

2. The Vedic Heritage of India

The Creator shines within the universe,
And the universe is reflected in the Creator.
God and Creation are eternally bound as friends.
The words of Sai convey the Truth.

The Earth and the Sun

The entire cosmos resides in God (*Isavaasyam idam jagat*). The world is where we take birth, grow up, and die. The Earth is the foundation for the world. Wind pervades all places at all times, without a moment's rest. But it is not visible to people. Work, travel, and care of the body is undertaken during the day. Nature sleeps silently at night. One sees light during the day and darkness at night. It is essential to recognise the relation between light and darkness.

Look up, and you perceive the glorious Sun across the backdrop of the blue sky. In the infinite sky, there is only one Sun, who sheds brilliant light. Activities are undertaken in this world every moment. Good deeds, duties, births, deaths, marriages, celebrations ... —such actions are performed ceaselessly by people while they vacillate between joy and sorrow. There is no end to this routine.

Hunger assails a person just after birth. As soon as the umbilical cord is severed, the baby cries for food. It stops crying when honey, glucose, or milk is fed to it. Therefore, the first trouble encountered is hunger. Food is the means to satisfy hunger. Food grows with the help of water. Machines and computers may have been invented, but food and water alone satisfy hunger. The Earth accepts the offering of water and supplies grain to humanity.

Evolution of human intellect

As people cultivated the Earth, population increased. Agriculture, cattle, towns, and cities developed. Human society progressed by understanding nature and using it for its basic needs. Human beings began collecting articles for their daily needs. They discovered a few secrets of nature. They went further and understood that what they know was limited compared to what they needed to discover.

Humanity cannot create the Earth or create water. When two branches of a tree rub against each other, sparks are produced. People did not introduce fire into

wood. The fire, although immanent in the branch, protects the branch without burning it. This is something beyond humanity. In this manner, one gradually recognised that there was a power that was invisible, inaudible, and beyond the mental capacity.

Gayatri mantra

To know anything, direct experience is necessary. People began enquiring into methods to obtain direct proof of this superhuman power. They developed the faith that the Sun was one such proof of the existence of Divinity. Without the Sun, there would be no light. For the growth of crops or living beings, hydrogen is very essential. The Sun's energy comes from hydrogen and helium. The world cannot exist without these two elements. Therefore, people were convinced that the Sun was a direct perception of God. They also discovered a few subtle secrets pertaining to the Sun.

Thus, the Sun God began to be considered the patron deity of the *Gayatri Mantra*. *Dhi yo yo nah prachodayaat* —Our intellects must glow as brilliantly as the Sun— such prayers were offered. Invoking the Sun God through the *Gayatri mantra*, people revered the *Gayatri* as the Mother of the *Vedas*.

The *Gayatri mantra* is not restricted to a certain period of time, to a particular country, or to a certain class of people. *Bhoor bhuvah svaha* pertains to all three times —past, present, and future. Light alone dispels darkness. *Bhargo Devasya dheemahi* —to dispel the darkness of ignorance, the Sun God was invoked.

God through numbers

Gradually, people began learning numbers. One, two, three, four, five, six, seven, eight, nine, ten —of these ten numbers, number 1 is primary. All others are merely its combinations. Two is 1 repeated two times. Nine is the repetition of 1 nine times. One realised that all numbers were alternative forms of the number 1.

Hence, “Truth is one but seers describe it in many ways (*Ekam sat vipraa bahudaa vadanti*).” Mankind realised that the basis underlying creation was one, while people saw it as multiple forms. The *Vedas* express this concept as: “The One appears as many (*Ekoham bahusyaam*).” Without the number ONE, no

other number can exist. Even through mathematics, mankind arrived at the truth that God is One.

Significance of God's names

Thus, people firmly believed that there was an all-powerful Force in the universe, and that it was One without a second. That single power had assumed multiple names and forms and pervaded the universe, it was discovered. The *Vedas* announced this truth in the words: *Isaavaasyam Idam Jagat*.

People of ancient India called this power by the name *Aaditya*. *Aaditya* means one of the twelve *Aadityas*, namely, Vishnu. Now, Vishnu is not just a four-armed Being holding the conch, discus, mace, and lotus. Vishnu is the principle that is omnipresent. Of course, we have gradually attributed a form to that omnipresent power. *Vishnu* means omnipresence.

