



Summer Showers 1993 - Indian Culture And Spirituality

Divine Discourses of Bhagawan Sri Sathya Sai Baba

Index Of Discourses

1. From Humanity To Divinity	2
2. The Quest For Divinity	10
3. The Mysteries Of The Mind	20
4. Sathyam Shivam Sundaram	28
5. Thoughts - The Basis Of Creation	37
6. The Conquest Of The Mind	42
7. The Malady And The Remedy	51
8. The Quest For Peace	60
9. The Philosophy Of Gautama	70
10. The Vaiseshika Darshana	77
11. The Samkhya Philosophy	84
12. The Philosophy Of Yoga	92
13. The Philosophy Of Poorva Meemamsa	100
14. Dharma And Indian Culture	107

1. From Humanity To Divinity

Date: 20 May 1993 / Location: Brindavan / Occasion: Summer Course 1993

Students and Teachers!

Man undergoes many a travail and tribulation for the sake of bodily pleasures. But the man who realises that he is the Self and that the Self is different from the body, is free from pain and sorrow. There will be no sorrow on earth if humans realise the lofty meaning of Humanity (Manavatva). The Upanishads have declared that man, who is born in human society and is brought up by it, becomes worse than birds and beasts if he does not know the meaning and value of 'humanity.' Mankind is infinite, marvellous and full of meaning and significance. Man is not the body alone. In fact he is the conglomeration of Body, Mind and Self. The Body is the vehicle for action, the Mind is the means for realisation, and the Self is the witness of both the body and the mind. Hence it is sheer stupidity to think that man is made of the body alone.

The students should first realise how they should act, think and behave. Man is made of mind. As is the mind, so is the man. There is an adage in English which says "**So thinketh the man, so is the man.**" It is the bounden duty of students to realise the profound scope and significance of humanity. Man is encased in the five sheaths: the Food sheath (annamaya kosha), the Vital sheath (pranamaya kosha), the Mental sheath (manomaya kosha), the Intellectual sheath (vijnana maya kosha) and the Bliss sheath (anandamaya kosha). The Food sheath constitutes the gross body (sthoola shareera) whereas the Vital sheath, the Mental and the Intellectual sheaths constitute the subtle body (sookshama shareera). Whereas the gross body is the vehicle of action, the subtle body is the vehicle of experience.

THE ALL-INFINITE WILL:

The Atmic power that vibrates and shines in the Food sheath is known as Bodily consciousness; the Atmic power that functions in the Vital sheath is called Nervous consciousness; the Atmic power that activates the Mental

sheath is known as Mental consciousness; the Atmic power that shines in the Intellectual sheath is termed as Intellectual consciousness. The power that pulsates the Bliss sheath is called Pure Divine Self (Pavithra Purashartha). This is also known as 'All Infinite Will.' It is this Infinite Will which protects the world. It is Pure Ecstasy.

The great sages and seers of India strove hard to enjoy this Infinite Ecstasy. But how can we enjoy this ecstasy? Only the experience of the true meaning of humanity (manavatva) can enable us to enjoy this ecstasy. The man who does not realise his true nature is ensnared by the senses, though in reality he is the master of senses. The man who understands the meaning of 'manava' (human) is a true 'Manava.' The Vedanta declares that he who knows himself, knows all. You should make the right endeavour to know yourself. You can know yourself by developing inner vision rather than outward vision. All sensory activities like sound, smell, touch and taste are only external activities. We delude ourselves into thinking that these activities are real and ruin ourselves ultimately. It is by harnessing the mind that we will be able to realise the Divinity within. Mind is the cause for man's life, sorrow, joy and liberation as well. It is the mind that makes us oblivious to Divinity and lures us to the enchantments of 'Jagat' (world). The very meaning of the word 'Jagat' signifies the transient nature of the world, for 'Ja' means going, and 'Gat' means coming. While the world changes, man remains changeless. The very word 'Nara' (man) means the 'one who is imperishable' for, 'Na' means 'not' and 'Ra' means perishable. It is the self in man which is imperishable, for man is the Self.

The mind is of four kinds: the Supermind the Higher-Mind The Illuminated-Mind and the Overmind. Man can know himself when he understands the nature of these four types of mind. One has to travel from the Supermind to Overmind to understand Divinity. One has to realise that the Divine power which pulsates in him is the same as the one that pulsates in others.

One can understand 'Manavatva' only by realising oneness. But unfortunately today man's vision does not extend beyond body and mind. We should not depend too much on the mind, for the mind cannot travel far. Man remains

only as man as long as he rests on the mind. He should attain the state of 'Amanaska,' where the mind is extinguished. Amanaska is one who travels beyond the physical mind and enters into the realms of the Supermind. Man has to travel from the gross to the Supercausal, crossing the Causal body in between. The Causal body is of great importance to all of us, for in this state, man can bring under his control 'Manas' (mind), 'Buddhi' (intellect), 'Chitta' (reflective mind) and 'Ahamkara' (ego). In fine, man is the repository of all powers, for all powers are encased in him. There is nothing that man cannot understand in the world as man is endowed with infinite and marvellous powers.

THE DIVINE UNIVERSAL FORM:

Man contains in him the cosmic power which pervades the universe. The power contained in man is the same as the universal power outside the body which is like a balloon that bloats by the intake of air. The air inside the balloon is the same as the air outside. When the balloon bursts, the air inside the balloon merges with the air outside. Similarly, when the body dies, the Cosmic Divine in man becomes one with the Universal power outside. The Upanishads speak about unity in diversity and unity in the Infinity. Only when he realises this, man will know that the Divinity in him and Divinity in the cosmos are one and the same. This is known as the 'Divine Universal Form.' Today man underestimates his own importance and humbles himself as a consequence. First and foremost, you must understand your own Divine Nature. But students of today are exposed to the world outside, without understanding their own nature. In the world today, the rapid rise of material progress is paralleled by the enormous rise of ignorance as well. Ignorance exists as long as man identifies himself with the body. The body is of limited power, but your power is limitless, for you are the "**Infinite Imperishable**" 'I.' Carried away by this feeling that he is the body, he entertains doubts about his own strength. The body is the source of all doubts and debilities.

The elements five make the body

And it will fall one day for sure.
Beyond death and birth is the dweller
in the body
And beyond the bounds of delusion too.
For, He is verily the Lord Himself.

The body is described as 'Kshetra,' a centre of Sanctity. Where there is Kshetra, there must be 'Kshetrajna' as well. The Atma is the Kshetrajna, the resident in the body. Hence, the students should endeavour to realise the Kshetrajna.

The supreme quality that the student should cultivate is Self-confidence (Atma Viswasa). You are the Dweller in the body, but not the body. You may be living in a house, but you are not the house, you are the owner of the house. You may be driving a car, but you are not the car; you are the owner of the car. You must be firmly fastened in the faith that you are the self and not the body.

People consult a dictionary to find out the meanings of words. The real dictionary of the aspirant is his heart. The heart is the seat of the Divine Cosmic Power and we must strive to realise this power. A thorough investigation of the human body reveals that the entire power of the material world is contained in a single finger of the human being: but we usually do not think much about the finger, for we consider the finger to be a weakling. This is the mistake that all of us commit, since we are swayed away by the experiences. It is not the form of man that matters, but it is the Divine essence encased in man that counts most. Most of us are humans in form but not humans in deed. In fact, "**The proper study of mankind is man.**"

Man must achieve the unity in thought, word and deed. But man today is fast developing the animal and demonic qualities. Man today has performed wonders in the field of Science and Technology. He has done marvels in the Science of space and atom, but on the other hand there is a rapid decline in

the realm of morality and spirituality. The world today is overwhelmed by economic upheavals, political conflicts and student agitations. What is the cause for all this chaos and confusion? It is the presence of demon in man which is the cause of all this strife and tension.

'SKILL' AND 'KILL':

Man is endowed with knowledge, skill, balance and insight, but the balance of man is upset today. The cause can be traced to the fact that man is today killing knowledge instead of 'skilling' it. As soon as the balance is lost, man's insight suffers a setback and it develops only 'outlooks.' Man should not allow himself to be swayed away by the externalities, ignoring the inner realities. He must know for certain that he is neither the body nor the senses nor even the mind. When you say, "**It is my body, my mind, my senses**" it shows that you are not the body, the mind and the senses. You are in fact the 'I.' It is the sense of attachment which causes pain and sorrow, agony and agitation. You are so much attached to things that you lodge a complaint in the court of law against the man who has pasted a poster on your house. It is your attachment to your house which makes you to go to that extent, but once you sell away your house, you remain unconcerned even when a bomb is dropped on it. It is this feeling of attachment which is the cause for your concern and indifference.

Once you develop faith in the existence of the Atma in you, you are freed of hatred and attachment. The secret of greatness is man's faith in himself.

