

Day-4

## Who am I?

The question arises, who am I? What is my relationship with the cause of all causes? What is my role in this whole creation? We understand that Krishna has created the whole universe, then why did He create me. What is the purpose of my life? This is very important just as, suppose there is a big factory and a person is sent to the factory. Person is pushed inside the gate, go and work in the factory. The person will ask tell me who I am in this factory? Am I MD, am I Director, accountant, time keeper, sweeper, what is my role in connection with this factory? When I understand, I do my activity. Having understood that Krishna is cause of all causes and He has created us, now we have to understand who am I and what is my identity and what is my role to play? First thing the B.G. teaches about the identity of the soul is, we are the not this temporary body but the eternal soul. Eternal means, there was never a time that the soul did not exist, nor in future shall ever be there a time when the soul will not exist. This is the meaning of eternity. The body is present for some time, the body dies but the soul is going to be eternal. That is the first and foremost teaching of the B.G.

Regarding life time of Brahma, there is a beautiful incident. Once there was a great sage and his name was Lomus Rishi. This Lomus Rishi was given benediction that he would die when all the hairs of his body would fall. Second benediction he was given was that his one hair would fall in one day of Brahma. What is one day of Brahma? Sri Krishna says in Gita, eighth chapter; seventeenth verse **B.G. (8.17)**

सहस्रयुगपर्यन्तमहर्षद् ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥

sahasra — one thousand; yuga — millenniums; paryantam — including; ahaḥ — day; yat — that which; brahmaṇaḥ — of Brahmā; viduḥ — they know; rātrim — night; yuga — millenniums; sahasra-antām — similarly, ending after one thousand; te — they; ahaḥ-rātra — day and night; vidaḥ — who understand; janāḥ — people.

(By human calculation, a thousand ages taken together form the duration of Brahmā's one day. And such also is the duration of his night.)

That one thousand times, this yoga-cycle goes, that is one day i.e. twelve hours of Brahma. Seventy one times Yoga-cycle is one Manvantara. Manvantara means all the devatas rule this universe for seventy-one yoga-cycles. After that, all the devatas change. The ministers change, the Govt. changes. So when fourteen times the Manus change, that means forty three lacs into seventy-one into fourteen, that is one day of Brahma and then again one night of Brahma of some duration. So in one day of Brahma i.e. two thousand times when the cycle has gone, then one hair of Lomus Rishi would fall. His hair will fall one by one and he was given a benediction that he would die only when all the hairs of his body would fall down. And to add to this fact was known that Lomus Rishi was a very hairy person. You can imagine what would be the life span of Lomus Rishi.

This Lomus Rishi want one day sitting near the Bank of Ganges in deep meditation. His disciples saw that their Guru Maharaj was sitting in hot sun, some times rains some times cold. So they decided to build a small nice hut or Kutir for him. As they were building the Kutir, Lomus Rishi trance broke and he looked at his disciples and asked what are you doing?

The disciples said, Guru Maharaj we are constructing a small Kutir for you, so that to protect you from rain, sun etc. What was Lomus Rishi's reply to that? He said life is too short, don't worry about these things, and utilize time in self realization. Who is saying, life is too short? Lomus Rishi but we are so entrapped in this world that we think I have a long life to live. We have no plan for preparation of our next life. We are so busy enjoying this material world that we do not know death is going to come any point of time. In fact, this is the most wonderful thing in the world. Lomus Rishi, though he had such a long life was getting ready to prepare for death but we are so oblivious, we are so busy enjoying this world. Any time death will come, but are we preparing ourselves?

In Mahabharata, there is a beautiful incidence. When Pandavas were living in the jungle, one day, they were feeling very thirsty. Yudhishtira Maharaj told Sahdev, go and find out if there is some water. Sahdev went; about to drink water from a beautiful crystal clear pond, the Yaksha was sitting and he said, hold on. This is my lake, if you want to drink the water, first answer my questions. Sahdev said, answers later, questions later, first water. He drank and died on the spot. Nakul came; he also did the same thing, died. Arjuna came, died. Bhima came died. Ultimately Yudhishtira Maharaj came, about to drink, he said, behold, this lake belongs to me. If you drink without answering my questions, you will also die like your brothers. So, Yudhishtira said alright, ask your question and there is a series of beautiful questions asked by Yaksha. In one of the questions, Yaksha ask is. What is the most wonderful thing in this world? Yudhishtira Maharaj says:

**आहनि आहनि भूतानी गच्छन्ति यमालयम्,  
शेष स्थावर विच्छन्ति किमातश्चर्य मतपरं ।**

He says आहनि आहनि भूतानी, Hundreds and hundreds number of innumerable living entities गच्छन्ति यमालयम्. Every day people are dying. But शेष, the remaining ones स्थावर विच्छन्ति, they think, we are permanent. किमातश्चय मत्रपरं। Nobody is preparing for that. What can be more wonderful than this? Every one thinks I am a special fellow; at least I will not die. Sometimes we see, near a butcher shop, all the sheep are standing in line and one by one, their throat is being cut and the next one is enjoying the grass. His number is next, he is not even preparing or even trying to escape. No, he is just enjoying the grass. So foolish, similarly death can come to us at any time, are we preparing for it? We are oblivious. We may know that death may come but we do not realize it. We are living as if permanently going to be here. So this is most wonderful thing.

So first thing we need to understand is that, we are not this temporary body, we are the eternal soul. What is the proof of the existence of the soul? People may ask, you speak all this but can you show us soul? People have misconception. So what is the proof for existence of the soul? Let us take them one by one.

