

# BHAKTI YOGA - PART 26

SWĀMI DAYATMANANDA

Class begins with the chanting of the following Shanti mantra:

ॐ सह नावतु ।  
सह नौ भुनक्तु ।  
सह वीर्यं करवावहै ।  
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Naav Avatu |  
Saha Nau Bhunaktu |  
Saha Viiryam Karavaavahai |  
Tejasvi Naav Adhiitam Asthu Maa Vidvissaavahai: |  
Om Shantih Shantih Shantih: ||

Meaning:-

Om May Brahman protect us both |  
May Brahman bestow upon us both, the fruit of knowledge |  
May we both obtain the energy to acquire knowledge |  
May what we both study reveal the truth  
May we cherish no ill-feeling toward each other |  
Om Peace Peace Peace be unto all ||

So, Swāmiji is describing the various forms in which love can become manifest. Even in ordinary love, not to speak of divine love, it can manifest itself in so many ways, in myriad ways, provided it is sincere love. Because love is a form of activity and it requires energy. The more love - the more energy, the more investment, the more time we spend.

But the nature of activity is that it has to manifest in some particular form, because it is energy.

When there is no energy, there is no activity.

When there is no activity, there is no energy.

Now, the most interesting thing is that all the time we are manifesting our energy. The only point is in which way we are manifesting it. If you have to believe the teaching of Vedānta, and Vedānta teaches us that we are all using our energy for only

**one purpose.** What is it? **To know who we really are!** It may seem strange, that I don't want to think about God, I don't want reality, I love *Māyā*.

You see, *Māyā* is the most interesting factor in this world. Because God is only one. So you may get bored after some time. But *Māyā* is the same God, but in myriad ways.

We are alright as we are, why should we become devotees or people of knowledge? No! Because you don't know what you are doing now. You are like a mad-cap or a dreamer. Once you know that you are acting in the drama then you will enjoy it.

Maybe you are a king but you are acting like a beggar – how enjoyable it is! You know a beggar acting like a king is also very enjoyable as long as the person acts well. A king acting like a beggar is also very enjoyable. If a beggar acts like a beggar it makes no difference. And if a king also acts like a king it makes no difference to him. There is a beauty in variety.

**That is why a great soul says that duality is bondage before realisation. But after realisation द्वैतं अद्वैतादपि सुंदरम्! ( dvaitam advaitād api sundaram ) it is much more beautiful than even Advaita – but after realisation.** After one is put, any number of zeros will increase their value.

Anyways, we are all searching. Do you know what we are searching, from morning till evening? You may say, 'No, I am lying down in the bed, especially winter, early in the morning or on a Saturday morning.'

Some scientists, you know all sorts of scientists are there taking some survey. When is the blood pressure at its highest, on which day of the week? And when is it on its lowest? So they found out Friday afternoon the blood pressure is at its lowest, in anticipation of the Saturday and Sunday holiday. And Sunday evening it is at its highest. Holiday is over. Tomorrow morning I have to go. Monday morning it is at its highest.

So you are lying, you are relaxing, you are enjoying and if someone were to ask you, 'Are you searching?' You say, 'What do you mean by searching? Why should I waste my time searching? I am enjoying, I am relaxing.' No my friend, you are breathing. What-for are you breathing? There must be a purpose. It's an activity. It is an utilisation of energy. You may not know why you are breathing, but there is something deep inside which knows why it is breathing.

( 5:12 mins )

You know evolution is blind until we become self-conscious. That is why human life is considered the most precious. It has many parallels with animal lives. There is – so much of our part, our nature, is of animal nature. But there is one thing which is most

marvellous. **It is only as a human being we can deliberately redirect our attention inside.**

कश्चिद् धीरोऽऽवृत्त चक्षु अमृत्तत्वं इच्छन् । ( *kaschid dhiro aavritta chakshu amrittattvam icchan.* )

A great hero, until he became a hero, his sight was outwards, but then he turned it inwards. It is not easy to turn it inwards. What does it mean? It means you consciously, deliberately sit down and say -

- Now what am I searching for?
- What do I want, really, in life?
- And how do I go about it - achieving it?

That requires heroism. You see, if all our dreams can be fulfilled just by sitting in an easy chair we would have been saints long back. But unfortunately **it takes heroism, uncommon heroism, to turn our sight inwards.** Why? Because this heroism is not about changing the world. **It is heroism, about, all about changing ourselves!**

And **changing ourselves requires tremendous effort.** Because what Hindus call myriads of lives, 94 crores of lives, we have been following instinct, nature. Somebody is dictating to us. But now we say - No, I won't be dictated to. I want to do what I want to do in freedom. That is how heroes are produced.

So we are all searching. What are we searching for? To rediscover who we really are. And the search is not - **The desire for the search is not in our hands, it is out of our hands. You cannot help but search.**

**Your only choice is - do you want to go a bit slow or do you want to do it right away -** like *Sri Rāmakrishna*. This is the only choice. And we know what choice we will choose.

**So myriads of manifestations of love.**

If the *Vedāntic* principle is true, we have enemies, we hate people, we are jealous of people, we want to deprive people. Why do we want to do it? Because this is also a manifestation of love. *Vedānta*, sometimes, is difficult to understand.

