

# BHAKTI YOGA - PART 28

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 ||

**Universal love and how it leads to self surrender.**

Swāmi Vivekānanda has surpassed Himself, as it were, in this particular chapter regarding *Bhakti* or devotion, supreme devotion.

**So, What is universal love and what is surrender?**

Here is universe; here is God: and here is love; and here is surrender.

These words may seem to confuse us. Really speaking there is no such confusion at all. Do you know why?

Indian philosophy has always taken the view that this world is nothing other than God. When we study philosophy, there would be four questions, inevitable questions, any philosophy.

- 1) Who am I?
- 2) What is the world?

- 3) If God exists, what is He?
- 4) And what is the relationship between these three – me, world, and God?

How many questions? Four!  
How many answers? Only one!

Because if I know, I know the answer to all these four questions.  
If I know God I know the answer.  
If I know the world, then I know the answer.

Why? Supposing there are 3 different distinct objects in a room. If you want to know about all these 3 things then you have to know separately about each object.

Supposing there is a pot of *Rasgulla*, or hundred pots of *Rasgullas* in a room. About how many *Rasgullas* should you know, if you have to know, have the knowledge of all the *Rasgullas* in all the hundred pots? Only one! Because they are all exactly the same.

Here is an interesting information or knowledge – **an object and its knowledge is not different**. If you know about something then you have the object with you. **This is the Indian concept of knowledge. Because to know about a thing you have to become that thing.**

So, to know God means what? How can you know God? Or even in ordinary parlance how do I know about you? I want to have knowledge about you, how do I obtain that? There is only one method. I must become you. There is no other way. Because who knows better than you about yourself? I must become completely identified with you. So there would be no two things.

Now here is the interesting point I mentioned. We are seeking answers to how many questions? 4 questions!  
Knowledge about me, the world and God.

If these are separate objects, then we need separate knowledge of each object. But if all the objects are one and the same, then how do we explain our experience?

Well, you see, suppose somebody looks at his reflection in the mirror, wants to know all about the reflection. How do you think you will know about the reflection? If you know about yourself, then you will know. It's a very wonderful thought.

You look at yourself in a mirror, or you look at another person standing in front of the mirror, but look at his image. And you want to know. And this fellow is smiling. Naturally the image also, the reflection also is smiling. Now you have a doubt, I never

saw this fellow smiling in actual life but here he appears to be smiling. Photograph, you can take photographs.

What is behind the smile? Is he really smiling, or is he pretending to smile. How will you know? By studying the image for eternity will you come to know? But, if you study the object, then you will know whether it is a genuine smile, or a pretending smile, or is it because he took a chemical called laughing gas.

( 05:07 mins )

**So, this is the Indian theory of knowledge. If you want to know about something you must become that object.**

And if you want to know about the world, or about God, or about yourself... You want to know about yourself, then what should you become? You must become completely one with yourself! Right?

But the question comes, am I not one with myself now? No! We love only partially. We have got layers of personalities. We have a body, we have a mind, And of course our spiritual personality is also there. We know about this.

But, what we often neglect is - You take this body, whose body is that? My body. Am I not identified with the complete body? I am, but yet I have favourite portions of the body. Did you know that? Would you wash your feet as well as you wash your face? There are certain parts of the body which we don't equally love.

Supposing, you know, somebody has got beautiful eyes, does that person brush his or her teeth as well as he decorates the eyes? Just humorously putting it .

So, the idea I am giving is, **We identify ourselves with part of our life.** Throughout our life you have so many friends, do you love all of them equally? No! There are so many varieties of food we eat, do we equally love all sorts of food? No! Books or photographs or music. You see, we are all gravitating, as it were, towards certain particular things.

How can you ever hope to achieve complete knowledge of an object when you are only identifying yourself with a particular object?

So, that is why *Swāmi Vivekananda* in this beautiful chapter says, it appears as though **God is different, this universe is different, I am different. Three objects – so I want to know what is the relationship?**

**Once you know God, then you know that this universe is nothing but His reflection.**

Who am I? Am I outside the universe? I am also within this, what we call the universe.

So, how many objects are there now? God and the universe.  
What is it then? Is God outside this universe? Or is He inside this universe? Or is this universe distinct, separate from God?  
Once you come to know that this is another way of looking at God.

- **When you look at the universe in one way, it is what you call the world.**
- **When you look at it in some other way, you call it God.**

So, looking at the world, you are not looking at somebody else. Who then are you, who is looking at it? Are you something outside the universe? We already answered that question.