Number one is common sense which is uncommonly found. Common sense is when some one dies, we all beat our chest and say, oh! So and so have passed away. Who has passed away? If we are body, body is lying here. Why do not you feed him, nourish him and bathe him. We do not even say; take away the body of not so. No, we say take this body, which means, you are not the body. What is it, the presence of which makes the body so worship able and what is it, the absence of which makes the body so abominable. You do not even want to touch it. Just a day ago, you want to wash your hand and then touch that person but today what is it, the absence of which, you touch the body, you go and take bath. Before a day, you could not

live without him and today, you can not live with him. The earlier you take it, the better.

We say my hand, my leg, my nose, my ear. Just as we say, my shawl, my kurta, my dhoti. We do not say I shawl, I dhoti, I kurta. No, because I am not shawl, shawl belongs to me. Who is that me. Me is none other than resident of the body, Deh and Dehi. Dehi means the person who is living within the body. That means you are not the body you are a person who is temporarily residing. You are a tenant within the body.

Someone may ask, alright, I want to see the soul. Can you show me the soul? Have you seen the mind? That means you do not believe you have a mind. Have you seen intelligent? That means you do not believe you have intelligence. How can these both be shown? Should that mean that you have no mind and no intelligence? These can not be shown.

Krishna says in B.G. that the body is made up of five gross elements Earth, water, fire, air and ether. Gross means that which you can see, you can hear, you can touch, you can taste and you can smell. Like for earth, you can do all these five. Subtler than earth is water. Subtler than water is fire, subtler than fire is air. Air you can not even see. Subtler than air is ether. This is gross body. But inside is a subtle body. The mind is there but it is very subtle. Subtler than the mind is intelligence. We can not see the mind, we cannot see the intelligence. But we can know its presence by its symptom. Just like when a person is very disturbed, you say, his mind is very disturbed. Face is the index of the mind. Or if you tell something to a child and immediately, if he grasps it, we say oh! He is very intelligent. But ten times you say and still he does not understand, you say less intelligent fellow. So there are some IQ tests, by which you can actually find out, the level of intelligence but no one ever can see the intelligence. At the most you can see is

450 gm of grey matter. But that you can see even after death of that person. But intelligence is gone. So mind & intelligence are subtle. Subtler than these is false ego, Ahankar. But the subtlest of all is the soul.

### How do you know existence of the soul?

The existence of the soul is the presence of consciousness. That is the symptom. Wherever there is consciousness, there is a soul. I am conscious of my body. The animals are conscious of their existence. Wherever there is life, wherever there is consciousness, there one must know the existence of soul. This microphone stand has no consciousness, therefore it has not soul. Anywhere there is consciousness including trees, there is consciousness. There are trees, if you touch, they stoop. Touch me not. That is there must be presence of soul. Wherever there is life symptom, there must be soul. Wherever symptoms of life and consciousness are not there, there is absence of soul. Just like wherever there is light, there must be a source of that light. Similarly wherever there is consciousness there must be origin of consciousness and that is the soul.

We are very scientifically oriented people, we need some scientific proof. So there are several scientific studies being carried out all over the world by scientists of impeccable credentials. Those people have proved that there must be something other than the body for the existence of the life.

One of these studies is NDE studies i.e. Near Death Experiences and OBE studies or Outside Body Experiences. These studies involve patients or cases where clinically that person is dead. His EEG is flat. ECG flat, everything is flat. But after half an hour or so, that person comes back to life. Then he reports what exactly happened in this half an hour. Amazingly, those people report exactly for every second

minute details as to what happened on operation theatre. He says exactly what happened during that time. This is called NDE studies. These people have reported, I was floating in the air and I was looking at my own body when doctors were trying to revive me and what you were talking and what you told that person etc. Everything perfect details these people report. Father of this study is **Dr. Michael B.Sabom**. This fellow has studied many, many patients like this. His conclusion after studying two hundred odd cases is: "If the human brain is actually composed of the two fundamental elements-'the mind and the brain'-, then could the near death crisis event somehow trigger a transient splitting of the mind from the brain in many individuals? Could the mind which splits apart from the physical brain be, in essence, the soul, which continues to exist after final bodily death, according to some religious doctrines?"

The other kind of study is past life memories. There are two kinds of studies in this category. One is through hypnotic regression. The person is put in hypnotic frame and told to go back, two years ago back in your life, go back ten years etc. Go back fifty years and that man is just forty years. Who are you? People have recollected who they were in past lives. It was later confirmed scientifically and proved to be true.

Other type of study is, a child is born in some locality and when he is just two years old, he starts speaking in a foreign language and he starts saying, I am so and so, take me to my wife. My children are there. Their names are so and so. My father's name is this. I want to go back to my village. Later when actually taken back to that place and found out, all the details actually there. Scientists have concluded that this is none other but same fellow who is in another body. This is called past life memory studies. The father of these studies is **Dr. Stevenson Carlons**. He is professor of psychiatry at the University of Virginia. He has studied over two thousand cases all over the world. One of

his students is a lady an Assistant Professor of Psychiatry at the National Institute of Medical health and Neurosciences. Bangalore. This lady has studied over one hundred and seventy two cases within India and she has reported so many cases where children of one year or one and half year, start speaking language of other places.

More recent one is astral body travel. Astral body travel is just like Buddhist Lamas. They lie down and they transport themselves in the suitable body to some other place and after some time they come back and report that where they went. Exact details are told by them. This person has gone out side the body and has come back. That is one kind of mystic Sidhi. This also explains the existence of life beyond this material body.

These are the studies which have proved that there is the existence of life beyond just this material body. This is beginning of spirituality. Materialist person is one who thinks matter is all and all, that's all. As long as you are there, live life king size, enjoy life that's all, who knows what is there after death. But if you know that there is life after death that is there is spirit soul. That is life does not finish at the time of death, life continues after this body. That means you will start preparing for your next body. There stories can transform the priorities of our life, therefore we must understand that we are not the body, we are souls. The first teaching Krishna teaches in B.G. Because if there is life after death, let me prepare for that.