HAMSA GAYATHRI:

Students, the entire universe is encased in you. Never give room to the thoughts that you are the body. You are neither the body nor the mind. The body is transitory like a bubble, and the mind is crazy like a mad monkey. Hence, never set faith on the mind and the body, but pin your faith on the conscience within you. The human body, though decked with the finest of ornaments and dressed elegantly, carries no value, once the breath of life ceases. For man, faith is his life breath. 'Vishwasa' (Faith) is his 'Swasa'

(breath). All the attainments achieved by the body carry no value if he lacks faith. The key is the life of the lock, similarly the self is the key of our life. It is the Atmic Consciousness which promotes the functions of the body. The Atmic Consciousness manifests as "**Soham**" in man. 'Soham' means "**I am God**"; 'So' is 'That' (God) and 'Ham' means 'I.' 'Soham' is know as 'Hamsa Gayatri.' 'Hamsa' signifies the power of discrimination which enables man to be established in the faith that he is different from the body. The word 'Gayatri' signifies the mastery over 'Senses.' The second name of 'Gayatri' is 'Savitri.' 'Savitri' signifies mastery over life. The third name of 'Gayatri' is 'Saraswati.' 'Saraswati' signifies mastery over speech. Hence chanting of Hamsa Gayatri enables man to acquire the mastery over senses, life and speech. Gayatri speaks of the world of 'Bhur,' 'Bhuva' and 'Svaha.' 'Bhur' signifies body, 'Bhuva,' life and 'Svaha' stands for Pragna (constant integrated awareness). These three also stand for materialisation, vibration and radiation respectively. The three worlds of Bhuloka, Bhuvarloka and Svaharloka are in fact contained in man himself. Man is the embodiment of the three worlds and also the three times. Man is the embodiment of Cosmic Divine.

Man has sacrificed his Inner Divinity at the altar of the senses. He is selling away the jewel of life in exchange for charcoal. Man is in fact the eternal, effulgent 'Sath' (Being). Man is in fact God, 'Manava' is indeed 'Madhava.'

God does not exist anywhere else
He verily exists encased in the body.
Sin does not exist anywhere else
it exists in the deeds we do.

Man should cultivate the latent quality of awareness. Awareness is acquisition of total knowledge, but not half knowledge. Awareness is born of the knowledge of 'Sath' (Being). In fact 'Sath' and 'Chit' (awareness) exist together. It is only when you understand 'Sath' and 'Chit,' 'Ananda' (Bliss) arises in us.

This 'Sath,' 'Chit' and 'Ananda' is also known as 'Asthi,' 'Bathi' and 'Priyam' in

Vedantic parlance. Since man has name (nama) and form (rupa) he is robbed of the light 'Satchidananda.' Our Vice-chancellor has appealed to me to speak about the relationship that marks 'Manavathva' (Humanity) and 'Divyathwa' (Divinity). In fact there exists no relationship between the two. There is only 'Reality.' Relationship is said to exist when things are separate. There is no room for relationship when Man and God are one and the same. 'Jeeva' and 'Deva,' 'Kshetra' and 'Kshetrajna' are only one. It is the want of this kind of broadmindedness which causes misunderstanding and differences. Truth is one, but not two. There is nothing like the American truth, the Pakistani truth, the Italian truth, the Chinese truth and the Indian truth. Truth is only one and Truth is God.

From the ancient times the principles of 'Sathyam Vada' (Speak Truth) and 'Dharmam Chara' (Be righteous) have been regarded as two eyes. Since the modern man has lost sight of 'Sathya' and 'Dharma' he is unable to protect himself. You should realise the fact that it is through the Self that you have come to the world. You have come from the Atma. You should not entertain the notion that you have come from 'Prakruthi' and that you are going into 'Paramatma.' That is why it is said, **"You may worship a picture as God but not God as picture."** You must look up and aim high. Low aim is crime. There should not be descent but only ascent. You should not hurt anybody in any way. You must realise the fact that the Self exists in all.

BECOME 'AMANASKA':

What I have spoken to you today is only an outline, a Master plan. Students, you should stand as ideals to the world. You must spread the true knowledge and bring peace and security to the world. It is selfishness to desire peace and security only for India. You must practice the ideal of **'Loka samastha sukino bhavanthu'** (let the people of the world live in joy). You should not be satisfied with mere acquisition of secular knowledge. You should all have the secular science only for filling the stomach.

The man who studies and studies without discrimination fails to understand himself. A mean-minded man can never give up his meanness, in spite of his

vast learning. Why should one waste one's life in the pursuit of acquiring useless learning? Better it is to acquire such wisdom that confers immortality.

Education should contribute to elevation. Only that education which contributes to your elevation is true education. It is the spiritual education which is true education. Along with true education, you must acquire secular education as well. The rice of spiritual education should be accompanied by the side dishes of secular learning.

Man should become 'Amanaska' (the one without the mind). In the days to come, you shall understand the mysteries of supermind, higher mind, illuminated mind and overmind. You can attain the fullness of knowledge by acquiring spiritual knowledge.

These Summer classes are organised to impart spiritual education. Your teachers teach you secular sciences in the class room, but spiritual learning is more important than secular learning. Spiritual education is like an ocean; and the secular sciences like physics, chemistry, and botany, zoology etc. are the rivers. The rivers of secular learning should merge into the ocean of spiritual learning. This brings about unity in diversity. This Unity in Diversity is seen right in front of us. Though many of you are different individual beings, the air you breathe is one. Beings are many but breath is one. Hence resolve to sanctify your hearts in the Summer Classes by contemplating on God.

2. The Quest For Divinity

Date: 20 May 1993 / Location: Brindavan / Occasion: Summer Course 1993

Embodiments of Divine Love!

We need not carry a lamp to see a burning lamp, for the burning lamp can be seen by its own light. When the Self shines in all its splendour by its own light in everyone, we do not need any other light of knowledge to see the self. It is not possible to see the light of Atma even by the light of intellect (buddhi), since buddhi derives its light only from the self. Intellect is like the bulb and the self is the electricity. It is the light of the Atma that shines through the senses and the organs of the body.

The mind manifests its influence in the state of 'Jagrata' (waking) and 'Swapna' (Dream). The mind comes to a standstill in the state of deep-sleep. Here the mind shines as Superintellectual Consciousness. Though consciousness is present everywhere, it shines with special illumination in the realm of the intellect, just as the fire associated with the iron emits more heat than ordinary fire. In this state of super-intellectual consciousness, mind comes to a standstill and ushers in the state of Supermind. The Supermind enjoys a state of steady serenity without delusion. It is when we attain this state of steady and unruffled serenity that we can reach the lofty heights of the overmind. There is no room for worldly thoughts to enter in this ecstatic state, in the same way as snakes and scorpions can never enter into well-illuminated rooms.

Man remains as man as long as the mind lasts. Man functions as man as long as the mind functions. It is only when man transcends the limited state of mind, he becomes broadminded. For example, we have decided to build a spacious building on a sprawling plot of land. At this stage, the ground seems to be broad and spacious. When we build walls and make apartments, the apartments look small and are not as spacious as the sprawling plot of land. Similarly, as long as we build the walls of name and form, everything appears to be narrow and limited. Once we dismantle the walls of name and form, we

have the vision of Universal Consciousness.

THE PART AND THE WHOLE:

Everything is interconnected and interdependent in the world. One is the part of the other. The five senses are limbs of the body. The bodies are limbs of the society, the society a limb of Humanity, Humanity a limb of 'Prakruthi' and 'Prakruthi' a limb of 'Paramatma.' The entire world is marked by the principle 'Anga angi bhava' (One is the part of the other). It is only when the feelings of separateness are destroyed, we have the vision of the Whole and the experience of Ananda (Bliss).

We are accustomed to perceive the deficiencies and ignore the merits. For example, while eating rice, if one or two stones get mixed up with the rice, we complain bitterly that the whole food is full of stones, utterly ignorant of the fact that there are only one or two stones amidst thousands of rice particles. This clearly shows that we shut our eyes to what is good and are alert only to what is evil. Similarly, swayed by the unnatural evil, we ignore the natural Divinity. In fact, every human is an embodiment of Divinity. We build walls of Bhrama (illusion) between humanity and Divinity. These walls create differences and delude us into thinking that we are the doers. We have come to the world to reap the consequences of our own actions. The subtle body, which is made of Pranamaya, Manomaya, Vijnanmaya koshas (sheaths), is the enjoyer. The Vedas state: "**Ritam, Sathyam and Bruhatvam.**" Bruhatvam is described in the Upanishads as 'Mahatathva.' This is also termed as 'Bhooma' which means 'Brahmatathva' (the principle of Brahma), The Brahman is one who is all pervading at all times.

THE SUBLIME HUMAN QUALITY:

The man who allows himself to be enslaved by his five senses falls into abysmal depths, though he has mastered the five elemental forces. The one who is the slave of senses is the slave of everything else. As long as man is bound by his senses, he develops only divisive tendencies. Human qualities are good, noble, lofty and sublime. In the world there is none more sublime

and greater than man. Though we are endowed with sublime human quality, we utterly disregard the Atmic principle, as we are deluded by 'Dehabhranthi' (identifying the body as the self). All the discoveries we make and machines we invented are in the realm of the world. But these mechanical inventions can only make man's life mechanical and artificial. There is no room for heart in artificial life. The heart is the abode of God. We should not allow either animal or demoniac qualities to enter into that sacred abode of Divinity. The limbs and senses of man are meant to capture the Divine Illumination and shine with the Divine Light.

When you build a house you build doors as well. These doors are meant to facilitate easy entry and departure of friends and relatives. Only those who are authorised to enter are allowed through these doors. The door is not meant for dogs and donkeys to come into the house. Similarly through the doors of senses, we should usher in only sacred thoughts, feelings and ideas. The Lord cannot be enthroned in the heart fouled by evil thoughts, ideas and feelings. In the world of today, man has polluted the five senses, five sensations and even the five elements. How can we ensure peace in a world where the five elements are befouled? The sacred texts exhort us to attain the state that goes beyond the ken of senses. This state, envisioned by the sacred scriptures, is known as the state of realisation of Inner Consciousness. All that we teach should go inward and not outward. Such an effort enables us to attain the realisation of Cosmic Energy.