**Then who is looking at whom? We are looking at ourselves.**

So, why then we see this universe? Because – for two reasons –

- 1) First of all we are looking at ourselves in a Mirror. We are looking at our reflected image.
- 2) Secondly, the mirror through which we look is so distorted that only a part of it appears.

You know, supposing, just imagine, you see, you want to dress up your face and you are looking at your mirror. How will you dress up your face, do you know? Maybe other things are even, your toast, maybe only one toast left out, but the mirror should be a huge mirror.

As I mentioned many times, you know, in America, you see, I don't understand, in the bedroom there is no light, practically. You have to grope for the light, just enough light to grope for the light. But bathroom – 5000 W bulb and a huge mirror. It is always a matter of mystery for me why? It should be the opposite really.

So you look at the mirror. You are looking at your face, supposing there is a dirty spot on the mirror. Mind you, not on you, on the mirror. And your face is being reflected there. How do you see your face?

So these are the two problems.

- 1) One is we are looking through the mirror of the mind. And we are looking at the reflection.
- 2) Secondly it is not a clean mirror. It is a dirty mirror अपरेशुद्ध मनः ( *apareshudh manaha* ). That is why purification is so very important.

( 10:02 mins )

Okay, now coming back to our subject. Once you know that there are no 3 objects – Me, World, and God – all that exists is one. Call it Me, call it God. The *Jnani* says all that

exists is Me. The devotee says, all that exists is O God you. It is only a matter of difference, of expression that's all. They both exactly mean the same thing.

Now, as soon as we say there is only one, have you surrendered yourself to God or not? **So surrendering to God means to whom are you surrendering, with whom are you surrendering? Surrendering to yourself!**

So this idea comes, always. Surrender means what? 'I'm a devotee, I surrender myself to God.'

So now that is not real surrender. Because, background we have expectations. 'Since I surrendered myself to you oh God, *khabardār*! Let nothing unpleasant happen to me. It can happen to other people. I don't care.' See our idea?

A journalist during the Second World War wanted to find out whether people still believed in God. He went to London, knocked at a door, an old woman opened the door and he asked, 'Do you believe in God?' The Germans were raining bombs. She said, 'Yes, I firmly believe and I have proof.' 'What is the proof?' 'Every day I pray to God and all the bombs are falling on the neighbours houses.'

What a beautiful way of surrendering. If there is only one object, if the bomb falls on the neighbour, upon whom is it following? You see, that is called... Universal love means that the whole universe becomes Me or God, whatever name you say.

**Everything that exists is me. Or everything that exists is God.**

That is the idea.

So that is why the word surrender has certain, what is called, undesirable connotations. But the word union is what *Vedantā* tries to say. Union!

Why? **Love is knowledge. Knowledge means, as I mentioned just now, complete identity, complete union.**

When we love God so much, that nothing but God only remains in our hearts, that is called supreme devotion. When that supreme devotion is achieved we say the world disappears. There is no world.

In *Sri Rāmakrishna*'s language, in devotional language, the devotee's mind is so much absorbed in God that even this body which is so dear to all of us, it is completely forgotten. Completely body consciousness is lost.

Means what? Means it is not that we lose our body consciousness, we lose our consciousness of individuality but identify ourselves with the larger whole.

Otherwise, you can give a good amount of anaesthesia, you will forget not only your body, you will forget the world, forget God, forget everything. Are you in an

enlightened state? Here it is a complete identity with everything else. That's what *Swāmiji* wants to make us understand.

“God is the *samashti*, and this visible universe is God differentiated and made manifest.”

The idea of differentiated means, like one moon reflected in a lake which is lashed by a lot of waves. Then how many moons are there? Infinite number of moons. But how many moons are there really? Only one, differentiated!

“If we love this sum total, we love everything.”

And if we love everything the question of differentiation, selfishness doesn't arise.

Here is an interesting thought. When a man meets a woman he says, ‘I love you very much.’ He has absolutely no doubt. He says that I love you very much. But what does that mean? Why after a few days the love breaks up? Because, as I mentioned earlier, he loves only a bit of her. Maybe the nose.

You know, some people fall in love with the nose; some people fall in love with the earlobes. Because it reminded him of his aunt or somebody else's. Sometimes it's a beautiful voice – for the sake of the voice. Sometimes it is the eyes which attract. Yes! You analyse. You will see it is not the whole of the body, it is a part of the person.  
( 15:02 mins )

Similarly certain qualities. Maybe there is a motherly quality in that woman, so this man... you see, people are of two types – what is called feminine oriented. In every man there is a feminine nature, and in every woman there is a masculine tendency. This is called in Chinese philosophy *yin and yang*. *Prakriti* and *Purusha*, this is what Indian philosophy says. So if a man has got only manly nature his life would be miserable. So also a woman, only womanly nature.

