

OM SAI RAM!

Welcome to this Question and Answer Session,

Q. 309, "ASPECTS OF DIVINITY"

March 2, 2024

This text excerpt is taken from Prof. Anil Kumar's book "Sathyopanishad, Vol. 1", pages 18-23

Swami! We pray to you to tell us about the two aspects of God, with form and without it.

Bhagawan: It is here that many are confused. Without a form, from where do you get the formless? How is it possible for you to visualise the formless? Since you have a form, you can only think of God with a form. For example, if a fish is to think of God, it can visualise God only in the form of a bigger fish. So also, if at all a buffalo thinks of God, it can think of God only as a bigger buffalo. In the same way, man can think of God only as existing in human form, the form of an ideal man.

Even the formless aspect of God can be meditated upon basing on the aspect of God with form. You cannot derive the formless without a form. Here is a small example. You are all here seated in this hall in front of Swami today in Kodaikanal. You are listening to Swami's words. This is an experience with a form. Later, you go home and after a few days you begin to reflect on what had happened here. You recall the entire scenario. In fact, has Swami come to your place physically? Would you find this room at your place? Have all of you gone there? No. But this direct experience is pictured mentally, which gives you the indirect experience of being here. What you see here is the *sakara* and what you experience there is the *nirakara*. So, the formless is based on the aspect with form. One cannot exist without the other.

Another example, Here is milk. You want to drink it. How do you drink? Don't you need a cup or glass? Similarly to worship God (milk) you need a form (cup).

Swami, of these two ways of worship -- the aspect with form and the other, the formless -- which is greater?

Bhagawan: In my opinion, both are equal. One is not in any way greater than the other. Now you are in Coimbatore. Here the land is plain, without any ups and downs. The level of the land is the same throughout. Nobody levelled it. Nobody prepared the ground like this. The form of Coimbatore is like this. Its design is like this. But Kodaikanal is located on the hills. Nobody assembled hills there. Its form is of that sort. Coimbatore and Kodaikanal are different from each other. Each one is full, but in its own way.

So also, the two methods of worship, one with form and the other formless, are equally beneficial to the seekers of truth and aspirants of spiritual enlightenment.

Swami, Scriptures declare that God is omnipresent; God is everywhere. Kindly explain this aspect of Divinity? How are we to understand this?

Bhagawan: The *Bhagavadgita* says, “*bijam mam sarvabhutanam*, God is the seed of this entire creation. God is the seed of all beings.” For example, you see here a mango seed. You sow it in the ground. The seed, as days pass, germinates. In the process, the seed produces a root, then a stem, a leaf, branches, and flowers gradually. The seed is latent in every part of the plant, as all parts directly or indirectly emerge from it. Finally, in the hard seed of the fruit also the initial or the original seed is present. So, God is present in the entire universe. The whole world is a tree, God is the seed and fruits are the beings or creatures born of the tree of the world.

Swami! When the same Divinity is present in everyone, why should differences exist? Divinity being the same, why are we so different from each other?

Bhagawan: *Ekamevadviti yam Brahma*, “God is one without a second,” says the scripture. Then, how do we account for the variety, diversity, differences and so on? A small example to understand this: Power supply being the same, don't you find the difference in the voltage of the bulbs that illumine? A bulb with a low voltage gives you light of low intensity and a bulb with a high voltage illumines more brightly. Don't they? But, at the same time, electricity is one and the same. Bulbs are different in their voltage and this determines the intensity of light. Similarly, our bodies are like those bulbs with the inner current of the same Divinity.

Swami! You said that Divinity is in everyone. Then before we were born where has it been? Does Divinity exist even after our death?

Bhagawan: The Divine exists. Divinity is imperishable, pure and unsullied. It has neither birth nor death. It is eternal and stable. It is beyond time and space. Divinity transcends all physical laws.

Now your question is: Where did Divinity exist prior to your birth and where will it be after your death, while it is in you during this lifetime? You see, there is an electrical wire on the wall and also holders here and there to which bulbs are fixed. You get light only if a bulb is fixed to a holder and not otherwise. Why? The current passes through the wire that enters the bulb fixed to the holder. If you hold the bulb in your hand, it does not illumine, as there is no power supply.

What you have to understand is this. The current has not been newly produced to get into the bulb. It was already there in the wire. If you remove the bulb, what will happen to the current? It will be there in the wire only. The only difference is that you will not experience its presence as illumination. Similarly, the bulb is the body, the current of Divinity flows into it as the illumination of life. When this bulb of the body is removed,

even then, the current of Divinity persists hidden or latent, so Divinity has all along been there before you were born, during your lifetime and will even be there after your death like the current of electricity.

Swami! It is said that God is *hr dayavasi*, dweller in our heart. Is it the same heart which is on the left side in our chest?

Bhagawan: No, no. That is the physical heart. But the seat of God is the spiritual heart, which is also called *hr daya*. It means *hr + daya = hr daya*. The one filled with compassion is *hr daya*, heart. Today compassion is a matter of fashion. People put on *kasayavastra*, ochre robes, but they have *kasayihridaya*, hearts of butchery.

The physical heart is on the left side while the spiritual heart is on the right side. The spiritual heart is the temple of God. In the *Gita*, Lord Krishna says, *isvarah hr ddese arjuna tist hati*, which means God resides in the altar of your heart. Knowledge, be it physical, secular, scientific or technological, relates to the head and not to the heart. But love, compassion, truth, sacrifice and forbearance concern the heart.

Swami! Can Divinity be probed into? Is it possible to know it by reasoning?

Bhagawan: All worldly experiences are bound by time and space. Your senses help you to experience all that is in the outer world. Science and Technology investigate the five elements, make certain combinations and permutations and provide certain additional conveniences and comforts for mankind to lead a better life. These include electronic gadgets, computers and so on.

A scientist conducts an experiment, but a spiritual aspirant's experiences of Divinity cannot be conducted in a laboratory. How do you expect to convey anything about Divinity, which is beyond expression? How do you imagine Divinity, which is beyond comprehension? How do you investigate and experiment upon Divinity which transcends all your reasoning and senses? Science is based on experiments and religion on experience. In science you analyse, but in religion, you realise.

Thank you for your time!

Professor Anil Kumar will continue to share with us Swami's precious words in the coming sessions.

Om Sai Ram!