, which is permanent and everlasting, will naturally obtain the grace of God. When you desire wisdom and nothing else, at that instant itself, vairagya will develop. Since wisdom is something that is obtained by no action whatsoever, it only comes to imply that it can be obtained only through desiring for it. Anything material, like wealth, progeny or prosperity, are the fruits of action and not of wisdom. Liberation is the only thing that can be derived from wisdom. 'Since I am asked for something to which there is no path, I shall give it to him.' This is the nature of God. He shall give it to you. Ask for it. Obtain it. Conquer death."

*Om trayambakam yajamahe sugandhim pushtivardhanam urvarukamiava
bandhanaan mrutyor muksheeya maamrutat.*

Let auspiciousness be."

Master always used to encouragingly say that knowledge of great techniques is itself sufficient and it is not necessary to go through the practice for achieving the experience. He is very emphatic when he says that the goal can be reached even without all these experiences. That way, the knowledge that he has provided in a capsule is much more than sufficient.

Sitting in Bhimili, like an Emperor in his chair, the Great Master said, "Death is a nasty thing. I won't allow my children to die." Should anyone hear anything further?