So, usually the man falls in love with somebody who resembles, mostly his mother. Yes. Why? Because where-from do we get our unconditional love? From mother. Who admires us most in this world? Just imagine, maybe we are the ugliest chaps in the whole world. We have a saying in Telugu, you know, *kāke pilla kāke ke muddo*, a crow's young one is the dearest to its mother. This is a very natural thing. I don't see any mother who doesn't love her own baby. It's very rare.

So, a mother gives unconditional love. Also a mother, she is the greatest admirer. Whatever the child does the mother feels very happy about it. That is what we want from the whole world. Whom do you love? A person who gives you unconditional love even if you don't give anything back. And who admires you even if there is nothing admirable about you. That is the person with whom we fall in love. Unfortunately we

don't know how the other person is? Maybe looking like mother, but maybe completely opposite to the mother. But this we come to know only later on.

That is the *Māyā*, otherwise we will never get married, you know?  
Yeah, a bachelor, an unmarried man, knows more about women than married men. Otherwise he also should have married.

What the point we are discussing is our love is only a partial love. That is called bondage. Because our knowledge remains incomplete. And when the other parts of the personality become prominent, and they are sure to come, sooner or later, our so-called love also will disappear in a trice. That is the tragedy of it.

But what happens in a true love? *Samashti*! I am taking up the idea. *Samashti* means the whole universe. That's what *Swāmi Vivekānanda* means. Here I am giving it a little twist and saying that even if one person loves the other person, if this person loves the whole of the other person, there is no problem. If it is partial love sooner or later it is going to break.

So "Loving the world and doing it good will all come easily then; we have to obtain this power only by loving God first; otherwise it is no joke to do good to the World."

People call, you know, we want to do good to the World. How long do you think they will do good to the World?

- 1) First of all, is it possible to do good to this so-called world? It's a highly philosophical thought. If God is the world, if the world is God, what can you do? Do you serve God or does God serve you? First!
- 2) Secondly, even if you want to do good, suppose it is not returned, how many of us will fare in our so-called doing good to the World?

Even if we don't expect monetary returns or anything, at least we expect what is called Thanksgiving. Some kind of acknowledgement that yes you are a good person. How many unselfish people are there who don't want to be understood at all, not to be acknowledged? They are very rare.

Those only - A mother, she never expects thanks from the child. That is why in this world mother love is upheld as the highest manifestation of love.

- 3) So, another point also is, that not only we expect praise, but sometimes the other people do not understand us and they can abuse us. And in that case not only we are disappointed, we become pained.

This is the test. If you claim that you love something, and you are not happy, but you are only experiencing pain or dissatisfaction, it is a sure test that you do not really love that object. Period.

“Everything is His and He is my lover; I love him,” says the Bhakta.”

(devotee) “In this way everything becomes sacred to the Bhakta, because all things are His. All are His children, His body, His manifestation. How then may we hurt anyone? How then may we not love anyone? With the love of God will come, as a sure effect, the love of everyone in the universe.”

( 20:16 mins )

This is a very hard thought, hard ideal for us to understand. I can understand loving a picture, loving an idol, loving at best some devotees who are also loving the same form. Why so much of quarrel between one religion and another religion; One devotee and the other devotee? Because we don't really love God. Yes we do love God, but our idea of God. We love our idea of God. We love our idea of another person. Have you understood that?

See, we don't love a person as that person is. We cherish, hopefully, I am right I think, this is my idea of this person, hopefully that is correct understanding. So what do I love? I love what I think is my correct understanding of the other person. The moment the other person changes it is a terrible shock for us. I did not know about this, that this person could be like that. That is why we suffer so much.

“When the soul succeeds in appropriating the bliss of this supreme love, it also begins to see Him in everything. Our heart will thus become an eternal fountain of love.”

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So, why we cannot hurt anybody; why we cannot hate anybody; we cannot help but to Love; and to offer our very life to the other one is why? Because you know, what is it which makes us sacrifice everything, even to the extent of sacrificing our life, what is it, do you think? Is it money? It is the love! Whatever be the form of love. For the sake of love! If I love something I am prepared to give up.

You see, I will kill somebody else, I will sacrifice him, for whose sake? If I love this body, then for the sake of this body I am prepared to... Because everything else becomes expendable for the love of this body. If I love the other body, then everything else other than that body is expendable. That means this also is expendable.

