

## 5. SUBTLE IS THE LORD

*Daivadinam jagat sarvam.  
Satyadinam tu Daivatam.  
Tat satyam uttamadinam.  
Uttamo Paradevatam.*

*God controls creation,  
While truth holds sway over God;  
But truth itself is subservient to a Noble One,  
And such a One is the very Embodiment of God!*

### **Embodiments of Love!**

An individual has many experiences in the waking state and other distinct experiences in the dream-state. In the latter state, he creates everything he experiences – feelings, pleasure and pain, joy and sorrow. In the deep-sleep state he is oblivious to everything worldly or imaginary, and becomes one with Primary Consciousness. Thus, under three different circumstances, the same person has three different types of experiences. Experiences may vary but the Transcendental Being within is eternal and

not subject to any change. A garland drawn on a piece of paper will never move, shake, or wobble with respect to the paper. The paper itself might get tossed violently by gusts of wind but the garland would always remain firm on the paper and not undergo any relative movement. Likewise, although the external circumstances and the thoughts of an individual may undergo changes, the Divinity imprinted within will ever remain steady, constant, and never undergo any change. All aspirants must therefore cultivate clear vision and constancy of mind.

### ***The body is an infinite reservoir of auspiciousness***

The human body may be compared to a bamboo pole. The bamboo has many joints that interrupt its smoothness. For the human being, the six vices, namely *kama* (desire), *krodha* (anger), *lobha* (greed), *moha* (attachment), *mada* (pride), *matsarya* (jealousy), represent the bends or the joints. The human body has been referred to as *tungabhadra*. *Tunga* means infinite and *bhadra* means auspiciousness. Thus, when one uses the word *tungabhadra* for the human body, it means that the body is an infinite reservoir of auspiciousness. Everyone must therefore carefully introspect to check whether this sacred gift called the body is being properly used or is misused and mishandled.

It was sage Narada who after deep enquiry gave this name *tungabhadra* to the human body. People often mistake Narada to be the one who foments trouble. This is not correct; such a view is an imagined and a distorted perception. Narada is the sage who has shown the path that can put an end to all sorrow.

He radiates Knowledge. It is this Narada who knows the past, present, and future and who is so dear to Narayana, that gave this sacred name *tungabhadra* to the human body. We have to make every effort to understand the sanctity of the human body, use it for noble and sacred actions, and derive Bliss therefrom. Human life should not be looked at from just a worldly, material, and physical perspective. Through intense enquiry, Sages of yore have unra-velled the deeper significance of human existence. Man today faces misery because he does not make proper use of his body and does not live his life as it ought to be, that is to say, in the service of humanity. Totally preoccupied with himself and his family, he has no time to think of community or the society he lives in. It is only when man becomes concerned with society that he will begin to understand why the human body is called *tungabhadra*.

### ***See God in man***

Embodiments of Love! You are undoubtedly aware that human life is the noblest and the most precious of all. That is why the *Vedas* declare:

*Jantunam nara janma durlabham.*

It is a rare blessing to be born a human. You must really appreciate how rare and precious human birth is.

Man is called *nara*; this word has two syllables, *na* and *ra*. *Na* means no, and *ra* means death – thus, *nara* means one who is

deathless, imperishable, and immortal. If you examine deeply, you will understand the inner meaning of the three words *nara*, Narada, and Narayana. Narada (the sage) is the one who shows Narayana (God) to *nara* (man). What a lofty meaning this word *nara* has! You must ponder over the fact that man who is intrinsically sacred is now wasting and ruining his invaluable existence. God is not really distinct from man. Narada recognised the identity of man with God and declared that it was not necessary to formally worship God. Narada described the relationship between man and God with the words,

*Yallabdhwapuman,  
Siddho bhavathi,  
Amritho bhavathi,  
Truptho bhavathi,  
Atmaramo bhavathi.*

He is a true devotee who only wants God, is all the time yearning for God, is intoxicated by the very thought of God, and eventually becomes one with God.

