

Essence Of Universe

Satsang on July-31, 2011

Om shree Gurubhyo namaha
Gurur Brahma Gurur Vishnuhu Gurur Devo Maheshwaraha |
Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha || @@GururBrahmaVerse@@
|| [Hari OM] ||
ॐ श्री गुरुभ्यो नमः ।
गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः ।
गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥
॥ हरिः ॐ ॥

Welcome, everyone. I hope it is not too hot in Texas and here where I am weather is very nice. Now, thus far, I have been giving a peek or an overview of some of the Vedaanta scriptures, some Upanishads. I think we completed a major series of talk starting from Mother's Day, Father's Day and there on, this talk was between Pippalaada Maharishi, who is none other than Angirasa rishi and the other six great rishis. They each one had their questions and the essence of all the questions was the search of the Truth, the nature of the Truth, the process of discovery of the Truth, the truth as it manifests, what do we understand and eventually what remains is, the Truth and the Truth alone and this Truth is the only one that is worth knowing. Having known the Truth, there is nothing remains other than the Truth and worthy of knowledge or worthy of knowing.

Now, similarly there is among the 108 Upanishads, there are in all 108, there are some other that are minor, but these are the 108 that we are talking about. And there is another one Upanishad. It is called Paingalopanishad. Paingala is the name of a Brahmarishi. He approaches another great rishi by name Yagnevalkya rishi. Yagnevalkya Brahmarishi, he was also the Guru of Janaka, Videhi Janaka i.e. the father of Sita. He was the king. So,

Yagnevalkya rishi, he was the kulaguru of the entire kingdom. So, this Brahmarishi by name Paingala, approaches and very supplicatingly, formally(vidhipoorvaka) with folded hands, brings offerings(samidhaa) to the great Brahmarishi (i.e. Yagnevalkya rishi) and prostates to him very lovingly, adorably, speaks to the great reverent seer (i.e. Yagnevalkya rishi) and asks if he may ask some questions because he is extremely longing, yearning to find the answer to some of the questions that he had.

Now, understand this, I keep saying this. Here is one who knows the truth, there is another one who also wants to know the Truth, yet is a great seer in his own rights. So this Paingala rishi stays in the Aashram, you may call it the university, of Brahmarishi Yagnevalkya rishi for one tapa, meaning 12 years. Sai, I'm sure you wouldn't mind staying in the Aashram of a Brahmarishi for minimum 12 years, observing all the disciplines with one single longing to know the Truth. Isn't that so, Sai? (Sai: " yes, Guruji") So here, this is a conversation between Brahmarishi Yagnevalkya rishi and his disciple i.e. Paingala rishi. The entire conversation is in 4 different chapters and the first chapter starts with as the Supreme Brahma is Complete (Purna). You know so often we say 'Om Poornamadah poornam idam poornaat poornamudachyate, poornasya poornamaadaaya poornamevaavashishyate'. This is a Shaanti Paath or Shaanti Mantra and what that means is that, the original, the Primordial, the One without the end was Poorna meaning complete and hence it is Brahma. From that came whatever came to be and, whatever came to be, is also Poorna. Though whatever came to be is also Poorna i.e. complete, yet the original from where it came is also Poorna. Now, so what is this phenomenon? How is it that can be understood? So in the beginning was the Brahma meaning the Purusha or the Almighty Father as the Lord Christ was talking about or the Purusha, that is what the Purusha Sukta also speaks about, very elaborately and beautifully. Purusha Sukta, most of you know about Purusha Sukta.

So, what is the nature of this Brahma or the Poorna Purusha? And as far as the manifested creation, as we understand and interpret by virtue of our Mana i.e. mind, buddhi i.e. our intellect. But mana and buddhi cannot be, cannot exist without the belonging to of the self i.e. the Ahankaar or the 'I'-ness. So the self, mind, buddhi are together as the manifested ones also. So this Purusha, all the creation, the trees, the woods, the mountains, what have you, anything and everything, Sun, moon and all that, they are all part of the creation.

So the Creator i.e. the Primordial Almighty One, the Paraatpar Param Satya i.e. the Absolute Supreme Truth, there is no name that you can address it by. I may address it as my beloved Param Sadguru, Lord Christ may address it as the Almighty Father, the Holy Prophet Mohammed may address it by Allah or somebody else or someone else may call it by Yahweh and so on and so forth, so many names. As, if I say, hey you come here, nobody will respond to that, but if I say, hey Saishree come here, and she will probably respond and will come here because she loves me and hence,

that makes her respond to the call. So this Purusha, or the Supreme Truth that created all the creation, in earlier Satsang, we have spoken about and understood, that the creation was created but the creation itself was eventually manifested through the Creator's own powers, the energy, the Shakti.

