

Jayaguru
Nilachala Saraswata Sangha
Branch: America Saraswata Sangha
Program for Young Aspirants' Session

Date: March 21, 2010

Time: 11:15am-11:40am (**Eastern**)/10:15am-10:40am (**Central**)/08:15am-08:40am (**Pacific**)/
3:15pm - 3:40pm (**GMT**)

Phone Number - 1-218-936-1100 Access Code – 62719#,
Backup Number – 1-218-936-1200 Access Code: 52924878

	Topic		Time
1	Pranam and opening of the curtain (Bhaba Bandhana...)	All	11:15 – 11:16
2	Shri Guru Pranam - Short Stotra Bandana	All	11:16 – 11:18
3	Introduction	Bijoy Bhai	11:18 – 11:20
4	Reading – With 330 Million Gods, how can a Hindu be monotheist?	Gyan Bhai	11:20 – 11:30
5	Discussion and Q & A	Gyan Bhai	11:30 – 11:35
6	Song	Shreya	11:35 – 11:40
7	Bhaba Binimaya	Shreya	11:40 – 11:41
8	Invitation for the next session – 04-04-10	Siddharth	11:41 – 11:42
9	Truti Bichyuti (Forgiveness for any mistakes)	Shreya	11:42 – 11:43
10	Last Song (Dayamaya Shricharane)	Bhakti	11:43 – 11:44
11	Pranam, Jayaguru Nama Kirtan and closing of Curtain	All	11:44 – 11:45

Beginning Prarthana:

Bhaba Bandhana Mochana Pujiyabaram
Gunahinamasesha Gunadhipatim
Bhaba-bhirujane Satatam Baradam
Pranamami Gurum Siva Kalpataram

Shri Guru Pranam:

Om Brahmanandam parama sukhadam kevalam jnanamurtim
Dvandatitam gagana sadrisam tattvamasyadi laksyam
Ekam nityam vimalamachalam sarvadhī saksibhutam
Bhavatitam trigunarahitam sadgurum tam namami.

Invitation:

Jayaguru. I invite Shri Shri Thakura, all the young aspirants, their parents and other members of America Saraswat Sangha to our next session to be held on Sunday, April 04, 2010 at 11:15 eastern time.

Truti Bichyuti:

Jayaguru. On behalf of all the young aspirants of America Saraswat Sangha, I beg for forgiveness from Shri Shri Thakur for any mistakes that we might have made.

With 330 Million Gods, How can a Hindu be Monotheist?

The word Monotheism is derived from two Greek words: theos means God and mono means one. In theology, Monotheism is defined as the doctrine or belief in one and only one God. Though the concept of monotheism is largely dominated by the concept of God in Abrahamic religions, many other faiths including Hinduism believe in one and only powerful God. When we analyze the concept of unitary entity that is all powerful, all pervading, in all matters and non-matters yet has no shape, full of qualities yet devoid of any qualities; we call him Brahman.

This universe or creation is fully and absolutely pervaded by Brahman. All material and immaterial beings such as Devas, demons, humans, ghosts, trees, mountains, water, air, fire etc. are nothing but Brahman. Before the creation of the universe that we see, feel or know, there was only one entity which had no name, shape or form, yet pervaded everywhere. The same entity Brahman is also in existence now and is also all pervading.

The significance of the statements above is that at the time of total and absolute dissolution the existence of the Universe becomes devoid of all qualities and gets absorbed and lost in the Brahman. That entity or existence (satta) only becomes adorned with qualities and lands to become the materials for the Universe at the start of the creation of the Universe. Thus only a part of the Brahman transforms itself from being devoid of qualities to full of qualities and is expressed in the form of the universe.

Quoting from the "Shruti", the universe is only one portion of Brahman, other three portions are "amrita", "Nityamukta" or eternally free of any bondage, and situated in a place called "Dwiloka".

Why this place is called "Amrita"? Because, its existence is beyond the domain of birth and death. Why this place is called "nityamukta" or eternally free from any bondage? Since it is devoid of any qualities, therefore it is eternally liberated and devoid of any faults and full of divine bliss and peace. Therefore the writer of Panchadashi has said, "He is now the same as He was before the creation, Brahman or God had the desire to create the Universe and thus He said, "I shall become many and many. As soon as the Brahman had the desire to be many, he became the "Prakata Chaitanya" or the Brahman that is expressed. His desire became "Mula Prakriti" or Primordial Nature. This Mula Prakriti or Primordial Nature is known by different names by various beliefs. The Primordial Nature is the origin of all creations. The three qualities, Sattwa, Raja and Tama were evolved from the Primordial Nature. The trinity of devas or devatas; Brahma, Vishnu and Siva are embodied in these three qualities. In order to know the expressed parts of Brahman, we need to know the trinity because the trinity is the fully expressed form of those three qualities. Brahma with complete expression of Raja quality is engaged in creation activities, Vishnu with complete expression of Sattwa quality is engaged in sustenance of the Universe, and Siva with complete expression of Tama

quality is engaged in the destruction (attainment of full and complete knowledge or knowledge of self) activities.