What do you mean by love? No no, it is cat and mouse play. Oh cat and mouse play. It is a nice play for the cat, what about the mouse?

As though we are all terrible victims of something cruel, something called fate. We don't know. No! My friend!

*Sri Rāmakrishna* illustrated it so beautifully.

That a king had four sons of almost the same age, and they want to play. So they set up a king ruling a kingdom - that is the name of the game. One of the children will become the king; one of the brothers will become the minister; another one becomes the *kotwāl* or police inspector; one fellow will become the thief or murderer. And this fellow will be caught, he will be bound, he will be beaten.

Do you think the fellow who is being beaten, and who is beating, they do not know who they are? But as long as they are playing, as though they do not know it. They play such a beautiful... Is it not wonderful to have such a game? Because, you know, as soon as it becomes dark, immediately we all hold our hands together and then run.

Just imagine you are all playing – four of you and it is dark. And one fellow has fallen down and he is limping, not being able to cope up with you. What would you do? Would you leave him and run away? You will go back because he is your brother, take him by the hand and all of you will enter into the house together. You eat together; you sleep together. What is it? It's a play!

**This is what *Vedānta* calls – it is a divine *Līlā*. The whole universe is a manifestation of love. That is why to understand *Vedānta* one needs a tremendous leap of faith.**  
( 10:02 mins )

Why do I say that? If a devotee who has faith in God, if he believes that doesn't require that much leap of faith. But to say, here is a most evil person, but what is he? He is playing his role – it is a big drama! *Līlā! Līlā!* It is *Līlā*. Means it's a play!

If you take it seriously then you are in bondage. But if you take it as a play you are free. Who can take it as a play? Only when you are free. When you know the truth.

But anyway, nevertheless one thing is very true. All the creatures in this world, they want three things. Every creature wants three things. What are they?

- **They want to Be** – no death.
- **They want to know** – no ignorance.
- **They want to be happy.**

We also want; our enemies – you ask your enemies, your worst enemy, 'Do you want to live?' Will he say no? Our friends are valuable because of our enemies. The point is that *Vedānta* accepts.

Your enemies, your worst enemy – You ask him, 'What do you want really? Why do you hate me?' He says, 'I want to be happy.' 'Oh, and then how do you think you could be happy?' 'By killing you.'

He wants to be happy. You also give the same reply. If you are polite then you will give in a polite way, indirect way, you know. If you are crude then you will give a direct reply.

Every creature wants! What is it saying to us indirectly, 'We want to be God!' We want to be divine!

**There is no death; there is no ignorance; and there is no unhappiness. What else is God?**

So, everything is a manifestation of love. But if we do not know the truth then even what we call bitterness, enmity, unhappiness, pain these will make us very uncomfortable. But if we know the truth even they become like zeros after one. They become very very pleasurable.

*Sri Rāmakrishna* expresses it, you know, in every drama there will be some unsavoury characters. One such famous *Jatil*, *Kutil* – without *Jatil* and *Kutil* the play will be incomplete. Drama means conflict. There must be conflict. There must be a resolution. Then only it will be enjoyable.

So, we have discussed certain manifestations. These are called positive manifestations. But according to *Vedānta* there are also negative manifestations. For example, *Kamsa*; for example *Shishupal*, *Dantavakra*, *Hiranyakashipu*, *Hiranyāksha*. These are all examples of how the love game can be played through what we call negative emotions.

Now, there is a lot of misunderstanding about emotions. We have a cut and dried type of straightforward thinking which is not correct, which is incomplete.

Negative emotions. Positive emotions.

So what do you mean by negative emotions?

What do you mean by positive emotions?

Let me give an illustration before we go. Supposing you are eating food. Here is a sweet – is it a positive food or a negative food? Sweet.

Suppose, here is a bitter gourd curry. Is it a sweet food or is it a bitter food? It is a bitter food. But you know, we love this bitter food. And what do you think if there is a sweet and bitter thing – which would be the first preference? What do you think will be the first one? No! No, It is the bitter one. Think over it. We first eat the bitter one, so that the sweet will become sweeter later on. Drama! This is drama! In every way there must be contrast.

So in the same way, emotions – it is not so straightforward to understand these emotions. Negative emotions. Positive emotions.

Now what I am driving at is that there is a negative way of expressing positive emotions. And there is a positive way of expressing negative emotions.

There are negative emotions – means painful emotions, difficult emotions. Things which do not make our lives an easy thing. This is what we think. But if we want to

become heroes, if we want to develop ourselves, certain emotions we deliberately choose, which are called, usually which are called, negative emotions.  
( 15:03 mins )

Let me give an illustration. Suppose you want to become a good mountain climber, what do you think you will be instructed? You will have to get up at 4 o'clock in the morning, when it is still very cold, and just put on the thinnest of the *banyans*, And then jog, go up the hill, up the hill, up the hill. Is it a very pleasant thing to do? But why do you do it? Because this is going to make your mountain climbing a beautiful, positive, fulfilling, enriching experience later on.