If we have enough faith in the scriptures about the infallible nature of the scriptures, you do not have to refer to all there scientists. After hundred and thousand years they may confirm what is already there is B.G. So why waste human time waiting for that post dated Cheque to come back. All the information about the soul is there in B.G. itself.

In second chapter, between texts 11 to 30, in twenty verses, so much information is there that you can do hundred PhDs. So let us see what the Gita says about the characteristics of the soul, what is the nature of soul? What knowledge it gives about the existence of the soul?

Soul is indestructible.

Number one, it is said that soul is indestructible. Sri Krishna says in Gita, second chapter; twenty-third verse B.G. (2.23)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

na — never; enam — this soul; chindanti — can cut to pieces; śastrāṇi — weapons; na — never; enam — this soul; dahati — burns; pāvakaḥ — fire; na — never; ca — also; enam — this soul; kledayanti — moistens; āpaḥ — water; na — never; śoṣayati — dries; mārutaḥ — wind.

(The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.)

Any kind of weapon cannot cut the soul into pieces. No weapon, however sharp, cannot cut the soul, fire cannot burn the soul, and water cannot dissolve the soul. Some times you take salt, put in water, stir it, it is dissolved. Put something in acid it gets dissolved. But no watery element, no acid can dissolve the soul or destroy the soul. Air cannot whither the soul. In anything or any building is exposed to air for a long time, slowly it withers and collapses but soul will never be influenced by the wind or air. What does this reason? It means, soul is not material and it can not be destroyed by anything material. It is indestructible. It is eternal. Therefore, we can easily believe just like in Sun

planet, sun god lives Vivasvan who has body made of fire. You can not live in sun because you do not have fiery body. Fish can live in water because it has watery body but the soul is different.

### The soul is individual

That is soul in any body is different from the soul in your body, different from soul of different bodies. Each one of the living entity is individual. They were individual in the past, they are individual in present, and they will continue to be individual in the future also. Not that one time all will become one, never. Sri Krishna says in Gita, second chapter; twelfth verse B.G. (2.12)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥

na — never; tu — but; eva — certainly; aham — I; jātu — at any time; na — did not; āsam — exist; na — not; tvam — you; na — not; ime — all these; jana-adhipāḥ — kings; na — never; ca — also; eva — certainly; na — not; bhaviṣyāmaḥ — shall exist; sarve vayam — all of us; ataḥ param — hereafter.

(Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.)

That means we are all individual souls we exist eternally, we will continue to exist eternally. That is second understanding of the soul as per B.G. Not that after liberation, everything will become one. You become I, I become you. No, we will continue to be individuals even after liberation. We do not merge and become one.

## The soul is sat-cit-anand

**Sat** means eternal, **cit** means full of knowledge and **anand** means full of bliss. This is the constitutional nature of the soul. The soul is eternal; therefore, none of us want to die. Because actually we do not die but out of foolishness we want this body to continue eternally. Dehatama Budhi-They think this deh is atma and they want to continue this body eternally. That is not possible. So sat-we real our self are eternal. Asat means temporary, sat means eternal. **Cit**- full of knowledge. In fact in Vedic society, education does not mean loading information into your head. Education means all good qualities are there within you, we have to simply create an environment for all the good qualities to manifest. Just like within the seed, tree is there, only thing is it has to be put in proper soft soil, put water and tree will manifest. Similarly all good qualities are there within the soul. Unfortunately, today's so call education is a spiritual slaughter house. They are teaching only material education but there is no information of who you are? which is the beginning of education. Therefore, one author has very nicely described in just five words, what today's education is? It is information, information, information, no transformation. There is no transformation from the heart. They are simply manufacturing from schools and colleges sophisticated, polished, well dressed two logged animals. There is no understanding so self realization. That is the saddest thing. The first thing the child is taught in education is who you are? Who is God, what is your relationship with God? How to re-establish your relationship with God? That's all. This is education, Vidhya kadati Vinayam. That is to become very humble and nice gentle. Education means to know these things. What is matter? What is spirit and who is the controller of both. If you know these three things, you know everything, otherwise useless.

It is amazing no one wants to be bad, children watch Ramayana. Everybody wants to be Ram; no one wants to

become Ravana or Duryodhana. They know who is right who is wrong. Who has good character, who has bad? They always naturally want to follow something good. It is actually inbuilt. But unfortunately, today's so called Hero worship, they watch twenty four and then they want to be like them. I want to be like that shooting around and killing people, violence. The nature of soul is such that actually all good qualities are there; it has to be evolved by proper culture and environment.

**Ananda-** do any one of us want to be miserable in life? Or anyone is trying to be miserable? No one, What ever we do, we do to become happy. Why everyone in this world want to be happy and not unhappy, because that is the nature of the soul, to be blissful, to be happy but they want to find happiness for the body, and they forget the soul. That is the problem and therefore they are more miserable than ever before. So nature of soul is, it is eternal, it is full of knowledge and it is blissful and the opposite, the body is asat, achit and nirananda. Asat, it is temporary, it has to die, achit-it is full of ignorance and nirananda i.e. full of miseries, old-age, disease, headache, stomach-ache and what not, name it and you have it.

Some people ask where soul is. Here, here or here, where in the body? As per Medical Science, the heart is considered the centre of all activities. The heart stops, finished. The heart is pumping. If some instrument is continuously working, it must be connected with some power, some generator etc. But where is the plug point. Where is the heart beat coming from? Where is the unlimited source making the heart beat? There is no battery attached. There is no power point, it is because of the presence of the soul. If the soul leaves, heart is there. You may attach to any instrument, it will not beat. It is useless. As long as soul is there in the region of heart, life is there.

## The soul changes bodies

Sri Krishna says in Gita, second chapter; thirteenth verse B.G. (2.13)

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥

dehinaḥ — of the embodied; asmin — in this; yathā — as; dehe — in the body; kaumāram — boyhood; yauvanam — youth; jarā — old age; tathā — similarly; deha-antara — of transference of the body; prāptiḥ — achievement; dhīraḥ — the sober; tatra — thereupon; na — never; muhyati — is deluded.

