

## Swami Dayatmanandji - Jnana Yoga - lecture 27

ॐ नमः श्री यति राजाय विवेकानन्द सूरये ।  
सत्चित् - सुख स्वरूपाय स्वामिने तापहारिने ॥

***Om Namah Sri yatirājāya Vivekananda Suraye,  
Satchit sukha swaroopāya swāmine tāphāriney.***

We are discussing *Jnana Yoga*, '**Maya and the concept of God**'. The very idea of God is - how as we grow intellectually, morally and realistically - our idea of God also grows. And, we recognise the inseparable difficulties, miseries. We go on questioning; why in this kingdom of most compassionate and merciful God, why should there be this tremendous misery?

At the same time, *Swami Vivekananda* brings this most marvellous idea, if there were to be no suffering, would there be a growth? Why did God create this misery at all? Because, it is only the bondage, the suffering that makes us realise, this is not the reality. Then what is the reality? The search begins with that.

*Bhagwad Gita* approaches this question in a slightly different way. First, there is this tremendous amount of distress, then man seeks God. Next comes desire, innumerable desires - Never to be quenched, ever-growing in thirst. And, God fulfills! And then comes a time, even enjoyment is a greatest misery. The higher the enjoyment, the greatest is the misery. And, that shows us, that there is a limitation, even to the highest. To discover that limitation, is the goal of evolution.

There is a beautiful saying, 'The more a man becomes learned, the more he becomes humbler; The more a person gains knowledge, the more he discovers'. How much is there to be known! Everything in this world has a purpose. Happiness, unhappiness has a purpose. But all these ideas, we are looking back, post-mortem examination. How mankind grew, in the idea of themselves, and in the idea of God.

So, we always have to keep in mind, before we delve deep into these, *Swamiji's* ideas, man and God are opposite sides of the same coin. If one side is going up, the other side also must go up. As man grows, his idea of God grows. As the idea of God grows, his idea of himself also grows.

It is said, in a legend, that a wise *Bramhin* visited Greece, and met a great philosopher. And, they loved each other, because both of them were philosophers. And, the Indian *Bramhin* asked, 'What do you think is the goal of life'? And, the Greek philosopher replied, 'Its to know, what is God'. Instantaneously, the retort came, 'How will you ever know what is God, unless you know what is man'? This is what, exactly, *Swamiji* is telling - what is '**Maya and the concept of God**'.

As man grows, God grows. That means, his understanding of God also grows. And, how does this understanding grow? There is only 1 way, and that way is the hard way!

क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत्कवयो वदन्ति ॥

***kṣurasya dhārā niśitā duratyayā durgam pathastatkavayo vadanti !***

*Katha-Upanishad* says, 'The path of growth is like walking on the sharp edge of a razor, at every second, the foot will be shredded into many pieces'. But, there is no other way. ***There is no other way! This is the only way.*** This is a beautiful concept.

*Swami Vivekananda* has brought us to the idea of - how Man simply, is evolving, and, means his understanding is evolving, and along with that his idea of God also is evolving. Now, he pauses a little bit, and says, "*Let us go back a little to those early ideas of God and see what became of them. We perceive at once that the idea of some being who is eternally loving us - eternally unselfish and Almighty, ruling this universe - could not satisfy*". Each sentence of *Swamiji* contains such depths of meaning. We require lot of commentary.

Now, earlier also, we have discussed this point. If someone is loving us, even today we are in the same condition. If someone is loving us, they should always keep us happy. The child cannot understand, why the parents are punishing it? It cannot understand, why the teachers are punishing it? We cannot understand, why nature is punishing us? Winter is a punishment. Is it a punishment? Does nature know it is punishing us? We think, (because we think we are very clever people, you know), we understand everything. ( 5:16 mins)

If you ask an Indian sage, he says, 'What is nature? God manifesting in this world, to our five sense organs, is called nature'. The rivers, the mountains, the forests, the Earth. You know, The *Panchbhutas*, we call it - *The Earth, The Water, The Fire, The Air, and The Space!* You ask any modern scientist, 'It is nothing but inert nature. It doesn't have anything'. That's why we think, with impunity, we can pollute it. And the, result now you see, go to India - *Ganges*, from the top to the bottom, if you take bath, then you'll have to come back and take bath. So reverence should be there.

We have polluted the earth. Now, this is the biggest global issue. So many people, you know, like ostrich, which puts its head under the sand, and not acknowledges it. They say, 'No no, there is no pollution at all'. All this ozone layer is, you know, getting depleted, and then we are being inundated, and, so many climatic changes are due to what? Is it God created, or man created? We are all philosophers, you know, we say, 'God created'. 'No, no you created'. 'Yes, I created, but who created me'? Ultimately we trace it back to God only, which is also true.