Or take another example. Nowadays so many people are going to the gym to get rid of their cholesterol and all. Suppose, just let me give an imaginary scenario, Suppose tomorrow some *Swāmi* comes up with a *Vedāntic* medicine. Eat what you like, how much you like, as much as you like, but take this pill once a year, and you will have no problem of blood pressure, cholesterol or anything. How many of you will go to the gym?

People go to the gymnasium because they are desirous of what? They want to have a better quality life. Disease free life, isn't it? Given a choice they will not go. It's human nature. That's why they say, you know, if you can stand, why should you run? If you can sit, why should you stand? If you can lie down, why should you sit? It's human nature.

Even animals also. Suppose, you know, there is a lion. Every day you are carrying an animal and leaving it in front of its mouth for its eating. Do you think it will go on hunting? You know this is our nature.

Effort is necessary. Of course we understand later on some amount of exercise is necessary. But what I am saying is that given a choice it is not in human nature to put forth any effort.

**This brings us to one of the greatest *Vedāntic* truths. *Mukti* or liberation is completely effortless. It is complete freedom. There is no need for you to do anything. Why? Because whatever you want it is within you.**

So, what we call negative emotions – there are two types of negative emotions. Really negative emotions, but negative emotions which enhance our life experience, enriches our life, they are not really negative emotions. They are preparations.

Similarly there are positive experiences. Those positive experiences which make us weak, innervated, lazy, indolent, they are maybe positive experiences. Like you know,

‘Thank you Jeeves’ and all that. Wodehouse portrays the upper-class rich people, stupid people, worse than their servants.

But there are positively positive experiences which enhance. How do we judge which is really a good emotion, which is not a good emotion?

Again there is one yardstick. **That which makes our life a better life. Makes us stronger; makes us free; makes us free of bondage; Independent, makes us independent. That’s a good emotion.**

Now if you judge by this, most of our so-called sentimental emotions – these have to go out through the back-door, back-window. Because these are not enriching us. They are only binding us, making us unhappy.

So we have discussed certain things.

“Life is sweet because it thinks of the Beloved. Tadiyatâ (*His-ness*) comes when a man becomes perfect according to devotion—when he has become blessed, when he has attained God, when he has touched the feet of God, as it were. Then his whole nature is purified and completely changed.”

Man lives because he knows I am living for my Beloved.

“Yet, many such devotees live on just to worship Him. That is the bliss, the only pleasure in life, which they will not give up.”

There is a verse in *Bhāgavatham*. *Bhāgavatham* is the most wonderful scripture, Hindu scripture on devotion. This is a quotation. *Swāmi Vivekānanda* takes it from there.

“O king, such is the blessed quality of Hari” (*Hari* means a name of God) “that even those who have become satisfied with everything, all the knots of whose hearts have been cut asunder, even they” worship the blessed Lord for the sake of Love. “Whom all the gods worship—all the lovers of liberation, and all the knowers of Brahman” Such is the power of love. When a man has forgotten himself altogether, and does not feel that anything belongs to him, then he acquires the state of Tadiyatâ; Everything is sacred to him, because it belongs to the Beloved.”

( 20:22 mins )

The power of memory! You know, suppose you have a baby. And the baby has grown up, and the baby, the young person, is away from you. And now suddenly you go into the attic one day, and you see a doll which your baby had loved very much. The very sight of that doll brings back the sweet memories of your baby. You love it. This is how memories are cherished.

In some people, you know, take a piece of hair... We have hair of *Sri Rāmakrishna*, a little bit of some other things belonging to *Sri Rāmakrishna*, *Holy Mother* little bit. And

the dust of *Sri Rāmakrishna*, we have here. That's what we do on the 1st of, 31st night, we bring out this. Many many wonderful things are there.

Now, what is a hair? What is a bit of... You know, in India the most beloved thing, everywhere, the most beloved thing for human beings is hair. To what lengths people go. There is this, it's called hair implantation. If you can discover a medicine which can make grey hair into black hair, or a medicine which will regrow the hair, you will give all your property to get. It is under the foolish idea that if my hair becomes black then I am going to be younger. What foolishness it is! The hair becomes younger but not you.

In India there is a God who loves this hair. So the best offering you can give to Him is to cut off your hair. It's a symbolism, significance behind it.

Who is it that cuts off the hair, in Indian tradition? Only two people. You know those, who are they? A person who is going to renounce the world cuts off the hair – *Mundana*. And a woman who has lost her husband, a widow. Nowadays they don't do it. It's an older tradition. They shave off her head. Because the hair is the ornament.

But what is hair? It is a piece, when it comes out, even you don't want to see it. But if it belongs to someone whom we love, and especially of a saint, of a holy person, it becomes you know... people have given up lives for the acquisition of these things. Tremendous miracles have taken place. What has brought the miracle? Is it the hair which brings the miracle? Or is it the faith which is inspired by the association? It is the power of this association.

So, these great people, you know, for them everything is sacred. *Tadiyatā* – That is the manifestation of love. And by this we can understand whether there is love or not. If you don't care for a person you don't care anything for what the person has, or things associated with that person.

“Even in regard to earthly love, the lover thinks that everything belonging to his beloved is sacred and so dear to him. He loves even a piece of cloth belonging to the darling of his heart. In the same way, when a person loves the Lord, the whole universe becomes dear to him, because it is all His.”