Take the idea, some people voluntarily they die, the suicide bombers, terrorists etc. Why do you think they are able to give up? We are not able to give up our body, how are they able to give up their body?



I am not saying they are great lovers of God, but what I am saying is, the idea is they love something else. They expect that *Allah* will be pleased with them, they will enter into what they call paradise, and that is their, they love that idea more than anything. And that is why they are able to sacrifice their life.

Similarly a patriot, how is this patriot able to die for the sake of his country? Because he loves his country more than he loves himself. This is the truth in everything.

There are parents who sacrifice everything for the sake of their children. In fact, there is a greater truth in that. They may not die in that sense, but day and night they work.

Supposing there are parents, and they have children. Day and night they are trying to work, get up early in the morning, go to the office, earn money and all those things. Most of the time if you ask, 'Why are you slogging so much?' Why do they do it? Because in the background there is the love of their children. We want our children to have something at the end.

Supposing they don't have children, do you know what happens? If they don't happen to love anything else then – 'For whose sake are we going to work, so much work?' I have seen so many people, they are unmarried and very early they retire from life. Because the first idea that comes is, 'For whose sake am I going to slog? I have enough money, let me enjoy myself.'

So, how much do parents sacrifice because of love? That is the idea. If there is a strong love for any object, for the sake of that object we are prepared to even give up our body. But the only condition is, the object which we love – it must have greater value than my life. Then my life I am going to sacrifice.

( 25:04 mins )

The truth is a person if he loves money he will give up his life. Suppose, such a miser exists, a thief comes, what do you think he will give up? He will give up his life. That means, what does he love more? See how this *Mahāmāyā* catches us. It may be an object, it may be money, or it may be my body or it may be somebody else's body.

Where as a true *Bhakta* what does he do? He makes no distinction between himself and the whole universe, because the whole universe has become beloved to him. But the point we are mentioning here, the important point is – because of his love...

What is love? **Wherever there is love there is a fountain of joy. Wherever there is joy there is love.**

**There is an intimate connection between these two – love and bliss.**

And when we love God then such a tremendous amount of bliss flows, where is the question of separating?

Even we people - when we are very happy... Just to give you a small example. Suppose you are quite well-to-do, not very well-to-do, but reasonably well-to-do. A beggar comes to your house and you are not likely to give much, at least most of the occasions you won't give, occasionally you may give something. But usually you don't give anything. But, a beggar, you see him coming, you already decided that I am not going to respond to his request. Suddenly the telephone rings, says you know, you have won a £10 billion lottery ticket. What would you do now to the beggar?

What would you do? Automatically in your exuberance of joy you are likely to give. Why? Because you are so happy. Where there is happiness, even if you don't like somebody, you will cherish that person. You will not hate him. Because in that mood, on that occasion...

This is a psychological fact. **Two opposed emotions cannot remain in the mind at the same time.** Cannot occupy the mind at the same time. If you are loving, there cannot be any hate.

What can be there? I am asking you what can be there? Suppose your heart is full of love. What is there in your heart? So, if somebody comes, what do you think, how do you think you will respond to him? There is no other choice. As long as there is love there is no choice.

You know, supposing you are working with some oil, it is a very evil smelling oil. Somebody comes and shakes hands with you. What does that fellow get? Suppose you are having a perfume, and you shake hands with the other fellow. What do you think the other fellow gets?

So, it is also the same with our emotions. If we are angry, we will be angry with everything in this world. That is why, suppose you are not in a happy mood, then you go to the shrine, and what are you trying to do? Meditate upon *Thākur*. What do you think you are really doing? You are very angry with *Thākur*. Though you may not dare to admit it to yourself. That is what you are. That is why it is said before going into the temple if you love *Rasgullās*, eat *Rassgullā*. Whatever you love, do that thing, then your mind will be happy-mind. Then only you go to the temple. Then your meditation is likely to be succeeding.

So that is why **we are really, sincerely, advised, to read something which inspires you before going for meditation. So that will act as a kind of help for our meditation.**

So this is the fact. “When the soul succeeds in appropriating the bliss of this supreme love,” ( Love means bliss. Supreme love means supreme bliss. ) “It also begins to see Him in everything.”

What is love? **Love is knowledge. Knowledge is love.** Therefore when we love God then what else, we have knowledge of God. When we have that knowledge of God what do you think we see? Like a jaundiced person, how does the jaundiced person see? Everything as his beloved.

Not to speak of the supreme devotion, I am giving all these examples because unconsciously how much our behaviour we don't understand.

A person who is tremendously in love with some person, he has made an appointment - this person will come, we will meet together. And then whichever person is coming, what do you think he will mistake that person for? As though my beloved is coming.