Now, if we understand that, when people have revered nature, there was so much of happiness, both inside and outside. Some of you, perhaps know it. I once saw it in David Attenborough's....

You know, there are some tribes in south Africa. Whenever they hunt an animal, and it is extraordinarily revealing; these people can outrun some of the animals. And, they also have some kind of intuitive sense, when they come to a fork, where they do not know which direction the animal went. And then, this hunter, you know, what he does? He could see the footprints, after that, they disappear under a tree or something. He just puts his feet there, and meditates, identifying himself with that animal. 'If I were in this position, I know very well

who is hunting me, in which direction I'm likely to try to escape'. And, he will find out. The point is, when he finds, he will throw his spear and kill it. But, having killed it, that's where this information comes, he takes a little bit of Earth, and then puts it over the animal, praying, 'It is because of your death I am able to survive. Please forgive me. In your next birth, may you have a more happy life'. This is how, those people, intuitively, they came to know, the relationship. **We are part of nature. We are not apart from nature.**

And, this is the greatest mistake we are committing, which Martin Buber, a Jewish philosopher had highlighted, 'Our relation should be - 'I thou', not 'I it'. Human beings, everybody is an 'it'. For an employer, employees are 'it'. Not even loving being, it is like a computer, like a machine. So, what is the result, you will see after 20/30 years when the robots they grow, then, what is going to happen? Human beings will be made redundant.

One of the biggest question marks hanging up on all our heads is, most of the people is - first, how are we going to survive? Because, the world is not so unselfish, that without working, I will go on looking after you. But, even more important question is, even if there be no need for money, or anything, someone is looking after, how are you going to lead your life? How are you going to spend your time? *Kala* becomes death! Even now it is becoming death, albeit unknown to us.

Do you know how? That's what Erich Fromm says, if you are unable to be yourself, for five minutes, without doing anything. We are not asking you do *Japa*. Because, *Japa* is also a kind of slavery, dependence. Because, you have got time, and you don't know what to do? 'Okay, this is a wonderful spiritual practice, let me do it'. And it is. But, are you doing *Japam* because it is a time pass, or are you doing *Japam* because you are very creative? Ask that question.

We discussed in the past, what is an active life and passive life. This question inevitably arises. And, those who do not believe - that question doesn't arise. And, those who believe in God - this question haunts us even today, many times.

I am a devotee of God, and God is all compassionate, and all knowing, and all powerful. He could do whatever he likes, then why am I in misery? If we are very selfish people, the question is - why are we in misery? Why am 'I' suffering? But, if we are little bit advanced ethically, then the question - why are '**we**' suffering? Why is there so much of suffering in this world? Invariably, this question will come and will not deal with it! (10:22 mins)

We gave various explanations. I myself gave various explanations. I gave three explanations :-

- 1) The first is, if there is so much of suffering, it is the nature of the world. Death is nature of the world. Intense cold is nature of the world. Earthquake is a nature of the world. Tsunami is the nature of the world. Like the first.
- 2) Second, we are believers, specially Hindus etc. it is your past *Karmaphala*, and nobody can prove or disprove me. And, if people are even more sceptical, I give the third answer.
- 3) It is God's will. That means what? You don't question me any more. This is called God's will. And none of us dare do it.

But, is the question answered? No, it is there. Look around us, we are living in 21st-century. How many billions of people, don't have sufficient food, good water, good shelter, even though people are becoming billionaires. We see, every day, the news. Okay, you don't need to make others billionaires, but at least you can give them, sufficient to fill their stomachs. Some clothes to protect them from inclement weather. And, a place, a simple place to stay.

Every regime, specially in the so-called third world countries, growing societies. Developing countries, they call it, you know? Previously it was third world country, undeveloped country - now developing country! What do they mean? Exactly the same! So much of misery. You know each regime, they seem to be, 'I want to become the leader'. They promise high things, and as soon as they come into power, all that, they don't care how many millions of people are living. They want to accumulate everything for themselves. Even that question remains.