Here is a nugget of truth. But this topic we will take it up at another time, in other classes. The point we want to make is, very briefly, is when we love God then whatever is associated with God we love. And this world to whom does it belong? Who has created this world? It is God! To whom does it belong?

In Hindu tradition it is not that this world belongs to God. You know, this piece of cloth belongs to me. This person is different, this piece of cloth is different. That is not like that. It is the Lord only who became the world. There is nothing besides the Lord.



**The great Bible tells, ‘Lord created this world out of nothing.’**

What is that nothing? How can a man create, how can a being create something out of nothing?

**Nothing here means out of Himself. He Himself had become. Out of Himself He has created. He is manifesting in this form. That is the meaning.**

So, this whole universe belongs to Him. If the whole universe belongs to Him, who is a friend? Who is an enemy? Who is not dear? What is bad? What is unpleasant? Can there be any such thing?

( 25:11 mins )

But this idea, *Swāmiji* takes this beautiful idea and transforms it into one of the higher concepts of surrender. That point we will come, as I said, later on.

Before that we have to take up – what other forms of love can be found on this Earth? There are many forms. We only discussed just a few.

There was a Great Sage called *Nārada*. There is a beautiful book on devotion, a wonderful scripture on devotion. It is called *Nārada Bhakti Sutrās*. Aphorisms of love, supposedly by Sage *Nārada*. And *Sri Rāmakrishna* had highly recommended this book for those who want to develop love.

Towards the very end of this book, supposedly a devotee who had attained to that supreme devotion, and there are many. And how many ways that love manifests itself.

Or to put it in a simpler way. A man has seen God, he has become one with God. He knows there is nothing else except God. Then he starts living. What does he do? What does such a man do, after seeing God? As *Holy Mother* puts it so humorously, ‘Does a man grow two horns after seeing God?’ Have you ever seen any person? Have you seen *Sri Rāmakrishna* with two horns? See His photograph carefully whether you can see two horns sticking out of His head.

What happens? Does any physical change take place in him? His body looks exactly the same. But has no change taken place? Tremendous change has taken place.

What is the change? Now he becomes a manifestation of love. In how many myriad ways this love can manifest.

Now it is one thing to have love, it is another thing how it manifests. To give an illustration Love is like light. Supposing, you allow the light to come, sunlight to come through a blue coloured glass. How does the light appear? Blue. If it is a red coloured glass – red. Whichever is the colour of the glass, That light also appears of that particular colour.

Now, before attaining God... Every particular person has attained God in a particular way. He manifested, he became a mould as it was. And when love manifested, that love falls into that mould. And when that love solidifies, how does it appear? Exactly according to that particular mould.

**So this is what Nārada says, we see the devotees of God manifesting their love of God in myriad ways.**

Importantly there are 11. He only mentions 11. There are myriads. These are just a few. What are those?

- 1) A devotee loves to chant the praises and glories of the Blessed Lord. First I will read out.
- 2) He loves His enchanting beauty.
- 3) He loves to offer Him the worship of his heart.
- 4) He loves to meditate on His presence constantly.
- 5) He loves to think of himself as His servant.
- 6) He loves Him as his friend.
- 7) He loves Him as his child.
- 8) He loves Him as his beloved.
- 9) He loves to surrender himself to Him completely.
- 10) He loves to be completely absorbed in Him.
- 11) He loves to feel the pangs of separation from Him.

So this last expression of love, **‘to feel the pangs of separation from Him’ is typified in the lives of those who love God as their Beloved Husband.** When these pangs of separation are felt there is also a greater bliss in union with the Beloved.

To just give an illustration. You know, we can understand that we want to meet God, think of God, be in the presence of God, that gives a tremendous amount of joy. Who wants to be separated from God?

But have you seen a baby is there, growing up, then the baby wants to play. What is the favourite play? Hide and seek. You know hide and seek, it wants the mother or father...

I used to play with my sister, you know. Now recollecting those things, she was just 2 1/2 years Old. In a small room I go and hide behind a door and she will come. And I pounce upon her. And she pretends to be very frightened. And then she runs after me. Then I run as though I am frightened of her. Hide and seek. Then sometimes she hides. I know where she is hiding. And then deliberately I, ‘Where is this girl gone? Where is this girl gone?’ And she giggles, small noises she’s making. As though she thinks that she has evaded me. Have you seen this game - Hide and seek? How wonderful it is.

( 30:26 mins )

Now when we are hiding from the baby or the baby is hiding from us, it's a kind of separation. It is a deliberate act to enhance, you know, or to get rid of the boredom, as I say, of this constant play. To enhance the enjoyment of that.

Devotees also... There are two types of separation. It is called *Viraha*, separation -

- 1) One is before the realisation of God. I have not realised God, 'O, when am I going to realise God?' You know *Sri Rāmakrishna* used to fall down at Sunset time, rub His face, 'O, mother I have not seen you.' Like that.
- 2) But after realisation of God, do you think this *Viraha* will act? Yes! It is a beautiful drama.