THE REALISATION OF COSMIC ENERGY:

Where is the Cosmic Energy? The Cosmic Energy is all pervasive. It is in you, above you, below you and around you. You yourself are the Cosmic Energy; but you are not able to realise it. Once, Sage Vashista asked Lord Sri Rama why he had to go into exile when he was the Lord Himself. But the Lord pretended as though He was not aware of His Divinity. It appeared as though Lord Sri Rama identified Himself with the body and was therefore not aware of His Divinity.

It is this body delusion which causes ignorance in man. We must regard the

body as a Divine instrument and keep it in a sound condition. We eat for the upkeep of the body. That is why it is said in the Veda, 'Bikashnam Deha Rakshanardham.' We dress for the protection of the body. The body of man is subject to many diseases. For the disease of thirst, water is the medicine; and for the disease of hunger, food is the medicine. Man suffers from the disease of desire, attachment and greed; but man seeks recourse to questionable methods to cure these diseases. The disease of greed is of two kinds: 'Perasha' (Unlimited desire) and 'Dhrusah' (evil desires). There is nothing wrong in entertaining desire to have food, clothing and shelter. But the desire which exceeds all limits turns into 'Raga' (Attachment). While seeking fulfilment of one's desire, one should not cultivate the desire of selfishness, laziness and devilishness. Man loses his very humanity by harbouring narrow feelings.

It is natural even for a strong block of iron to acquire rust while it is buried in dust. The block of iron when rusted loses its shine and strength. The same block of iron shines with splendour when it is cast into fire. After undergoing severe treatment in fire, a piece of iron becomes bright, soft and strong. Similarly man's duty lies in self-transformation. By such sincere self-transformation, man can transform even black into white.

For example, a piece of dark charcoal cannot be whitened by either rubbing it with soap or rinsing it in milk. But both soap and milk turn black due to the company of the black charcoal. So men have to conduct an investigation to find out how charcoal becomes white. Charcoal, which was once a piece of wood, turned black due to its unfinished purification in the fire. It neither enjoys its natural state nor its finished state. Since it is in the middle state, it is marked by impurities. It is only by throwing charcoal into fire, and exposing it to the full heat of burning flames, that it can be whitened. It is only by exposing it to the ordeal of fire that the charcoal becomes white and bright. The white ash which ultimately remains is worthy of worship and is applied as Vibhuthi (sacred ash) on the forehead.

ATMA, THE UNDERCURRENT:

Sacred ash imparts a great lesson and wisdom to all of us. **Oh man! All objects of the world are destined to end up as ash after going through the purification process in fire.** " It also teaches that everything is temporary and nothing is permanent. It is the voice of the Atma which is everlasting. This Atmic principle is the very embodiment of Divinity and Sanctity. This is the unique excellence of human beings. Though we are endowed with Supreme Divinity, we are not able to realise its presence within us. Such a man is like the one who goes for treasure hunting elsewhere, when the very treasure is hidden under his feet in the bowels of earth. We will not search for pearls outside when we realise that there are precious pearls in us.

When there is a lamp in our house, why should you go begging for the fire elsewhere?

Why should you go in search of God when the Lord of Lords is housed in you?

You need not go elsewhere when you realise that the Lord is enthroned in your heart.

When you are established in the truth that the Divinity in you is all pervasive, you feel greatly energised. The realisation of this truth erases the difference between you and God, mine and thine. The same self runs as an undercurrent in all the elements of the world. You have not come newly for the first time into this world. You have changed many bodies, but the Atmic principle in you is the unchanging Reality. You are infinite. For example, if you go to the ocean and start counting the number of waves in the ocean, you will realise that you can never trace the beginning of a wave nor can you find an end to the waves in the ocean. There are waves as long as there is the ocean. There is Chaitnya (consciousness) as long as there is the universe.

The very meaning of the word 'Manava' highlights the fact that man is an eternal entity and not a newcomer on earth. In the word Manava 'Ma' means 'no' and 'Nava' means 'new.' Hence the meaning of the word 'Manava' points

to the fact that man has not come new to this world.

The knowledge that we acquire from the study of Physics, Botany, Chemistry etc., is only artificial knowledge, but not wisdom born of inner vision. The knowledge born of inner enquiry and inner vision is true knowledge, and the rest is only ignorance.

WHAT IS MAYA?

Man is caught in the coils of Maya (illusion). Death, pain and pleasure are all manifestations of this illusion. In fact, maya has no form of its own; it makes you think the existent as non-existent and non-existent as existent. When we see a rope in darkness, we mistake it for a snake. The rope reveals itself as a rope when light is focused on it. It is the darkness which is the cause of ignorance. Neither the snake nor the rope have come and gone. It is only your Bhrama that has come and gone. The principle of Brahma neither comes nor goes. It is not possible to realise the Brahman as long as you are steeped in Bhrama. One has to become Amanaska to be free from Bhrama.

How can one become an 'Amanaska'? It is only when you merge the mind in the Divine that you become an Amanaska. When you cast silver in a mould of Krishna, the silver flows into the eyes, the ears, the legs and the hands of Krishna. Similarly, when the mind is cast on Divinity, it becomes one with the Divine. But unfortunately today we cast our mind in the mould of 'Prakruthi' instead of casting it in the mould of 'Paramatma.' Since you think always of the world, your mind too is enveloped by the world. The entire world is nothing but the manifestation of the mind.

The universe is the embodiment of the Lord, and not of the world. The Lord is the cause and universe is the effect. The universe springs as a consequence of action and its effect. Though man is radiant with sublimity of himself, humans downgrade the importance of human life. A beggar comes to our house and pleads. "**Oh mother! I am 'Anadi' (helpless one). Please give me alms.**" The true meaning of the word anadi is one who has neither beginning nor end. The word points out to the sanctity and purity of human

life.

On one occasion, Thyagaraja spurned away the treasure that the king had sent to him saying that he would prefer the proximity of the Lord to the enjoyment of wealth. He declared that he desired 'Hari' (Lord), not 'Siri' (wealth). Since he yearned for 'Hari' he found fulfilment in life by acquiring all that he yearned for.

Kabir was a poor weaver who eked out his livelihood by weaving clothes. Though he was poor, he was always blissful. Mistaking him to be an anatha, the king of the land sent him wealth, through his servants. Kabir, who had just returned from a bath in the river, noticed the wealth in front of his house. He asked the servants, **"Who has sent this wealth?" "The king has sent this wealth,"** the servants replied. **"To whom has he sent this wealth and why?"** queried Kabir. **"The king has sent this wealth because Kabir is anatha,"** said the servants. **"Who is anatha? I am not anatha since my 'Natha' (master) is Sri Ramachandra. Since I have a master I am not anatha. As Lord Rama has no master He is anatha and all this wealth should be truly offered to Him."**

Many of us do not know the true meaning of words and wrongly use them. It is by realising the meaning of words of this kind that we can understand the supreme value of human life.

We are ridden with sorrow as long as we have attachments. We must develop attachment towards God and not the world. The four Mahavakyas proclaim the truth that man is verily Divine. Man should be rooted in the belief that he is Brahman but not Ramayya and Krishnayya. But people delude themselves into the thinking that they are the body. Parents name your body, but nobody is born with a name. Bodies come and go, but the Atma is eternal.

Embodiments of Divine Self, be firm in the faith that you are the Eternal Self and not the Transitory body. In short, body, mind, intellect and consciousness are the vestures of man. Man has to give up these dresses one day or the other. That is why Jesus said, "Death

is the dress of life." Hence, death is a mere change of dress. Hence it is not proper on our part to cry when the person changes his dress. There is no room for sorrow if we firmly believe that all relationships are temporary and transient.

THE TRIPLE TRUTH:

The Upanishads have made three statements in this respect. The first statement is: "**When it comes, it never goes.**" This is Wisdom or 'Jnana,' which when it comes, will never go. The second statement is: **When it goes, it never comes.**" This is Ajnana or ignorance, which will never return once it goes. The third one is: "**It neither comes nor goes.**" This is the Atma. Many people ask ridiculous questions like, "**What happens to the self when the body dies? Where does it go? When does the self enter the body again?**"

Just as a current never comes and goes but only illumines the bulb which is connected to it, the Self never comes and goes. Since the Self pervades everywhere, the question of it entering into a certain place or form does not arise at all. Once Radha sang:

When I am about to close the door there is a call asking me not to close the door, but open it. When the entire universe is the mansion of the Lord, it is ridiculous to think of a door through which the Lord can enter. All that you can do is to attune yourself to the Lord and offer the tears of bliss at His feet.

It is these tears of bliss which constitute the corridors of the mansion of your life. There is nothing like Kailasa and Vaikuntha. Once, Narada said, '**O Lord! Where are your headquarters?**' The Lord replied: "**Madbhaktha Yatra Gayante Tatra Tishthami.**" (I install myself wherever my devotees heartily sing my glory).