Now the next question is, how long is this question going to remain? And, the answer is - **So long as there is existence, so long there is this question going to come! That is the nature of creation itself!** And it's beautifully expressed in everyday hymn that we sing here :-

**सृष्टि स्थिति विनाशानां शक्तिभूते सनातनि।**

***Srishti Sthiti Vināshānām Shaktibhūte, Sanātani /***

The Divine Mother creates, sustains and destroys! And, go a little bit deep into those 2. Okay, *bhakti* is okay. Creation is okay. Sustenance - are all sustained equally? The next Question is, everybody, everyone of us, everything in this world has to go back from where we came. But do all, go back in exactly the same way? Some go back, you know, by, just after eating nice ice cream, they go to bed and they never wake up. What wonderful thing it is. But, there are people, you visit hospices, you visit hospitals, you just see how much of misery is there. Worse than dogs as we say.

So, that question remains. "*Where is the just merciful God? Asked the philosopher*". And, Swamiji, you know, this *Jnana Yoga* is pure poetry, *If Shankaracharya* was writing in Sanskrit language. This is the poetry, *Swami Vivekananda* creates in English language. I am going to read. "*Where is the just merciful God? Asked the philosopher. Does he not see millions and millions of his children perish, in the form of men and animals; for who can live one moment here without killing others?*"

I repeat it, this is not poetry, this is, **this is truth in the form of poetry**. "*Who can live one moment without killing others? Can you draw a breath without destroying thousands of lives? You live because millions die. Every moment of your life, every breath that you breathe, is death to thousands; Every movement that you make is death to millions. Every morsel that you eat is death to millions.*" So, "*Why should they die?*"

Is it true, or is it just poetry? Whenever I breathe, how many millions of bacteria die? You know, there are some people they are vegetarians, and they eat nothing but yoghurt. And,

one cup of yoghurt is what? Millions and millions of pure bacteria! And, he says, 'You non-vegetarians are sinners, but I am pure'.

Apart from that, here is a food for thought, food for the brain. Is it true that, if I take one morsel of food, then millions die because of that? Is it a fact? It is a fact! Recently a person came to me, and asked, *Swami Vivekananda's* statement, (only he brings out and questions it), this you know, "*If you accumulate this much, you are depriving somebody somewhere else to that extent*". And this question never comes to us, I am working honestly, I am earning my money, and I am enjoying my own thing, I am not cheating anybody. But *Swami Vivekananda* says, one extra morsel you take, is death to millions. Think over it. (15:28 mins)

Then, there is also some old Sophism, which touches the problem of certain philosophical views. Let me first read; "*There is an old Sophism that they are very low existences. Supposing they are - which is questionable, for who knows whether the ant is greater than the man, or the man then the ant - who can prove one way or the other? Apart from that question, even taking it for granted that these are very low beings, still why should they die? If they are low, they have all the more reasons to live.*"

The fact is, the pain and misery men feel in dying, is intensified a thousandfold in animals. And yet we kill them, without troubling ourselves about their misery. This is *Maya*. Visit the millions of acres of ranches where cows are, daily cows and goats, and other things are raised deliberately, artificially, have you seen? They are tied to one place, they get exercise there, machines are there to milk them. And, even chicken, you know, how they raise the chickens etc? This is well known fact. All of them are being done for whose sake? For my delection of the tongue.

It is very interesting statement - question, my question - you see, there are people who eat vegetables, there are people who eat animals etc, fish, chicken etc. What is the criteria? It must be tasteful, both, for both. The tradition divides the people into vegetarians and non-vegetarians. But, the essence of it is the same. We add a lot of things, to make these things very tasty. And, then the question now is, whether you are eating vegetarian food or non-vegetarian food? The moment that food passes beyond the tongue, what difference does it make? All food is divided into what? Carbohydrates, protein, vitamins, minerals etc etc. That's all!

It is food for the sustenance of the body. If we take it, in that light, if something we can find out, for sustenance of our body, and we can do it in a much better way, then are we prepared to do it? In fact the scientists had discovered it. One small pill, if we can swallow it, 24 hours, whatever energy is needed, that energy will come to me. See, how much misery we create these things. Nobody has any right.

The second statement we have to understand is, who suffers more - man or animals? Who enjoys physical food more - men or animals? A wolf or a human being? Wolves, dogs, any animal, they enjoy it much more, because their whole life's purpose is only for that. Eat and die. But that's not the only purpose. There is some other purpose. Do you know what is it? Evolution! You evolve. So, a bird is evolving; an insect is evolving; an animal is evolving. This is called evolution, it happens. That is the real purpose. We are also supposed to

evolve. But, as we see it, from outside, who enjoys more? Animals! Who suffers more? Because, it is all in the physical only.

Let me give one example to illustrate this. You know, Socrates was sentenced to death, by the drinking of hemlock. My question to you, was he happy unhappy? He was very happy. Why was he very happy? After all, it is death, why was he very happy? For two reasons. One reason is minor, another reason is major.

