

PODCAST 118: ONLY MAN

Om Sri Sai Ram

Prasanthi Sandesh, 118th episode, welcomes you all.

There was an occasion when Swami was speaking about Meerabai, a great devotee of Krishna. When Meerabai was trying to enter the royal palace, suddenly the soldiers there at the entrance did not allow her to come in. They started saying, "Only men are permitted to enter." Then Meerabai said, "I don't see any men anywhere here. Where are the men? I know only one man by the name of Lord Sri Krishna. All the remaining are women only." That is the concept of Meera. So, the only man is God Himself. All of us are women from the standpoint of Meera.

Let us go more into this subject that God is the only man. Let us discuss a few points on this. Actually speaking, most of the masters are men only. There are very, very few women masters, very, very few. Take for example Gargi of Vedic times. She is an exception. In those days, kings used to call for a conference of scholars to debate. The scholar who won the debate was presented with fabulous amounts of cows, fields, elephants, and the like. The winner was rewarded amply, very amply. That was the practice in those days.

So the king arranged a conference of scholars and called them for a debate. And what did the king announce? The winner will get a thousand cows with gold and diamond horns. The horns of the cows will be covered with gold and studded with diamonds. That was the reward announced for the winner.

In response to this invitation which was a challenging task, many scholars attended the debate. Among them, one happened to be a great scholar and a great sage indeed who went by the name of Yajnavalkya. Yajnavalkya was a great scholar beyond description. He was very much sure of his victory in this debate.

So before the debate commenced, Yajnavalkya called some of his disciples and said to them, "Take all these cows. We are going to win." That's what Yajnavalkya said. Well, all the other scholars were stunned and very much surprised to hear this statement made by Yajnavalkya. But they could not open their mouths.

Then from the congregation a lady by the name of Gargi stood up and said, "No! How do you say that you are going to be the winner? No! Come on! If you can, defeat me first, then be a winner."

Yajnavalkya said, "Why not? Come on," he said.

Gargi put only three questions to him, that's all. The first question was: "Who created this world?" The answer given by Yajnavalkya was, "God created this world." Then the second question was: "Do you know that? Were you an eyewitness?" It's a very tricky question. Though he said that God created the world, he was certainly not an eyewitness. Therefore, He must have known this only by his scholarship.

Now if he says 'yes' ["I was an eyewitness"] it means the world has just begun. This is a tricky question. If he says 'no' to question two, then on what grounds can you say 'yes' to the first question? If he says, "I know," then how do you know? If he

says, "I do not know," it means he has no grounds to answer. He has no basis to answer the question.

Thus, Yajnavalkya could not answer the two questions, particularly the second question. Though he answered the first question well, 'God created the world,' he could not say anything about the second question because he was not an eye witness to the creation of the world.

Then the third question put to Yajnavalkya was, "Who created God? Who created God?"

Listening to this question, Yajnavalkya was very, very angry. He pulled out his sword and spoke to Gargi: "No more words. If you still speak further, your head will fall down on the earth. Do not speak to me anymore."

Then Gargi said, "Oh Yajnavalkya, this is enough proof of your defeat. Why are you so angry? Why don't you answer me?" Thus, ultimately Yajnavalkya had to accept his defeat. Then Gargi called her associates and took away all the thousand cows with their horns covered in gold and studded with diamonds. Gargi was one great personality that Vedic times recorded, and she was a lady.

Then history also tells that among the Jains, there was only one lady who was highly accomplished and she certainly stood on a par with the other Jain *gurus*, those who taught Jainism. In fact Jainism speaks of twenty-four accomplished *gurus*. They are called 'Tirthankaras.' This one lady was on a par with the other Tirthankaras. Her name was Mallibai. But the Jains changed her name to Mallinath, as they did not want the feminine name Mallibai to remain.

And if you visit any Jain temple, you will find many statues there where most of the statues are naked. You also have the statue of Mallibai, known as Mallinath, as she was given a masculine name. Her statue is also there, but the statue is made like any other Tirthankaras, meaning it is the statue of a man. She was also treated like a man. So we can understand that a man could become a master in many of the religions, whereas women were not given such a priority. This is what we find in history.

Then I would like to draw your attention to another important point. Actually speaking, here in this discussion man and woman do not represent any sex. This has got nothing to do with sexuality. It means man represents certain qualities, whereas woman stands for other specific qualities. So, this type of division is made on the basis of qualities, not on the basis of gender.

And if we just observe, all disciples are female and all masters are male. I mean the disciples will be showing feminine qualities, while the master shows masculine features. Do not come to any conclusion immediately now. What I mean is a man may have feminine qualities and thus get transformed into an ideal disciple. Likewise, a woman may have masculine qualities and might become a master. Therefore, in regards to this particular subject, man and woman stand for qualities, not gender here.