(As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.)

What to speak of changing this body, even within this body, we are changing the body. We had a child's body, where is the child's body now. Now we have youthful body, after sometime even that will go and we get an old body. It is confirmed by medical science that every seven years, not one cell of the body remains the same. That is you are a new person, totally. You have given up the old model, taken the new model. What to speak of changing body after death, even within this body, we are changing.

You say, alright but I want to see the soul. Can I see the soul? No it is very, very small. How small is the soul? In श्वेताश्वतर उपनिषद verse number 5.9, it has been described:

बालाग्रशतभागस्य शतधा कल्पितस्य च ।  
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥

It is described in the Upanishad what is the size of the soul. बालाग्र that is Pull out a hair; take the trip of the hair, शतभागस्य. You cut it into one hundred pieces. Then take one out of that hundred and cut it into one more hundred. That means one ten thousandth the tip of the hair. That is the size of the soul. That is atma. Can you imagine the power of the soul? It makes this body move, but if soul leaves, four people have to carry that fellow. Same soul is present in elephant's body. You may try to see it by electron microscope, but even if you have most powerful, electron-microscope, you cannot see the soul. Why? Krishna says it is inconceivable because it is spiritual, it is not material. Sri Krishna says in Gita, second chapter; twenty-fifth verse B.G. (2.25)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥

avyaktaḥ — invisible; ayam — this soul; acintyaḥ — inconceivable; ayam — this soul; avikāryaḥ — unchangeable; ayam — this soul; ucyate — is said; tasmāt — therefore; evam — like this; viditvā — knowing it well; enam — this soul; na — do not; anuśocitum — to lament; arhasi — you deserve.

(It is said that the soul is invisible, inconceivable and immutable. Knowing this, you should not grieve for the body.)

Acintyaḥ means it cannot be conceived with these gross material eyes made up of ball of flesh, because the soul is spiritual. You may ask what is spiritual, what is spirit? What is difference between spirit and matter, this is very important question because this is going to change and transform our lives, change our priorities in life.

Matter is formless but it is spirit which gives form to matter. Just like this kurta has no form, if you put it on floor it crumples into a ball of cloth but because of body, it has a form, therefore the cloth has a form. Similarly this body has a form because soul has a form. It soul did not have form; the body could not have had a form. So, the soul gives form to matter.

Number two, matter is always dead, it is the presence of life or spirit which gives life to man. Just like a car is dead, but it is the presence of the driver which makes the car move, the car cannot move of its own. Even if you say, it is remote, but someone has to press the remote and that has to be a person. So we find that where there is a life, wherever there is spirit, there is life otherwise matter is dead.

Another thing, matter undergoes transformation, matter is born, matter grows for sometime, stays, produces off-springs dwindles & dies. These are the six transformations whereas spirit soul is never born. Sri Krishna says in Gita, second chapter; twentieth verse B.G. (2.20)

न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥

na — never; jāyate — takes birth; mriyate — dies; vā — either; kadācit — at any time (past, present or future); na — never; ayam — this; bhūtvā — having come into being; bhavitā — will come to be; vā — or; na — not; bhūyaḥ — or is again coming to be; ajaḥ — unborn; nityaḥ — eternal; śāśvataḥ — permanent; ayam — this; purāṇaḥ — the oldest;

na — never; hanyate — is killed; hanyamāne — being killed; śarīre — the body.

(For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.)

This is the difference between matter and spirit or body and the soul. There are different levels of body. There is gross body that you see and then inside is a subtle body. There is Sthool Shrirā and there is Suksham Shrirā. The sthool is which you can see. The gross body consists of earth, water, fire, air & ether. Sri Krishna says in Gita, seventh chapter; fourth verse B.G. (7.4)

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

bhūmiḥ — earth; āpaḥ — water; analaḥ — fire; vāyuḥ — air; kham — ether; manaḥ — mind; buddhiḥ — intelligence; eva — certainly; ca — and; ahañkāraḥ — false ego; iti — thus; iyam — all these; me — My; bhinnā — separated; prakṛtiḥ — energies; aṣṭadhā — eightfold.

(Earth, water, fire, air, ether, mind, intelligence and false ego — all together these eight constitute My separated material energies.)

What is the Earth element? When you burn the body some ash remains, that is the earth content which goes to earth.

Then there is Water content. I am told Seventy-three percent of body is made up of water. Blood and plasma are simply flowing because of water content.

Next, there is **Fire- Agni**. Subtle fire is digestive fire- Jatharagni we say. There is fire inside; our body is like an oven. Put a thermometer 98.4 degree F always. If temperature in oven comes down, finished. If it goes high, more than 107 degree F, finished, that is end of oven, you have to close down permanently. Where is the temperature coming from without fire? That is the fire element inside the body. All type of digestive juices are there. How is the food digested, because there are acids inside, making fire.

Next is the **Air element**. There are five kinds of airs, Upcoming air, down going air, balancing air, different kinds of airs. Because of these airs, the movement of the body is very smooth. In Ayurveda, body is supposed to be made up of three elements, Cough Vaat and Pit. Vaat means air. Cough means watery elements and pit means fire elements. Cough, Vaat, Pit balance should be perfect. If balance is disturbed, all problems start. So Vaat element is air element. Pranayama is balancing of the air. If air is proper, movement of body is balance. For movement of body, air element is very important. Plus there are five more subtle airs. If they work perfectly body is perfect.

Next is ether or **Akash or Ether** element which is filling intra and inter cellular space.