Now whatever comes to be will cease to be at a given point of time. Some creatures, like the gnats, may have a life span of 3 days. Humans live perhaps for 100 years, turtles they live almost 300-400 years if are let to live by their predators. The snakes such as cobras, reptiles, particularly the cobras, they renew their life by discarding and peeling off the top layer of the skin when it gets old and rejuvenates itself. So and so forth, so the creation, the subservience and eventually the dissolution or absorption, what we may call as death, is all held together by that Supreme Power, the Supreme Grace, which is none other than the Shakti, or the power, energy of the Creator himself.

Now this energy, this Shakti, when it manifests, in other words, the scriptures call it as Maya. So this creation because it is inherent with birth, life and dissolution (or death or absorption) is all perishable. It is all perishable, Naashvanth. So whatever is perishable, whatever is not permanent, unchanging, is called Maya. Please understand this. So in that, even the sun that has been shining in the heavens for billions of years at some point of time, if it came to be, it will cease to be. So this is also in the realm of Maya.

And the question is again, O Venerable Sir (this is what Paingala Rishi is saying), the most auspicious one, may you please tell me, explain me, what is the nature of Brahma? So the essential nature of Brahma is, as the Brahma Rishi is answering, that it is a state of Absolute Truth (Satya), which is eternal (Nithya), meaning it was never born and it has no end. It is the beginning of the beginning itself and there was nothing before that and is, Achalam means unmovable, unmoving. There is nowhere it can move, there is no space around it. Nor there is time, the time that we understand. Time is always on a relative basis, so it was there, it is there now, it is there even forever till the end of time. Time as a concept is non existing, hence it is Nithya, meaning always. Yet it is Mukta, meaning free, free of anything. There are no attributes, totally free. It is completely free of any qualifications, any attributes. That means, it has no corruption of its nature, in its existence, in its being.

The existence as Maya, that is the phenomenal world, or the creation will have Vikaar, meaning qualifications such as life, birth, death, rejuvenation and so and so forth. Even there are so many satsangis that are here today, if I were to look at Usha and say, hello Sai, can you tell me? Usha I don't think will answer my question. If our little Charlie is there, looking at Charlie, if I say, hello Satish, how is Priya? Charlie will be confused. Though I'm looking at Charlie, Charlie will not respond, and I'm calling him as Satish. Same goes for everyone. So these names and with

which each one has developed an identity, a uniqueness, is a qualification. And all these things are in the realm of Maya, or the Shakti that is prevailing with attributes, that is all Maya.

All this Maya is full of 3 types of nature, that is Guna, you may call. That is Satvaguna, Rajoguna, and Tamoguna. Tama menas ignorance. Tama also has a qualification, has a nature that is full of passion. Rajoguna is full of wanting to do, wanting to create, and those kinds of drives, desires. Satvaguna is of a noble nature, where the driving force, or the passions, are of nobility. They are full of truth, they are full of love, they are full of compassion, and such noble attributes. But the Supreme Truth is beyond these 3 gunas. Tvam Guna Trayateetaha: you know, that is one of the Veda Vachan. I hope Charlie is here today. So these 3 attributes give the creation a qualification. And the Satya, the nature of Brahma or the Supreme Truth is devoid of, free from all these qualifications. Also, the nature of Brahma is, the Vedas say, "Asayyogam Purushaha." This Supreme Truth is not associated, connected with anything.

It is complete Vimala, meaning absolutely stainless, free of any qualifications, yet is merely the observer, you may call, at the most, unaffected, and unmoving. Same thing applies to every living being. Every living being, that is the trees, the wood, the worms, the birds, the fish, the human beings, the animal world, all the Praani Jagata. Praana means all that life that needs Praana. Praana, meaning the life force. So the Atmaa or the soul, the unconditioned soul can be called as Atmaa. Atmaa, that is the awareness of the self. This is untouched by any and all of these attributes, and hence the only way to discover this truth is having to give up all the attachments, all the qualifications that any Jeev Atmaa, any living being, wants to. Hence, all of the science of spirituality is constantly talking of non-attachment, that is Niraasakta i.e. free of Aasakti i.e. free of attachments. This attachment begets possessiveness. When you have it, then you want to treasure it, when you don't have it, then you are miserable and wanting to have it, and this wanting creates infinite further desires. So the root of all this is, if you have it, you always believe that you don't have enough.