THE LORD'S ADDRESS:

The Lord has only one Head Office. That is the heart. All other places like

'Kailasa,' 'Vaikuntha' etc., are only branch offices. Krishna did not present Himself immediately in front of Draupadi when she prayed to Him in her hour of plight. She called the Lord 'Dwaraka vasa' (dweller of Dwaraka), 'Madhurapura vasa' (dweller of the city of Mathura) etc. But Krishna did not appear. Totally tired, she at last said 'Hridaya vasi' (dweller of the heart) and Krishna appeared immediately and came to her rescue. Many days later Draupadi asked Krishna, **"O brother! why did You not come to me in my hour of humiliation, when I called out to You?"**

To this Krishna replied, **"You addressed Me as Dwaraka vasa. Since I am duty bound to prove the truth of my devotee's words, I had to go to Dwaraka and come back all the way. But I presented Myself in front of you as soon as you called Me Hridaya vasi."**

This incident substantiates the fact that the Lord is the resident of the heart. The Lord is nearer to you than your parents, friends, kith and kin. We should not be affected by praise and blame, censure and appreciation, gain and loss. Chaitanya was abused wildly by people. But Chaitanya danced in ecstasy even then. When someone questioned him why he danced in joy in spite of the foul abuses, he said, **"The foul abuse of the people does not reach me at all. It melts into the thin air. That is why I dance in joy."**

Once Uddhava said to the gopikas, **"O damsels. People criticise you. They say that you are infatuated with Krishna and run after him disregarding the commands of husbands, mothers-in-law and fathers-in-law."** To this the gopikas replied, "Does the cuckoo stop singing simply because the crows are cawing? We are not afraid of anybody in the world, since we sing the name of the Lord heartily like the cuckoos. What do the swans lose, when the cranes make fun of them? When dogs bark at the sight of the elephant, the elephant loses nothing. Why should we fear when we yearn for the Lord? We should be afraid when we crave for the world."

Hence we should not be afraid of the blame and the censure hurled by people.

Why should we be afraid of singing the Lord's name who would come to our rescue at the hour of death, when the messenger of death drags us from the house?

Embodiments of the Divine Atma, do not be afraid of sorrows, for sorrows are like passing clouds. Nothing is permanent except Divinity. We must attain Him by our love.

3. The Mysteries Of The Mind

Date: 21 May 1993 / Location: Brindavan / Occasion: Summer Course 1993

By knowing which, every thing can be known By knowing not, nothing can be known,

That is the knowledge of the Self, He is really a human who knows the Self.

Embodiments of Love!

Man can cognise the working of the world by understanding the nature of the gross body, the subtle body, the causal body and supercausal body. The gross body, (the Sthoola Shareera) which is of inert nature is composed of elemental substances like calcium, iron, water, etc.

The Subtle body is Mayaswaroopa (illusory form). In the dream state, the mind not only creates itself but also experiences pleasure and pain, fears and agitations. In the subtle body, these illusory creations of the mind are experienced. These experiences are felt to be real only at the moment. Maya is that mental state in which the existent appears to be non-existent and the non-existent appears to be existent. All the experiences in the dream state are seen in the waking state as unreal.

What is real and true must be existent in the waking, the dream and deep sleep states. Truth is that which is true and unchanging at all times - past, present and the future. Hence the Subtle body is associated with Maya.

The Causal body (Karan, Shareera) is only an image or reflection of the supercausal body (Maha-karana). The supercausal represents the supreme principle. It is as a reflection of the supreme that the causal, the subtle and the gross bodies function.

In the waking state, the mind is bound by the limitations of time and space. In the dream state, the mind creates its own world. It is related to time alone. For example, you get into the train tonight and reach Bombay the day after tomorrow. In this you see the mind at work in respect of four things: the reason, the actual journey, the arrival at the destination and the completion of your duty. You notice that the actions performed in the waking state are marked by Kala (time), Karan (cause), Kartavya (duty), and Karma (action). How long did the journey to Bombay take? The Journey took thirty-six hours. The reason for your journey was - some job to be done in the office. But in the dream state, you will notice that all the four factors of Kala, Karana, Kartavya, and Karma are not present. The journey, that took thirty-six hours in the waking state, takes only five minutes in the dream state. All that happens in the dream state occurs in fleeting moments. What is experienced in a life of forty years, is covered in two minutes in the dream state. In these forty years, you have completed your education, got married, got a son, educated him, and sent him abroad. But the entire panorama of these events is covered in a few minutes in the dream state. What you experienced in a dream vanishes the moment you wake up. While the ordinary mind triggers the action in the waking state, it is the Supermind which activates the dream state.

THE HIGHER MIND - THE SUPREME DIVINE SELF

An individual experiences a feeling of delight on waking from deep sleep state. It is the absence of the mind in the deep sleep state which is the cause for such delight. It is the mind which is the cause for either joy or sorrow, pleasure or pain. The joy derived in the deep-sleep state is attributed to the higher mind. This is associated with the causal body. The relationship between cause and effect accounts for all the happenings in the world. The Divine is the cause and Cosmos is the effect. This is the Mahakarana which is responsible for all that happens in the universe. This is known as the Illuminated Mind. This is the Power that illuminates every thing in the world.

To experience this Cosmic Principle we need a divine form. This is the Superdivine Self. It is called Purushatva. The Purushatva is in fact the Overmind i.e., the Divine aspect. Such Divine aspect is called Purushatva.

We repeatedly utter 'I' several times during the day. Where is this 'I' seated? This is in fact the Purushatva aspect. This 'I' is in every creature. Every person in ordinary course of conversation makes a mention of 'I' in respect of his actions, as in 'I am going,' 'I am eating,' 'I am doing.' Therefore in every individual this 'I' represents the existence of this great aspect of Purushatva. What is the meaning of Purushatva? Just by wearing a pant and shirt one does not become a man. The word 'Pu' represents the Divine aspect that vibrates all over the body from top to the bottom. 'Pu' means 'Purushatva.' How does it get the name 'Purusha'? The body is a sacred place (Puramu) in which the Jeevi lives and therefore he is known by the name 'Purusha.' It may be the body of a woman or a man. It is just a difference in sex, because both man and woman experience hunger, become angry and they have common emotional agitations.

At the time of sorrow man cries, so also the woman; while hungry man eats and so the woman; man becomes angry and so the woman. Therefore, we see here that they have the same emotional levels. But there may be a man who may suffer within and another expressing it in loud wailing. We should not look into such differences because their bodies are sacred places for God to live in. In every body there is this Divine aspect. The entire world is a reflection of both the gross and the subtle forms. The cause is God. The effect is the world. There is both the gross and the subtle. In the life of every man there are blissful experiences. The five elements, the five sheaths, the five senses, the five life sources, the mind, the intellect, the ego - all these combine together and become twenty-four aspects. In these twenty-four aspects, this 'Mahapurusha' becomes the twenty-fifth. Therefore the twenty-five aspects together become this human body. Just as these twenty-five aspects are contained in a man, so this world too has twenty-five aspects. The body, the nation, they are the object and its reflection. There is no difference between these two. But if one observes from the worldly point of view, one finds many differences. This is the true characteristic of Maya or illusion. This Maya aspect makes man forget the reality and thus puts him into lots of difficulties. In this connection, Ramdas sang in philosophic overtones about life's tribulations and the essence of life's philosophy.

Everything is illusion in the waking state. When you sleep you are immersed in a dream.

You believe only in the dream and you believe it as true. How long will this dream last! This will last till you wake up and ignore this dream. But which is true, the dream or the waking state? This is a day dream and that is a night dream. So both are dreams.

WHICH IS TRUE?:

The Emperor Janaka believed in right action. He had no attachment to the body. One day after dinner as he was discussing with some of his ministers he fell asleep. He was made to sleep comfortably on the bed by his attendants. After a little while he woke up. He was unable to realise which was true - the sleeping state or the waking state. He did not answer many questions that were put to him. The ministers were confused about the state of the Emperor's mind. He did not answer any question, but was just repeating the words, "**which is true - this or that?**" They requested the queen to come. He did not give any reply to her questions. He was talking again to himself - this is true or that is true. Vasistha Rishi came there. He studied the situation and through his divine powers he could realise the king's predicament. He said to the king "**Neither this nor that is true.**" You experienced certain things in the dreams, as well as in the waking state. In the waking state, there is no dream. In the dream, there is no waking state. But 'You' are both in the dream state and in the waking state. So 'You' alone are true. In both the states 'You' are present and therefore 'You' are omnipresent. 'You' lived in the past, 'You' live in the present and 'You' will live in the future. The 'You' aspect is timeless and therefore is Divine."

All those truths that are said and written in Vedas and in Upanishads are related to man alone. We speak of God as 'Ashataishwarya' (eight aspects of wealth). But no, it is man who is the form of 'Ashtaishwarya.' God is described as attributeless, timeless, pure and eternal. But, these attributes are given by man to Divinity because of His own ignorance.

MAN CAN ACHIEVE ANYTHING:

An individual acquires a lot of power and knowledge. From where does he get these? It is by virtue of his own effort. For when he was born, he did not know even the alphabet. By sheer perseverance and determination, man can achieve anything. But he is tied by limitations because of the mind. He thinks of himself and his family and this is nothing but selfishness. He should realise that there is a society beyond the family. Without the society, family is irrelevant. We don't take the society into consideration, and therefore we are unable to understand the Divinity within us. You love the world, you desire everything in the world. It is not the human welfare you desire. It is only for your welfare you desire the world. This world is our society, and we should reach the society. Today we face numerous problems because of selfishness and narrow-mindedness. From the word 'I' you evolve into a family, from family to society. Every individual should work for the well-being of the society; and if he does, there will be no problems, no sorrow and no agitation. We can live in a world free from any emotional disturbances.

When men get rid of the narrow egoistic feelings born out of ignorance, they will experience Divinity. The Vedas exhorted human beings to strive together for achieving the highest goals of life. The essence of the Vedas is summed up in one idea, namely the sense of the spiritual unity of all human beings. This is the realisation of Divinity. This is real 'Advaita' (Non-dualism).