Why do we consider Aaditya as the One underlying the cosmos? Consider vessels made of silver, gold, brass, copper, and mud. When filled with water, you can see the Sun reflected in all of them. The pots may be different but the Sun appears equally in all. A thousand pots will produce a thousand images of the Sun. People grasped the truth that although the pots can be many, the Sun was One. On this basis, people began considering the body as a pot. The body is temporary, made of mud (*mrinmayam*), but it houses a bright, golden, indestructible consciousness (*chinmayam*), which was called *Hiranyagarbha*.

Thus, people started humbly, made steady progress in their understanding of the cosmos, and finally arrived at the Ultimate Truth about the One appearing as many. People gave another name to that One Power: *Iswara*. This word means, the One who has inexhaustible wealth. What is this wealth? Health, money, education, good qualities, intelligence, mind, senses —everything is a form of wealth. *Iswara* is the embodiment of all forms of wealth (*sakala aisvarya svaroopam*).

Next, people addressed God by the name *Siva*. *Siva* means one who is beyond the three *gunas* (qualities of nature) —purity (*sathwa*), restlessness (*rajas*), and inertia (*thamas*). Since He transcended the *gunas*, He was also called *Suddha Satwa* (one with pure nature). This is the power bestowing auspiciousness. Joy and well-being result only in the absence of the three *gunas*. *Gunas* lead to inauspiciousness. *Siva*, therefore, was the most auspicious one.

Humanity progressed further, giving a fourth name to God: *Sambhava*. What is the meaning of *Sambhava*? One who expresses and manifests Himself according to His Will, unrestricted by rules, wherever and whenever necessary, is *Sambhava*. The *Bhagavad Gita* says:

Whenever righteousness declines, O Arjuna,
And unrighteousness rises, I incarnate.
To protect the pious and destroy the wicked,
To establish *dharma*, I incarnate in every age.

*Yadaa Yadaa Hi Dharmasya Glanirbhavati Bharata
Abhyutthanam Adharmasya Tad Atmaanam Sru-
jaamyaham
Paritraanaaya Saadhunaam Vinaashaaya Cha
Dushkrutaam
Dharma Samsthaapanaarthaaya Sambhavaami
Yuge Yuge.*¹

The word *sambhavaami* means: He incarnates whenever necessary, wherever necessary, not bound by any rules. Thus, man recognised the various qualities of God and attributed names describing each aspect.

Another name attributed to God was *Isa*. Now, we must understand how sublime were the intellects of people by this time, namely, the sages of ancient India. *Isa* meant property, wealth, fame, beauty, knowledge, and renunciation. The One adorned with the six kinds of prosperity was *Isa*.

The intellect became sharper and sharper, and finally, God was addressed as *Aprameya*. This means: One who cannot be measured by any proof (*pramaana*). We can possibly measure the ocean with a tape or even the dimensions of the sky. But it is impossible to fathom God. The three kinds of proof² —*pratyaksha*, *anumaana*, *sabda*— are unable to reach God. Man began propagating that this immeasurable God was all-pervading. The world cannot exist without Divinity. Whether man believes in it or not, Divinity is omnipresent.

Peak of human intellect: humans are potentially divine

In order to come face-to-face with this divine Power, sages of ancient India undertook penance (*tapas*). They understood that the primary goal of a human life was to recognise God, and this became the basis of life. While everyone started their spiritual quest with zest, some gave up after deciding that it was an impossible task. Some others did not even bother trying because, they said, “We are so fallen and God is so exalted. How can we experience the lofty state of Divinity?” No, no. This sacred human birth has emerged from nowhere except Divinity!

¹ *Bhagavad Gita* (IV:7)

² *Vedas* list logical methods (or *pramaanaas*) of arriving at any truth. Three primary methods are: (a) direct evidence, *pratyaksha*, (b) by inference, *anumana*, and (c) by holy words or sounds, *sabda*.

An eternal spark of Myself became the individual souls in the world of mortals

*Mamaivaamso jiva loke jiva bhootah sanaatanah*³

A human being is a spark of the Divine, nothing less. It is absolutely necessary for a son to recognise his father! Pondering in this manner, some sages persevered in the face of countless troubles and inconveniences. Ultimately, the energy generated by their penance granted them the knowledge of Divinity. The enlightened sages did not hide this knowledge but propagated it throughout the world.