Brahma is behind all the creation. His power in the creation is seen in a subtle way. The gross expression which we see in the form of this universe has a subtle form which is the seed to the gross form. This subtle world is the ingredient, constituent, component part of the gross world. Similar to the subtle world or universe, every primordial element have subtle powers in it. These subtle powers are called devas or devatas. The gross forms are created by evolution of subtle powers. These evolutions also create unseen powers. These powers in the subtle forms are also devas. All the gross forms that you see in the universe, have subtle devas as the root.

The western scientists say that the visible gross universe is created by only the combination and subtraction of the atoms and molecules. In their opinion the gross matters are at the root of the created universe. The elements are gross; that is they have forms and figures. Gross science has not been able to rise above the gross matters. In their opinion the elements are devoid of the power of consciousness and intellects. Only the combination of these gross matters has created the gross universe which has consciousness and intellect. It is sheer madness to determine the essence or root of the universe from these gross matters. When the modern science does not know where the ether ends, what the matter that form ether, how can it understand the subtle existence of matter, behind what is known as ether? Then there is one thing that we need to understand that every gross thing we see, there is something behind it. How else it can become lively. Without the meditations of the yogis these theories are not very well understood.

These intricate subtle inner secret meanings were discovered by the Aryan Rishis by their unique power of Yoga. They could know by the power of inner vision created by their power of Yoga that these are really Adhidaibikas (Transcendental and godly). They could visualize that every gross matter in this gross universe is pervaded by subtle spiritual influence of intellectual and transcendental power of devas. These devas administer this gross world from the fine and subtle world with total discipline, decorum and harmony. There are probably 330 Millions of gross objects in the gross world which exist separately. The root subtle power of each of these objects is ascribed as a deva which has been mistakenly portrayed as Gods in western world.

A question may arise that if the devas are subtle power then why do they have gross images? The writers of Hindu epics have portrayed devas in various images. These images are depicted to make people understand the devas specialties in a better way. These devas, sometimes take gross form and figure, to make people understand and realize about their power and greatness, just like an actor in the stage who dresses himself up as Vishnu to show people and make them understand who lord Vishnu is.

Brahman is expressed as three qualities and three powers; the power to create, sustain and destroy. The 330 Million devas are small parts of these three powers. Thus some of the 330 Million devas perform various creation activities

where some others have sustenance responsibilities and lastly some have the destruction responsibilities. If you try to understand the devas who help in creation you can understand Brahma and similarly you can understand Vishnu and Siva by understanding the devas who perform sustenance and who perform destruction respectively. The individualistic expression of the trinity are the 330 million devas and the collective entity of the 330 Million devas are the trinity. These devas are not different from each other; they are different parts of Brahma, Vishnu and Siva.

Again, Brahma, Vishnu and Siva are not different from each other. They are the three-way division of the expressed form of Brahman. Just like 100 pennies make a dollar, collection of all powers, all qualities are called Brahman. When we try to understand the subtle qualities of creation, sustenance and destruction separately, the existence of devas become evident. When we try to understand and realize the subtle qualities and powers in combined form, then he becomes Ishwara or the expressed portion of Brahman. To make us understand this concept, let's look at the following example:

Mr. Nayak is a lawyer, landlord and a business man. He practices law, owns rental properties and has other businesses. A lot of people go to his house. If you ask a question "who did you go to meet?" to any one who went to his house to meet him, you may get different answers based on what relationship that person had with Mr. Nayak. His tenant would say he went to meet his landlord. If he represents someone in the court, that person would say he went to see his lawyer. If the person is his customer then he would say that he went to see his vendor. All these three types of people may say that they went to see three different people; however they all went to see Mr. Nayak. Similar to how Mr. Nayak is known as three different people based on his three different professions, Ishwara is known as Brahma, Vishnu or Siva based on His quality and work. To know everything about Ishwara is to know the 330 Million Devas.

Now, a question may arise that if Brahman is all powerful and He creates, sustains and destroys everyone, then why won't we worship only Brahman instead of some of these devas? The only answer is that Ishwara or Bhagaban is infinite and human are finite. The finite can't comprehend the infinite. Till we are refined, purified and eligible, how can we be able to understand the essence of Brahman? Moreover, Shri Krishna has said in Gita "Those who worship any devas with devotion, they worship me unknowingly. They don't understand that in essence I am the lord."

To summarize, all devas in our religion are not different, they are subtle expressions of all matters. When we worship any of the devas, we indirectly worship Ishwara. The Hindus are monotheist whether they worship Brahman or any of the 330 Million devas since these devas are not separate entities, they are special expressions of Brahman.