So this is the gross body and when a person dies, what dies is this gross body. But then there is a subtle body. What is this subtle body composed of? **Mana, Budhi and Mithya ahankar** that is mind, intelligence and false ego. Just like we wear pant and coat. These are over garments and underneath we have under garments, then there is body. Upper clothes can be compared to the subtle body and body can be compared to the soul. At the time of death, what happens is, the gross body dies and the soul goes along with the subtle body into another body. Therefore they can remember previous lives in some cases because of certain kinds of Karma. Not all can remember because subtle body

is there and gross body dies. So death means death of the gross body. This is the process of reincarnation or rebirth or life after death. But before giving up the gross body, before you die, if you finish-off the subtle body then there is no more rebirths. That is called Mukti. So the goal of life is how to finish-off the subtle material body before giving-up gross body. That is the secret. Then you don't have to take another gross body. Then you get spiritual body in spiritual the world.

Is man just a powerful computer or a robot or is it possible that may be in future man can start manufacturing human beings? Machines are designed and programmed by humans. Humans have independent consciousness because the soul cannot be manufactured. It is impossible that our so called scientists one day will start manufacturing human beings. Robots have no feelings as they have no consciousness because there is no presence of soul. Not even in the future will it ever be possible that dead people can be brought alive, because you cannot manufacture soul. Soul is always there, you cannot create and you cannot destroy. Just like comparison between camera and panel of judges watching a drama. Both are watching but there is a difference between camera watching and judges watching. If there is a joke in the drama, it is not that camera will also start laughing. They are simply registering which human beings can appreciate, they have no feelings that feelings cannot come without the presence of soul.

There are two things to be understood. People may ask, I am indestructible, I am independent, I can never die therefore, I am God. I am sorry to say, we can never become God. We are only part and parcel of God. There is a Soul and there is a Super soul. These two things must be understood, the soul and the Super soul, Jivatma and the Paramatma. What is the difference between the two? Am I God? We are not God; we are God's i.e. we belong to God. We can never become God. God is always God; we are only

His tiny parts and parcels, just like finger is a part of the body. Finger cannot say I am body. As long as it is connected, it has value. Similarly soul is part of the Lord.

The human beings are Jiva-atma whereas God is Paramatma. Param atma means Supreme atma. The size of the soul is ten thousandths of the size of the tip of the hair. That means very, very small i.e. **Anu**. Anu means very small, but the Lord, the Super soul is infinite, **Vibhu**. That means He is all pervading. He is present not only inside our hearts but is also within every atomic particle. We are cognizant of our own body only. Because soul is situated in this body, I know what is happening in this body. If I have a stomachache or headache, only I know, you don't know I have a headache. Why because you do not know what's happening in my body. But Paramatma is present in every body. Not only in every living but also in every atomic cell, Paramatma is present otherwise, where is the power of electron to go around the nucleus. How are they rotating? It is because of the presence of Paramatma there. How are the molecules coming together and combining, all the atomic elements, it is because of the presence of Paramatma.

Krishna expands Himself in the form of Paramatma throughout the universe. Therefore, He knows exactly what exactly is happening everywhere. Who is thinking what? He has all the files at the press of a button. Can you imagine what kind of computer Krishna has? All the information of all the living entities since time immemorial is stored there.

A soul is always servant of the Lord and Lord is eternally loving Master. Sri Krishna says in Gita, fifteenth chapter; seventh verse **B.G. (15.7)**

**ममैवांशो जीवल्लोके जीवभूतः सनातनः ।**

**मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥**

mama — My; eva — certainly; amśaḥ — fragmental particle; jīva-loke — in the world of conditional life; jīva-bhūtaḥ — the conditioned living entity; sanātanaḥ — eternal; manaḥ — with the mind; ṣaṣṭhāni — the six; indriyāṇi — senses; prakṛti — in material nature; sthāni — situated; karṣati — is struggling hard.

(The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.)

Just like this finger is part of this body. Suppose finger wants to be happy, what it should do? If it understands, I am forefinger of right hand and my job is simply to put the food in the mouth. But suppose it feels, I am independent controller and enjoyer, I am proprietor and suppose there is a plate of Halua and it starts eating, no I will eat myself, why should I feed mouth. Can it have it? No, but if it understands that I am part of the body and if I want to be happy, I have to do only one thing. I have to do my job of picking up the food and putting into the stomach. If the food goes into the stomach then I will be happy, my family will be happy and my neighbors will be happy and whole creation will be happy. Similarly, if the soul understands that I am part of God and if I serve God, automatically everyone will be satisfied. But if I don't serve God and serve whole humanity, I cannot be happy. I have to satisfy the root and if root is nourished, every part of tree is nourished. This is called self realization. Simply saying I am not the body, I am the soul is not enough. If you are not the body but soul then what is the nature of soul? The nature of soul is part of God. If you are part of God, you have to serve God. So until & unless you are serving God and simply saying I am not the body, I am the soul, is simply head knowledge, there is not realization.

We are one in quality with God but different in quantity. Our salvation depends on the acceptance of this reality. We are **sat-chit-ananda**; Krishna is also sat-chit-ananda. But the difference is, we are one in quality but very minute in quantity. We are part of the Lord and therefore, we have to serve the Lord. Our salvation depends on the acceptance of the fact that we are one in quality but different in quantity. We are tiny, He is Supreme, We are the Servants, He is the master. This is the perfection of self realization.

One may say it is so simple, I am not the body, I am the soul. We are so much conditioned to the bodily concept of life, so how to overcome that is very important. How to overcome that is the way to self realization. Beginning with, the process is of **chanting the mantra**. We chant Mahamantra.

**Hare Krishna Hare Krishna, Krishna Krishna Hare Hare,  
Hare Rama Hare Rama, Ram Ram Hare Hare !**

What it means is, we are purifying our existence and overcoming, transcending from the bodily conception of life to the spiritual conception of life, I am not the body, I am the soul.