You want more, no matter what it is. If you have a husband or wife and either of them are very loving, no matter how much loving they are, yet that love is not enough. The husband wants the wife to love him more, the wife wants the husband to love her more and attend to her. So these are the psychosomatic phenomena that are endless. The root cause of all the pain is this Aasakti or attachment. So unless this attachment goes away, you cannot completely free yourself of the readiness, or Supaatrataa of experiencing firsthand the Supreme Truth.

Every Jeevatmaa, every living being is encased in 5 different Koshas, or encasements such as annamaya, pranamaya, manomaya, gyaanamaya (or buddhi), vigyaanamaya. Likewise, there are 5 Tanmaatras, or 5 sookshma-bhoota or 5 sthoola-mahaabhoota panchapraana like praana, apan, vyaana, udaana, samaana. And we have 5 Indriya, meaning instruments of action, as also 5 sense organs that are Sukta, or Sookshma, and when a being is to be born, it is through the crown that the Supreme Power enters and encases itself and becomes a being, as a human being, or as a dog, cat, mouse, rat, turtle, fish, bird, whatever it might be and that is when that particular life being, Praani, as such (Praani means one that needs Praana, that is the breath to live, to survive) is born, lives, and eventually dies. Now in these 3 stages, every living being exhibits, or exists in 3 different stages. That is the awakened state, as you and I, we are talking and listening to one another, that is the awakened state. Then the dream state, when we go to sleep, then the deep sleep state. But these are 3 different states, there are 2 other that I want to introduce now. And the 2 other are: one is Moorcha, meaning when one faints, the fainted state. The 5th state is when that living being is dead, yet the body is dead, the one who was occupying the body is aware of the death of that body. So the Supreme Truth is beyond all these 5.

In essence here, what are we looking at, what are we trying to understand, where are we headed? Sai thinks she is a girl and she has her own likes, her dislikes. She loves some and is indifferent to the others because she doesn't know them and there could be some that are not very likeable to her. So she has her likes and dislikes and all of this means that she is none other than Saishree, a living being, which is full of the psychosomatic being of a particular Jeevatmaa. And all of us, none of us are free from all this. So being qualified like this, to let go of all the qualifications and attributes and go to our being, to the essential nature of our being. This essential nature of our being is none other than the Absolute Nature of the Supreme Truth i.e. Paramatmaa or Almighty God. That is why the scriptures also say that Thou art made in the image of thy Father or of the Almighty God. Hence, this state, this travel is all about spirituality.

So this particular Upanishad, Paingala Upanishad, it reaches a state where through this discipline, practices as has been given by the Vedas (the Vedas are the teachings of the Almighty God himself) and when we follow, which is the science of life, then from the being as a single individual as a human being you can reach that Supreme State where you fuse and become one and that state of being is called Dharma Megha or Samaadhi Sthiti. Dharma megha, this is the Samaadhi awavstha, where there is a knowledge, absolutely Supreme awareness, without the awareness of the Self even, where there is no doubt and all that is worth to be known, is known and that is the Supreme Truth. And when one knows that, where there are no doubts, sanshaya rahita gyaana, that is the sthiti of jeevan mukta, that is one who is free of this phenomena or the syndrome of birth and death.

There is a simile given here. The simile is like a wheel, wheel of a chariot where it has a rim around and this rim is connected to the hub of the chariot's wheel, the center, and the connections are like the spokes. So the center is called tumbaa or the hub of it. And the entire creation, no matter what the diameter or the circumference of the wheel is, it is always in contact or manifests because of the center, which is the self and it is through that, that we all function. So eventually, in the end, the travel, the effort is that you have, all life, have spread oneself so far away into such uniqueness such individuality and such separateness, with all the likes and dislikes and attitudes and opinions, what have you, and it is making a U-turn, a reverse travel from that manifested to the unmanifested and absolutely stainless state, to the Supreme Truth, which is unchanging, unmoving, is always there, is free from birth and death, is free from the syndrome of knowledge that is relative. So, having known that State first hand without a question, having known that State, that Supreme Truth then, all that is worth to be known, is known. In relation to that knowledge, everything else is all in the perishable state or of perishable nature or of the nature of agyaana i.e. ignorance.

