

# Address to Youth

(Sri Swami Dayanandaji's lectures)

*Continued from August 2018 issue...*

All knower, all skill also almighty. That conscious being is, all knower and all mighty whom we also call Isvara in Sanskrit because He is unlike one of us. Where is this Ishvara? One person asked me - I give two minutes. He challenges. Let Ishvara come. He did not come. So he says 'God is not there'. The question is 'where is he'? He is all knowing. Fine. It is logical clean. But, where is he? One say he is in one of the heavens. Vaikuntha etc. Who created heaven? If lord created heaven where was he before the creation of heaven? There is no answer. When we do not have answer, what happen? In the mind of a person, he has given up, because there is no answer. One aspect they are very sure. That there must be an all knowing conscious being. What is he? Where is he? These are all problems. So we have faith and we have no faith. Feels half the question is answered and the other half is not answered.

Now we have to look into this. For creation, we require a cause. One is the maker and the other is material cause. Without material one cannot create. If you do not have anything in your hand, what can you produce? Skill in you will not express itself unless there is material.

Suppose a factory is running, but there are no raw material. The energy just get wasted only. We require raw material for any creation. Raw material is called upadanam. Upadanam is raw material cause. Pot maker requires clay (the upadana karanam) to make the pot. The God also requires the raw material to create this world. The only difference between the pot maker and the God is this. Pot maker does not make pot out of himself. He gets material from outside, other than himself. That is why you can leave him alone when you buy the pot. If he is the material then when you being the pot, you get five fellows -pot-maker along with his family.

Where as in god, you cannot imagine material other than himself. Space and time one part of the creation. In time-space whatever there, are also creation. Then there is no place where some material can lie down, because space itself is not created. If so, he can take it and create the world. Therefore material must be in the lord. We talk of lord creating the world out of himself like the spider which is both the maker and material cause for the web. Or, take your own dream world. You are the maker and material for your dream world. The maker of the dream world is you. You created out of what? Out of yourself. The space,time is created by you. Before dream, you are one is sleep and there is no time, space etc. There is no world in deep sleep. You are not aware of any of them. That is why you all love sleep. Who does not like sleep? Even in bus, standing, he can sleep. At home, in office, in class - anywhere anytime sleep is inviting. Why? Because no time, space, no world in individual, no smallness no problems no homework. Nothing. Comes dream! You are the creator for the dream world. Where did you find the material? In yourself. You never went outside (of your dream) to get the materials required for the dream world.

So too, the lord is presented in the sastra not only as the creator but the material cause for the creation. This is a very important to know. Knowing this you can understand the whole tradition well. If Lord is the material, then out of the material that is lord, came space, time...etc. So space is non-separate from its material.

It is a rule, no creation is independent of the material. Think of that! You are wearing the shirt. If I take away the fabric can you have shirt? You won't have the shirt. Because fabric is shirt is. Wherever the creation is, there the material is. Your fabric can exist without the shirt. But shirt can't exist without its raw material – fabric. God can exist without the material. God can exist without the world. But the world cannot exist without God.

So, the question 'Where is god'? Counter question is 'Where is he not'? The whole space is God. Time is god. Whatever is within time and space is God. In short, whatever you perceive is non-separate from God. We have a model in vedas, for understanding this world. It is called five-elemental model. (Not the elements of physics).

It is a model to understand the entire universe. Space (space and time together is one), Vayu (air), Agni (fire), apah (waters), and prithivi (earth). (Your physical body also is made up of all these five gross elements)

You occupy space. There is oxygen (vayu), wherever blood is, the whole body is filled with oxygen. It has temperature. Fire means not that you can boil water on your head. It is temperature. Then waters –all liquids in body. Then earth meaning all minerals like calcium, carbon – the whole lot. All these five elements put together is the model.

The world also consists of five elements. If the five elements are the world, then the jagat is called prapancham. Pancha means five. Prapancham means - the five very well combined.

Now. Where is God? Where is He not? Whole spacing being God and whatever available within space is also God, the question where is God becomes irrelevant.

One may ask the question 'What is god'? Not 'Where is god'? Now listen.

It is a not matter of belief the world is god. This body is god. Prana which make it alive is god. Mind, senses-all of them are god. Everything is god. There is a conscious being. That consciousness also is god. **All that is here is only god.** This is what is said to be god as per our sastra. Is it a matter for belief? If I say God is in heaven, then only it is a matter for belief. When I say God is everywhere, it is not only not a matter for belief, it cannot be just believed. It is a fact to be understood.

Suppose this a flower, I have a flower in my hand. I say 'because there is a flower in my hand, therefore there is a camel outside'. Can you believe? Even if Swamiji says – No. One cannot believe the logic brought about by the word 'therefore'. If I do not say "therefore" then it may be okay. Somebody might have kept a camel outside. But if I say "therefore", there is no logic. So you know 'therefore logic'. Whenever a person uses "therefore" there must be some argument before. Except that logic, there is no other logic here.

"God is heaven created this world". This is illogical. You cannot believe. What you can believe? What is beyond logic, you can believe. That there is heaven you cannot disprove its existence. So you can just believe. Suppose someone say there is heaven another says then is no heaven, you can neither prove nor disprove it. Nobody is ready or none knows the proof. So we both can either believe or need not believe. That is all. What is a matter for belief is a matter for belief. It is a matter to be believed. There can be a heaven. Why not but God in heaven created the world is illogical? Can that also be believed exactly like the belief 'there is heaven'. But, who created heaven - all these questions will come. So learn one thing. Never believe something illogical even if it is said by God.

Once you can prove it illogical, it is not a matter for belief. But do not argue also where there is no possibility proving or not proving. If someone say there is no god, you ask him which god. You ask him which god you are talking. He will say his concept of god. A god created in heaven. Then you can say 'Not only I do not believe in that God'. I say such God does not exist".

When I say the whole world is God, then there is something there more than what the eyes see. There is **nothing to believe**, but something to **understand**.

So, if one say it is shirt. Another say it is shirt alright, but it is fabric. It is something to understand. He is not denying the shirt. But he asks you to see something more than the shirt. Like in physics. What does physics say? What do you call solid matter is nothing but energy. Matter is defined as that "anything that occupies a space and has shape". If you see what physics say matter is nothing but atoms and atoms are energy? Matter is energy. We are not denying the existence of matter. We are saying what? Little more than matter, which is to be understand and not believed.

So when I say the whole world is god, we are not denying the world or we propose a God other than what we perceive. So we have to know something more than what we see. That is God. If we understand this then we do not have believe in god. We see God – we understand what IS God. Now- this is God. Everything is God

In this I carve out a body for myself. I have an identification, individual entity. I say this is me. If you touch this body I say you touch me. Do not touch me I say. I take me as body-from sole to the top. So I, the individual as well as the whole world I objectify –both are God and God only.

Hence to invoke God I do not have to go out. I understand 'Every thing is God'.

*.....to be continued*

### **Quotes from Pujya Swamiji's Diary – 1968 May**

**\* What you face now is a fact. Is a fact ever a problem?**

**\* A fact is a problem when the fact is not faced.**

**problems**

**\* Inner insufficiency while facing a fact creates, does it not?, a problem.**