This has been so beautifully put by Jayadeva in *Geet Govindām* -

पतति पतत्रे विचलति पत्रे....पश्यति तव पन्थानम्॥

*Patati patatrē vicalati patrē....paśyati tava panthānam.*

*Rādhā* made an appointment with *Krishna*. She was expecting Him. *Krishna* was not coming. A leaf suddenly falls - ‘Oh, *Krishna* is coming.’ And wind rustles some leaves, and some other noises come - ‘Who is coming? *Krishna* is coming.’  
( 30:18 mins )

That was the state of *Kamsa* ever since he heard that the eighth child of *Devaki* is going to be his destroyer. What was *Kamsa* seeing? ‘Here comes *Krishna*.’ ‘Here comes *Krishna*.’ ‘Here comes *Krishna*!’ He had no sleep. In sleep also what do you think he is seeing?

So this is what? Supposing you are expecting me. Then, you see, whenever the doorbell rings, or something, a car is going, what do you see? ‘Oh, maybe the *Swāmi* has come.’ You know, this is what we do all the time. We are intensely expecting something, then every sound appears to be as though that person is coming to me. *Sabari pratikshā*.

There is a humorous chapter in the Gospel, you know? *Thākur* was expecting *Keshab Chandra Sen*. And you know, nicely dressed. So somebody asked why are you wearing this red bordered cloth and all those things? You know what *Thākur* said? ‘Today I have to charm *Keshab Chandra Sen*.’ His lips were red, after taking betel-nut and all those things. So, some noise had come. ‘Oh see, see whether *Keshab* has come.’ The devotee ran out and said no it wasn't *Keshab*. After two minute some other sound has come, and He went and saw what was that? ‘No no that also is not *Keshab*.’ 3-4 times

*Sri Rāmakrishna* was disappointed. Then He laughed and sat down and said this –  
*Patati patatrē vicalati patrē....paśyati tava panthānam.*

So whatever we expect that is what we see. When a person's heart is filled with love and many times I cautioned you – do not identify love with emotion. Emotion is a bonus but emotion is not everything. What is love? Knowledge! Knowledge!

As a mother says, this is my child. Whether she is happy or unhappy, angry or not, she knows this is my child.

So, when a devotee's mind is filled with these two things – one is knowledge; another is bliss, then what does he see? Is there something called the universe? Whatever he sees is nothing but the manifestation of God.

This idea has been given in the *Bhāgavatam* so fantastically. When I am reading this, those ideas are coming to my mind. You know, *Bhāgavatam* there is an incident. *Krishna* went with His playmates, boys, other boys, to the forest for grazing the cows and calves. Now *Brahmā* heard that the Good Lord has incarnated Himself. But He had a doubt, 'Is *Krishna* the highest supreme lord? Let me test.'

So what He did was He had hidden... Meanwhile what did *Brahmā* do? He made all the boys, all the cows, all the calves disappear into a cave, and sealed it. *Krishna* came back and saw nobody was there. He opened his inner eye. He understood, 'Okay *Brahmā*, you want to play a game. I will also play a game.'

What did He do? He assumed the form of all the cows, all the calves, and all the boys that were with Him – as usual, as though nothing happened. So He went back. Now, what happened, do you know? That day, somehow the moment *Krishna* assumed the form of those cowherd boys, their mothers – probably they don't want to see the pockmarked children of theirs until sunset. But from that moment onwards their hearts were longing, 'When will we see our child?'

The *Bhāgavatam*, is such a beautiful – the mothers, you know, Their milk is overflowing. When will they feed their children? Anxiously, every few seconds they are coming out. They know the children have gone out, only just, they will come only after so many hours. But this tremendous love – they did not know, they did not even notice why this change from half an hour before and now.

Then the children came, they ran and embraced them, as though they don't want to be separated from their children even for a second. This went on for six months. The condition of those mothers was unbearable because everything was, you know, so much of love.

**Who was *Krishna*? What is God? Nothing but supreme love.**

So, after six months, then *Brahmā* said, 'Now six months are over.' Six months means according to human calculations. According to *Brahmā*'s calculation it may be five seconds or even one second, we don't know.

So He came and said, 'Let me see what is the condition of *Krishna*?' Then He came and saw, blinked His eyes, Because all the cowherd boys, all the cows, all the calves, merrily everything is going on. He said 'I had hidden them in the cave, let me go and see.' Then He went and saw, there also they were all there. Here again He came out and saw.