So sometimes people say yes, yes, I am not the body I am the soul. Simply saying is not enough. We have to live on that platform. In this connection, there is a beautiful story which makes us clear to understand that simply chanting yeah, yeah Maharaj, hum shreer nahi atma hain, people say like that. They give big, big Pravachan, but simply saying is not enough.

Once there was a group of birds, these birds went to meet a sage, a Rishi. They went to him and said, oh! Sadhu Maharaj! Please give as some instructions. So the Sadhu said, alright, I am going to give you some Mantra, listen

very carefully, He told them "Shikari ayega, jaal vichayega, dana daleyga, lobh se us mein phasna nahi". The hunter will come, lay his net, put some grains, out of greed, don't get caught." Come on repeat "Shikari ayega, jaal vichayega, dana daleyga, lobh se us mein phasna nahi"... a number of times. When every one repeated hundreds of time, then Sadhu said, now you are self realized, go. So, all these birds started flying chanting mantra. They were flying above a forest and suddenly they saw a lot of grains lying down as farmer had come, set the net, put grains on the top. All the birds came and sat on that and started eating the grains. All of them were caught in the net. In the evening the hunter came. Removed four ends of net, tie it into a bundle and started walking home. But as he was walking home, from inside the net the birds were repeating the mantra Shikari ayega, jaal vichayega, dana daleyga, lobh se us mein phasna nahi. What is the use? There is no realization. Now hunter has come, he has caught. People also do like this I am not the body, I am the soul. But if you are soul, what you are doing about the soul. Are we doing something?

What is the way to realize? This course is called science of self-realization. We have to actually realize. Not only understanding intellectually but actually put it in our life. Whole purpose of this course is how to realize we are not the body, we are the soul. Then you will become fearless because you know, soul is not going to die, therefore I am not going to die. So the first sign of the realized person is, he becomes fearless. And *prasanna-ātmā*, he is very happy, because soul is always blissful. He is never morose. *Na śocati, na kāñkṣati*. He never laments over any situation, he never hankers. Because he understands, I am not the body I am the soul. Sri Krishna says in Gita, eighteenth chapter; fifty-fourth verse *B.G. (18.54)*

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

brahma-bhūtaḥ — being one with the Absolute; prasanna-ātmā — fully joyful; na — never; śocati — laments; na — never; kāñkṣati — desires; samaḥ — equally disposed; sarveṣu — to all; bhūteṣu — living entities; mat-bhaktim — My devotional service; labhate — gains; parām — transcendental.

(One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.)

In fact that's why we chant this mantra. Mantra means mana-trayte iti mantra. Now our mind is attached to the bodily conception of life. By mantra it is taken from there and fixed on the platform of soul.

## Summary from Slide Show

We were discussing how great philosophers, thinkers and scientists have seriously pondered over these questions. Does really God exist? Who am I? What is the goal of life? What is the purpose of life? These have been contemplated by people since time immemorial all over the world but very few have actually understood and can ever understand the true answers to all these questions. It is a big puzzle. Who am I? Am I this body, am I mind? Am I intelligence? Am I Indian? Am I a male? Am I a female? Rich, poor man, so many identities we have, very few can understand. Most of them are in bodily conception of life. They are simply absorbed in looking after the needs of the body but completely oblivious about the existence of the soul.

In spiritual science, it is not that instrument becomes the object of study but the body itself becomes a lab. and we study the body to find out something beyond. So Krishna

says in Gita, you are not the body, you are soul, you are consciousness. Wherever there is existence of life there is soul.

Many of the scientists have come to the same conclusion, also all philosophers & thinkers. Most of the scientists tried to analyze this material world and they categorized either matter or force that's all. But there is a third thing, they are missing, that is consciousness and once one studies consciousness, he can understand there is something beyond just matter and force. Just by matter and force, you cannot explain the entire phenomenon within the universe.

What is the difference between a dead man and a live? Presence of life means, presence of consciousness which means presence of soul.

Krishna says in Gita, just as even within this body, we change the body take another one, similarly at the time of death, we take-up new body. We give up our old models of body when it stops working or maintenance becomes costlier, then we dispose off like old car and then we take new car.

Life comes from life, life cannot come from matter. Today people believe that life came from matter. There was a big bang, some chemicals and all beautiful life came out. So why not have small bang and create small people. Some amount of people at least. It is impossible. Never, never it is ever possible to create life from chemicals, life has to come from life.

Why are people so miserable in spite of so much technical advancement? All gadgets possible but most miserable because he is like a fish. There was a fish in catatonia. One day it jumped out of shore. She saw that there are many people on the shore enjoying. Fish thought,

let me also enjoy. It jumped out. People on the shore received it, put it on a nice chair and offered what they thought was the best. Fish is choking, it is miserable, why? because, it is not in its elements. A fish actually belongs to water, when you take it out of water, it is miserable. Put it back into water, it becomes happy. Similarly, this is the situation. When we are completely trying to look-after the needs of the body, but we are oblivious of the needs of the soul, then a person becomes miserable as much as like this rich lady.

Once there was a rich lady. She had no relatives or neighbors. She bought a parrot. She could talk to parrot. She put it in the cage of solid gold. Everyday in morning, afternoon and evening she would brush the cage very nicely. After fifteen days she saw that the parrot is on the verge of death. She was wondering, I spent so much money for this cage, why is parrot so miserable? Then she realized, she was so busy polishing the cage that she forgot to feed the bird. So we may laugh at this old lady, but scriptures declare that all of us are like this old lady. We are so busy, everyday spending hours and hours together brushing this cage of the body, nourishing the body, feeding the body, dressing the body, but oblivious to the needs of the soul. It's like a driver sitting in the car. If you feed the car, driver does not become fed and you cannot feed petrol to the driver, because car is different and driver is different. They are made of different elements. Body is made up of matter; therefore, it needs material food. But the soul is spiritual and it needs spiritual food. And what is this spiritual food? The spiritual food is the name of the Lord.