Declarations like "**Aham Brahmasmi**" and "**Tat Twam Asi**" are cited as pronouncements proclaiming Advaita. But this is not correct. These statements themselves refer to two entities: Aham and Brahma, Tat and Twam. The recognition that the one and the same Atma dwells in all beings is true Advaita. The bulbs may be of different sizes, colours and voltages, but they are illumined by the same electrical energy.

It is because the doctrine of human unity, based on the spiritual oneness of all beings, is not propagated in the right manner that we have today many divisions leading to many conflicts. Differences between people professing different faiths are not due to differences in the teachings of different

religions but due to mental attitudes of those belonging to these faiths. All religions teach the same good ideals. Those who preach hatred on the basis of religion are perverted people. The broad vision of Bharatiya culture testifies the glory of Divinity and the fundamental oneness of humanity.

PUT TRUTH INTO PRACTICE:

Today we have lost the sense of morality, respect for truth, respect for right living and respect for our nation. We should protect our culture, tradition, truth and right living. The true culture of Bharath is enshrined in **Sathyam vada Dharmam Chara.**" The great Vedic statements should be put into practice. We look at the bulb and think that the bulb is burning, but in fact it is the current which causes illumination. We just look at the content and not the base of the content, and thereby we create problems for ourselves. Here is a tumbler. Without any base how can water be contained? Therefore the tumbler is the base. The water is the content. So also, the Divinity is the base and the world is the content. God and the world are forms of cause and effect. Lord Vishnu is the cosmic form of the universe into which we should carefully make an enquiry.

Everything is God's manifestation. This perspective must be developed by us. There is nothing like good and bad in this world. In the eyes of God, there is no such thing as bad. It is only the vision of the observer which is defective and finds defects in others. Because of changes in time, things look different. But the form of truth is the same. We eat the fruit because it is good. Tomorrow it will become refuse. We say it is dirty. This is ignorance. If the fruit does not change into refuse, how can you be healthy? What ever you have eaten, the good in it is absorbed by you and the bad is rejected. We consider the pulp of the sugarcane as useless. But we forget the sweet juice it has given us. The pulp was once a part of the sugarcane. When the juice is removed, it becomes pulp. Therefore, for the juice, the pulp is the base. Once you cross the river there is no use of the boat. Today we throw away the pulp because there is no more juice in it. Is this all our gratitude? The boat that has helped to cross should be taken care of, and we must extend our gratitude to it. But today, gratitude has lost its meaning. Human aspect has become zero

in man. Truly speaking, the human being is a compound of Humanity and Divinity. By acquiring knowledge, man does not become great nor does a man become small without it. But if he develops broadmindedness and follows the path of truth, he is considered very great.

THE PATH OF TRUTH:

During Ramakrishna's time there were many pundits. But both Ramakrishna and his wife Sharada Devi were totally illiterate. Vivekananda tried to correct Sri Ramakrishna's pronunciation for he could not even utter the word 'pension' properly. But Ramakrishna is treated as a divine phenomenon even today. What is the reason? He followed the path of truth. He could realise that Truth alone could lead him to merge with the Divinity. That is what Bhagavatha preached: **"You should go to the place from where you have come."** That is the main objective of life. Ramakrishna Paramahansa, though ignorant of letter followed the path of truth. But today, there are very few who respect the truth. They however perform 'Sathyanarayana Vratha' once in year. For Ramakrishna, Sathyanarayana Vratha was the holy Trinity of word, thought and deed. In this context, it is said in English, **The proper study of mankind is Man.** But where is this man? He is just a form. He is not a man in practice. We should attempt to become men in practice. We should reach that supreme stage. But today people rush to the supreme court. One should attempt to reach the supreme state that is the supreme Divine Self. We have to experience this stage in our life. In every man, there is mind, Supermind, Higher Mind, Illuminated Mind and Overmind. All these are in man. Therefore, he is divine. There is a small example.

Man is only five feet tall; then how can the whole world be in him? You have gone to America, have visited Japan and Germany too. If you come back and close your eyes, all these sights of America, Japan and Germany could come back to your mind as they all get into you. Though you are small in stature, they came into you and therefore you are gigantic in stature. You have a very broad heart in spite of the size of your body. The galaxy of stars twinkle in the sky. You can visualise them in a mirror. In the same way, our heart is a mirror. You can visualise the whole universe in it. So, there is nothing greater

than your heart, and therefore there is no God superior to yourself. You develop this faith in you. Then alone you can become 'Vishwa Swarooma.' If you think you are small, you will continue to be small. 'Brahmavid Brahmaiva Bhavathi,' 'Yadh Bhavam Thad Bhavathi,' You should think that "**I am God,**" and this truth will bestow on you the Divine aspect which you should contemplate upon.

4. Sathyam Shivam Sundaram

Date: 22 May 1993 / Location: Brindavan / Occasion: Summer Course 1993

Embodiments of Love!

The one whose heart is full of compassion, whose words are steeped in love and whose body is used in the service of fellow men is neither affected by evil powers, nor by the adverse influence of the age of Kali.

Neither the scriptures nor the sacred texts can ever rend asunder the curtain of the mind. In front of the curtain is man, and behind it is God. Cause on one side and Consequence on the other.

Though the individual Self and the Absolute Reality, Cause and Consequence are one and the same, they appear to be separate due to the interference of the curtain of the mind. It is by mastering the mind, the individual Being can become the Absolute Self, Prakruthi (world) can be transformed to Paramatma (Over Self) and Cause can become Consequence.

Neither house nor forest can liberation confer,
For it is the mind that decides.
Whether house or forest, it matters little
When you have vanquished the mind.

For attachment, hatred and for all the differences that we entertain, mind is the cause. The mind envelopes all and encircles all. Where there is no mind, there is no world at all. Where the world does not exist, hatred and attachment cease to exist; where attachment and hatred do not exist, sorrow and joy cease to exist. Such a state free from sorrow and joy is the real state of man.

For the sorrow and suffering of man, attachment and hatred are the cause. For hatred and attachment, world is the cause; and for the world, mind is the cause. Hence it is said: "**Mano moolam idam jagat.**" It is only by transcending the mind that man can ever hope to attain Divinity. Man is bound by the power of mind in the waking state, the dream state and the deep sleep state as well. Man can become God only by attaining the state that transcends these three states.

The microcosm contains in it the macrocosm, for the micro and the macrocosms are the manifestations of the One Reality. The tree is contained in the seed and seed in the tree, for the seed and the tree are one and the same. While looking at the seed, you cannot see in it the tree. But in fact, the tree is contained in the seed.

Similarly, the macrocosm is contained in the microcosm. It is the realisation of this truth that enables man to envision his true form. Man becomes blind to the Reality as long as he has outward vision. It is only by cultivating inner vision that he can attain the realisation of the Inner Divinity. It is the realisation of this Inner Divinity that leads you to the realisation of the 'Cosmic Divine.' INNER DIVINE AND COSMIC DIVINE:

What is the difference between the 'Inner Divine' and the 'Cosmic Divine'? In fact, there is no difference at all. Divinity in man is the 'Inner Divine,' and the Divinity that pervades the Cosmos is the 'Cosmic Divine.' They are like object and reflection. But man has to renounce worldly feelings and cultivate Divine feelings. Unless one renounces Prakruthi bhava, (worldly feelings) one cannot cultivate Paramatma bhava (divine feelings). Unless one peels off the bitter rind of the orange fruit, one cannot taste the sweet juice in the orange fruit. Without renouncing the rind of worldly feelings one cannot enjoy the sweet juice of Divinity. Indeed Prakruthi and Paramatma are one. The mistake lies in 'Dristi' (vision) not 'Sristi' (creation). When we look at a silver plate, we are not conscious of the silver content of it. We are conscious of the plate, not the silver. But when we turn our attention to the silver in the plate, we are oblivious of the plate. Similarly, when we gaze at the Divinity that pervades the world, the world vanishes. Only the Divinity remains.

In fact, the relationship between the 'Prakruthi' and the 'Paramatma' the 'Jeeva' and the 'Deva' is inextricable and interdependent. But it is the mind that brings the difference, standing as a curtain between Prakruthi and Paramatma, You and God. Jeeva and Deva become one, once the curtain of the mind is lifted. It is by effort and endeavour that the mind can be conquered, not by bookish learning and argumentation.

From dawn to dusk, our vision is directed outward, not inward. We are lured away by the transitory pleasures of the world. Materialistic pleasures are momentary.

TRUE BEAUTY AND WORSHIP:

It is said that face is the index of the mind. But this is not true in the case of modern man who practices hypocrisy. Modern man undervalues the importance of life. But life is precious, infinite, immortal and eternal. But man takes delight in enjoying the momentary pleasures of the world, instead of drinking at the nectarine springs of life. The scramble for transitory pleasures robs man of peace and joy. I will give an illustration to substantiate this. Man decorates his house and body, for man craves for beauty. But such efforts give him only momentary satisfaction, not lasting joy. It is the inner beauty, not external beauty, that lends eternal satisfaction. It is invisible beauty of the heart that everybody should endeavour to cultivate. Love, patience and compassion are the virtues that lend beauty to the heart. Sweet are the words of the man who has cultivated the beauty of the heart. Such a man's effulgence is true effulgence; such a man's hands seek noble deeds. Such a noble one is worthy of worship. What is wrong in worshipping such a worthy one?

What is worship? We have a mistaken notion that worship is offering of fruits and flowers. True worship is the union and the harmony of hearts. It is the enjoyment of true beauty that goes into the making of a real worship. The perception of unity in diversity and the enjoyment of Divinity in Humanity is real worship. It is the duty enjoined on man to cultivate the maturity of the heart. Though the world is the embodiment of God, it appears to be insipid, as

long as we look at it with a worldly attitude. What is the cause for this?