“Arise, awake, and achieve your goal, O people in the sleep of ignorance (*Uttishtata, jaagrata, praapya varaannibodhita!*)”, declared the sages. “Witness the Divine effulgence for yourselves. We have seen Him. Where? God is present inside, outside, everywhere (*Antar bahischa Thath sarvam vyaapya Narayana sthitaha*). Do you know how God looks? It is impossible to describe that Great Person, brilliant like the Sun. (*Vedaah vedam Purusham Mahaantam, aditya varnam tamasah parastaat*). Where is He present? Beyond darkness (*thamas*).”

Unless we transcend the darkness of ignorance, we cannot experience Him.

How can we achieve the Truth without renouncing ignorance (*thamas*)?

Devotion cannot dawn without letting go of passion (*rajas*).

Purity (*sathwa*) alone is a divine instrument.

Do not forget this sensible advice.

First of all, we must get rid of the ignorant-inertia (*thamasic*) quality in us. Did we acquire the body only to eat and sleep? No, no. Eating and sleeping are bestial characteristics. The human quality which transcends animal nature is discrimination. Removal of *thamas* makes discrimination possible and allows passion (*rajas*) to surface. *Rajas* binds by luring the mind into a continuous chain of desires. When *rajas* is also surpassed, purity (*sathwa*) reigns and brings enlightenment.

Students! The secrets revealed in the *Vedas* are unfathomable and momentous. Those who approach the *Vedas* with faith and dedication (*sraddha*) find the path very simple, indeed. The person who opens their eyes can see billions of stars in the sky. But one who is blind or refuses to look cannot see even a powerful bulb kept in front of them. We are unable to discern Divinity although it shines with the brilliance of a million Suns! We must open the eyes of faith (*sraddha*) and devotion—These are the eyes of wisdom, which see beyond physical eyes.

³ Bhagavad Gita (XV:7)

Where is God?

Where is God? Students pray before meals, but they do not grasp the meaning. You say:

The offering is Brahman, the *ghee* is Brahman, Offered by Brahman into the sacred fire, also Brahman.

That one shall reach Brahman
Who perceives only Brahman in all actions.⁴

*Brahmaarpanam Brahma Havir
Brahmaagnau Brahmanaahutam
Brahmaiva Tena Gantavyam
Brahma Karma Samaadhinaa*

The food is an offering (*arpanam*). To whom? In the prayer you offer it to Brahma. Where is Brahma? The answer is present in the next part of the prayer :

I am present as The Cosmic Person (Vaisvaanara)
In the bodies of all beings.
Along with *Prana* and *Apana*,
I digest the four kinds of food.

*Aham Vaisvaanaro Bhootva,
Praaninaam Deham Aasritah
Praanaapaana Samaayuktah,
Pachaamyannam Chaturvidham*

God says, “O madman! I am in YOU, in the form of Vaisvaanara. Without My presence in your body, you would die of indigestion! I am the One who digests the food you eat.” Therefore, one has no excuse for doubts.

Do not doubt

The one who doubts can never be convinced by anyone. You can get a person’s attention by calling their name. A sleeping person may be awakened by two or three nudges. But it is impossible to awaken one who is pretending to be asleep! This is what the cowherd maidens (*gopikas*) told Krishna: “Lord! You are not awake, you are not asleep. You only pretend to be asleep. How can we wake You? Please stop acting and listen to us.”

God needs no sleep. If God sleeps, the whole universe will fall asleep! God is never awake, either! How can God be characterised as “awake” if God never sleeps? Can you wake up a person who is never asleep? Waking and sleeping apply to those who distinguish between night and day. Truly, there is nothing known as day or night. Depending on the course of the Sun and the place, time is categorised as such. When the Sun

⁴ *Bhagavad Gita* (IV:24). Brahman is the formless God. In *Vedic* rituals, *ghee* (clarified butter) is offered into fire. *Ghee* is symbolic of the object being offered to God, and the sacred fire takes the offering to the Lord.

peers over the horizon, we call it day. When the Sun sets, night. But to the world, there is no day or night.

East, west, north, and south are illusions as well. We ascribe names to directions, based on the rising and setting Sun. That is why scientists say that sunrise, sunset, and the directions are fallacies. Yes, they *say* so, but do not demonstrate it in action. He says, “Good morning, Sir”. Where did this “morning” come from? [laughter] If they believe that morning and night do not exist, why do they use the term at all?

