

22. *Thamo gunam, thapo gunam*

ORUGANTI Narasimha Yogi has been explaining the *Krishna-thathwam* (principle) to you during the last three days. *Pandiths* (scholars) are the instruments through whom you can gather the key to the understanding of the mystery of God; they give you the gist of the *Shaastras* in easy, simple style and interpret them in the light of whatever experience they have earned. You have to listen to them with *shraddha* and *bhakthi* (faith and devotion), in a mood of humility.

Arjuna told Krishna, "I came into this battlefield a *dheera* (brave person). I have now become, a *dheena* (a man in distress) for I am but an instrument in your hands." Arjuna was a *Chinmaya muurthi* (embodiment of divine consciousness), not as he imagined, a *Mrinmaya muurthi* (mud filed body). He was suffused with Divine Consciousness, not earthly inertia. Only, he was not aware of It. A man gets into the company he deserves, is it not? From the company, you can judge him. Well; Arjuna had the Lord Himself for company! Arjuna had the *shraddha* (faith) to concentrate on the Geetha teaching, even in the midst of the battlefield, on the eve of the fight that was to decide the fate of his family. He had *bhakthi* enough to compel Krishna to show him the *Vishwaruupa*, the *Viraatswaruupa* (Universal Cosmic) itself! He had the humility to declare that he would much rather beg than kill his kith and kin; also to fall at the feet of Krishna when he could no longer see how he should proceed.

***Ajnaana* is the disease afflicting the mankind**

Develop these qualities and you too can get the company of the Lord. Krishna aroused the *raajasik* (passionate) qualities again in Arjuna, by prodding him and laughing at him for his cowardice and un-*kshathriya* (warrior) attitude of renunciation; thus, the *Thaamasik* qualities of sloth and ignorance were removed. Later, He transformed him into a *saathwik* (noble, pious) hero, fit for the *dharma yuddha* (war of righteousness) that he was to wage.

Ishaavaasya Upanishath mentions that *ajnaana* (ignorance), is the greatest sin. The *Kaarpnyadhosha* that the Geetha mentions is another name for the same *ajnaana*. Geetha is the specific for this fell disease, which afflicts the majority of mankind. You must all study the Geetha daily. Read a few *slokas* and meditate on the meaning yourself; it will dawn on you in the silence of your heart. You need not read elaborate commentaries. Each word in the Geetha is a gem. No more do you need gemstones for the ear, the nose, and the neck; have the gem of the Geetha *slokas* in your heart, let them activate your intellect and your hands.

Essential purpose of all Divine play is Bliss

So long as you are entangled in the sensual world you cannot distinguish the real from the unreal. But, you have to discover the real, through discrimination; there is no avoiding that responsibility; you have to do it, now or later. Power, status, wealth, authority---these are useless in this adventure. Alexander, during his campaigns in the Punjab, was anxious to see a celebrated sage; he went to the cave where the sage was, and expected that he would be received most thankfully and with demonstrations of welcome. But the sage simply asked him to move aside and go. He was not interested in the famous world-shaker, the Greek conqueror. Alexander was very angry; he threatened to kill the sage and drew his sword. But the sage said calmly, with a laugh "I do not die; I cannot die." That put some sense in Alexander and he put his sword back into the scabbard.

Narasimha Yogi spoke of the *leela* (divine play) where Brahma (One of the Trinity) takes away the entire population of Brindhaavan including the cattle; Krishna creates out of His *maayaashakthi* (miracle power) identical men, women and children and identical cattle and they carry on undiscovered, quite normally, for one year! Now Brahma is not different from Vishnu or Krishna; they do not work contrary to each other; they both work out the same plan. This *ruupa* (form) is that *ruupa*; this *upaadhi* (disguise) and that *upaadhi* are both of the same *Mahaa Shakthi* (Divine Energy). The essential purpose of all this *leela* (divine play) is Aanandham (Divine Bliss). So, the One carries away when in one *upaadhi* called Brahma, and creates substitutes, when in another *upaadhi* called Krishna---all for the sake of the Aanandham it gives to the participants as well as to the onlookers and those who listen to the story later. This is one way of announcing the Divinity of the Avathaara, Which has to be done so that men may listen and obey. The common man will sit up in wonder and his awe will ripen into faith; later, even if he salts discriminating and arguing pro and con, the *Avathaar* will only be glad, for the faith will thus be confirmed.

Remove the feeling of inferiority that dwarfs you

The mind is ever unsteady; it has to be educated; its quicksilver quality has to be curbed; it is really *Chaithanya-swaruupam* (embodiment of Consciousness) and it will become steady only when it is merged in *Chaithanya*, that is, the Divine. There may be ice on a lake; the ice is *jada* (inert); but, move it all to one side, press it aside and the *sahaja swaruupam* (natural form) of water, the *Chaithanya* reveals itself, That *Chaithanya* has no joy or sorrow. It is ever in perfect equilibrium "I am *That*" I am not affected by either. Mine is *Samaadhi*---*intelligence* which is *sama* (steady), unaffected, unchanging Wisdom.

Remove the cataract and the vision becomes clear. So too, remove the feeling of inferiority that dwarfs you now; feel that you are Aathma-swaruupa, *Nithya-swaruupa*, *Aanandha-swaruupa* (Absolute, Eternal and Blissful); then, every act of yours becomes a *yajna* (sacrifice), a *puuja* (ritual worship). The ear, the eye, the tongue, the feet all become tools for your uplift, not traps for your destruction. Transform *thamogunam* (quality of inertia) into *thapogunam* (quality of austerity) and save yourself.

Know the best way of showing your gratitude

You are indeed lucky that such learned and experienced *Pandiths* share with you their scholarship and their joy. Practise *mananam* (contemplation) of what you hear; that is the best way of showing your gratitude. You have another advantage too. With your experience, you can understand the Bhaagavatham better. Swaami's nature is *Vishwaprema* (all-pervading Love), you have known, and Bhaagavatham is the story of *Vishwaprema*.

I declare that I am in every one, in every being. So do not hate any one, or cavil at any one. Spread *prema* always, everywhere. That is the best way of revering Me. Do not seek to measure Me or evaluate Me. I am beyond your understanding. Pray or worship for your own satisfaction and contentment. But to say that I will respond only if I am called or that I will save only if I am thought of is wrong. Have you not heard the declaration. "*Sarvathaah paani paadham?*" You can hear My Footsteps, for, I walk with you, behind you, beside you. When you cry out in agony, "Don't you hear my heart's plaint? Have you become so stony-hearted?" My ear will be there to listen. Ask that I should protect you like the apple of the eye, My eye will be there to watch over you and guard you. Have *dhoopam* (incense) and scent-sticks for the *puuja*, and I smell them. I

answer to whatever Name you use; I respond to whatever request you make with a pure heart and a sanctified motive.

Prashanthi Nilayam, 7-9-1963