Everybody looks at the world from his own angle. Even the best of the mangoes tastes astringent when raw. It tastes sour when half-ripe; it is sweet only when totally ripe. The world is like a ripe fruit. But it tastes bad as long as we look at it with a worldly attitude. The nectarine sweetness of the world can be enjoyed only when it is viewed with a Divine attitude. Hence man's main endeavour lies in the transformation of his attitudes and mind. Only a deliberate and sincere effort can yield dividends in this regard.

THE TRUE MAN:

It is the 'Drishti' (vision) that distorts the mind. The thoughts which constitute the mind actually contribute to the aberration of the mind. Hence, a true man is one who cultivates sublime and noble thoughts; a true man is one who has cultivated the right vision, the right speech and the right feeling. The story of the three monkeys substantiates this truth. The monkey that shuts its eyes tells us not to see bad; the one that closes its ears teaches us not to hear bad; and the one that closes its mouth tells us not to speak evil. Hence, do not see evil, do not hear evil, do not speak evil.

The world is fouled and polluted by the distortions of hearing, speech and sight. It is the inner pollution of man which is reflected as the pollution outside. Everything is the reflection of the inner being. There is no redemption unless mind is redeemed. It is not possible to extinguish the mind; the solution lies in merging the mind into the Divine. The sandal-stick yields no fragrance as long as it is a stick; it yields fragrance only when it is rubbed hard on the ground. Similarly, 'Prakruthi' too has such fragrance. But it can be enjoyed only by merging Prakruthi into the 'Paramatma.' Unless we grow from one mind to another - the natural mind, the Supermind, the Higher mind, the Illuminated mind and the Overmind, it is impossible to attain such a sublime stature. How can we travel up to the Supermind when we are not able to restrain even the natural mind? It is only by strong resolution that the impediments can be crossed and the objective attained.

It is indeed easy to transform the mind. It is easy to do good and difficult to do evil, easy to speak truth and hard to speak falsehood. Man has to devise devious ways to utter falsehood. Truth involves no effort; falsehood involves hard and crooked effort. It is indeed easy to report things as they are. It is not a mistake to commit a mistake - Sadhana lies in realising the mistake and correcting it.

THE ETERNAL 'I':

Deluded by the form and externalities, we should not delude ourselves into thinking that we are ordinary men. Though man has to undergo different stages of infancy, childhood, youth and old age, the same Divinity runs as an undercurrent all the time. Divinity is always the same. Divinity is changeless, eternal and true. Truth is God. In the numerals, the number '1' remains changeless though the others have to undergo changes and variations. Similarly, Divinity remains changeless and eternal. 'Ekam Sat Vipra Bahuda Vadanthi.' Though the Reality is one, man considers it to be many, depending upon his thoughts, feelings, attitudes and station. For example the water in the tumbler is called "**Neeru**" in Telugu, "**Tanni**" in Tamil, "**Pani**" in Hindi and "**Vari**" in Sanskrit. Though the water in the tumbler is called differently in different languages, water remains the same. There is only one Reality that exists in the world. That Reality is Divinity.

What is the first name of this Reality? Neither Atma nor Daiva (God) nor even 'Aum' is the first name. In fact 'I' is the first name of Divinity. This 'I' is frequently used in daily life for 'I' is the basis for all our deeds. 'I' is the vital breath, the self, the overself and everything. That is why it is said **Easwara Sarva Bhutanam**" (The Lord manifests himself in all). It is because the 'I' is existent in all, the Lord is said to be manifesting in all. Though we say that the Lord manifests Himself in all, our words do not carry the true conviction born of firm faith. One day thieves stole the valuable ornaments in the temple where Ramakrishna was a priest. Ramakrishna Paramahansa after noticing the theft went to Madhuranatha, the custodian of the temple and reported the theft to him. Madhuranatha, became furious after hearing the news of the theft and immediately went to Krishna's statue. His anger knew no limits

when he saw that there was not a single ornament on the statue of Krishna. He shouted "Krishna! Fie on you! How can you guard the world when you are not able to guard your ornaments from the hands of the thieves? Are you asleep or are you dumb? It is shameful that being Divine you could not protect your own ornaments.

Hearing these words Ramakrishna said, "**Madhuranatha! Speak no more, why should Krishna crave for your ornaments when Lakshmi, the Goddess of wealth, is His consort. Why should you be pained so much for the theft? Since you are full of desires, you delude yourself into the thinking that the Lord craves for the ornaments. In fact, the Lord allows Himself to be robbed off. Indeed, the Lord is ever ready to offer Himself to devotees totally. Hence change your attitude and never criticise the Lord.**" Madhuranatha went away crestfallen. Then Ramakrishna Paramahansa sat near the statue of Sri Krishna and pleaded, "**Oh Lord! Grant me the blessing to be crazy after you and not after the worldly possessions for which people go crazy. Grant me the blessing of Divine intoxication.**" It is only after the experience of Divinity that everything appears to be Divine. The universe is suffused with Divinity.

The world is the same in all the four states of Jagrat, Swapna, Sushupti, and Thuriya. The thuriya state is indeed the state of the overmind. It is in this state of the overmind that man achieves the total transcendence of the mind and shines as "**The Pure Divine Self.**" The Pure Divine Self is devoid of all attributes and hence all-pervasive. It is the attributes of sound, smell, touch, taste and form that decide the pervasive quality of the elements. For example, the earth which is endowed with the five attributes of shabdha, sparsha, roopa, rasa and gandha is very heavy and stable. But fire which is devoid of the attribute of smell is lighter than water and leaps up. The air which is without smell, taste and form is lighter than fire and blows around. Ether, which is devoid of the four attributes of smell, touch, taste and form, is lighter than air and pervades everywhere; but Divinity, in whom all attributes are absent, is more pervasive than the ether.

SATHYAM SHIVAM SUNDARAM:

Man is an eternal entity. Though man is surrounded by the perishable things all around him, he entertains the notion that he would not perish and live forever. Though he sees death everyday, he feels that he should last long. This only points out to the immortal nature of humans. Though the body is mortal, you are immortal. There is a secret longing in every man that he should last forever. Even an old man of one hundred years goes to a doctor and requests him to give an injection without causing pain to him. This only points out to the fact how man craves for comfort. Hence, truth, beauty, and joy are verily the forms of Divinity. This also has been described as Sathyam, Shivam, Sundaram (Truth, Goodness and Beauty). These three, constitute the reality of man. The truth is unchanging, Beauty is pleasant to behold. It is said, **"Alankara Vishnupriyaha: Jaladharo Easwara Priyaha; Namaskaro Arunah priyaha; Bhojanam manavahpriya."**

Today, man does not yearn for either of these three: (Truth, Goodness and Beauty). On the other hand he craves for food, for food constitutes the gross body of the humans. Neither the gross body nor even the subtle body is permanent. The subtle body exists as long as the mind exists. In the deep-sleep state the mind is inactive and merges into the causal body. It is this merger of the mind and the causal body that contributes to man's happiness in the deep-sleep state. Hence it is necessary on the part of man to explore the mysteries of his mind first. In fact, man and mind are not two different entities; they are only one, for man is mind. It is we who delegate the unwarranted authority to the mind and allow it to reign over us. We must keep the mind as the servant, subservient to our commands and never as our master. Then alone mind is at our beck and call, ready to carry out our commands. But today, unfortunately man allows himself to be mastered by the mind instead of his mastering the mind.

INDIVIDUAL DIVINE, DIVINE INTELLECTUAL WILL, AND COSMIC DIVINE:

Students, you should make the right endeavour to educate your mind and make it subservient to your wishes. When you find that your mind is

wavering, you should say, **"Oh mind! Do not go crazy and greedy. Be discreet and try to discriminate."** It is this kind of teaching that halts the accelerating speed of the mind. It is by the dint of such efforts that we cultivate the supreme quality of **"Divine Intellectual Will."** It is by this Divine Intellectual Will that we can transform the entire universe into Cosmic Divine. It is possible for man to bring about this transformation since nothing is impossible. It is by determination and earnest resolution that the impossible becomes possible. Even a kite, if it does not decide to fly, stands transfixed to the ground. But when a tiny ant decides to move, it can cover miles. Hence it is the quality of determination that causes the difference. You must earnestly resolve to erase the difference of 'I' and 'You' and regard your fellowmen as good as yourself.

People labour under the impression that spirituality is ritualism. Spirituality on the other hand is the spirit of oneness. It is the spirit of oneness that constitutes the real spiritual endeavour, the right devotion and the correct wisdom. But unfortunately, we have not succeeded in attaining such wisdom.

THE NEED FOR CONVICTION:

People think that wisdom can be obtained by bookish learning. But, bookish learning, is only an artificial exercise, and true wisdom can never be obtained by artificial means. True wisdom is harvested by the heart alone. First and foremost, man should erase the feeling that he is different from God. One day, man will realise that he and God are one if he persistently practices the faith that 'I am God.' But, merely giving lip service to such statements yields no results. There was once a devotee who used to chant 'Sivoham Sivoham.' His friend who watched this asked for the meaning of Sivoham. The devotee answered that the meaning of Sivoham is 'I am Shiva (Lord).' Then, his friend questioned further, **"If you are Shiva, what is Parvathi (the consort of Shiva) to you?"** As soon as the devotee heard this, he said that it was outrageous to make such statements. This only brings out the artificial exercises of devotees who chant mantras (divine spiritual formulae) without any conviction. If the devotee had the conviction that he was indeed Shiva, he would have immediately said that he was himself Parvathi.