The very existence of everyone, the substratum is love i.e. Prema, unqualified. This love, is eternal i.e. unchanging, then the Supreme Truth or the Almighty God, is also of the same nature. But if I were to ask Jatin bhai to look into Jyotsana's eyes what would he see? He would see his own image in Jyotsana. As Goutam loves his own image in the mirror and he loves that image because he loves himself, same goes with Jyotsana. When she looks into a mirror, she sees herself and she loves herself. When she sees that image in Jatin bhai's eyes, then she should love that image, but the beholder of that image, the eye, is of Jatin bhai. When all of these will start seeing the image of the self in the other person, then there is no room for any qualification and everyone will love one another unconditionally as they love themselves. So think, Think!

So, the science of spirituality, the scriptures and the treaties, such as the Vedaanta, the practices, the disciplines given by the Vedas is what I have been talking about, Yagya, Daana, Tapa, Karma, Swadhyaaya and Agnihotra, the science of Agnihotra, the science of Agni, the science of Praana, the science of life, how the entire being are eventually functioning by virtue of the Primordial Power, the Shakti. This Shakti is of none other, it comes from the Self itself. The self itself is absolutely the clone of the Supreme Self i.e. the Paramaatma. Then where is the confusion. There is no confusion. None, as far as I see, there is none. I think this is where I would like to conclude this Upanishad.

And to experience that as these Rishis have approached the Great one. So too, each one of you, there is no exception, have to find, seek, search, approach a Sadguru, a teacher, who is one with the Supreme Truth. Sat means, satya means Truth, Guru means Prakaasha really and approach and seek his blessings. Ask that he may teach you, but be worthy that he will be very happy to teach you. And for that you cannot escape the penance that

these 6 Rishis had to go through. And they happily undertook that because they knew that once they have done that, they will be ready to receive that knowledge. So towards this discovery, this journey of the Supreme Truth, the firsthand knowledge and the firsthand experience, that is why my beloved Sadguru, my beloved Param Sadguru i.e. Param Sadguru Shree Gajaanan Mahaaraaj, who is my Paramaatmaa, he taught me. Whatever he taught me is exactly what I am teaching you. What I am teaching you is nothing different from what I have known, I have experienced and should you also be equally desirous, wanting, longing, yearning, then like these 6 Brahmarishis, you also can come to that stage where nothing else but that Supreme knowledge is all that you are wanting. And when you are worthy enough, you will be chosen and you will find similar such instances, even Bhagavad Geeta, the entire Bhagavad Geeta is a conversation between Lord Shree Krishna and his one of the best disciples i.e. Arjuna. Likewise, the Bible particularly, the New Testament, so many instances are there that there are talks that have occurred between Lord Jesus Christ and the others.

Submitted by Padma Panguluri

हरि ॐ [Hari OM].

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ

एष एवहि श्रुत्युक्तः सत्य धर्म सनातनः @@yagnyadaanaverse@@

Yagna, Daana, Tapah, [karma], Swaadhyaaya Nirato Bhaveth

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha

Glossary

Hari om Sanskrit phrase of Salutation representing Amen.

Karma Actions committed by a person during his life on earth.

Questions

1. Question: Guruji, My question is all manifestation is divine expression why does the human mind struggle to understand that?

Answer: Because of your own attitudes and your own qualifications in your own mind. For Example, you know a girl names Sai and because of the love and bond, the friendship that exist between both of you, it is very easy for you to love Sai. If you meet another girl Kamala for example, Can you love that girl as you love Sai? May be not! Now the answer to your question is why is it that you are unable to love her. Because you don't know her enough and you are not experienced her enough? Why do you need all this to love? This is the condition that you don't even know that you are wearing this and not only are you, we all we wearing. Say for example there is girl with name Padmodhbhava that I know. If I get mad and I yell at her she starts crying and decides to herself 'I am never going to talk to Guruji'. So as long as I am acceptable to Padmodhabha she will let herself accept Guruji not realizing that a mother scolds a child anytime and every time that the child does something that they should not do. Same thing here, this condition is there and hence the choices we make. These conditions are by virtue of your own life experiences and these are the impressions that each one of us carry. And hence we separate ourselves from one another and create an identity and uniqueness for each one of us. That stops us from doing what we should be doing and being what we are and not being what we should be. What we should be is nothing but the supreme truth as the truth itself is without qualification. Follow me?

2. Question : So based on what you said in the above answer, the human mind by itself adheres to itself and it will love and try to be the truth but it is influenced by my attributes and qualities and so it is not able to see it. Is that the right conclusion?