Man is really not different from the Indweller, and the individual is God Himself. Goodness lies in seeing Narayana (God) in *nara* (man). On the other hand, man today revels in seeing God as just man. Such perception arises from an utter lack of faith, and is considered to be the height of intellectual reasoning. People think that it is important to achieve greatness; however, it is far more important to be good than to be great. The truly good one sees God in every human being. The evil one, on the other hand, reduces even the Divine to mundane levels. Such a one can be described as Ravana. Ravana mistook God to be an ordinary human, quite

in contrast to Sage Narada who always saw Narayana in *nara*. Every individual has divine power latent within.

### ***Man is the son of Immortality***

Students must carefully examine all such matters thoroughly. You must go into the deeper aspects of the stories you read. Take the Ramayana, for example. This epic reveals how the principle of unity can lead to Bliss. On the other hand, stress on diversity leads only to unhappiness and sorrow. Rama, Lakshmana, Bharata, and Shatrugna became renowned on account of their strong sense of unity. Contrast this with Vali and Sugriva; they too were brothers but both had to undergo suffering on account of lack of unity. The Pandavas too illustrate how unity is strength. All the four younger brothers always bowed to the command of Dharmaja the eldest brother; they never went against his advice. The glorious example set by them in the Dwapara age continues to remain a shining beacon even in this Kali age. Disunity, discord, and disaffection between brothers invariably produce pain and suffering. Unity, on the other hand, always paves the way for happiness.

The scriptures offer many ideals for people to live by. Ravana, who went badly astray, realised his folly in the end. He said, “O people of this world! By yielding to lust and anger, I have brought ruin to one and all, including my family. I could not conquer hatred and jealousy and thereby lost all my relatives. Unable to understand the Fundamental Truth, I lost my sons too. Do not repeat my mistake.” This was the warning given by Ravana just prior to his death. Noble Souls are very powerful because they

have completely grasped the basic truth. Ravana was mighty. He was one of great penance. He had acquired multiple capabilities — physical, mental, and even spiritual. But ultimately, of what use were all these various achievements? No use at all. Becoming a slave to attachment and hatred, he had, in the end, to suffer and perish. There was not a trace of Love in him. If, on the other hand, one instils Love in one's heart, one can emerge victorious even under the most adverse circumstances.

The scriptures hail man as *Amrutasya putraha*, or the Son of Immortality. Unable to understand this truth, man has degenerated into *anrutha putra* or the son of falsehood. You should be the child of Immortality and not of falsehood. You should not merely love God but become God Himself. It is only when you experience love that you would begin to get a feel for who God is. Who is God? If you believe that God is far from you, He is definitely far away. But if you earnestly believe that God is very intimate and that He is the greatest friend of all, then He is as close to you as you are to yourself. It is a great mistake to believe that God exists only in a temple, or a sacred place, or in a pilgrim centre. All this has been explained very clearly by noble souls who have experienced Divinity within. Traditional and ritualistic practices are certainly needed to start with. It is like learning the alphabet first when one learns a language. Once you have learnt the alphabet a, b, c, d, etc., you can learn words like GOD. After learning words, one can form sentences. Once one can read sentences, one can then read an entire book. In the same way, wise men of the past initiated people to the concept of Divinity by advising them to visit temples, holy places, etc. This is rather like learning the

alphabet. Even *Avatars* go through a learning process [by way of setting an example]. All such practices were recommended as spiritual drill for the ordinary people and beginners on the spiritual path.

### ***Proximity to the Divine confers remarkable experiences***

For every spiritual practice there is an inner meaning, however trivial the practice might seem. Sainath (teacher and former student of the Institute who spoke earlier) mentioned that even apparently simple things that Swami says and does are full of deeper meaning. He is speaking from personal experience. Sainath, Dilip, Satyajit, Patle, Srinivas — all these boys, who serve Swami, stay with Him in the Poornachandra Auditorium. At night, they sleep not far away from Swami, and nothing escapes their attention.