( 35:25 mins )

Now His spell was broken. His *Māyā* was broken. He comes running and falls at the feet of *Krishna* and brings back all those. Just before He brought all of them *Krishna* disappeared from all the cowherd boys. The moment He did that - this the *Bhāgavatam* doesn't say, but it is my commentary. The mother's hearts started beating whether these fellows were going to return soon. We would like to have a little bit of peace of mind.

Why did this happen? Because the Lord, the embodiment of love, has assumed their forms. How can you resist?

When a moth falls into the fire... When a moth sees, you know *Swāmiji* gives that example, sees a fire, you know what it does? It just rushes, it wants to become one with it, even though it burns.

This is the nature of love. When love possesses us. And this is the most wonderful point, you have to remember. We cannot possess love, you can only at best clean the pipe so that the clean water unobstructedly can flow through the pipe. But a time will come when you do, sufficiently remove...

Here also is an interesting point. You know, suppose a pipe is clogged, how long do you have to go on cleaning it? Because the water is not flowing, you know sometimes you will see your toilets and others blocked isn't it? How long do you see? You go on cleaning. Little by little the dirt, the clog is being removed. There comes a point when there is still some amount of clog. But as the water starts to rush, that water itself will remove completely all the obstructions. You know, the power of that water is so much. It just removes like that.

So, that is what is called *Para-bhakti*. What is the difference between the preparatory devotion and the supreme devotion?

- In preparatory devotion you are trying to remove the obstacles.

- In **supreme devotion once it starts gathering force...** You know, the power of these floods? Even huge boats, huge cars, trucks are overtaken. Simply sucked into the sea. You heard about the tsunami and other things. This is even more powerful than that.
- 1) **It simply destroys all selfishness, all individuality.** There is no religion, there is no race, there is no linguistic barrier, colour, creed everything disappears as it were. That is the power of love. That is one.
- 2) **You are completely helpless.** You don't love, you are being made, you are dragged, your whole being is transformed into that.

If an insect falls into honey, that insect also turns into honey, you know that? Mangoes, Alphonso mangoes, inside there will be worms sometimes, very nice, just like mangoes. Because from the very birth they are nothing but another form of...

Then what happens? How does a lover see? This is something, again another point, though it is taking time but you must understand these important changes that take place. The power of love!

You see, you see a tigress. Do you dare to go near it? No! But you see the cub of the tigress, what does it do? It is playing with the mother's tail, it is going and biting the mother's mouth. What is happening there? The love of the tigress for its cub, it is love, forget about tiger, tigress and all that – it is the power of love manifesting. It will give up its life, for protecting its own cub. Whereas it won't hesitate a second to kill anything else for its own food. So that is what happens. As soon as this love comes, and this is not selfish love.

Many of us, we all have supreme love, there is no doubt about it. But it is confined exclusively to this body and mind. To this body, particularly to this body. For our body we are prepared to kill anybody, is it not a fact? For our country we will kill anybody. For our selfish purposes we will do anything. Even if we don't succeed, we will not give up attempting, is it not a fact?

But when this love becomes universal then what happens? You will sacrifice yourself for the sake of that love because of two factors as I mentioned.

What are those two factors?

- 1) First of all, you are helpless. You don't possess love. Love possesses you.
- 2) Secondly, you are willingly surrendering yourself. Because when you are joyous. You know what is joy? Joy is another word for surrender. Think of it.

( 40:27 mins )

Just like love. Suppose there is *Rasgullā*, any objections or resistances, diabetic resistances you have, will completely melt away at the joy of eating it. If there is no joy

then you are all restrictions only, 'I don't want to eat.' But if there is joy it melts away. That's what happens.

**You don't possess love – because if you possess love that is called preparatory devotion.**

**If love possesses you then that is called supreme devotion – *Parā bhakti*. *Parā* means... that *Parā* is God Himself. That *Bhakti* is God Himself. Your whole vision transforms.**

“man is seen no more as a man, but only as God; The animal is seen no more as animal, but as God; even the tiger is no more a tiger, but a manifestation of God. Thus, in this intense State of Bhakti, worship is offered to everyone, to every life, and to every being.” In Sanskrit there is a verse – “Knowing that Hari, the Lord is in every being, the wise have thus to manifest unswerving love towards all beings.”

Now I will give you three supreme examples –

1) *Pāvhāri Bābā*, once he was bitten by a serpent.

What was His reaction? 'This is a sweet message from my Beloved.' Try to understand it properly. Is it a sweet message for you? No! Why? Because you love your body. If a snake bites, a poisonous snake bites you, then what do you lose? What do you lose? You don't lose your body, you lose yourself because you are the body. That's why so much of fear is there.