Therefore, as long as we are subservient to nature, living a worldly life, we must obey its laws and live by its standards. Till when? As long as we perceive the distinctions of “I”, “you” and “she”. When we forget these three entities, we reach the *Atma*. The distinction between yourself and another must be rejected. This is not easy, but anything is possible with practice. Unfortunately, man does not persevere with faith and patience.

God’s will determines birth and death

People were initially animals, able to do little more than eat and sleep. Gradually, they developed intelligence and discrimination, observed the world around them, and invented comforts. Although they investigated everything external, they stopped short of explaining the reasons behind birth and death.

What is the secret behind birth and death? One who is born must necessarily die. But we do not know if the expired person is reborn again. Great sages of India exerted to discover such laws. They concluded that birth and death transcended human understanding, that they happened due to God’s Will. Why?

Are people able to live as long as they want? A person may tell himself, “I am healthy. I can easily live for 10 more years.” That very evening, they might die in a car accident. Did good health guarantee a long life? What was responsible for the death? Not health, strength, money, or property, but God’s Will alone.

Countless activities take place without one’s efforts. Does a person make their heart pulsate? Does they voluntarily inhale and exhale, or bring about blood circulation? These are divine Will, not human effort.

The sages concluded that nothing could surmount God’s Will. “O man, people may tell you that you will live a hundred years. Do not believe such words. You cannot tell if you will die as a child, as a youth, or in old age, in a village, forest, or water. While life lingers in your body, know God, know yourself!” the sages exhorted. Do not postpone such important matters. No one is exempt from death. Death is also God’s Will and

Grace. Hence, the sages advised man to keep God in mind ceaselessly.

Accomplishments of the sages

Where does this life-force reside in the human body? The *Vedas* declare — *Neela thoyadha madhyasthaa vidyulleke ubhaasurah* — In our backbone, we have a spinal column composed of 33 rings. Between the ninth and twelfth rings, there is a “lightning flash” (*vidyulleke*), known as the *sushumna nadi*. It is resplendent and fast like lightning. It energises organs of the body. Some people maintain that the life-force dwells in the heart. The heart is merely the “main switch”. When a heart is transplanted, does the life-force leave the body? Only the *sushumna nadi* makes the heart function.

The ancient sages are looked upon as ignorant mendicants, who did not know anything about science or the workings of nature. In fact, those sages discovered volumes more than today’s scientists. The greatest scientist was none other than Hiranyakasipu. He not only investigated nature but brought the five elements under his sway! Present-day scientists cannot claim even a thousandth of Hiranyakasipu’s achievements. Hiranyakasipu could journey at will to the bottom of the ocean. The heights of space or the bowels of the Earth could not limit him, either. He researched into the nature of atoms. Despite his towering accomplishments, he did not know himself. And our sages were far greater than Hiranyakasipu. Therefore, it is not possible to compare the sages with anybody. What efforts they made! What stupendous powers they won!

The doctors of today pride themselves on their skill at operations. After reading piles of books, after travelling abroad, after making martyrs out of many unfortunate souls, they proclaim themselves accomplished doctors! Even for that, they are dependent on various electronic instruments. But in ancient India, there was one sage who was an adept at health science: Bharadwaja.

Sage Bharadwaja mastered medicine and surgery and propagated it as *Ayurveda*. What is *Ayurveda*? *Ayu* (age) + *Veda* = *Ayurveda*. That branch of the *Vedas* which grants us life is *Ayurveda*. Unfortunately, these days we have lost faith in it due to our impatience. We want fast results! Quick cures can just as easily produce quick diseases.

For instance, antibiotics. Quick results! Two drops of antibiotics reduce a fever in no time. Yes, it is cured. But *more* fever ensues later, as a delayed reaction. The power of penance gathered by the sages made them eligible to discover methods without such adverse reactions.

The achievements of our sages were based on penance. They could envision distant places, and converse with people thousands of miles away. Today we spend millions, time, and effort to install telephone networks for such communication. Our sages did not have to spend a single penny! They only made their mind and hearts pure with divine feelings, and all powers became subservient to them.

Do not shun troubles

Therefore, students, understand how humanity started at an animal's level and made gradual progress, ultimately comprehending the secrets of creation and the Creator Himself. Nobody is born a scholar or seer. Humanity could gradually accumulate knowledge about the Truth only with faith and devotion.

