

## Pearls of Wisdom, Pujya Sri Swamiji

*Pujya Swamiji's Pearls of Wisdom is popular among his disciples. They are very cryptic statements impregnated with deep meanings based on his vision of sastra. A thorough commentary on it with quotes from pramanas –Upanishads, Gita , Brahasutram and other prakarana grantas will help everyone to understand it better. With this in view sometime back I requested Swamiji Shuddhabodhananadaji to contribute articles. He gladly agreed and hence this article.*

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Pearl 1	A child trusts its parent totally and feels fully secured. So too an adult must learn to trust Ishwara totally.'
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*Who is Ishwara (the ultimate God/Divinity principle)?*

Consider the following Upanishadic statements:

*Sarvam khalu idam Brahma.* All this jagat is Brahman (Ch.U.3-14-1). Ever-existent principle sat alone was there before this Creation. (Ch. U. 6-2-1). Brahman is the knowledge principle which itself is happiness principle. (Br. U. 3-9-28). This Brahman is limitless eternal happiness unlike fleeting sense-pleasures born of contact between senses and the sense objects (Br. U. 4-3-32/bhāsyā). All these statements establish that Brahman, the pure awareness principle (chaitanya) is the basic existence, knowledge and happiness principle. It is the ultimate reality, the basis (adhithāna) of entire seeming Creation. Brahman is actually non-dual, totally free from Creation. Yet, due to its ignorance through the creative power called māyā shakti it falsely appears as jagat.

Brahman conditioned by the creative power māyā gets the status of Ishwara. Brahman is the true nature of falsely appearing trio called jiva, jagat and Ishwara. But for practical purpose no distinction is made between Ishwara and Brahman in the realm of vyāvahārika-sattā, the empirical existence. The Creator principle of Ishwara effects the birth (utpatti), sustenance (sthiti) and dissolution (laya) of the entire cosmos besides being the dispenser of results of actions (karmaphala-data). He is omniscient, omnipotent, omnipresent and satyasankalpa (true in resolve). Ishwara is totally indispensable to all who have no abidance in the direct knowledge of Brahman. So long as we are identified with our embodiments and interact with the world, Ishwara is our friend, philosopher and guide. Everyone can claim Ishwara as the most dear and intimate entity who never deserts those who seek him. He is the only one in the entire cosmos who can be called 'mine' with full confidence keeping one's hand on the chest. There may be many others who would like to help us, but their capacity is very limited. At best they can accompany us up to the burial ground or the crematorium.

### **Where is Ishwara?**

In fact the question should be where Ishwara is not? Everything including all of us is Ishwara. There is nothing other than Ishwara. There is only Ishwara. This is the truth and nothing but the truth. And yet, in our ignorance we imagine him to be different from us yonder the clouds or sitting in heaven, Vaikuntha, Kailāsa or Brahmaloaka. Someone said that these are his 'care of' addresses! The permanent address of Ishwara as disclosed by Lord Krishna is our heart (antahkarana) (B. G. 18-61). He is always there in all the living beings as antaryāmī (indweller) enabling all our functions at the levels of our gross body, vital airs (prānas), mind and intellect.

Here is an interesting incident about Ishwara's abidance in our heart. Mahabharata war was over. Dharmaraja was coronated. One fine afternoon Droupadi asked Lord Krishna rather in a tone of complaint as to why he delayed rescuing her when she was humiliated and insulted in the royal court of Kauvravas. Krishna replied: 'Droupadi, please recall how did you address me at that time. You said, Oh, Vrindāvanavihāri. I had to come from Vrindāvana. Obviously delay is bound to be there. Again you called, Oh, Dwārkādhisha, I had to go to Dwārkā and return. But when you addressed me as Oh, Hridayesha (indweller), I was there the very same moment'.