This has been so beautifully portrayed through the *Vaishnava* literature. This is *Milan and Viraha*. You know, all the songs, first comes what? Always *Viraha*, separation. And then comes, *Rādhā* and *Krishna*, they are united. And two hours pass in between - what a wonderful... You know the singing is so good. There was one Bengali lady, Chobbi Bandopadhyay. She's perfect in singing those kinds of songs.

But great devotees like *Sri Rāmakrishna* and others - they used these expressions. And in *Gospel* you get all these things, songs, famous singers singing. Why the separation and getting united and all those things? This is a kind of divine enjoyment. So a devotee deliberately closes his or her eyes to the very presence of God. Pretends, really one cannot. Pretends! As though God is away, and as though the person is suffering. And after some time as though God has come running, as though we have become united. It is the most marvellous *Līlā* that happens.

Anyways, we will now take up one by one, with a slight elaboration.

### **1) A devotee loves to chant the praises and glories of the Blessed Lord.**

Supposing you see a person, a devotee, we are not talking here about ordinary persons. You know, there are professional singers. They take money and sing for you. We are not talking about that.

Devotees of God. The greatest example is, one of the greatest examples is *Nārada* Himself. What is His job? He has been given a beautiful *Vīṇā*, presented. This *Vīṇā* will only sound when there is devotion. This is not an ordinary *Vīṇā*. Ordinary *Vīṇā* you go on twinging and it will make noise. But this particular *Vīṇā* if there is no devotion it will not respond at all. Throughout the world He goes on singing the praises of God, *Nārada* - that is His special way.

And this is what *Sri Rāmakrishna* has done. You know, one of the greatest things He did was to infuse devotion into His devotees. And *Sri Rāmakrishna*, it is said, has the

sweetest voices, even stones will melt, and people don't understand the meaning of what He is singing. But the particular, what we call, tuning, *Rāga* – it's a very peculiar thing, the *Rāga*, you feel like shedding tears. This great feeling comes out.

So, *Nārada* is a great example of, He loves God, but how does He express His love of God? In singing the name of the Lord, His praises, His glories.

## 2) Then there are people who love the enchanting beauty.

It is said of *Gopīs*, The milk-maids, they fell head over heels in love with *Sri Krishna's* beauty, enchanting beauty.

And *Bhagavatam* describes it. You know, there was a time when the *Gopī's* got *Krishna*. And ego had risen in their hearts, 'Oh, We obtained *Krishna* because of our love.' The moment that ego came... Because this ego is a destructive ego, 'It's because of my effort we could get God.'

**You can't get God because of your effort.** It's a very peculiar psychology. You know, there are certain things which have to come by themselves, by their own grace. The more effort you put, the less you get them.

( 35:10 mins )

One of the examples is sleep. The more effort you put to sleep, the further away it will be from you. Is that right? The more efforts you make not to fall asleep, the quicker, the sooner you will fall asleep.

There are people who want to see the enchanting beauty of the Lord. *Lord Chaitanya* for the last 18 years of His life, He lived in what they call *Nīlāchala*, present-day Puri. He was a lover of *Lord Jagannath*.

Now here is another interesting point. God is the same. God is only one, there are not many gods. Only one God! But His forms are infinite. His devotees are many, therefore His devotees have a wide choice of choosing a particular form. For example *Chaitanya Mahāprabhu* loved *Rādhā-Krishna*. *Sri Rāmakrishna* Loved God in the form of His beloved *Divine Mother Kālī*.

Whereas *Chaitanya Mahāprabhu* loved God in Puri in the form of *Lord Jagannath*. He used to go to the temple, and there is supposed to be a pillar against which He used to lean. And even now they say – He kept on leaning on it for so many years, for such a long time every day, there is a mark left there, a slight mark. Doesn't matter whether it is true or untrue. But the point is He used to stand for hours and hours and gaze at the Lord.

What do you think He is looking at? Have you ever looked at the figure of *Lord Jagannath*? I don't think it is a very enchanting form of God. From an outward point of view it is not a very enchanting form. Neither *Mother Kālī*, I have to be frank with you. She is rather frightening.

But you ask *Sri Rāmakrishna*, what do you see in Her? Do you think He is seeing... even carrying 2 hands is a burden, Carrying 4 hands, O my God! And carrying 24 hours that knife and all those things.

These are symbolic expressions. The way they look, their eyes are totally different. They are looking at the divine beauty, enchanted with the divine beauty. So what was He looking at?

There is a sequel to this, you know? *Lātu Mahārāj*, he went to Puri and he came back after sometime. *Lātu Mahārāj* means *Swāmi Adbhutānanda*, one of the disciples of *Sri Rāmakrishna*. Later on he narrated that I asked God for two boons. A devotee asked him what did you ask of God? He said, 'I want to see you as *Lord Chaitanya* used to see you.' And by God's Grace he got that particular vision, enchanting vision.

So there are some devotees who would like to see the beauty of God.

And there are also ordinary people who are very much attached to the beauty of nature. Have you seen it? There are people who love to decorate their houses beautifully. There are some people who like to see natural, beautiful natural sceneries. There are people who would like to go to mountain tops or lakes, or places which are full of enchanting beauty.

