

8**The Word Of God**

*Blind are they who lack faith in God,
for, man sees the Divine with the eyes of
faith. God may not exist for the faithless
one, but for us HE IS.*

Embodiments of the Divine Atma!

God and His Word are inextricably interrelated. The devotion of an individual is open to suspicion if he has love for God but does not pay heed to His Word. Desire for God but neglect of His Injunctions cannot be the true characteristic of devotion. It would be impossible, indeed, to achieve anything in this world without faith in the Almighty. The benefit we derive from our faith is proportionate to its intensity.

God is the aggregate of all individual *jivas*; *Virata Swarupa* (Cosmic Form), that of all individual bodies;

and *Hiranyagarbha* (Cosmic Mind), that of all individual minds. Thus, God and man are essentially identical. Individuals who have recognised such great truths and divinity of man find statements that God does not exist, ridiculous. Only foolish people who do not recognise the significance of these profound verities disbelieve in God.

Today, people are trying to forget the Effulgent Form of Pure Divine Consciousness which permeates the entire creation and forms its basis. In trying to deny God, who is the basis for the universe, man is denying his own existence. When we closely inquire into the nature of atheism and the meaning of the word *naastika*, we see that the word *naasti* is comprised of the parts, namely, “*na*” and “*asti*”. “*Na*” is denial and “*asti*” means existence. In the word *naasti*, the part *asti* affirms the existence of God, whereas “*na*” denies it. Thus, the word *naasti* only denies something that already exists. Similarly, atheists say “God is nowhere.” On close scrutiny, we find that first there is an affirmation in the “nowhere.” Thus, untruth follows only as feeble refutation of truth that exists.

The intimate relationship that exists between God and the *jiva* is indescribable. However, falling a victim to his own ego, man arrogates unto himself the authority for his actions. But, in reality, it is only God who decides what action is to be performed by whom, at what time, at what place, under what circumstances, and with what degree of success.

Unaware of God’s Omniscience, man does not hesitate even to commit sin. Nevertheless, since he is part of God, there is nothing that he can do—whatever be the time and the place of the deed—that escapes the notice of God. Just as a human being knows immediately the movement of a small ant crawling on his toes, God whose body is this universe, is instantly aware of even the smallest of deeds performed by man.

In every human being, there is an inner divine force that goads him into right action. There is also present in him the opposing force that lures him into evil deeds. Resolutions to refrain from committing sin are often short-lived. More often than not, the man who vows to speak the truth always is forced by circumstances to utter lies. Similarly, however much a man may determine not to hurt others, he might without conscious deliberation, at some time or the other, inflict injury upon another. This is a universal phenomenon. While several kinds of righteous strength are present in man, there is also present in him a mightier, malevolent force that compels him to do wrong actions. A typical example is that of a man deciding to fast on a Saturday as part of his worship of Lord Venkateswara but succumbing to the temptation of a cup of coffee and a few iddlis before noon that very day.

Krishna taught Arjuna, “Desire and anger, born of *rajas* are the greatest enemies of man. They stifle his innate goodness. Out of the three basic traits in man,

the *rajasic* and the *thamasic* traits oppose his interests. *Kama* or desire, derived from *Rajas*, knows no satiation, even as a raging fire does not. It shakes man's inner poise and leads him astray. It creates a breach in man's heart and enters therein. After its entry, anger and the attendant vices join the invasion and steal the *jnanarathna* (jewel of wisdom) kept therein."

"Desire makes man forget his real nature and reduces him to the status of a beast. It robs him of all his virtues and jeopardises his honour and reputation."

"Arjuna! This battle is not an accidental happening. You have yourself been making preparations for it for several months. Even during the year of your incognito existence, you were aware that a satisfactory agreement with the Kauravas was impossible; and seeing no way to peace, you had corresponded with friends and relations seeking help and assistance in the war. You had even tried to prevent Me from going to Dhritarashtra to negotiate for peace and had maintained that war was inevitable".

"Your sudden decision not to fight, clearly indicates that some powerful force is shaking your confidence and making you alter your prior decision. This force obviously is desire. Turn this desire Godward and perform actions as offerings to God. It is futile to waste time by pondering over the matter any further. Realise the immanence of God and perform your duty."

Control of the senses is very essential for man. Giving free play to them, just because they belong to you, is foolishness. Although it be your own horse, if you do not hold the reins tight while riding, you will meet with disaster. Similarly, you may say, "I have given money and purchased this car, it is registered in my name and it is my car", but if you do not apply the brakes when necessary, even though it is your own car, it will lead you to danger. Sense control is thus imperative for all human beings and not just for *yogis* and *sanyasins*. By letting himself to be enslaved by his senses, man is degrading himself. The royal road to perfection consists of controlling one's senses, praying to the Almighty and finally merging in Him.

Krishna told Arjuna, "Although I have no desire and am not bound by *karma*, I undertake work. I have entered this battle and become your charioteer not because I do not have horses of my own to look after, but because I have vowed to restore *dharma*. Arise, Arjuna! For the peace and prosperity of the world, the clash of arms and the shower of arrows are inevitable."

Many people today insinuatingly aver that the Mahabharatha war in which Krishna Himself took part, had wrought destruction and killed forty lakhs of people. However, they forget that Krishna's motive behind having the wicked Kauravas annihilated is like the doctor's motive in performing surgery to remove a malignant tumour from a patient's limbs. Lord Krishna

played the role of the Supreme Doctor with His dear devotee Arjuna as the compounder, and performed the surgery of the Mahabharatha War to remove the Kaurava cancer for the well-being of the world at large.

It is inevitable in creation that a few be hurt in the process of conferring benefit on the many. In undertaking selfless activity for the welfare of all, no sin can accrue. It is necessary for us to understand the inner meaning of God's actions if we are to appreciate their true significance and relevance. For this understanding, inner vision is essential. Just as for a tree its roots, which are not visible outside, form the basis, so too the inner vision forms the basis (*adhara*) for the external vision which it supports (*adheya*).

The ways of God are inscrutable as well as inexplicable. Only one who has ascended to His level can comprehend the Lord's Designs. God's nature is Infinite and beyond the limitations of a particular individual, society or nation. To understand God's nature, man has to develop universality of outlook and cultivate the all-embracing concept of expansive love. He has to perform all actions as offerings to God and for His pleasure. It is my hope that you will all follow the Words of God and live ideal lives.