### **How to invoke Ishwara?**

Everything is Ishwara. All names and forms are Ishwara. He can be invoked in any name and a form that appeals to oneself. But one should bear in mind the Ishwara that I invoke in this name and form is the same invoked by others with different names and forms. Criticising and condemning other names and forms of Ishwara is neither religion nor devotion. It is fanaticism exhibiting one's ignorance by condemning indirectly the very divinity principle one adores in a different form. There cannot be any superiority or inferiority. Everything belongs to Ishwara because he only created the entire jagat. Actually there is nothing that we can give to him which truly belongs to us. If at all there is something that is exclusively our own, it is our self-ignorance and consequent defects in our disposition. Ishwara is ready to receive it and return after thorough cleansing provided we have staunch unconditional love (devotion) towards him. He is a master dhobi (washerman). The devotion (bhakti) is limitless love towards Ishwara (Narada-bhaktisutra – 2). That love does not expect something in return. It is not a barter deal.

To actualize our love externally, Ishwara accepts anything offered by us with total śraddhā (trust) in him. It can be a leaf, flower, fruit or water (B.G. 9-26). Our worship and offerings should be always with due śraddhā (trust). Our śraddhā is Ishwara's food. He enjoys śraddhā (Brahman-dapurāna, Adhyātma Ramāyana, Kishkindhakanda, 4-30). Ishwara has no duty because he is poorna (limitless happiness). He has nothing that is not accomplished nor he has anything to be accomplished. Yet he is always engaged in actions for lokasangraha (welfare of the world) (B.G. 3-22). Ishwara is bhaktavatsala – kind to devotees. He incarnates from time to time to protect the good, punish the wicked and to establish dharma (B.G. 4-8). Love (devotion) with total śraddhā alone is the best means to invoke him.

### **Ishwara's assurances**

Ishwara has assured beyond any trace of doubt that he will safeguard the welfare of earnest devotees and protect them. Here are some of such promises. 'I look after the welfare (yoga-kshema) of those who always think of me with total surrender and single pointed attention' (B.G. 9-22). 'Arjuna, know for certain that my devotee never comes to ruin' (B.G. 9-31). In Ramayana we have a glaring instance wherein Lord Rama announces his vow as Ishwara. Vibhishana with his four ministers seeks asylum at the feet of Rama. Sugriva counsels Rama that they be killed since demons can never be relied upon. Rama smiles and gives an inkling of his power by saying that he can destroy and again Create the cosmos in a trice. Then he declares: 'My vow is to grant fearlessness from all beings to the one who surrenders me even once and entreats saying, "Oh, Lord, I am yours"' (Brahmandapurāna, Adhyātma Ramāyana, Yuddhakanda, 3-12). In the entire history of Puranas and Divine incarnations, never a devotee has come to ruin having trusted Ishwara.

### **Ishwara is totally trustworthy**

From the foregoing observation it should be clear that the only entity in the entire cosmos worthy of our total trust is Ishwara. Our trust in Ishwara is wavering because we link it to the fulfillment of our unending desires. For majority of us, 'God is great', when our desires are fulfilled. Otherwise 'God is fraud'! More often than not when we think that our prayers are not answered, we loose our trust in Ishwara. Actually prayers if taken to properly can never go unanswered. It is said that genuine prayers result in four types of responses from Ishwara as the case be. (i) 'Come on, take this what you want'. (ii) 'It is not yet time to get what you ask for'. (iii) 'My dear, what you ask for is not good for you'. (iv) 'My Child, I have better plans for you'. But we are so obsessed with the fulfillment of desires that we totally ignore the other possibilities. What is needed is full confidence with a sense of total security in what Ishwara does for us. It is for our good in the long run.

To speak in legal language, our trust and confidence in Ishwara must be like handing over our power of attorney to him. If we cannot do that, of what worth is our devotion (love) in the absence of unquestioned śraddhā, (trust, faith)? Let us rest assured that Ishwara is love incarnate. He has no iota of selfishness. There is nothing that he needs. He is poorna – ever-existent limitless happiness without any trace of sorrow. Let us have total trust in him as that of an innocent child in its parent wherein it always feels secure without any doubt about it. The trust must be deep rooted as in the case of a gigantic tree that is evergreen and not superficial like paddy plants which dry the moment the field becomes dry.

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***It is hereby requested that similar type of articles( based on pearls of wisdom) from Swamijis and Swaminis in Arsha Parampara. Articles not exceeding 3 pages preferably using English font URW Palladio IT and sanskrit 99 font size 11/12 may be sent to our official email address :- [avgnl2014@gmail.com](mailto:avgnl2014@gmail.com) .....Editor***