When you go to a river, if you take a pot to fill water, the water will take the shape of the pot. If you take water in a jug, water will form the shape of the jug. If you take some other vessel, it will take that shape. There is no permanent shape for water. Whatever contains it, it just takes that shape. Similarly, what you call God, though it has no shape, for you to relate to it, idols are created.

In Indian culture there is no particular belief that God is sitting somewhere or doing something. At least it meant a few centuries ago. Always Shiva meant “that which is not.” How can the common man relate to that which is not? Only if you give some identification he can relate to it, idols were created. They are many stories pertaining to Shiva. The stories are said in such a manner that you can neither call him good nor bad. Generally, in all cultures God is depicted as good, very good, but if you see this world you don’t see it as good.

At times Shiva is a true yogi, the next time he appears as a drunkard and the very next time you see him as something else. You cannot come to a conclusion with him. You cannot say he will do this or he will not do that. Sometimes he is another rogue. Sometimes he is Shiva. Shiva has been attributed with every kind of nature and character. Why it is so, is because he does not belong or fit into anything; he has no shape. Now for that which doesn’t have any character, some form has been given so that you can relate to that energy. Why we have created Shiva like this is, if you can accept him totally, in all totality, then you can accept any kind of human being also totally.

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