- Because, he knows he is not the body, and he had proof that he was not the body. He had divine visions, showing that there is another world, which is far more superior and happier than this world he had. If anyone of us have got that kind of vision, then our fear of death will be far lessened. This is at one level. He happily died. He was, in fact, describing graphically, what was happening after drinking, every second what was happening. How fortunate, great he was.
- Second is, supposing you are a dedicated artist, scientist? You have a higher ideal to strive for, will you be afraid of physical death? You will not! Because, you derive more happiness from where? From your body or from your ideals? From your ideas and ideals! But, if any of us, unfortunate - that eating, drinking and sex life is the only expression of happiness, what is the difference between us and animals? Then death becomes terrible nightmare for us. So, even for the purpose of overcoming this fear of death, it is better you come to my classes! ( 20:38 mins)

On a church bulletin board there was this written, 'Hell is full, try for heaven. This is the place to start'. And, this is *Maya*! What is *Maya*? We never think twice, we never trouble ourselves about their misery, and this is *Maya*!

Then *Swamiji* comes to one of the most difficult of questions. "*A thousand times greater misery is the fate of those who dare to stand forth for truth and for higher things and who dare to ask for something higher than mere brute existence here.*"

Those who are good in this world, do you know, they always suffer. Those who are good, at least the theory, the law of karma doesn't allow us to accept this fact. What it says is, if a person is good, his life will be better. And, it is true. But, we are talking about, not what comes later on, we are talking about what is happening right now, in this life. If any person is good, he will get lot of blows. Is it not a fact in life? Think over it.

But, if a person is so unselfish, he is dedicating his life, do you want examples?

- *Buddha*, his own cousin could not tolerate *Buddha*.
- *Jesus Christ*, who could be a greater person than *Jesus Christ*? What did they do to him? Crucified him! You know how cruel they were. Okay, you want to kill him. Take a sword and cut off his head, in a twinkling of an eye, the misery is gone. Is it not? But, what did they do? Crucifixion, the most horrible way of....
- and, *Sri Krishna*, he died because of an arrow. Whole life, people went on blaming him, criticising him. How many people praised him? Only his devotees, and he had, which number is more, devotees or enemies? You take the life of anybody.
- Abraham Lincoln was murdered.
- Mahatma Gandhiji was murdered.

Anybody who serves, they are always - the other people, gave back in the opposite way, instead of being grateful. Ungratefulness is one of the characteristics of man at any age. We see it in our lives. So, there are people who are intelligent, and they are neither good nor bad, but they know how to adjust. But there are people, simple people, straightforward people, they don't know how to give, what you call you know, massaging, they don't know buttering, they call it. They don't know. Straightforward, if they speak, then they will be misunderstood. Nobody loves straightforward talking people. I mean very few people love, God loves them.

That's why one of the greatest spiritual quality is, you know, straightforwardness. What is it called in Sanskrit? अर्जवम् ( *Aarjwam* ). *Aarjwam* means, the thought, the speech, and the action should be one. There should be no hidden agenda at all. ***Aarjwam* - that is one of the greatest spiritual qualities. And, according to Sri Ramakrishna that is called truthfulness!** He gave a beautiful definition in Bengali. What is truth? *Mana mukh ek kora* - making the mind and the speech, (he did not imply) and action - these three. That means he is a trustworthy person, is an honest person. You can close your eyes and say 'I can trust this person'.

But, why is all this? Why in the creation of God? After all, it is God who created, not only God created. If you go still further, the idea is even more beautiful. As though God created means - God is separate Like a potter making a pot. Potter is separate and the pot is separate. Where as, God created means, in *Vedantic* language - God himself has become, God himself is manifesting with name and form. So, in a way of speaking, it is He who suffers, isn't it? Who created trouble? God! Who suffers? Himself! The moment we understand it, we become free. We become people of living, free people, knowledgeable people.

This lecture of Maya, three lectures in fact, appear poetry I said. I am going to read it out. Let us enjoy this pure poetry. But, let me give, before I start, a small introduction. In *Vedanta* this idea is there, that this whole world is Maya. *Swamiji* is talking about *Maya*. *Maya*, is not, what we call non-existence. *Maya* is not existence. *Maya* is not existence, *Maya* is not non-existence. But that which is in between existence and non-existence. What is it, the term? We all know it.