So, what are the feminine qualities? Feminine qualities are tenderness, receptivity, openness, trust, love and deep surrender. These are the most valuable qualities of a

woman, whereas man stands for courage as he is ready to take risks. He is prepared to risk. Also man has a tendency to fight. Man may also take a longer path because he wants to face challenges. He may be stumbling or falling, or sometimes even going astray from the path. Also man is not prepared to ask for any help. He behaves like a warrior, fighting with existence. These are the masculine qualities.

The masculine features are suitable in order to be a master, while feminine features are most appropriate for a disciple. It is from this angle I would like to say a few words on this. As mentioned earlier, except for Gargi and one or two more, if you go deeply into the research, you may find only a few names of women who were outstanding masters. Among the Jains, as already mentioned, Mallibai was the only woman master.

Here in this context we may also know certain very interesting features or very interesting points. What are they? Women, as already pointed out, are gifted with love, trust, compassion, gratitude and deep surrender. One can be a disciple in the true spirit if he has these feminine qualities and is not prepared to fight with existence. A disciple makes a deep communion with existence through a master. That is the point here.

So, we should bear in mind that this man and woman classification is not based on sexuality. Naturally we come across qualities that are intrinsic to females, and that makes them easy disciples. For a woman, it's easy to be a disciple. So, these two qualities, the masculine and the feminine qualities, meet and make one organic unity. Then the harmony is complete. Two bodies and one soul complement. They are complementary qualities, not contradictory qualities.

Here is an interesting example Bhagavan gave. He started His first college at Anantapur which was for ladies. Once He was commenting on Kuchela, a classmate of Lord Krishna.

Kuchela had many children. A stage came when he could not maintain his family. They didn't even have enough food to eat. It was at that time that Kuchela's wife told him, "My Lord, why don't you go to your classmate Krishna and seek His help?"

Then Kuchela told his wife, "No, what do you think of Krishna today? Krishna is a Lord. He is an emperor, a very rich man. It is true that we were classmates at one time. But I doubt whether he would recognize me or not. Who will permit me to meet Him? What an ocean of difference between me and Krishna today. Why do you ask me to meet Him?"

Then Kuchela's wife pleaded with him again and again. "Krishna is not an ordinary man. He is extraordinary. He is full of love. Why do you say that He would not recognize you? You go," and she forced him to go to Krishna.

So Kuchela went to Dwarka to meet Krishna. Initially the soldiers at the entrance did not permit him because he did not even dress properly. He didn't even have any kind of haircut. He was almost in rags. Because he walked all the way, his whole body was full of dust. What to do? So Kuchela was just loitering at the entrance.

There in the palace, Lord Krishna was on the swing surrounded by eight of His consorts. They were serving Him while Krishna was on the swing. From a distance Krishna noticed the presence of Kuchela. He got up from the swing and started walking very fast towards the entrance. Upon seeing Kuchela, He hugged him and started shedding tears. Then He escorted him into the palace all by Himself.

All along the way, He was narrating about their childhood days together, how they spent time together, how they started playing, jumping from one branch of a tree to another branch of a different tree, and how they played with marbles. All their childhood days became the subject of this conversation between the two of them. Krishna took him in and made him sit by His side on the swing, asking His consorts to serve Kuchela. They washed his feet and they started fanning him.

Then the rest of the story is known to you. Of course, Kuchela returned home, and so many things happened, which are well known to you. The *Kuchelopakhya* is known to everybody in India. By the time Kuchela returned home, his small hut had transformed into a big palace, and all his children were wearing costly jewels and wearing silk dresses. They all came to the entrance to welcome him. This is all due to Krishna's compassion and it is His miracle in the life of Kuchela.

The important point of reference here is this. Swami's comment was: Though being the classmate of Krishna, Kuchela didn't have any kind of confidence in Krishna. He even doubted whether Krishna would recognize him or not. But Kuchela's wife, who had never seen Krishna at any time, was so sure that Krishna would recognize him, identify him and certainly come to his rescue upon seeing his dire need. She was sure that Krishna's compassion would help them come out of their difficulties.

So Swami said that women have more faith. They have more trust than men. Cutting a joke here, Swami said, "Oh boys, you know I went to Anantapur girl's college more than 13 years ago, but even now every day girls there have been experiencing Swami's presence. Some of them find Swami in their classrooms. Some of them find Swami walking along with them, climbing the steps to the next floor. They experience Me day in and day out, though I haven't physically visited that college for the last 13 years. But here I am among you, so you see me day in and day out. Still you don't have that trust which those girls have." So, Swami said women have more trust, love and compassion than men.

So, let us come back to the main subject, the only man is God and all the rest are women. It only means that we are all supposed to be disciples, while the only man is God Himself who will guide us. He will lead us. We are supposed to have the feminine qualities of sensitivity, receptivity, compassion, trust and deep surrender. Then we'll be able to receive more of the message from our Master.

It is in this context that I wanted to share with you these ideas on this subject, 'God is the only man'.

Thank you.

Sai Ram