We undertake untold troubles to secure two letters like B.A. or M.A. Do we expend even a fraction of that labour to recognise Divinity? What have we offered to become worthy of God's Grace? Nothing at all. We *must* make efforts proportional to the fruit we expect! By practice alone can you succeed. We must not give up saying, "I do not know." The unknown alone is worth pursuing! This was the sense of adventure of our great sages. To this end, they bore troubles, sorrow, heat and rain, and surmounted all obstacles.

Nowadays, we want every undertaking to be peaceful, smooth, and free of hurdles. We cannot tolerate even the slightest inconvenience. The one who desires peace all the time cannot achieve anything. The one who sets their sight on victory loses the right to demand peace! Therefore, we must renounce everything and offer ourselves to God! Then, all transcendental wisdom springs forth within us.

Humility

Despite their mastery over countless branches of knowledge and superhuman powers, the sages of those days had no trace of pride. The scientists and researchers of today discover the smallest fact and behave like they are beyond everyone's reach! This arrogance wrecks their intellect. A truly educated person can never be conceited.

Students must make particular note of this point. Humility is the jewel of a student's character. After all, what has science accomplished? We congratulate ourselves on tiny successes and develop ego for no reason. A small example. The Sun generates tremendous energy every moment. If the Sun's energy is 3000 units, no more than 2 units is harnessed by scientists. If a mere 2 units could saturate the world with so much

energy, imagine how resplendent this planet would be with remaining 2998 units!

Therefore, even a ray of God's Grace makes us capable of every achievement. Acknowledging this truth, our sages prayed in all humility, "God, shower an infinitesimal ray of Your Grace on us." Even a spark of God's Grace gives endless bounty. Without Him, no one can achieve even the smallest victory.

An eagle will not rise even an inch if it does not want to. With the inclination, even an ant can walk hundreds of miles. Practice is supreme. Practice and effort is the duty of man, while success and failure are God's Will. Therefore, resign to God's Will, and you will always enjoy success! "Success begets success." First earn God's Grace, and thereafter, you can scale any height.

Offer yourself to God

Students! Today your Vice Chancellor raised a very pertinent question: "How can one visualise, reach, and experience one's innate Divinity?" The question of attaining Divinity is profound, but the solution is deceptively simple.

No abstruse spiritual practice (*sadhana*) is required. Gajendra tussled with the crocodile for thousands of years!⁵ He fought hard, but on what basis? With his physical might, his personal ego. As long as you rely on ego-based powers of body, intellect, power, money and so on, you can never win. Ultimately Gajendra got exhausted. He realised his folly and called out, "Lord, forgive me! I have none other than You! Come and rescue me!" When he surrendered — "none other than you" — he was saved.

Look at Arjuna. He prided himself on his intellect as well. In the *Bhagavad Gita*, till the eighth verse of the second chapter, Arjuna bombarded Krishna with a volley of questions! But he expended all his philosophy in a short while. After all, how far can human intellect go? Poor fellow, his lifelong accumulation of intellectual ideas was deflated in Krishna's presence! Finally, he could not utter a word more and acceded with folded hands, "I shall do as you say (*Karishye Vachanam Tava*)."⁶ Then Krishna assured him, "Good! Come on, now I'll teach you.

Fix your mind on Me, be devoted to Me,
Sacrifice to Me, bow to Me.
I promise that you shall come to Me.

⁵ The story of Gajendra (elephant king) in the epic, *The Bhagavatam*. The elephant, a devotee of Vishnu, was caught by a crocodile while drinking water from a lake.

⁶ *Bhagavad Gita* (XVIII:73)

Know this truth, for you are dear to Me.⁷

*Manmana bhava Madbhakto,
Madyaaji naam Namaskuru
Maamevaishyasi satyam Te
Pratijaane priyosi Me*

“Now you are My devotee. From this moment, I shall take care of You.”

Dedication to the Lord is the easiest way to fulfil your life. Unfortunately, devotees do not understand the concept of offering themselves (*arpitam*). They behave like “shareholders”! “Half is mine, half is Yours. Let us do business.” They treat spirituality as a partnership. “I shall do my job — Prayer. You do Yours — Shower grace on me”. No, no, this approach will not work. “I offer myself to You” is the correct attitude! He will take care of every detail Himself.

Effects of environment

I cautioned students about this point in Kodaikanal. As long as boys are in Swami’s physical presence, listening to discourses, and living in this spiritually charged environment, they are pure and cheerful. The day they depart, they change for the worse. Why?