Answer : No as long as the mind exists and influences and manipulates you till then you will never know the truth or experience the truth. You have to transcend and go beyond the mind because in the supreme state of Absolute Supreme truth (Dharmamedha Avastha), as said in "Vishnor yat paramam padam" That state of being free. There is no room there for awareness of the self (Ahankar) and no mind (Manah) there and there is no Intellect (Buddhi) or the conditioned Intellect there. None of this! So that is only through practice (Aacharana) and through Self Study (Swaadhyay) and disciples and including Meditation you can achieve. You have to reason with your own self. What is true and what is untrue. If the almighty Sun that has been shining for millions and Billions of years came to be, it will cease to be at some point of time. Then that is also definitely not true. But the creator of the Sun and the creator of the entire solar system and the milky ways and what have you is still there. The creator is surely eternal and greater than the creation. Isn't that so?

3. Question: It was a great wonderful discourse. You talked about qualifications (Satva, Tamas and Rajas). If this is the influence of Illusion (Maya) and each individual behaves under the influence of Illusion (Maya), even if I don't like, should I be ignoring because everything is Illusion (Maya)?

Answer : TNo. There is some confusion here. See Illusion (Maya) the Supreme power (Parama Chaitanya) manages the entire creation and the sustenance of that and the dissolution of that. That is possible through three primordial Elements (Maha Vyahrutis), these are also of the nature of the three qualifications (Trigunatmaka). Let us say you have a friend by name Prakash, instead of a known friend he has become an enemy. He is expressing varieties of expressions to you and you are going through all these experiences. The interpretation of these experiences is based on your own life experiences and these are embedded in your own subtle body (Sukshma Shareera) or the Causal body (Karana Shareera) . This embeddiment is nothing but the impressions (Samskara). These impressions give you likes and dislikes and the choices that you make. So the aggregate of all these choices you make becomes your nature (Swabhava). So it is the nature (Swabhava) the driver for all this is the power inherent in you and this power has accepted and become you who is a living embodiment. As a human being you will live and undergo the life experiences based upon your own actions (Karma) which becomes the prarabdha (Prarabdha is that portion of the accumulated karma which is responsible for the present body and/or life).No sooner one quits this body; he will wear another Physical body to experience another set of karmas and passions from the accumulated actions (Sanchita Karma). So this phenomena is all illusion (Maya), is perishable is changing. Now this illusion (Maya), power (Shakti) itself is so wonderful that gives every soul (Jeevatma) the power to make the right choices or free will (Swatantra Swa Iccha). By virtue of this independent choice (Swatantra Swa Iccha) it makes you not to do things that are not correct. Why? Your only longing is to be what you essentially are. Have you read Gyaneswari? ... The very first verse in Gyaneswari is Om-Primordial Sound Aadhya -one without the beginning and end ie the primordial one ie one and that absolute supreme Truth. (Om Namo ji aadhya | Veda pratipaadya | Jai Jai Swamamvedya aatma rupa |Deva tuchi Ganeshu | Sakalaardha mati prakaashu |Mane nivruttidasu avatardhoji ||) The Vedas that have been established and talking about the primordial supreme truth Jai Jai halleluah or glory, glory on to that supreme one (Swayam Samvedhya) i.e. the one that knows itself , if I know you , it automatically means I am greater than you . Is it correct or not? Yes. So that way each soul (Jeevatma) each living being truly cannot be known by any other living being. If Charlie were to ask you 'Prove me your existence that you are there 'How much can you prove? The proof of that is, the knower of the self i.e. you know that you are always there my dear one. Similarly the almighty also is the same. He knows and He knows all that one needs to know and he doesn't have to prove his existence based on some other proof. Then some other proof would be greater than Him. So there is no proof (Pramana) for that. This primordial truth is none other than the Virgin state (Aatma) of the self as such. So in English, the soul is a crude word. It cannot aptly describe that.

4. Question: At some point you mentioned expectations and judgments.

Answer : Yes, that is, these are the qualifications. I was talking about Sai loving her sister but she is unable to love another girl the same way. I know this another girl is such a loving individual. I love her as much as both of them. But Sai is unable to love her. Why? Because she has her own qualifications and these qualifications are none other than the judgments that we each one of us are wearing and that is how we qualify anything and every thing.

5. Question: It seems like until we know our self truly we cannot love others like our selves. At the same time it seems like until we drop everything all our likes and dislikes we are not going to know our true self. It seems little bit of a catch 22 situation here. Is that true or how do we break that? At this point I like people who are similar to me or from whom I can benefit something.