On occasions, departed souls visit Swami both during day as well as at night. One morning, Swami returned to the Poornachandra Hall as usual after morning *bhajan*. It was around ten o'clock, and Swami went upstairs. Sitting there in the chamber was Easwaramma, the mother of Swami's body. Swami asked her, "Why do you come like this? What would people say? Don't come like this." She replied, "Swami, this is Your mother. What do You know about the love of a mother? Only a mother can understand my feelings. I am a mother and You are God full of Love for all. A mother cannot understand God's Love and God cannot understand a mother's love! I have come here in order to tell You something." Swami then told her, "Tell me quickly

whatever it is that you want to say; I have to go somewhere soon.” Easwaramma pleaded, “Swami, I don’t know what to do because You are always in a hurry! Please relax, spare me a few moments, and listen carefully to what I have to say.” Swami asked her to continue and she said, “The situation in the outside world today is not very good. Everywhere, it is bad thoughts, bad actions, and evil manipulations. You believe that people who come here are all full of Love for You. It is natural for You to think so but in my opinion, this is not always the case. When You give *darshan*, so many people offer a handkerchief to You. This frightens me. Please accept kerchief only from those in whom You have complete faith; ignore the rest.” Swami then asked, “Why are you making such a request?” and she replied, “For You, all are equal. Everyone is Your child. However, some people are wicked. The kerchief they offer may have poison and when You wipe Your face, the poison may enter Your mouth.” Swami said, “Alright, to satisfy you, I shall henceforth be very selective.”

Some days after this, Swami was resting at night. The boys serving Swami were all sleeping nearby. Around 1 a.m., the mother of this body once again made a visit. Swami motioned her to the bathroom, where the conversation took place. She began to speak loudly and Swami cautioned her saying, “Shh! Speak softly; the boys are all sleeping nearby. If they wake up, they will know about your visit.” Easwaramma said in reply, “Swami, why should I be afraid of them? I am afraid only of You and none else. I have not done anything wrong. Only those who have done so need to be scared. I have come here only out of my love for You and nothing else.” Swami then said, “Alright, now tell me



what you have come for.” She replied, “Swami, yesterday was a festival day and You wore a new *dhothi*. To properly secure it, You went looking for a belt. You did not like any of those brought to You because they all were rather ornamental.” What she said was correct, and Swami did look for a belt. Easwamma then continued, “Swami, why do You have to ask others? You gave me a chain just before I died. Here it is; take it and use it as a belt.” The day prior to her death [Swami was in Brindavan at that time, and so was Easwamma], Swami had materialised a nice chain for Easwamma because she liked such things. He then placed it round her neck. Next day, she gave up her body saying, “Swami, Swami!” After her demise, her body was taken to Puttaparthi. Just before that, Swami told Ramabrahmam (who was the caretaker in Brindavan at that time) that Mother Easwamma liked that chain very much. Let her be buried along with the chain.” So the chain was not removed from the body before it was interred. This was the chain she was now offering to Swami. To send her away, Swami accepted the chain.

Meanwhile, Sainath woke up. The slightest sound and these boys all wake up! Sainath began to wonder, “I am hearing voices. How could anyone have entered Swami’s room? All doors have been locked; the lift also has been locked; and the keys are with me. How could anyone get inside?” Slowly the boys came near Swami. They all were scared but Satyajit picked up courage and gently asked, “Swami, we heard voices. Who was that?” Swami first said, “That is none of your business.” But seeing their concern for Swami’s safety, Swami revealed who had come. Swami said, “The one who came was the mother of this body. She passed

away about twenty eight years ago, before your time.” These boys are all in their mid-twenties or so. The boys then wanted to know what the lady had given Swami. Swami showed them the chain; they all saw it. Later Swami gave the chain to one of the boys, and it is still with him.