The human body is made of mud, it is perishable. A small example. Take a clay mug full of water. If you leave it untouched for a day, three inches of water are absorbed by the clay. But if this water-filled mug is kept afloat in a barrel of water, the water inside the mug does not deplete.

Our students are like the clay mug. We fill them to the brim with the water of spirituality, but their inner feelings are drained when they step into a worldly environment. If we spiritualise our surroundings, there is no scope for such danger!

You have *satsanga* (good company) here and *dus-sanga* (bad company) outside. Create and seek *satsanga* everywhere you go! Only when you engage yourself in good actions with good company will your devotion (*bhakti*) grow steadily without being smothered by worldliness.

Name on lips, work in hands

Merely chanting *mantras* or repeating God’s Name is of no use. We must engage ourselves in God’s work, as I have told you a number of times. Hanuman reached Lanka and befriended Vibhishana. During their conversation, Vibhishana expressed grief, “Hanumanta, you are fortunate, indeed. You are ceaselessly engaged in service to Rama, thereby worthy of His Grace. I’ve been

repeating the Name of Rama for many years now, but I haven’t secured His *darshan* yet.”

Hanuman asked him beautiful questions, “Vibhishana, you chant Rama’s name, but are you involved in Rama’s work? Without working for Rama, how can you expect Grace? It has been many weeks since Sita Devi was brought captive to Lanka. Isn’t service to Sita a valuable service to Rama? Have you ever gone to the Ashoka grove and consoled her? Have you even met her once? Have you familiarised yourself with her troubles and taken steps to provide her with conveniences?

“My every *roma* (hair) says Rama! But I did not stop there. I offered my life to Rama. I am engaged in actions dear to Him, day and night.” Therefore, the lesson is: The name of Rama in the heart, the work of Rama in the hand (*Dil me Ram, haath me kaam*). This is the way to offer our lives to the Lord.

Such was the spiritual discipline (*sadhana*) undertaken by the sages of ancient India. Their investigations were of pure intent also. Therefore, man is not ordinary. A human birth is rare among all species (*Jantoonam nara janma durlabham*). To make this valuable birth meaningful, we must plunge into divine contemplation and enquire into God, as much as possible.

Changes to daily schedule

Students! From this day, I have decided to bring about some changes. The number of students in our hostels has grown. All want to take a bath in the morning before Swami’s *darshan* (audience). Some students are compelled to wake up as early as 2 a.m.! Baths begin at 2 a.m. and end at 8 a.m. With insufficient sleep, the poor students are dull in afternoon classes.

Therefore, I suspend afternoon classes from tomorrow. When you come for this assembly in the evening, your minds will be fresh. Attend three classes in the morning and have lunch at 11:30. Use the afternoon hours to review your lessons and rest. When you come for My discourse at 4 o’clock, you should be fresh. Now, I see you are sleepy. Despite the beautiful words of Swami, I notice... [Swami let His head fall forward as if in sleep, and all laughed]. Priceless advice is thus wasted on inattentive ears.

As per these instructions, the Vice Chancellor will arrange for three classes in the morning, instead of the usual two, and terminate school at 11:30. However, you must not waste the afternoon hours in frivolous talk. Either review the morning lessons or catch some sleep.

Starting tomorrow, I shall expound on the subject “*How Man Can Reach Divinity*”, as requested by your Vice-Chancellor. This is the most compelling goal of

⁷ *Bhagavad Gita* (XVIII:65), Sri Krishna to Arjuna

man. Having taken birth as a *maanava* (man), your prime aspiration must be to become *Maadhava* (God). Today we hear news from many countries. But we do not pay heed to the voice from within. Discard “news” about others and look inward —then you will find it easy to discard the “nuisance” within you.

Attend evening discourses with fresh and clean minds from tomorrow onward. You will hear priceless lessons, so clean the container of your heart to receive them. You will hear nothing different from the teachings of the *sastras*, *Upanishads* and *Vedas*. Everything is contained in the *Vedas*. But, owing to the absence of persons who can digest them and explain the essence of these scriptures, young people have lost interest in them. I have decided to deliver these grand truths to you in a lucid manner. There will be no afternoon classes from tomorrow.

[Swami concluded with “*Govinda Krishna Jai, Gopala Krishna Jai*” in His golden voice]

21 May 1991

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