The mantras which we utter should carry conviction. We should practice the unity of thought, word and deed. It is this harmony of thought, word and deed which constitutes true spirituality. It is the practice of this kind of true spirituality that contributes to the prosperity of the nation. Listen to the spiritual teachings with one-pointed attention. What is heard should be remembered and reflected upon: what is remembered and reflected upon should be practised. That is the true meaning of the words Sravana, Manana and Nididhyasa. Sravana can be compared to the preparation of food stuffs in the kitchen, Manana, to eating the food stuffs and Nididhyasa, to the digesting. In fact, it is Nididhyasa that contributes to happiness, for Nididhyasa is marked by practice. It is the practice of noble teachings that lends joy to mankind. It is not the hear-ing nor even the reflecting but only the practising which contributes to the joy of man. The ancient adage is, 'Do at least one instead of saying a hundred.' This is the philosophy that everyone should learn today. The tongue should utter the Divine name, the ear should rejoice in hearing the Divine, the eyes should enjoy the Divine form, the heart should be filled with the love for the Lord. Strive sincerely to harvest this Divine joy.

5. Thoughts - The Basis Of Creation

Date: **May 1993** / Location: **Brindavan** / Occasion: **Summer Course 1993**

To mankind God gave the sword of the mind in the beginning of time.
The one who trains the mind and trains it well flourishes in the world.
But he who is enslaved by the mind can never enjoy peace and comfort
even in the realm of dream.

Embodiments of Love!

Mind is a sharp sword. Man will be able to fulfil himself if he realises the subtle and mysterious workings of the mind. Mind travels fast, is strong, lighter than ether and subtler than electricity. Man becomes an easy prey to sorrow and suffering by directing the mind on questionable paths.

THOUGHTS AND MIND:

Mind travels faster than lightning. For example, the programme given by a musician in Delhi is instantaneously heard at our house in Whitefield. This only reveals to us how fast the sound waves travel. Even the mind is made of vibrations as the sound is made of sound waves. There is no end to the waves of thought that emerge from the ocean of man's mind. How is it possible for man to restrain the infinite waves that emerge ceaselessly from the infinite ocean of the mind? In fact it is not necessary to restrain and arrest these mental vibrations.

Though the body is mortal, the thoughts are immortal. The power of thought vibrations run round the world. As the heat waves, the electrical waves and

light waves radiate, the mental waves too radiate. The thought vibrations are the cause for man's joy and sorrow, health and disease, woe and weal, birth and death. Man's life becomes meaningful if he conducts himself fully aware of the power of the thought vibrations. The entire world is suffused with mental vibrations. In fact the whole world is the very manifestation of mental vibrations. Hence it is necessary to direct our thoughts on noble paths. Man's mind shines with resplendent purity if he cultivates noble thoughts, ideas and feelings. It is only by developing the purity of mind that we can ensure the purity of action. Only pure deeds can yield pure results.

We sow the seed of thought and reap the fruit of action; we sow the seed of action and reap the fruit of nature; we sow the seed of nature, we reap the fruit of character; we sow the seed of character and reap the fruit of destiny. It is evident from this that our destiny rests on our thoughts. For man's rise and for man's fall, the thoughts are the cause. Thoughts can lead us into dungeons of darkness and also into illuminated halls. The thoughts are the very vital breath of man. It is by harbouring the evil thoughts of hatred, envy, anger and ego that man brings his own downfall. Man harbours evil thoughts to harm his fellow men. But the harm that he does to his fellow man boomerangs on himself with all its power and strength. By abusing, criticising, hunting and scandalising his fellow men, man in fact is abusing, criticising, hunting and scandalising the Lord Himself. Utterly ignorant of the presence of Divinity in others, man indulges in such heinous conduct. The man who takes the sword shall perish by it; the man who wounds another will be wounded in turn; the man who abuses another will be abused in return. As is the thought, so is the consequence.

As is the feeling, so is the result. Utterly ignorant of the power of the mind, and its might, we underestimate the supreme importance of the mind. Our whole life rests on the mind. We should make earnest efforts to understand the power of the mind.

FACE - THE MIRROR OF THOUGHTS:

Man makes many an effort to cover up his flaws. The ostrich buries its beak in

a heap of sand, deluded by the thought that it is invisible. But it succumbs to the bullet of a hunter eventually. Similarly, the evil man thinks mistakenly that his evil thoughts go unnoticed by others. The mind of man is like a gramophone plate. The good and evil thoughts of man are indelibly impressed on his mind and show themselves up. His thoughts and feelings are easily gauged by an onlooker. The face of an evil man looks dry and lifeless like an earthen pot. The face of a man is like a guidepost, revealing to us the direction in which his thoughts are travelling.

Thoughts constitute the very basis of one's life. It is the mind that lends life, sustains it and ultimately brings it to an end. Mind is the cause for Creation, Sustenance and Dissolution. There is none greater than it.

Man's mind is made of thoughts and desires, and these thoughts and desires are determined by one's character and conduct. Though he harbours hatred and ill-will against others, he pretends as though he loves them. It is sheer self-deceit, for while trying to deceive others, man deceives himself. You are the authors of your own downfall and degradation. Man should make sincere efforts to see that his heart is free from evil thoughts and feelings. The heart of man is an abode of sanctity and the snakes of evil thoughts should not be allowed to slither in it. Can a man rest in peace when venomous snakes slither in his room? These evil thoughts are more venomous than the deadly snakes.

The thoughts are so powerful that they can be used successfully to bring relief to the afflicted minds. Noble thoughts earn for us noble friendship; and this friendship, in course of time, is Divinely transformed.

THOUGHTS - THE BASIS OF CREATION:

Like-minded people attract like-minded friends; a drunkard befriends a drunkard; a thief befriends a thief; a musician befriends a musician; a doctor befriends a doctor; and a lawyer befriends a lawyer. The noble-minded people befriend only the noble-minded ones. Even our noble thoughts undergo an evil change in the company of evil people. Even the creation can be changed

by thoughts. It is in the light of this that Arjuna said to Krishna, "**Chanchalatve manah Krishna Pramadi Balavarthudam.**" (Oh Krishna! The mind is fickle, capricious, strong and fraught with danger). The thoughts are full of might and danger. Thoughts are not only capsules of danger, but they are capsules of immortality and nectarine sweetness as well.

There is no end to the waves in an ocean. Similarly, there is no end to the thoughts as long as the mind exists. Our love and hatred, pain and pleasure, life and death are based on the mind. Even the five elements, the five senses, the five sheaths and the five vital airs draw sustenance from the mind. It is very hard to plumb and fathom the depths of the mind. Our attitude towards the mind is an attitude of indifference, and it is this attitude of mind that spells doom to the very life of man. It is this attitude of indifference which is responsible for man turning into a demon and beast. The mind is the cause for our selfishness and self-interest.

WHAT IS SADHANA?:

Man becomes verily Divine when he cultivates a broad mind. The *Sadhana* (spiritual endeavour) that man should take up is the Sadhana of bringing in the blossoming of the human mind. What is Sadhana? Neither worship, nor the chanting of the name nor even meditation is Sadhana. All these are indeed futile exercises and give only an ephemeral satisfaction. We achieve nothing by these endeavours without transforming the mind first. Man is transformed when the mind is transformed. It is the transformation of the mind which makes man truly Divine. Mental transformation is the main spring of human transformation: human transformation is national transformation; and national transformation is universal transformation. The chaos and the confusion, the agony and the agitation that we witness in the country today are nothing but the manifestation of the distorted mind.

The mind is made of vibrations and there is no end to them. They flow ceaselessly arising every moment. As the waves of the ocean are true to the ocean and are of the same nature as the ocean, the thoughts of man are also stamped by the nature of one's mind. These thoughts shape, mould and

guide the very course of the world. Hence, it is imperative on the part of students to make earnest efforts to guide the mind in the right direction. The man who does not realise the power and the might of the mind allows himself to fall into abysmal depths day by day. The evil thoughts will manifest themselves tomorrow, if not today. He may think that the small evil act he has done will in no way harm him, but in fact the evil actions boomerang on him, tenfold. It is only by fostering noble and sublime thoughts that the prosperity of the nation and world can be fostered. The world can be divinised if thoughts are divinised. The evil thoughts in fact decide the very course of a nation and brings disaster in course of time. Hence we should never underrate and undergrade the power of thoughts. As a seed in course of time becomes a mighty tree, similarly an evil thought assumes gigantic dimensions in course of time. Unless evil thoughts are nipped in the very bud, they bring in disastrous consequences. It is said that, "even a tiny snake should be beaten with a big stick." Similarly even a mean thought should be dealt with severely. Thoughts are so powerful and influential that they distort even our sight, speech and hearing.

6. The Conquest Of The Mind

Date: 24 May 1993 / Location: Brindavan / Occasion: Summer Course 1993

In chanting and meditation, many lifetimes have passed
But steadiness of mind remains unachieved
By chanting and meditation can liberation be attained?
It is by steadying the mind one is uplifted.

Embodiments of Divine Atma:

It is by the five attributes of Feeling, Form, Quantity, Colour and Energy that the mind pulsates, activates and energises the universe. Since the universe is suffused with the mind, these five attributes too suffuse the universe. The power and might of the mind is immense. We can understand the workings of the universe by understanding the power and potency of the mind. By tasting one drop of water from the ocean, we can experience the very taste of the entire water of the ocean. The drop is the ocean and ocean is the drop. The mind is the world and world is the mind. More than five hundred crores of people live in this world; but mankind is the same in spite of the differences of form and name, food habits and life styles.