I am here, you are here. I am talking, you are listening, hopefully. So this is called *Maya*. What is it? Nothing is permanent. After sometime, I go away, you also go away. My ideas also go away. Everything seems to be going away. What is it? We experience at the same time. We cannot say it is permanent, we cannot say it doesn't exist, because you experience it. You don't say it is existence because after sometime, it just changes. After some time. ( 25:42 mins)

What do you mean after sometime? Every millisecond is nothing but change. Time is another name for change. Change is another name for time. Imperceptibly everything in this world is changing. Our position in space is changing. 'No, no! No, no! We came at 4:30 and we are here only'. But, within half an hours time, you have, how many thousands of miles you have travelled along with this Earth. You see the point? We are not taking these facts into consideration. So, here is *Swami Vivekananda*, pure poetry about *Maya*, about the concept, *Vedantic* concept of *Maya*.

Let me read; “ *Now it a statement of fact that this world is Tantalus’s hell, that we do not know anything about this universe, yet at the same time we cannot say that we do not know. I cannot say that this chain exists, when I think that I not know it. It may be an entire delusion of my brain. I may be dreaming all the time. I am dreaming that I am talking to you, and that you are listening to me. No one can prove that it is not a dream*”. Marvellous statement

*“This standing between knowledge and ignorance, this mystic twilight, the mingling of truth and falsehood - and where they meet - no one knows. We are walking in the midst of a dream, half sleeping, half waking, passing all our lives in a haze; this is the fate of every one of us. This is the fate of all sense-knowledge. This is the fate of all philosophy, of all boasted science, of all boasted human knowledge. This is the universe.”*

Let me stop here briefly, to make a statement. You know, Science is the discovery of truth in the physical world. Psychology is the science of mind. Now as we know, science is always changing. First they said; ‘butter is bad, margarine is good’. And, then they came back, ‘margarine is very bad, butter is far good’. Why do we need to go to this end? Our *Krishna* has taught it long back. Practically he has been teaching us. Coconut is very bad, now coconut is sold as a most healthy food - coconut oil. Like that the science is changing.

Now, this is the question, that’s where I stopped. Do you think a time will come, when science would have reached its very end? And, then it would say, ‘Now after this, we are not going to change’. Do you think a time will come? It will never come! You know why? Because, the **nature of the whole universe is change**. And, so long as something is changing, our knowledge about that changeable object is also bound to change. This is a fact we have to keep in mind all the time.

But, so long as we are living at a particular age, we have to accept certain truths. And, then there is another misnomer we all suffer from. As knowledge is increasing, science especially, is finding out a way to lessen our misery. What is its function? The misery is becoming less and the happiness is growing. I can put only one question. If this is true, then why mental sickness is growing? But, good news is - that also is liable to change. So that’s good news. Sometimes it increases, sometimes it decreases.

In fact one third of a person’s life, every day, no man is mentally sick, do you know that? When you are in deep sleep, are you healthy or sick? You are neither. That’s a good news. And, every day God has given us 24 hours, you know, *everyday!* It is a cyclic concept of time. Every day, however miserable we are, so long as we are in deep sleep, we are out of suffering. This is a fact. It is the greatest gift of God. That is why anybody could sleep, Thank God, that we could sleep.

Swamiji’s most marvellous description, “*We are all under the cloud of Maya*”. “*This is the fate of all sense-knowledge.*” And, what is science? What is science, nothing but sense knowledge. What is psychology? Nothing but same sense knowledge only. That is all, sense only. This is the fate of all philosophy, of all boasted science, of all boasted human knowledge. And, the name for this boasted knowledge is called; “*This is the universe.*” ( 30:19 mins )



*“What you call matter, or spirit, or mind, or anything else you may like to call them, the fact remains the same: we cannot say that they are, we cannot say that they are not. We cannot say they are one, we cannot say they are many. This eternal play of light and darkness – indiscriminate, indistinguishable, inseparable – is always there. A fact, yet at the same time not a fact; awake, and at the same time asleep.”*

I've remembered a beautiful song. One of the most marvellous songs written by Girish Chandra Ghosh:

***Juraite chai kothay jurai, Kotha hote asi kotha bheshe jai.***

I don't remember all the lyrics. *Juraite te chai*, I want peace, but I cannot get peace. Where from did I come? Where am I going? And, who is propelling me to live the type of life I am living? Everything seems to be in darkness. I seem to be able to see, and I also seem not to see clearly. This twilight - *Juraite te chai!*

The song, supposed to be the song, sung by *Bhagwan Buddha*, sitting under a tree, when he came to maturity, and was trying to unravel the mystery of life. And, that Song made him renounce the world, to find out the solution of life.

What is the solution of life?