Whereas this person He sees everything as God. That is why He was able to say to the thief, 'Pardon me for disturbing the Lord's work.'

Who can say when death comes that, 'Welcome my beloved?' Because death is, for whom is death a frightful thing?

So, do you mind giving up a bit of your hair? That's what we all do and pay very highly for that. Not only do we give up but we pay a very high amount of...You know how we shed our hair and nails also.

2) **Then Buddha!**

It is said in the life of *Buddhā* that He was once walking and one man was carrying a lamb. So He asked, 'Why are you carrying this lamb?' And, you know what the man said? 'Our king is performing a sacrifice and we are going to offer this lamb.' 'What do you gain my good man?' 'The king will gain a lot of *punya*.' *Punya* means virtue. Credit! Points, you know, like BA Miles. Like that. So, *Buddhā* said, 'You give the lamb to me, let Me also accompany you.' The man didn't understand.

He was taken to the king. The king knew about *Buddhā*, he welcomed Him, 'What can I do for you?' He said, 'No, no! You are going to sacrifice this lamb, why?' 'Because I expect so much of *punya*.' Then *Buddhā* said, 'If killing an innocent lamb can give you so much of *punya*, killing a human being will give you a lot more *punya*, and killing a holy man will give you even more *punya*. So I am prepared to... You let this lamb go, I will offer my life to you.' There's a story like that.

Now, does *Buddhā* identify Himself with the body? Does He mind... Suppose the king says? 'Okay I don't mind. If you don't mind I don't mind.' Do you think *Buddhā* would have hesitated? He would have given up His life!

Why? Because He knows. He loved the Lamb. He knows there is no difference between Me and this lamb. 'If the king wants to gain some *punya*, let this lamb go, I will offer My body. After all its purpose is done.'

Whether we like it or not, whether we understand it or not, you know, every saint's life he has already offered his body and mind. He may be sitting in a cave in the Himalayas. What do you think he's doing? *Prānārpana jagat tārān!*

*Sri Ramakrishna* died of cancer but what was He doing, whole life? He was only offering His life for the sake of? Us! Because of love.

( 45:02 mins )

### 3) *Swāmi Vivekānanda's*

You know that incident? He loved this world so much. He said... In the beginning He said I only want to sit and meditate. Every 3/4 days, once, I want to come out to eat a little food to preserve this body. Eating is for what purpose? For preserving this body.

That very *Vivekānanda*, in the end, you know what He said? 'If I can help even one dog for one day I am prepared to be born a 1000 times.' This was the same *Vivekānanda*! He said.

So, how many difficulties He had undergone. We would not love our country or any country if they give us so much of problems. Who gave Him most of the trouble? Was it America? Or the UK? Which gave Him the most trouble. It was Indians. It was Bengalis who gave Him the most trouble.

One day He was there in His room. *Swāmi Vijnānānanda*, he got up at night. He saw *Swāmiji*, he heard some sobbing sounds. He peeped in, *Swāmiji* was sobbing. So, it was a matter of concern 'Why are you sobbing *Swāmiji*?' He said, 'I don't know. I don't know! But a great disaster has taken place somewhere.'



In those days, you know, news would come only through telegraph and all those things. It will take time. And nobody knew what had happened. Including *Swāmi Vivekānanda*. But He said 'There is a tremendous amount of suffering going on somewhere, My heart feels it.'

And the next day the news came, there was an earthquake somewhere, 50,000 people died.

How did He know? Because He loved the world so much. He was not really loving the world. We have to be careful about that. Was He loving the world? No! What was He loving? He was loving God! There is no world in Him. **Everything is Pavitra, sacred. Because it is the manifestation of God.**

So this is what happens when a person becomes a supreme lover of God. Then, there is no difference between him, between the world, between God. He becomes God, God becomes him!

He becomes the universe, the universe becomes him!

That is the idea *Swāmi Vivekānanda* gives. That is called surrender. When that happens, where is the question of selfishness? So, when that happens, suppose this body undergoes some disease, do you think he will mind?

As *Sri Rāmakrishna* used to say, 'I am ashamed to pray that 'O Mother let me eat a little bit.' 'Why? Are you not eating through all these people?'

If anybody is enjoying, who is enjoying? The lover is enjoying.

If anybody is suffering, who is suffering?

The whole universe becomes as it were his own beloved body. This is the idea.

So, "As a result of this kind of intense all-absorbing love, comes the feeling of perfect self surrender, the conviction that nothing that happens is against us," ( There is a Sanskrit word ), "Aprātikulya."