Answer :There is part of truth in what you say. Lovingly one another conditionally is not love my dear! You follow me? That is suitable love to you or to any body else. Suppose you love Lord Vittala. There is a Verse (Abhanga) which says Savare Manohara Rupa thujs Savare sundara rupa Manohara. The meaning of this Abhanga is Savare = dark skinned. You love and adore that Vittala ie Pandu Ranga and there are millions and millions who love. Lord Baalaji is also same. Syamala Varna = dark skinned. Even lord Shree Krishna was Syamala Varna = dark skinned. But if I were to ask you, You love Lord Vittala with dark skin (Syamala Varna) I am going to find you a wife with dark skin. I guess you will think twice about it if not 10 times. I am trying to give you a dimension of qualified love. And all human beings operate under qualifications and judgments.

So as said above, until we stop judging one another and give up judgments meaning we still love one another unconditionally for what ever they are. Suppose Pradeep is my known enemy, how should I act towards you? Tell me? 'With hatred and anger'. Yes that is very normal. Here is what I am saying to you, Now that I know Pradeep is my enemy then the only thing that you could do is to love him unconditionally. Why? I should do that because it serves me. How does it serve me?. Because as I sow so shall I reap, that is within my control. Only, and only my efforts are in within my control. The results and effects are not in my control. If I expect the result (Karma Phala) then I am bound by the result (Karma Phala). So if I love my known enemy unconditionally, love will always triumph, will always win. Because Love (Prema) is truth (Satya), and happiness (Aanandaa) also. Do you follow? So for that I have to develop my Inner strength to ignore anything else and yet love my enemy. There are so many unknown enemies that are so powerful (Balaadhya) that eventually we could surrender those unknown enemies to the almighty God. To fight them any and every individual is generally very weak. These powerful enemies are none other than the six evils we call them the six crocodiles ie:passion, anger, greed, attachment, pride and envy (Shad Ripus- Kaama, Krodha, Lobha, Moha, Mada & Mascharya).

These are within all of us. It is very difficult it is to fight them. The 11th verse in Rudram says, Oh Almighty God, I am standing and praying to you. Please bless me with your Light of Grace (Krupa Prakash). May your Light (Prakash) be behind me, in front of me, to the left to the right and above and below and four intermediary directions i.e. ten directions(Dasha Disha) so that I may walk in the Light after You. Because, You are my well wisher (Purohita). Almighty God, I will walk in the path (Maarga) that is lit (Prakaashit) . But during this journey there are so many known and unknown enemies . I surrender these unknown enemies into unto your Jaws.(Tam Vo Jambhe Dadhaami). So that You can lead me from here to there into the supreme truth.

(Namo Rudrebhyo ee Pruthivyaam E anthariskhe e divi esha mannam vato Varsha mishavasthebhyo dasa praacheer dasa Dakshinaa dasa prate chor dasho dicheerdashordhva shte byo Namaste no mrudayantu teyam yaschano dwesthi tam vo jambhe dadhami).

Understand? What did Shree Krishna asked Paartha? He asked a question "Who is your best friends and worst enemy?" Can you answer that? Is this the mind? No. Lord Shree Krishna said to him 'My dear Paartha! It is none other than you yourself who is your best friend and you yourself your worst enemy!'

6. Question: Namaste Guruji! I enjoyed the questions today. You did mention about the power to choose. But it looks like we are a bit at a disadvantage, because the power of choosing seems to be rooted at lack of will power. So this will power by design is made to be a disadvantage because, the tremendous power of illusion (Maya) chips away our will power with its tremendous array of temptations and except for little bit . At times we can stick to some practices (Sadhana) and wait for grace of God. Till then all this effort seems to be conducive but very limited. Till the time comes it is of not much help.

Answer : Very good question. It has two to three dimensions to that. If everything is preordained then it amounts to Prarabhada (Prarabdha is that portion of the past karma which is responsible for the present life). Then what choice do you have. You have no choice except to confront the fruits of your actions (Karma Phala). Yet you have God given free will (Swatantra Swa Iccha) . Here is where the trouble comes. You choose to do something and the choice that you make is based upon your own impressions (Samskara) , your own passions (Vasanas) and this information is embedded in your Causal body (Karana Shareera) and it becomes impressions (Samskara). This gives a dimension to choose what you do and choose what you don't do. The selection and elimination of choices is by virtue of nature (Swabhava) which is conditioned by your own passions (Vasanas) and impressions (Samskara) . Yet when you start doing those disciplines or and if are a Guru initiated Seeker (Guru Dikshita Sadhaka), though there may be a wonderful movie on the TV just at the time of your meditation, there is a question here. Should you go for the Meditation or should you watch that particular movie? You have two or three choices. Perhaps you record it and watch it later. So you still want to watch it. Or should you say I will do my meditation later and you would sacrifice the discipline. Yet, you will complete