On another occasion, a lady in Simla suffered a massive heart attack. She had lost her husband and had two small children to look after. She was suffering from intense physical pain and, on account of her children, deep mental anguish as well. It was 2 a.m. Swami left the body in order to save her. This body then collapsed and fell down, hitting the floor with a big bang. The boys heard the sound and rushed inside. They saw the body on the floor, seemingly lifeless. There was no movement at all. They tried to lift the head but could not. Imagine that! These four or five young men, all so strong, could not lift this little head! They brought towels to wipe the wounds if any, but there was no sign of any bleeding. Slowly they understood; Swami was away on an extra-corporeal trip in order to save somebody. They just sat there and waited for Swami to return. When the task was completed, Swami re-entered the body, and the boys were very happy.

The boys staying with Swami have had many such experiences. They are all extremely devoted to Swami. They never waste a single moment, and rush to Swami’s side the moment their work is over. This is true of those working in the institute and those serving in the hospital. On festival days when they feel that Swami may retire early, the hospital boys come back ahead of schedule, without having their meals. If Swami asks them about

food they will reply that they are not hungry. But Swami does not accept such replies and arranges food for them. All these boys are very devoted to Swami, and Sainath is one of them. Swami does not wish to give publicity to these boys, but at the same time, the world must know about the love and devotion with which they take care of Swami.

### ***Man himself is the Form of God***

It is not possible to enumerate or describe what kind of experiences one can have with God. Man and God are not distinct from one another. Drawing attention to this, Sainath quoted the saying, “I and you are one.” Even this is not the best way of putting it. ‘You’ are not different from ‘I’. There is only ‘I’ and no ‘You’! You are I and I am You! God, the I, is present in everything in creation, particularly so in human beings.

*Deho Devalayaprokto Jivo Devah Sanatanah.*

The body is the temple and the Indweller is God.

It is popularly said that Vishnu is the One bearing the conch, discus, and mace. What is the inner meaning of the words conch and discus? Conch symbolises sound, and discus symbolises the wheel of time. Therefore, when people say that Vishnu has the conch and the discus, it really means that God is the Supreme Master of sound and time. One should not imagine God to be separate from oneself. All the powers inherent in the body are really in the control of God, who is actually within. Therefore, do

not think God is separate from you, then assign Him a separate Form, and thereafter start decorating that Form.

About thirty years ago, Burgula Ramakrishna Rao (a great devotee of Bhagavan, who served as the Chief Minister of Andhra Pradesh, and later as the Governor of Kerala and Uttar Pradesh as well), compelled Swami to go to the holy city of Tirupati, where Lord Venkateswara is the presiding Deity. At the temple, Swami was received in the traditional style with full honours, and was conducted into the sanctum sanctorum, where the idol of the deity is installed. Mr. Anna Rao was the Chief Executive Officer of the temple at that time. Swami told Anna Rao, “Why do you disfigure this beautiful idol with so many decorations and ornaments? If the jewellery is removed, the Lord would look far more majestic.” Burgula Ramakrishna Rao added, “Swami, I too do not like all this decorations but then, people always do such things for their own pleasure.” Swami then remarked, “It is better to leave the idol in its natural form.” Anna Rao listened to all this but was unable to do anything. Decoration of the idol is not the proper way to see beauty in God and experience joy. Inner beauty is what gives true *Ananda* (Bliss), and such joy is the true fragrance of life.

God needs no decoration. However, the human form that enshrines Divinity has to be given due respect and treated accordingly. As Swami mentioned earlier, the human body was given the name *tungabhadra*; is it proper then to display it or treat it in an improper and inauspicious manner? Swami wears a robe so that almost all the body is covered. It is not possible to cover the hands, feet, and

the face. However, at times, Swami's hair partially covers His face. But what can I do about it? The *Avatar's* body comes with a brilliant effulgence of its own. In fact, every being has within it some divine effulgence. Everything that Swami does has its own innate significance. A small example. People eat when they are hungry; and people drink water only when they are thirsty. One cries only at times of sorrow, and smiles only when happy. For every action, there is a specific reason. Swami too takes care of His body for specific reasons.