If you ask them, 'Why do you come here spending so much of your time and energy?' They will reply that we enjoy nature. What are they really enjoying? **They are enjoying the beauty of God in the form of this natural manifestation.**

Now suppose these people become devotees of God and then what do you think then they will enjoy, they will see? The beauty of God. Because all these things depend upon a particular sense organ.

Now this is another interesting point you should know. We have got how many sense organs? There are five sense organs you know -

- The eyes.
- The ears.
- The nose.
- The tongue.
- And the skin.

***Shabda, Sparsha, Rūpa, Rasa, Gandha.***

Our experience of this world is only through these five sense organs. And **if you analyse yourself properly you will find that one sense organ among the five is dominant in you.** Either you like to see Beautiful things; or hear beautiful things; or taste beautiful things; smell beautiful things; or touch beautiful things.

Though I am not saying that the other sense organs are absent but one will be dominant. And accordingly your house, your surroundings, your possessions.

Let me give an example. Suppose you have money and your dominant sense organ is the ear. Means you want to hear beautiful sounds. What do you think I will find in your house? Records full of music. You know everywhere there are records of music. Is it not?

( 40:14 mins )

Suppose you like to see beautiful forms, then what do you think I will find in your house? Beautiful carpets; your walls are coloured beautifully. If a person doesn't care for this beauty, you know, his house will be full of records, but his walls will be drab, his curtains will be drab, his mattress will be drab. Maynot be, but he won't give that much of a special emphasis on that. If you notice one particular sense organ is prominent in us. We give importance to it. Our joy comes through it.

Now the point is when we, or persons like us, become real devotees of God and we want to enjoy God, through which particular sense organ do we want to enjoy God? That particular sense organ which has been dominant in our lives before. In fact even our spiritual practice also will be through that particular sense organ only.

Supposing a person's eye is prominent, he wants to practise spiritual discipline. What do you think he will have? He will have a beautiful image of God, very nicely decorated, in a very beautiful surrounding, and everything is beautiful. Beauty! That is his emphasis.

Supposing somebody, it is his ear that is dominant, then what do you think? Just an ordinary image, ordinary clothes. Fine. But he would sing about God, he would bring famous musicians and he would like to hear about the glories of God. Because that is how his enjoyment goes through. Yeah these are the things which we have to understand

**So some people love to see His enchanting beauty.**

**3) And some people want to offer Him the worship of his heart.**

There was one *Saint Teresa of Lisieux*. The saint of the little heart. A heart symbol is there. Because she realised *Jesus Christ* through that heart. For them, for her, and for her followers everything is that, that heart represents everything. Some people want to offer their heartfelt worship in that way.

#### 4) Some people like to meditate.

There are people who just like to sit down and meditate. They don't care for anything else.

Just now an incident came to my mind. You know, when *Sri Rāmakrishna* was at *Dakshineswar*, once a monk came and he was a *Shankaracharya's sannyāsin*, following the path of knowledge, *Advaita*. So once in the morning, once at sunset he would come out of his hut. He would gaze at the skies, and say, 'Ah, what *Māyā*, what beautiful *Māyā*', he will say that and he will go inside.

And there was an incident you know. *Holy Mother* had narrated. She said once at midnight, suddenly She awoke to the sound of a flute. Some boat man, he was not an expert flutist like *Chaurasiya*, he was just an ordinary boat man who learnt on an ordinary reed. But that particular night, you know, while passing, and it's the most natural thing. Because he was not playing for any audience, he was playing out of his own inspiration. At night when everything was quiet, that sound has entered into Her ears, and She fell into an ecstatic mood.

And incidentally how do you think *Sri Krishna* used to call the *Gopis* to come to Him? Do you know? He just sounds the flute and they know, that is the code word, 'I am ready, I am here and you please come'. Just with His flute He enchanted everybody, even the cows, the calves, the trees. Just when He used to play everything used to stand in *Samādhi*. That is the description of the *Bhagavatam*.

So some people love to meditate on His presence constantly. There is a beautiful book, 'The practice of the presence of God' by Brother Lawrence. Now what is his predominant mode of spiritual discipline and dominant expression of his love for God? What do you think it is? Constant practice of the presence of God constantly. You will see in that book on every page practically, every sentence, what is it? **Practice the presence of God, Practice the presence of God, Practice the presence of God.** That is his dominant mode of enjoying God.

( 45:16 mins )

#### 5) Some devotees love to think of themselves as the servant of God.

You know, that is very interesting. We have devotees all over the world. And there are some devotees, here for example in *Vedantā Centre* they come. Most of the devotees

you know, if they see me they just touch my feet a little bit, you know it's a formality, otherwise I might not allow them to come to the *Vedantā Centre* again, and straight go to the temple and here and there.

But whenever they hear me or somebody talking, 'There's a little bit of dirt on the carpet, would somebody like...' Immediately they will head to the kitchen or another place to avoid doing the work. But there are a few as soon as they hear they will come running, 'We would like to Hoover this place. We would like to clean this place.' Why do you think they do that? Because that is their feeling that this is what we want to do.

We have different types of people. Their energy is to be expressed in this particular way. If they become the devotees of God, after realisation what do you think they will do? They would like to express their devotion to God in the form of service to the Lord.