meditation as a task. No matter what whether movie or the actual dance performance of your daughter, Anusha that might occur at a conflicting time, you choose to do and go for your discipline. The strength (Mano bala) of mind and the clarity of the choice that you make comes only through disciplines (Saadhana). So by virtue of the disciplines and by virtue of practices that have been spelt out by Great Saints (Rishis) , that is the Science of life (Sanathana Dharma or Veda Dharma). That is the word of the Guru (Guru Vakya) or grace of Guru (Guru Krupa) also. When you stay firm on that no matter what , gradually your own Intellect (Viveka) , the sense of discrimination ie choosing to do the right and choosing not to do what is not right , that becomes clearer and clearer and becomes less and less cloudy or less and less turbid (Malina) . As the clarity improves, so does your decision making ability improves . Together with that you acquire strength of mind (mano bala) to choose the right and enact upon that. So you are a victim of essentially your own passions (Vasanas) and impressions (Sanskaraas). To break out of that is by virtue of your own choice. When you embark or stand fast on the right choices then this clarity amplifies, then all the clouds are gone , all the doubts(Sankha) are gone and you become doubtless (Nishanka).

7. Question: Guruji, what is the purpose of entire illusion (Maya)? Are these mindless cycles? Is god getting bored and He is creating all of us and the creation took place?

Answer: Good question. Let us go to the beginning of the beginning. The Absolute Truth (Paratpara Param Satya) knew I am there and May I be every where (Sarva Vyapi). There is nothing else than the Supreme Soul (Paramatma) Itself. (Aham aasitwai bhuma..)A thought comes to that "I am one and alone may I be many (Eko ham Bahusyaam)". Instantly this Supreme Soul (Paramatma) when it was aware of itself of being, it instantly acquired its uniqueness or awareness of the self. That is the State of Awareness (Ahankaar Sthiti) of the Supreme Soul (Paramatma) itself. That state (Sthiti) is Virgin state that is unconditioned state with the awareness of the self that I am there. That itself automatically attracted its Power of Desire (Iccha Shakti) and Power of Knowledge (Gyana Shakti), but all of this is in Virgin state. So when the thought came to its mind I am one and alone may I be many, instantly the Power of Desire (Iccha Shakti) came and in that state the Awareness/Ego (Ahankaar) of the Supreme Soul/Spirit (Paramatma) is also there. By virtue of its own will power (Sankalpa Shakti) which is absolute and stainless pure that this energy (Shakti) became the Illusion (Maya). Maya expresses itself in the phenomenal world as two ways. One is manifested Maya that changes itself constantly and the other is Virgin nature of it. Hiranya Garbha, and all the three Maha Vyahrutis etc are all created. The entire order (Krama) of the world (Srusti) that we understand in the physical gross level came into being. We get so wrapped up in experiences of the nature and we get separated by virtue of creating our own identity and uniqueness. By virtue of our free will we can turn around and do the right thing. We still have to go through the effects of past actions (Prarabhda karma). There is another dimension to this, which is the most important, it is the Grace (Krupa) of the Sadguru. That is the when one starts moving closer and closer to experiencing Absolute Reality or Truth (satya and

parama satya anubhuti). And that is the final proof and then every thing ends and then you become free of the birth and death(Jeevan muktha) Syndrome.

8. **Question: Guruji you said that the absolute state and the Sadguru are absolutely one. My mind is having difficulty to make the formless and the form into one. The Paramatma is formless and the Sadaguru when we look at HIM we see a physical form. How can I merge that and can you please explain the truth to me where my mind gets convinced of the formless and form absolutely as one.**