There is no difference between Krishna's name and His form. When you chant the name of Krishna, personally Krishna is present dancing on our tongue. Of course it is not a material name. Don't think that Krishna's name is material. In the material world there is a difference between a person and his name. If you are thirsty and if you say

water, water, water...., your thirst will not quench because the name water and substance water are two different things. In the material world, there is simply a list of names. Krishna's name is not like that, Krishna means all attractive. He is all attractive. Krishna's name is Allah. Allah means all power full, He is all powerful. He is Christ, He is all merciful. He is Buddha, He is all knowing. He is Vishnu, He is all pervading. He is Ram; He is reservoir of all pleasure. He is Hari; He can take away the miseries of every living entity. So His names are actually His qualifications unlike ours. Our name is simply a label; But Krishna's name has all His potencies within that name. So we when we chant Krishna's name, actually personally Krishna is present.

So the soul is miserable because it has lost its connection with Krishna. When we chant Hare Krishna at that time actually the soul is coming in contact with its original source. Therefore whenever we chant, we actually become blissful, we become full of knowledge and we understand that we are eternal, we become fearless, we become fearless about facing death. This is the secret.

Now one question arises in the mind. All right Krishna is the cause of all causes, the source of everything and Krishna created, we are all Krishna's parts and parcels, eternal, full of knowledge and blissful. Then why are we suffering in this material world. All right, even if we are suffering, why doesn't Krishna do something about it? Isn't Krishna a loving father? Which father likes to see the children suffering and after seeing the child suffering not do something about it. Even if He doesn't do something about it, all right, but children are suffering and He is having nice Raas-lila with Gopis. How can Krishna be so cruel? And still we worship "My Lord you are so merciful". What kind of is this mercy? This is the question which will be taken-up tomorrow. Why do bad things happen to good people and vice-versa or good things happen to bad people? Is Krishna a sadist who tries to put others into troubles and enjoys

Himself. And why the entire world glorifies Krishna, the most lovable father, the most wonderful we want to surrender. Why should we surrender to such a cruel master who Himself is enjoying and seeing His children suffering and still not at all concerned.

In fact this question drives many people to become atheistic. Such persons may say, may be God does not exist and even if He exists, things are out of His control and so He retired and went. Or even if He is there, He is dead and gone. People have become atheistic because they don't find satisfactory answer to this question, why is there evil in the world. Why doesn't Krishna take away the evil all of a sudden? Is Krishna less powerful than some shaitan, Satan, who has more powers than Krishna and thus Krishna is also helpless? Then what kind of God is He, if He cannot control the evil and thus a very, very serious question.

**Ques-Ans:** It is like entering in MBBS and saying my God, I am seeing the students studying since past six months still they have not become doctors. Dear, this is a five year course. You are only seeing for past six months. Similarly, do you imagine the amount of contamination we have, the amount of conditioning since millions and millions of life times, identifying our self with body and suffering in this material world. And you are chanting only since 6 months, one year or so. For you two year is long but long is it? Still Krishna's names are so potent that even one name if chanted properly can take away all the sins which you have committed since time immemorial. All the contaminations, all the conditioning, it can remove. However, the whole project in this particular life is to chant one name of Krishna in a pure way. What we are chanting is a shadow of the pure name. We are not chanting as desperately as Dropdi called. There is no desperation. Krishna! By the way I am also chanting your name, be satisfied. Once in a year we go to temple for Janamashtami. Krishna I am here, given my attendance, thank you very much for all that you are doing.

I don't need you; I can manage of my own but still to satisfy you, thank you very much, Hare Krishna.

There is no desperation, there is no helplessness. We are actually very helpless but there is no realization of this fact. Until & unless we understand the gravity of the situation we are in, we cannot be desperate. Just like a child is playing and mother is busy cooking and the child says mummy, mummy. Mummy says, yes beta, I am coming. No, no mummy no, no wait beta. But suppose child crawls down to veranda balcony and from there he is slipping and catching and child says mummy, mummy. Mummy comes running because she knows from the cry that child is in distress. When child is crying out desperately, he needs mother. Sri Krishna says in Gita, third chapter; twenty-seventh verse B.G. (3.27)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥

prakṛteḥ — of material nature; kriyamāṇāni — being done; guṇaiḥ — by the modes; karmāṇi — activities; sarvaśaḥ — all kinds of; ahaṅkāra-vimūḍha — bewildered by false ego; ātmā — the spirit soul; kartā — doer; aham — I; iti — thus; manyate — he thinks.

(The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.)

Out of false ego with Krishna, I do not need you. Once in a way I will try to help you. I will give you some donation, in case you need. I can manage of my own. I do not need your help. Krishna says alright, no problem, when you require, I will come. Krishna is sitting right beside you within your heart but we are not listening to Him. We are

like stubborn children. Papa you don't interfere, I know what I need to do, when I will need your help, I will turn to you. Alright beta! I am just with you, when you need me, I am ready, I will extend my hand.

So that type desperate need is there. So sometimes we all are chanting for so many years but many a times there is a tendency that it may become just a ritual. Just like tape recorder, you are watching Television and chanting Hare Krishna, Hare Krishna..... Your mind is there, there is no consciousness. Simply like tape recorder. If tape recorder chants Hare Krishna., it does not become self-realized because there is no consciousness involved. You should put your consciousness, attentively. How to chant, what should be the mood? How to make sure that our religious rituals or religious endeavors don't become simply another ritual? Sometimes we are doing Puja. There is no heart in it. We will discuss on last day how to chant the holy name. Even one name actually can deliver you and the whole goal of life is, one day we can chant at least one name. Therefore we need practice, lifetime practice to chant one holy name properly.