***Modulate your voice if needed but never compromise on truth***

The three Ps, namely, purity, patience, and perseverance, are very important. Swami is ever the embodiment of purity. Whatever Swami does is always for others and never for Himself. The purity present in Swami cannot be seen anywhere else; that is how Swami's heart is pure. It is that purity that draws people in hundreds and thousands from all over the world to Swami. No invitation is sent to people to come here, and yet they flock in such large numbers; such is the magnetism of a truly pure Body.

Swami is also very patient. Mountains may move but Swami's heart is ever steady and unruffled. However, at times, Swami may "hiss"! This tactic is used solely to rectify and correct people who are going astray. Such methods become necessary because people do not always respond to nice words of advice! When Swami gently asks people to sit down, they do not listen but when He raises His voice, there is instant obedience! (Laughter.)

Voice and tone modulation can be useful and effective, and at times even lives have been saved. Once during the Kurukshetra

war, Aswatthama, the son of Dronacharya,) took a terrible vow to annihilate all the Pandavas. Coming to know of this, Draupadi prayed to Krishna to save the Pandavas. The *leelas* of the Lord are not only wonderful but also most mysterious. For the sake of devotees, God enacts dramas and even changes the scenes in His play for their welfare and to ensure their safety. In this instance, the Lord saved the Pandavas with a delicate touch that only He is capable of. He went to meet sage Durvasa, who was immensely delighted to receive Krishna. The sage then asked, “Lord, what brought You to my humble *ashram*?” Krishna smiled and said, “I have a small job for you.” The Sage was happy and said, “I am at Your service. You just have to command.” Krishna then said, “Good! Tonight, you have to save the Pandavas.” Durvasa was puzzled and asked, “Lord, it is You who protects everything in Creation. Who am I to do that job?” Krishna replied, “That is a different matter. But for this job, you will be My instrument. I extend protection in many different ways. On this occasion, you have to do something specific, as per My instructions.” Durvasa wanted to know what it was and Krishna continued, “Dig a pit, ask the Pandavas to hide in the pit, cover the pit with planks, grass, and mud, and then take your seat on the cover so prepared. The enemies of the Pandavas may come and ask you about the whereabouts of the Pandavas. They may say, ‘O sage who knows the past, present, and future, please tell us where the Pandavas are hiding.’” Durvasa intervened and said, “Lord, I cannot tell a lie.” Krishna countered, “Did I ask you to utter falsehood? I am Truth, and I will always ask you to speak only the Truth. However, you are at liberty to change your voice suitably, to achieve the desired effect. I am sure you understand.” The sage nodded and smiled.

Sometime later, after the Pandavas had been hidden away, Aswatthama came there, exactly as Krishna had forecast. Durvasa was sitting with his eyes closed. Bowing to the sage, Aswatthama sought, in a most humble manner, some information concerning the whereabouts of the Pandavas. Durvasa slowly opened his eyes; they were flaming. Angrily he roared, “Yes the Pandavas are here, right beneath me.” Besides anger, there was also much sarcasm in the sage’s voice. Aswatthama was frightened because the sage was well known for his fiery temper and his propensity to curse those whom he was angry with. Promptly he fled from the scene, and the Pandavas were duly saved. All *Avatars* employ such techniques, and Swami does the same when required.

In the Rama *Avatar*, it was the day scheduled for the coronation of Rama. Rama had just met Kaikeyi and returned to His residence, where Sita was busy getting dressed for the big occasion. Smiling broadly, Rama told Sita, “Listen to this, for it is very important. I have to leave Ayodhya immediately. On account of a promise given earlier by My father, I have to go in exile to the forest.” Sita was stunned. She then recovered and said, “You are going to the forest? In that case, I too will go with You.” Rama replied, “No, you cannot. The forest is not a fit place for you to live in. You will constantly face danger from the demons and the wild animals.” Sita then said, “What! You the Protector of the whole world cannot protect one woman? I do not believe that You cannot protect me; it is simply that You do not want me to accompany You! I am determined to follow You!” Rama tried hard to dissuade Sita from going with Him but she was adamant. Speaking harshly, Rama then said, “If you come, it would mean more trouble for Me; you would just be adding to My burden. I have to go to the

forest by way of obeying My father's command. What role do you have in this? Why do you have to come?" Rama prepared to leave the premises when Sita asked, "Where are You going?" Rama replied, "I am going to see My mother to bid her goodbye." Sita said, "I shall go with You," and Rama agreed. Together they went to Kausalya's palace.