There is no solution of life. Get out of life! That is the only solution! What are we talking about? What does *Vedanta* teach us? Does it teach us that there is a solution in this *Maya*? There is no solution about *Maya* in the world of *Maya*! What is the solution? Get out of *Maya*! There is a way to get out of *Maya*. That is the only solution and that is called..... The moment we understand it, that is called renunciation. That is what *Swamiji* calls, “*Religion starts when we have this understanding*”. “*At the same time, it is not a fact*”. “*Awake and at the same time asleep*”.

*“This is a statement of fact, and this is what is called Maya. We are born in this Maya, we live in it, we think in it, we dream in it. We are philosophers in it, we are spiritual men in it, nay, we are devils in this Maya, and we are Gods in this Maya.”*

What a beautiful poetry you know? This is purest *Advaita*, flowing in the form of poetry. According to *Advaita*, are you going to get *Mukti*, are you going to get liberation? You are attending my classes, hoping against hope, that you will get liberation. And *Advaita Vedanta* says, ‘You are never ever going to get liberation!’

There is no liberation! Then, why are we attending your class? Because, **You are never bound, you are ever free!** But, I don't know that. Yes, attend my classes, then you will know, that you are ever free. And how do I know, that you understand my classes? Because, the day you stop coming to my classes, then I understand, you understood, that there is no need. **I am ever free** This is the truth!

And, to illustrate this we give the analogy of a dream. You remember, that beautiful story I told. *Kya ye sach hai? Kya vo sach hai?* How many of you remember that? Very beautiful. I will tell you any number of times.

There was this king called *Janaka*. And one day he went to bed, and then he had a horrible dream, nightmarish dream. The neighbouring King declared war against him, and the battle

had taken place. *Janaka* was defeated, and he was being chased out of his kingdom. After three days, he reached another village, belonging to another king. Danger has passed, but by this time he was terribly hungry, thirsty, tired. Then, to his great delight, he found someone was distributing food there.

He rushed, stood in the queue, and by the time his turn came to receive food, all food was exhausted. And, he was so starved, he looked and saw a little bit of some burnt food, sticking to the bottom. He said, 'Please scoop it up and give it to me'. And that man, he looked at this man in a strange way. Anyway, he scooped and give it in a small bowl. And, the moment the king, with great joy lifted it, brought it, as he was bringing nearer to his lips, mouth, a big bird came and flew away with that.

And, involuntarily he exclaimed, 'O God, why are you punishing me like this? What sin have I committed'? Because even in dream, he knew, he never committed a sin.

As he was shouting, he woke up. He saw his wife was there, his family was there, and guards were guarding. Everything was... And, the dream was that, that dream was so vivid, only 3 sentences were coming out of his mouth - क्या वो सच है? क्या ये सच है? क्या सच है? ( *kya vo sach hai? Kya ye sach hai? Kya sach hai?* ) Did what I experience, was that the truth? This one, what I am experiencing right now, is this the truth? What is the truth? And, he was like a madcap. Who ever comes he was only questioning – three questions – and, they were all thinking he has had gone mad.

( 35:35 mins)

That's what we think, you know, if anybody renounced the world. In Bengali, they say, you know - *matha chhint na hole, sannyasi hobe keno?* यहाँ छींट नहीं होने से सन्यासी क्यों होगा? There is not a hole, something wrong, screw loose, why should a man becomes a monk? Man or woman?

So, three days passed. He was not eating, he was not drinking. Only these questions. And, 3rd day they found out a sage was passing. And the only hope was, whether he could pacify The king. He was brought. And, seeing him the king cried out, *kya vo sach hai? Kya ye sach hai? Kya sach hai?* What is the truth? And, the sage said, *O king, वो भी सच नहीं है, ये भी सच नहीं है, तुम सच हो* ( *vo bhi sach nahin hai, ye bhi sach nahin hai, tum sach ho* )! Neither that was real, nor this is real, You who experienced both, you alone are the truth. That is to say, dream is not truth, waking state is not the truth, and you who experience constantly both the waking and dream - **You alone are the truth!** This the *Advaita Vedanta* says.

And, what are we doing? Day and night we are searching. 'I am bound I am bound'! *Kya vo sach hai?* Is it true? No! I got a great *Guru*, I am going to practice spiritual... Is it true? No! And, after some time, I suddenly enter into deep *Samadhi*, and then I come out enlightened. Is it true? It is not true. It is not true because, you have never become bound. You are never an ignorant person. There was no *Maya*.