*Hanuman* is the greatest example. You see, always this *Hanuman* is ready by the side of *Rāma*. Anything *Rāma* wants, immediately He will do it. That is nature, it has nothing to do with servitude. 'Oh I am the servant, You are the lord.' No! I want to be the servant, that is the greatest privilege I have. These are a different type of expression of love.

## **6) Some people love him as a friend.**

Incidentally, how do you think *Swāmi Vivekānanda* used to look upon *Sri Rāmakrishna*? How do you think *Swāmi Adbhutānanda* used to think of *Sri Rāmakrishna*?

*Swāmi Adbhutānanda* used to think I am the servant and *Sri Rāmakrishna* is my lord. You know, *Sri Rāmakrishna* was very sick, and He was unable to get up from the bed. You know, as a human being He had to go to the toilet and all that. He could do toilet and toiletries only in His bed. And *Sri Rāmakrishna* was one day expressing, 'Who will clean this place?' *Lātu Mahārāj* heard it, immediately he said, Sir, in his peculiar language, you know, 'मैं आपका दास हूँ, हुकुम कीजिए।' ( *Main āpkā dās hun, Hukum kijiye* ) 'I am your servant, You only have to command.' You know, spontaneous expression! There are other beautiful incidents which I will not mention now.

There are some people who consider God as their friend. And *Swāmi Vivekānanda* used to consider *Sri Rāmakrishna* as His friend! So when people heard Him, when He used to go to the shrine. And *Swāmi Vivekānanda* used to think there is nobody around, He used to address *Sri Rāmakrishna* as *Sakhā*. *Sakhā* means friend.

In the life of *Krishna* you find *Sudāma* and others considered themselves as, you know, friends. We will sleep together, we will eat together, we will do everything together. Ask that person to do some servitude work he will not do. 'Oh you are disobeying God?' No! That was not his dominant feeling. 'I want to be a friend.'



So there are some people who consider God as his friend. And *Saint Teresa* used to consider *Jesus Christ* as a friend. Once she was undergoing a lot of problems, and she one day told, 'Lord, why do you give me so much trouble? You know, you always tell me that I am your friend. Why do you say that? Why do you create so many problems?' Immediately He replied, 'That is how I treat my friends.' Immediately she had written, 'Now I know why you have such few friends.' You know that is a play – Divine manifestation.

## 7) Some people consider God as a child.

You know, *Sri Rāmakrishna* Himself at some time practised *Rāma – Rām-Lālla*, a small image. *Mother Yashodā*, how did She treat *Krishna*? As a child! How do you think *Kausalyā* treated *Rāma*? As a child.

So this is a wonderful play where the devotee assumes the role of a parent. And he really thinks if I am not here then who will look after my son? Who is going to feed him? Who is going to protect him? As though they are the protectors.

And incidentally *Swāmi Vivekānanda* went to Ghazipur, met a great yogi called *Pāvhāri Bābā*. He was a great yogi but he used to talk, very few people have seen his face, he always used to sit behind the door and in the sweetest of voices he used to talk to them, but only from behind the door.  
( 50:21 mins )

I've visited that place. There was a, what is called *Pālki* we call it, a swing, where *Rādhā-Krishna* images were installed, and constantly He used to worship. And *Swāmi Vivekānanda* was a bit surprised and said, 'You are a great yogi. Why are you still worshipping these images?' And You know, He gave a wonderful reply. He said, 'Why do you assume that I am worshipping for my own sake?' What a wonderful reply!

Do you think... He already attained what He had to attain. But why was He worshipping? For two reasons.

1 - One reason is – he has to spend his time. You know, as I told, supposing there is a person and his whole life he spent cooking. He knows only how to cook and nothing else. He was not a learned man. He can't give talks, he can't sing, he can't do anything except cook. Suppose he becomes a great devotee, he sees God, and after that he still lives. How do you think he will pass his time? Cooking for the Lord. Yeah.

You know, I met a couple and the wife told me, 'You know *Swāmiji* my husband is the greatest husband in this world.' I asked, 'Why?' This is the first time I am ever hearing any wife making such a statement. Then she said, 'He is such a good cook. He never

allows me to cook. He cooks all the time and he loves to feed me.' I said, 'You must have done a tremendous amount of austerity in your past life to get such a husband.'

So, whatever a person can do, that he will do joyfully for the sake of the Lord. *Pāvhāri Bābā*, He is doing this worship not only to spend his time joyfully, but, he has nothing to gain by this worship. But it is just to enjoy the Lord.

2 - But the other purpose is – there are so many people for whom spiritual life makes meaning only when they see a worship. For most of us! Supposing, all of you come to the shrine room on a celebration day. No *Pūjā*, no singing, no *Prasāda*. Just I will ask, 'Sit down here, close your eyes and meditate for 4 hours.' How many Of you would I find at the end of the 4 hours, sitting?

So, 'Why do you think I worship God only for my sake? It is for others.'

*Sri Rāmakrishna*, did He need to go to the temple? He used to go to the temple, with bare-foot, and bow down to The *Mother*, and you know, fan the *Divine mother*, and receive *Prasāda*. Why do you think He was doing all that? To set an example. Of course He enjoyed it. It's not merely for setting an example. He enjoyed it! But that is also a great ideal, an example for people like us.