Answer: I understand. Not only you every body gets confused there. That is because of your conditioned state of being (Asanskaritha Avastha). For example a Seeker (Sadhaka) like you impose a Sadguru on some form with attributes (Saguna Swarupa) let us say our beloved Sai Baba. Baba is there as Physical form in the pictures and idols in temple. As Baba is Brahma Nishta, so also this individual or Sadguru is also Brahma Nishta. But that individual may not look like Baba. So these are outside external attributes. For that matter thousands of Sadgurus that have come and blessed millions and millions of people and there are great Avatars also like Lord Parashu Ram , Vamanaa Vataar, Lord Shree Ram , Lord Shree Krishna and so forth. They are different in their attributes, their look, their shape, size, color, etc. yet the essential nature of them is the same the form of the Absolute Truth (Satya Swarupa). So transcending this qualification, one might not look like Sai Baba but is firmly one established in the the Supreme consciousness as Baba is. Then those two individuals are not different in their essential nature. Last time I gave an example, if $A=B=C=D=Z$ and $Z= \alpha=\beta=\gamma$ then $A=B=C=D=Z= \alpha=\beta=\gamma$. Here all of them is same but appear different. If you call Sai Baba and Lord Ganesh comes there and when you call Lord Ganesh, Lord Krishna comes there. What does that mean? That means that Sai Baba is Lord Krishna and Lord Ganesh is Lord Krishna and all of them are identical. This is understood only through the disciplines I suggested or Baba has suggested. He Says . There is only lord and we are all the children of that Almighty one. ('Sab kaa Maalik Ek hai ')How can the child be different from the creator? How can the big Mango tree that gives the Mangoes and seedlings from which the big tree that gives another set of Mangoes be different? They are identical in their experience, not the attributes. If you take a mango tree , in color and shape and collect a bushel of mangoes you will never find two mangoes that are completely identical. But if you take a bushel of mangoes that are completely ripened to its epic point Then the experience (Anubhava) or the Mangoes is identical. Is it not? So that is the difference. That is why you are unable to see the oneness in the difference (Vibhinnata) that is obvious.

9. **Question: That means that when we worship a Sad guru , no matter which Sad guru basically we are worshipping that Supreme Paramatma.**

Correct! Very Correct!

10. **Question: Guruji, I heard that while meditating we should have the Dhyana or Focal point to be the tip of the nose. But in a book I read it is the Starting of the Nose (Naasaagra) between the eyes. So which one is correct?**

Answer: Where should be the basic question ? Both of them are correct. There is a third one that is also correct. You can Imagine a spot(Bimba) on the wall or where ever , you can keep a picture there that is fine and at eye level, and be looking at that or you can keep the focus(Dristhi) at the tip of the nose (Naasi kaagra) or between the eyes (Brugu Madhya) . Now it is very difficult to stay concentrated between the eyes. It takes a very very long time and so often people are unable to bear some the pains they get. So I suggest you either on the tip of the Nose or at an eye level on any spot. Now what really happens by single point focus is all our sense organs that are connected to the phenomenal world are disconnected. They are Sense, touch, Smell, Sight and hearing, they receive information and this information is transmitted or sent to mind and the mind analyses it and by virtue of it , the intellect make sense of that. What is essentially needed is disconnection from the mind itself. It is easier for you to become single pointed with the Maha Mantra and the form of your meditation (Dhyana murthy). The End result is important. Say for example, I myself used to have my focus on the tip of the nose. Before I knew it went upwards to the points where my eyes went back of my head as wheel. The grace is never free from the Grace who has the grace it the pratyaksha Paramatma. The Sadgur u and Supreme Soul/Almighty (Paramatma) are inseperable (abhinna).

11. **Question: Guruji as you explained about the Gunas, I have a question related to the ratios of the Gunas the seeker should target to achieve in order for him to reach and experience that Supreme truth? Is this necessary also for him to know about his ratios.**

Answer: Gunas are particulary Satwa ,Rajas and Tamo Guna, ie; the three material modes are 1) satwa (positivity, goodness, wholesomeness), 2) rajas (passion, energy, movement) and 3) tamas (negativity, lethargy, darkness, ignorance).. Here Tamo guna makes one feel the passions. Some people are so full of lust. Some people don't like to be lustful. Even that is also passion. That is like attachment to non attachment which is in turn attachment. In fact a person really can't know which Guna predominately is working on him. All the human beings are so very different from each other because they have different gunas operating on them. But for a seeker to achieve and experience that State of oneness to god or Almighty , he has to go beyond all these Gunas. There is a Veda vachna which says that Almighty is beyond all these Gunas (Twam Guna trayateetaha) and he can be perceived in all these Gunas. It is when all these Gunas achieve a balance (Samatunala) then the mind becomes clear and lord Almighty can be experienced. This is not at all possible by our self. This is where the disciplines (Sadhana or Acharana) comes. These

disciplines when practiced with faith (Nistha) with that one goal (eka lakshya) will make the Balance (Samatulana) at which state their effect is gone and the seeker is beyond the Gunas. It is possible only through disciplines... Practice of Agnihotra daily with love (Prema) and faith (Nista). The answer to your question is no. There is no such known ratio and no seeker need not know the ratios or even of which Guna is predominant in him as this is all taken care of Agnihotra and other disciplines ordained by your Guru (Gurupatishita Acharana).