Then you understand the etymological meaning of *Maya* - **Ma Ya ; Ya Ma** - *Ya* means 'That which'; *Ma* 'never existed'. But, that is the power of *Maya*. And, we illustrate this fact with a beautiful *Vedantic* story. I might have told you.

There was a man, who had a necklace. And, one day, he thought he lost it. He was in a panic, and he ran 3 miles to tell to his friend, what had happened. So, as soon as the friend saw him, 'Why did you come'? 'O, I lost my precious necklace'. The man said, 'What a fool you are, the necklace is right on your neck". This is the story.

But the question that comes after it, is most important. He ran 3 miles, to find out, that running was totally unnecessary. So, the question is, was his running 3 miles necessary or unnecessary? Running 3 miles was necessary, to know that it was unnecessary. You know, it's a beautiful way, but because we are people, like running, and we don't know that running was not necessary.

So one day, you wake up, and you know the truth. And, then the whole thing looks, 'What the hell was I doing'? Do you think like that? Never! Do you know why? Because, you were never there. You are always, constantly you are there. Even the question, 'why did I behave like that', falls under which realm? Realm of *Maya* only.

All memory - past, present, future - falls under time. And, what is freedom? Beyond time, space and causation. That is the most wonderful truth. "*Devils in this Maya, we are also Gods in this Maya. Stretch your ideas as far as you can, make them higher and higher, Call them infinite, or by any other name you please. Even these ideas are within this Maya.*"

We know, we all use *Bramhan*. What is the nature of *Bramhan*? Beyond time, space and causation. Infinite *Ananta*. अनन्तरूपिणि *Anantrūpini* we sing this song - *Anantrūpini* . Even that idea is also within the realm of *Maya*. Your idea of infinity, your idea of beyond space, time and causation, is also within the realm of *Maya*.

Whatever you can think through your mind is nothing but *Maya*. Limited. *Maya* means limited. It is bound to be limited. But you want to know what is really unlimited? You have to go to beyond the mind. But when you go beyond mind, is there a question there? So do you see what a trap we are in?

So long as *Maya* is there, question doesn't disappear. And, when you go beyond the *Maya*, the answer is not there, because the question itself is not there. What a marvellous idea this *Advaita Vedanta*. But the only question we have to answer, Is it true? Yes, all this is true, but now we cannot understand. When you go beyond, all this problems will come. (39:58 mins )

The only analogy we give, to make a person really think in that direction, is deep sleep. All your problems and solutions are where? Only in the - either waking state or dream state. But, as soon as you go into deep sleep? And, what a wonderful thing - troublesome husband, troublesome wife - all these people will disappear totally.

This is what we've been telling, "*Stretch your ideas as far as you can, make them higher and higher, call them infinite or by any other name you please. Even these ideas are within this Maya. It cannot be otherwise and the whole of human knowledge is a generalisation of this Maya, trying to know it as it appears to be.*"

*This is the work of of Nāma-Rūpa - Name and form. Everything that has form, everything that calls up an idea in your mind is within Maya; For everything that is bound by the laws of time, space and causation is within Maya.*" This is the beautiful idea of Maya.

How is it tied down to our discussion about... says, all evil, all good, compassionate God, personal God, all these are what? Ideas within Maya. So the question comes. Some people conclude, 'Evil is there because good comes through evil'. Swamiji questions this, and says, 'Why should good come through evil'? The question remains to be answered, and it cannot be answered. The philosophy of India was compelled to admit this.

Having discussed this, now how do we grow? Because as we grow our concept of God also grows. Now it's a very curious thing, paradoxical thing. We say, God is all free, is it not? Is it an idea within the realm of Maya? Or is it an idea beyond Maya? If it is - your idea of infinity, God is infinite - is it the idea within Maya or without Maya? It's within Maya. If it is within Maya, is it infinite? It is not infinite, because that which is infinite is beyond both finite and...

And that is how, Sri Ramakrishna's words are so deep. His categorical statement about God is; 'God is with form, God is without form, and God is beyond both form and formlessness'. How to understand these last words being - God is beyond both form and formlessness, because we cannot conceive of something beyond light and darkness, beyond name. If it is having form - as it's having form, or if it is not having form - not having form.

By the way, space - is it having form or not? Yes, it is nothing but form, because it is an idea in your mind. You already gave it a name. You show me one object in this world, which you name but doesn't have a form. You have some idea, you know how is a big house, small house, what is that? A form of what? Space! You get the idea? Big house means what? - Big space, small house means - small space. You're giving form to space. What a marvellous idea this is. That's what you have to think about it.