***Prātikulya* means opposition. *Apratikulya* means nothing is opposed to us.** Let sorrow come! Who says it is sorrow? Who labels it as sorrow? See, our idea?

You see, if I have a headache, I go to temple? I pray to God, 'I surrender myself to you.' He may get a headache, we don't mind. But if we get, God forbid, that if we get a headache, then whom do we blame?

That's what happened, you know, when *Swāmi Vivekānanda*, when *Narendranāth* was undergoing difficulties, He used to take, He was in the habit of taking God's name. One day He took God's name, and what did His mother say? 'What did this God do to you?' At that time, *Narendranāth* did not know what to answer but later on He could have

answered that 'I am not taking God's name because God will do something to me or not. I am taking God's name because it is my pleasure to take God's name.' What does it matter if He takes it or not? This is the idea.

So, when... Everything that happens, even death, is not *Aprātikulya*. It is not something horrible that happens against us. Why that idea comes? When we are confined with the idea that I am the body, there is disease, pain. Anything that happens, that is *Pratikuliya*.

But if I am identified with the whole universe then everything that happens is good.

Just to give you a funny example. Suppose this, such kind of devotee, is walking in a forest and a hungry tiger attacks him. Is it a painful event? Or is it a happy event? It's a happy event because my beloved tiger is getting good food. That's because he's identified with the whole universe.

Is the tiger happy or not? I can't say because it depends upon your condition. If you're old or, you know, very tough, then it may not be very pleased with you. But If you're young and tender and especially a woman, it will be very nice.

So the tiger, in any case, if it is hungry it will enjoy you. So if the devotee's identified with God, then is not the tiger God enjoying? That is the idea.

( 50:26 mins )

This is the meaning of that incident that happened in *Holy Mother's* life. You know, *Holy Mother* She will never eat first without feeding Her children. Once it was Her birthday, they wanted to celebrate. So that day they went and said 'Mother we have a request, today is your birthday.' Mother's Day, you know. Here every mother is eager to have Mother's Day everyday of the year.

There, 'This is Your birthday so we want to celebrate. But we have a request.' 'What is it my children?'

'Today we will cook for you.'

She said, 'Alright.'

'But you have to eat first.' She didn't like the idea but they forced Her to agree to that.

You know what happened? They brought the cooked food, and She also is trying to force Herself to eat that food. But the food was not going inside. Can you see? Can you understand? Can you imagine that scene? The food was not going... She was trying to please Her children, but food was not going.

Then she said '*Bābā*, don't you see, it is impossible for me to eat, if you eat...' If you want to make me happy, what should you do? You should eat first. 'If you eat, you eat, don't you think I will be happy?'

So, why is it that these children felt that every day *Mother* is eating late, She must be suffering. Was she really suffering? When her children are happily eating the food - Was she happy or not? It is difficult for us to understand because we are so identified with our individual body. We think that even *Sri Rāmakrishna*, *Holy Mother* also is identified with His or Her body. No!

Then they understood. See, instead of making Her happy they are making Her unhappy. That is called universal love.

Why is it called universal love? Because the *Holy Mother* is not a mother only to the devotees of *Sri Rāmakrishna*. Even an animal... Suppose a Christian goes, do you think She will eat without feeding him? Suppose a dog goes, even without feeding a dog She will not be able to eat.

Just try to understand what the *Holy Mother* was, what *Sri Rāmakrishna* was, what *Swāmi Vivekānanda* was.

When you hear that *Swāmi Vivekānanda* loves chocolate ice cream, we are very happy because we understand what it means. Do we? Do we Understand why He loved chocolate ice cream? For whose sake did He love chocolate ice cream? So that He can do some good for you. The moment He knows that this body is useless, then He would give up that very second. That's what He did. The moment He thought this body is an obstruction for my expression of love to this world, He kicked out the body.

Now here is another point you have to understand. Has He deserted us? Or is He still there, around, trying to help all of us? From our ignorant point of view the body has gone. What can I do? Because for us the body is everything.

From His point of you it is like throwing out you know... Somebody has tied your hands, and is asking you, 'Come and give some help to me.' Can you do it? For Him, kicking out the body, is just like untying our hands.

He has become free of this body. That is the truth. He is still there. He is inspiring in the form of knowledge. Because His love expresses in the form of knowledge. That knowledge He will distribute to all of us. Anybody who sincerely prays, He distributes that knowledge.

This is called universal love.

And love means union.

Union means complete surrender.

Complete surrender means complete bliss - whatever happens.

And that is the real experience of a devotee who has attained to that highest state of supreme.

*Om* Peace peace peace.  
Peace be unto all.  
( 54:26 mins )