**Ques-Ans:** Buddha attained liberation. Buddha Himself is Krishna. He is a liberated soul, always. He came to preach up-dharma. He cheated the public. Buddha came and said, when people asked, what about the Lord? What about the living entities? He said, Buddha is beyond it. Actually Buddha is beyond it. But indirectly people started worshiping Him. Buddha rejected, He said there is no God. But why do people worship Buddha? Indirectly Krishna came in that particular form as an avatar. At that time, so called Brahmanas in the name of Vedic rites were slaughtering animals. So Krishna came in the form of Buddha to teach an Up-dharma, as sub-religious principle of Ahimsa, eight teachings of Buddha. But it is Up-dharma. Sri Krishna says in Gita, eighteenth chapter; sixty-sixth verse **B.G. (18.66)**

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

sarva-dharmān — all varieties of religion; parityajya — abandoning; mām — unto Me; ekam — only; śaraṇam — for surrender; vraja — go; aham — I; tvām — you; sarva — all; pāpebhyaḥ — from sinful reactions; mokṣayiṣyāmi — will deliver; mā — do not; śucaḥ — worry.

(Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear)

Because He wanted to bring them away from that Vedic fold and when the Brahman's were asked, on what basis you are doing, they said we are doing on the basis of Vedas. O.K. I reject the Vedas. But what is the essence of Vedas? Sri Krishna says in Gita, fifteenth chapter; fifteenth verse B.G. (15.15)

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥

sarvasya — of all living beings; ca — and; aham — I; hṛdi — in the heart; sanniviṣṭaḥ — situated; mattaḥ — from Me; smṛtiḥ — remembrance; jñānam — knowledge; apohanam — forgetfulness; ca — and; vedaiḥ — by the Vedas; ca — also; sarvaiḥ — all; aham — I am; eva — certainly; vedyāḥ — knowable; vedānta-kṛt — the compiler of the Vedānta; veda-vit — the knower of the Vedas; eva — certainly; ca — and; aham — I.

(I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.)

You have to worship Krishna; therefore Krishna rejected Vedas in the form of Buddha. But people do worship Buddha, so indirectly they are worshipping. This was a transcendental cheating. So therefore, we worship Buddha as incarnation of Krishna but we do not follow His instructions because He did not teach the highest religion. He talked sub-religious principles of Ahimsa. But same Buddha when came as Krishna in the form of Chaitanya Mahaprabhu, He taught the essence of all scriptures.

**Ques-Ans:** Now what is the difference between Darwin's concept of evolution and the Vedic concept of evolution? Darwin says that first there were only amoeba and that evolved into human being. The body itself evolved. The monkeys became human beings. But the Vedic scripture says, no, the human beings, plants, birds, animals everything was simultaneously created, all the eighty four lacs and evolution of the soul occurs from one specie to the other specie. Just like HIG, MIG & LIG quarters. It is not that LIG quarter becomes MIG quarter after occupant gets promotion. If that fellow gets promotion, then he comes into MIG quarter and so on. So three kinds of buildings are always there, but if this person gets a promotion, he goes from one to the other. So Vedic concept of evolution is soul transmigrates form lower species to higher species and from higher species to human species and four lacs of human species. In Darwin's concept, all two legged fellows, one species. But in Vedic conception, the species does not mean the physical aspect. It is the evolution of consciousness. In this room, we all belong to homo-specious according to Darwin but according to Vedic concept, there may be different levels of evolution amongst us, according to the

level of consciousness. That is the difference between evolution of Darwin and evolution as per Vedic scriptures.

We all agree in terms of evolution. But where Darwin went wrong was that he thought that body itself transforms. No, therefore if some monkey because human beings, why some are on the Branches? Why everyone did not become human being? Where is the missing in-between link? No body is there, somebody must be transforming, where are they? Secondly, he thought that one species means; all similar physical features make one species. All two legged fellows one species, it is according to the level of evolution.

**Ques-Ans:** You will be surprised that scientists have found human skulls going back to millions of years old but these scientists are systematically avoiding and not exposing this. The Govt. is helping. You may ask why? This is very important question, why? Everyone can understand, people know everything, even Darwin did not believe in his own theory as is clear from his own quote from his book. But why people want to stick on this is because at that time, the scientists wanted to defeat the church. The church was gaining prominence and Darwin was a slap on the face of the church. Because he says that there is no God in control, by chance we were created, matter evolved and species came. So why the Govt. wants this? Because if you have come from matter, if there is no God, if there is no life after death, that means there is no accountability, you can do anything you want. You can enjoy, you can do any damn thing, there is no sin, there is no life after death, there is no suffering, there is no God, there is no morality, do any damn thing whatever, as **Yato mat, tato path**. That is your philosophy, just do it. You feel like it, you do it that is like this. There is no scripture required, no regulation required, you feel like it you do it, that is like animals. Animals do not need scriptures. They feel like it, they do it. Whatever they want, whenever they want. They do not think I am in the

middle of the road, what do the people will think. No, they feel like that and do that. So this is animalistic philosophy.

There is one state in America, Causacity. They have stopped teaching Darwinism. Scientists get grants to their foundations. If they do not support Darwinism, they loose money. So people are dead against the expose, there are so many facts just not given because they go against Darwinism theory. They have found skulls which are millions of years old, at the time of so called Dinosaur age. In fact so many dinosaurs were fabricated ones. There was once missing link. There was a place called Pill down and there they dug and found a head of human being with the lower jaw that of an ape. So they had put it in the Museum. They thought this is the missing link, in-between a man and an ape. And later on the same scientists found out that actually lower jaw belonged to an ape and head belonged to a man, but they were found in the same place but they were tainted in a particular way to look the same. It was a fabrication, it was a hoax. That was only missing link and that missing link itself missing. There are so many. There are world famous hoaxes. You can cheat some of people some of the time, you can cheat all the people some of the time but you cannot cheat all the people all the time. Satyamev Jayte ultimately the truth prevails. Hare Krishna!