Swamiji says how do we grow? What is the condition of growth in any field of life? Freedom! I'm making a little bit of fun - you know a man, lean and thin, why? Because he doesn't get enough food. Give him freedom; freedom means what? Supply him with as much food, as he can eat. If it is free food, even better. Then what happens? He grows and grows and grows.

Is that not what is happening now? Previously, people were not growing that much, because food was not available, work was also, labour was also very hard. Now the opposite way. Labour is less. There is a labour, it is a more intellectual labour, than anything else. And, at the same time, we have surfeit of food! The amount of food, every day, in this whole country, people throw, is enough to sustain small countries every day. This is the statistics. We don't care. And, by eating more, who is doing harm to whom? We're doing, you know what is the biggest disease nowadays? Obesity! And, obesity is the direct result of what? Most of the time - overeating. Some cases, it is not overeating, it is some some chemical, or some constitutional problem, is there.

So, what Swamiji wants to tell, which we will talk in our next class is - the Vedanta was, and is, the boldest system of religion. It stopped nowhere, and it had one advantage. You see, Swamiji's analysis of history, so marvellous, says, why so much of spirituality grows in India,

means religion and spirituality? Because what is the condition of growth? Freedom - To give freedom.

The most important point to note down is, there is no central authority over Hindu religion. Then who decides? All local teachers, local Gurus. And, they guide the local disciples - 'You do this', 'You do this'. Where as, Islam there is a central authority. Christianity, especially Catholic Christianity, whatever the Pope says, that is he lays down the truth - 'Kill this fellow', 'Kill this'. You know, from Iran *Fatwas* are issued. That means, if one *Fatwa* is issued in from Iran, any Muslim, anywhere in the world, will be eager to do it whether, it is right or wrong.

Hinduism, there is no central authority, and it says - free. That is, that is the concept which has been elaborated, which has been emphasised, which has been elucidated, by successive incarnations, sages, and saints, of that *Rigvedic* truth, One. What is that?

**एकं सत् विप्राः बहुदा वदन्ति।**

***Ekam sat viprāha bahuda Vadanti !***

Truth is one, sages college by various names. That was what was elucidated, by *Bhagwan Krishna*, In the form of saying what?

**ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।**

***Ye yatha mam prapadyante tam stathaiva bhajāmyaham !***

Whoever approaches Me in whatever way, I also reciprocate My Grace, only in that form.

*Sri Ramakrishna's - Jato Mat Tato Path - As many faiths, so many paths.*

*Swami Vivekananda-* every religion is true, every scripture is true, every saint is to be respected.

That is only Hinduism tells it, no other religion emphasises it so much.

That is the idea. What is the basis of all this? Complete freedom - so far as religion and spirituality is concerned; Complete bondage - so far as society is. That's why religion and spirituality grows in India, and Society has gone down in India. Whereas, in the West, just the opposite. They gave so much restrictions, even today, you can't do this, you can't look, you can't even chant another name of God.

You know, the famous historical fact? Catholics went, and then pillaged and murdered agnostics, in Southern France. 13,000 people or so, were mercilessly butchered - old people, young people, babies, all. Funny thing happened there, when this general, who was sent by the Pope, he went there, he found there were Catholics, there were agnostics, and all mixed. So he was bewildered, he went to the local bishop and said, 'How shall we kill, because everybody seems to be Christian only'? He said 'Mercilessly kill everybody, God knows who he is, we will sort it out afterwards'. That means, you know what is the result? Many Catholics were also killed, because how to know who is a Catholic, and who is an agnostic? There is nothing written there. This was the history.

So many Jews were killed - Millions of Jews were killed in just 80/75 years back, in Germany. All blaming due to what? Caste, religion, no freedom at all. So here, society grew

but religion was circumscribed. Whereas, in India just the opposite. And what *Swamiji* wants to say is, if you want society to grow, give freedom.

And what was the solution in India? Education, education, education. That is the only solution. Because, he did not talk about religion. Already we are like that.

This is the idea we have developed, whereas in the West, they gave all freedom. Did they give freedom to everything? But, there is one thing religion suppressed here, even religion suppressed science. Do you know, it is only in the 16th century, what they call the age of Renaissance, it is only then, the people rebelled and said that, we don't want to hear about you, it is irrepressible force has come out. Today, that is why, scientists are dead against the religious people, because how many great scientist were killed, hanged, and tortured, house arrested like Galileo, Newton, Bruno etc. How horrible! At least, are we free in the 21st century? No!

**ॐ शान्तिः शान्तिः शान्तिः ।**

***Om Shanti Shanti Shanti!***

( 49:13 mins )