**So there are people who worship God as his child; and there are some devotees who worship God as their parents.**

**8) There are some who worship God as his beloved;**

**9) And there are some who love to surrender himself to him – surrender, complete surrender!**

*Sri Rāmakrishna* used to call this the attitude of a kitten. The kitten knows only how to mew. So the mother comes and does whatever it wants. The earlier five that we have – this *Pancha Bhāva* – 5 attitudes

- शान्त ( *Shānta* )
- दास्य ( *Dāsya* )
- सख्य ( *Sakhya* )
- वात्सल्य ( *Vātsalya* )
- मधुर ( *Madhura* )

Now, *Sakhya* means friendship.

*Shānta* means – wants to worship, just without emotion.

Then *Dāsya* means a servant attitude.

This word servant, you know it provokes a negative feeling in us. No! It's a beloved service to the Lord, not as a servant.

A mother, is she a servant or not? It's an Interesting question to the baby. A baby is the queen or the king of the household. You know, from cooking, cleaning, washing and all those things the mother does – is she a servant of the baby? In a way, yes. In a way it is the most loving action she is doing towards her beloved.

So then comes what is *Madhura*.

*Madhura* means beloved. *Madhura* means sweet mood.

There are two types of this sweet mood are there –

- one is *Rādhā-Krishna Bhāva*.
- Another is *Rukmini-Krishna Bhāva*.

One is like a chaste wife loving her husband – *Rukmini-Krishna Bhava*. Another is *Parakīya Bhāva*, like a Paramour loving her beloved. Like *Rādhā* and *Krishna*. Of these two *Rādhā-Krishna Bhāva* is most prominent.

( 55:25 mins )

Then there is *Vātsalya* – considering God as a parent.

In this again two are there.

- A devotee considers himself or herself as the child and God as the parent.
- And God as the child and themselves as the parent.

These are only just a few of the attitudes. There are many others. You can hate God; you can be very angry with God; you can fight with God. These are all the dramas that have taken place in our mythologies.

**10) Then there are some people who love to feel the pangs of separation from Him.**

There are wonderful thoughts on this, I will not go deep into it, but one example I want to give you. That, you heard the name of *Bali*, you know *Bali*? He was the grandson of *Prahlāda*. And he was the most beloved devotee of the Lord. Because the Lord had granted His wish that all your descendants O *Prahlāda* will be beloved to me. When God loves, says to somebody that all your descendants will be my beloved devotees, what do you think they will become? Natural devotees of God. He was the greatest devotee on earth. But he was born in the family of, what you call, demons.

Then you know the story that he became powerful; that Indra went weeping; He was dethroned and he went weeping to God, 'O, I have been dethroned please come and help me.' These *Devās*, you know, whenever they are kicked out... When they are on the throne they forget God. When they are kicked out, then they go weeping to God. So he came and God said, 'I will save you when the time comes.' He came in the form of *Vāmana*, a dwarf.

Watch – most beloved! Here comes the beauty of the thing.

So, this *Shukrācharya* the *Guru of Bali*, the demons, he recognised. ‘This fellow is Lord *Vishnu*, come to push you down, and don’t give Him whatever He is going to ask you for something.’ Then *Bali* says, ‘What a good fortune! Usually People go to God for begging something. Here God is coming to beg off me. Who else will get such a rare opportunity. I am not going to lose this opportunity. I will give Him whatever He wants.’

And God says, ‘Just give me 3 feet of land.’

And 1 foot this earth is covered;

Another foot the whole other part is covered.

Then the Lord asks, ‘Where do I put my 3rd foot?’ There is no other place. Then, you know, what *Bali* says? ‘Put it on my head. What more good fortune can be there than the Lord will always be putting His foot on my head.’

And, of course you know, the story goes: Pushed him down – means the Lord says that whatever separates devotees from me I will destroy that. What is it that separates? So this symbol, spiritually the story is very symbolic.

What it is telling us is that by the first foot the Lord had destroyed ‘*mine-ness*’, ‘I and mine’. He destroyed the ‘*mine-ness*’.

With the second foot, He destroyed the ‘I’.

Then what remains? There is no separation between God and the devotee.

So where does God remain then? In the heart of the devotee. This is the only place where He can remain.

And then outwardly the story continues, he was sent to his place and He said, ‘I will be your doorkeeper. Because I will protect you like my own child.’

What could be more fortunate than God is standing, you know, in front of *Kāma*, *Krodha*, *Lobha*, *Moha*, *Mada*, *Mātsarya*. They all want to come in. Who is guarding? The divine Lord is guarding. What can they do to you?

These stories are most marvellous. Anyways, I will not bore you with all those things. The point is as many human beings, so many different feelings. So many ways of approaching the Divine Lord.

Before one attains God these particular feelings would be their dominant paths. After realisation of God they will be the dominant ways of expressing their love for the beloved Lord. So this is how manifestations of love of a true devotee, supreme devotee, takes place. These are only just a few, there are an infinite number of other manifestations

ॐ शान्ति शान्ति शान्ति: ॥  
*Om Shānti Shānti Shāntihi* ॥  
( 1:00:16 )