Kausalya was in tears. She lamented, "O my dear Son, I was so happy thinking that You were going to be crowned. But in a few short moments, destiny has taken such a shocking turn. After You leave, I cannot remain here in Ayodhya even for a second. So, I too will go with You to the forest." Rama softly replied, "Father is old and also somewhat disabled. No matter what, you cannot leave him. For a woman, husband is God. Your prime duty is to serve him." Sita heard all this. She was very intelligent you know! On return to their abode, Sita opened the topic again and told Rama, "I am going with You." Rama tersely replied, "Not possible." It was now Sita's turn to raise her voice, and she said, "You told Your mother that husband is God. In that case, is not my husband my God? You are the moon and I am the moonlight. The moon and its light are linked; can they ever be separated? Moonlight has to be where the moon is. It is unthinkable that Rama is in the forest and Sita is in Ayodhya. I am coming with You!" Rama had to yield to this powerful and indisputable argument!

### ***Commence spiritual practice at an early age***

As Swami said earlier, never utter falsehood. But, for the sake of the welfare of others, you can adopt other suitable strategies to achieve the desired goal.



*Sarve loka hite ratah.*

May everyone be prosperous. Always wish everyone well.  
Next,

*Sarve samudita gunaih.*

May everyone be virtuous. And finally,

*Sarve jnana sampannah.*

May everyone be endowed with Wisdom. The key to these three cardinal principles, namely, well being, virtue, and wisdom, is contained in Swami's three P's: purity, patience, and perseverance. In the strict pursuit of the three Ps, Swami remains unmatched in the entire world (loud applause). Whatever Swami does is always for the good, welfare, joy, and comfort of others, and not for Himself. Never does Swami do anything for His personal benefit or advantage. From top to toe, there is not a trace of selfishness in Swami, and there is no place for it either. Everything that Swami does is always for you and you alone.

Embodiments of Love! Boys and Girls! It is not possible to fully understand the divine principle. No one can ever understand God. People may declare that they have done so but the very next minute, they are full of doubts and confusion. Such vacillations are due to tendencies acquired over many births. Influences of the past can and do hamper spiritual progress. Hence, transformation does not come easily; it has to happen slowly but steadily. That is why Swami repeatedly says: start early, drive slowly, reach

safely. Yours is the right age to make a serious start and to begin assiduous spiritual practice. Always be calm and peaceful, and do not give any scope for your purity to get contaminated. Purity and patience would automatically make perseverance quite easy.

Swami always addresses you as *Premaswaroopulaaraa* (Embodiments of Love). Swami is ever full of Love and that is why His words too are always saturated with Love. Swami expects all of you to actually become what He hails you as. You should ensure that your Love does not ever get diminished or diluted under any circumstance whatsoever. If you live like that, Swami is ready to grant you whatever you want! Students of today will become the leaders of tomorrow and the emancipators of this country. You must therefore drive away all bad feelings, cultivate virtues, and always have sacred vision. Be ever careful about what you say and let there be no room for untruthful and improper words. Such ideal behaviour would bring great joy to your parents. It is your duty to make them happy. Remember,

*Matr Devo bhava.*

*Pitr Devo bhava.*

Mother is God; father is God. All parents shower love on their children. Your parents care for you as much as Swami's parents cared for Him. It is therefore your duty to bring *Ananda* (Bliss) to them in every possible way.

Swami brought His divine discourse to an end by singing the *bhajan: Bhava Bhaya Harana ....*

18 May 2000.