

Sri:

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Purpose of Creation.

Knowledge about 1. *tatva* (real being) 2. *hita* (means) and 3. *puruṣārtha* (the goal) is the most needed.

1. *tatva* - There are three real entities *acit* (the insentient), *cit* or *jīvātmā* (the sentient) and *īśvara* (the controlling God). All the three are eternal. The *jīvā* is entangled in a vicious cycle of births and deaths due to its past deeds (*karma*). Both, this cycle and *karma* (the cause of this cycle)have no beginning but fortunately have an end.

2. *puruṣārtha* – The goal of any *jīvā* is to get out of this cycle and reach salvation. Other goals like material wealth are quite mean when compared to the eternal bliss of enjoying the divine and sweet attributes of *Brahmam*.

3. *hita* – 1. *bhakti* (path of devotion) supported by the path of action and the path of wisdom or 2. *śaraṇāgati* (unconditional surrender) are the two means to salvation. While it is my effort that reaches me to salvation in the former path, it is totally the effort of the Supreme God that lifts me in the latter.

With this background, let us shift to Creation. As this entire universe is the Created, there necessarily has to be a Creator. We can neither see the Creator nor infer. So the ancient scriptures (*Vedas*) are the only resort to prove His existence and essential nature. The *Vedas* deal with Creation and its purpose at length.

The big deluge (*pralaya*) - This was when all the *cit* and *acit* lost their distinctive forms and names and got stuck to the Almighty *Brahmam*. In this state, there is hardly any difference between the sentient and the insentient. It is a pity that the enormous power and wisdom of the *ātman* gets covered during deluge, making it impossible to practise any path for salvation.

Creation and thereafter - śrīman Nārāyaṇa, the abode of compassion, resolves to create this universe and blesses the *jīvā* with a body. He expects the *jīvā* to use the *Vedas* as the guiding light, and the mind and intellect as tools for decision making. This was not to happen. On the contrary, the *ātman* gets dragged into the net of sensual organs and forgets the purpose of its Creation.

The sole purpose of Creation is to get rid of our karmas and eventually end this vicious cycle of birth and death, to reach śrī vaikunṭha. All the common virtues viz. not to lie, not to steal, not be greedy and selfless service are all incidental in this material world when compared with the central purpose.

Why should we believe this abstract theory ? Is this the gospel of the escapists who are unsuccessful in material life ?

Not at all. This is the conclusion by the ancient scriptures and the sages who had astonishing powers and unbelievable performance. Although, their deeds in this material world were unparalleled, yet they advocated salvation as the ultimate goal. Even today, noble souls can do more and perform better than a common man. True ascetics work and achieve more than us, but they do not claim so.

Is salvation relevant to the youth ? Should they not wait till retirement to be devoted ?

Age is not the criteria. The day I realise the essential nature of the *ātman* - jñāna maya, ānanda maya, and bhagavad śeṣabhūta (full of wisdom, bliss and absolute servitude) - I transform to be a devotee and a mumukṣu (the one longing for salvation).

A simple recognition that The Almighty is the - most supreme, cause of my creation, most beautiful, most loving, most caring, most sweet – is enough to make us fall for Him. When you are introduced to a goal, know its greatness first and then the means to accomplish that. But during execution, follow the means first and then you achieve the goal. We are now getting introduced that our goal is bhagavān – so first know more and more about Him and His greatness. We would automatically be absorbed in practising the means to reach Him. Even the difficult means would look easy when we realise the value of the result. Spend more time in reading and listening about Him. Our intriguing questions would automatically be answered.