The physical body is composed of five forms. It is only by profound philosophical enquiry that we can understand the nature of these five forms. It is "**Tathwa Vicharana**" (Spiritual enquiry) which enables us to plumb the depths of the mind. "**Tathwa Vicharana**" is nothing but spiritual enquiry about God. The Lord is infinite and immeasurable. Such infinite Lord can be realised by pursuing the path of infinitude. The Vedanta has laid down the Ninefold path of devotion (Nava Vidha Bhakthimarga) of listening (Sravanam), singing (Keerthanam), remembering God (Vishnusmaranam), massaging the feet (Padasevanam), saluting (vandanam), worshipping (Archanam), serving (Dasyam), befriending (Sneham) and surrendering (Atmanivedanam). The

Ninefold path has been laid down to sanctify and sublimate one's life.

THE FOUR KINDS OF BODIES:

The human body is composed of twenty-five principles which consist of five organs of action (Karmendriyas), five organs of perception (Jnan-endriyas), five vital airs (Pancha Pranas), five sensations (Pancha Tanmatras), four internal instruments (Anthakaranas i.e., manas, buddhi, chitta, ahamkara) and the Life source. Since the Physical Body consists of the twenty-five principles which originate from 'Vishwa' (universe), the physical body is known as 'Vishvudu.' So man is not mere individual but the embodiment of the Universe itself. While the physical Body is known as 'Vishvudu' consisting of twenty-five principles, the Subtle Body contains in it seventeen principles of five sensations, five organs of perception, five vital airs, mind and intellect. Since the subtle body consists of the seventeen principles suffused with 'Tejas' (effulgence), the subtle body is called 'Taijusudu' (The effulgent one). It is the subtle body which experiences the trials and tribulations, joys and sorrows of the world. Hence, the subtle body is also known as 'Yathana Deha' (the suffering body). The Causal Body (Karana Deha) is made of the two principles of 'Chitta' (reflective mind) and 'Pragna,' (constant integrated awareness). As this body is suffused with 'Pragna,' it is called 'Pragnudu.' The Supercausal Body (Mahakarana Sareera) which is also known as the Overmind is self-resplendent, self-luminous and self-radiant. This Supercausal body is also known as 'Uniki' (existence). 'Uniki' is nothing but the knowledge of oneself. Since 'Uniki' is synonymous with awareness, this is known as 'Eruka.' The non-awareness of this is known as 'Marupu' (forgetfulness). The gross, the subtle and the causal body are stamped by this 'Marupu.' The three states of waking, dreaming and sleeping are also enveloped by this forgetfulness. But the Divinity pervades the spheres of awareness as well as non-awareness and is known as 'Tarakam'; it shines with equal splendour running as an undercurrent in all these states. Every material object 'Padartha' in the world is filled with the spirit 'Parartha.' Though matter and spirit appear to be different, they are in reality one only. Matter is gross and derives its energy and sustenance from spirit. Hence matter and spirit are intertwined and interrelated. This 'Parartha' and 'Padartha,' 'Adhara' and

'Adheya' have been described as 'Kshetrajna' and 'Kshetra.' The world is the 'Kshetra' and the Divinity resident in it is 'Kshetrajna.' This fact has been substantiated by the aphorism in Brahma Sutra 'Tat Jalan,' 'Tat' - That (God), 'Ja' - Birth, 'La' - Mergence, 'An' - Flourishing. It means that the world which emanates from 'Tat' is sustained by it and merges in it.

THE SECRET OF LIFE:

The secret of life lies in the harmonious suffusion of 'Kshara' and 'Akshara' (the perishable and imperishable). Whereas the body is 'Kshara' (perishable), the 'Atma' is 'Akshara' (imperishable). This proves beyond doubt that life is marked by the existence of the perishable body and the imperishable self. The imperishable self is enveloped by the perishable body. These two exist together intertwined and interconnected. Life is a harmonious blend of 'Prakruthi' as well as 'Paramatma.' It is a mistake to think that 'Prakruthi' is inert. On the other hand 'Prakruthi' pulsates with 'Chaitanya.' It is the union of these two that contributes to the oneness of humanity. For example, the matchstick which I hold in My hand, is not aflame (Bhagavan creates a matchbox on the stage and pulls out a matchstick from the matchbox and holds it in His hand); Once the matchstick is aflame, it can burn anything that comes in contact with it.

But where is the fire? Is it in the matchstick or in the matchbox? In fact, the fire is latent in the matchstick as well as in the matchbox. It shows that the fire latent in these two is ignited, when the stick and box come in contact. Similarly the effulgence latent in the heart and the mind emerges as Divinity when the heart and the mind act in unison. Just as the fire latent in the matchbox and the matchstick is one only, the effluence encased in the mind and the heart is the same. In case the matchstick is dipped in water, no fire emanates from it, the cause being, the matchstick loses its capacity to be aflame. Similarly, the human mind sunken in materialistic desires, loses its capacity to radiate the Divine Atmic splendour. When does the matchstick regain its original capacity to be aflame?

It is only when it is dried in the sun, it regains its original capacity, since the

sun's rays dries the dampness of the matchstick. In the same way the human mind steeped in sensual pleasures, regains its original potency and radiates Divine effulgence when it is dried in the sun of detachment (Vairagya). The birth of detachment in man assures him of the birth of bliss in him. Even if people practise for ages, they do not radiate Divine splendour as long as their minds are sunk in the waters of sensual pleasures. There is no salvation for man as long as his mind and heart do not become one, aflame with Divine radiance. Man should realise the truth about the transience and impermanence of the human body.

Man rejoices at sunrise and sunset. This only reveals the foolishness of man. He rejoices at the beauty of sunrise and sunset oblivious of the fact that with each sunrise and sunset a part of his life span is sliced away. Living in the 'Vishwa,' he desires to see 'Vishweshwara' (The Lord) unaware of the truth that 'Vishveshwara' is there everywhere in 'Vishwa.' The entire universe is suffused with Divinity. Since your mind is steeped in 'Prakruthi' you are not able to see 'Paramatma.' Just as when you focus your attention at a necklace, you shut your eyes to what it is made of, similarly as long as you look at the world with a materialistic attitude, Divinity shuts itself off from us. Once you gaze at the world with Divine attitude you see only Divinity. The saint Soordas said, **"Oh Krishna! Can I ever hope to find you, for you are the smallest of the small and the biggest of the big, the Master thief of thieves. Who are the thieves that steal into man and steal away his peace and joy? They are the thieves of Desire, Pride, Greed, Infatuation, Anger and Jealousy, who rob man of his riches. But the worst of all thieves who inflicts the worst damage is 'Matsarya' (envy). That is why it is said,** "You can befriend an angry man, you can sleep beside a serpent, but you should not befriend an envious one." Saint Soordas addressed Krishna as the worst thief, because, he considered the Lord to be the embodiment of the entire creation. We must turn our gaze at Divinity which pervades the universe.

Though man undergoes different experiences in the three states of waking, dream and deep sleep, he is the 'one' undercurrent that runs through all these stages. Though the experiences are different the 'Experiencer' is one.

As he is present in all the three states of 'Jagrat,' 'Swapna' and 'Sushupthi' and the three times of Past, Present and the Future, man is omnipresent. In a way man is the very Trinity - Brahma, Vishnu and Maheshwara. Vishnu is symbolic of Sathwic attribute, Brahma that of Rajasic attribute and Maheshwara of Tamasic attribute. As long as man contains in himself all these three attributes - Sathwa, Rajas and Tamas, he is the embodiment of Trinity. Man has to undergo different experiences dominated by different qualities from time to time. Man has to experience pleasure as well as pain, sun as well as rain. Man cannot understand the value of joy unless he experiences pain. Man cannot realise the value of food unless he is hungry. Hunger enables man to relish food, and sorrow enables man to relish joy. Pain and pleasure are like sun and shadow, both go together.

STEADY SADHANA:

The Sun is one though shadows are different. Ocean is one though waves are many, but the water in all the waves is the same. Men are the waves that originate from the ocean of 'Satchidananda' (Being Awareness and Bliss) from time to time. Though man is like a drop in the ocean, he shares with the ocean the qualities of 'Satchidananda.' The Divinity present in man and God is the one and the same. Though the bulbs are many, the electricity is the same. The bulbs differ in their radiance due to the difference in the voltage of the bulbs. Some people complain that the Divine radiance in them is dim. In these people the Divine radiance is dimmed by narrowness of mind. The Divine radiance shines resplendently only in those who have broad mind. But many people today are selfish and narrow minded and their concern is limited only to themselves and their family. Unless their concern envelops the society and the world, the Divine radiance can never burn resplendently in them. The cultivation of a broad mind and a broad heart enables one to have the vision of one's self (Swa Swaropa Sandharshana). This Divine principle is also known as Infinite Divine (Mahapurusha Tathwa), but we should be able to sustain the state of Infinite Divine throughout our life.

The Divine experience we enjoy should not be limited to a particular time, it should embrace all times. A man who has drunk wine is under its spell as long

as its effect lasts. The temporary experience lends only temporary joy. The experience of the Infinite Divine should become our natural state. It is only by transcending the 'Sthoola,' 'Sukshma' and the 'Karana' and by merging in 'Mahakarana,' that you can achieve this supreme state. We cannot experience the supreme ecstasy unless we transcend the Supermind, the Higher mind and the Illuminated mind. The state of the Overmind is also known as the state of 'Amanaska' (without mind). This is also described as 'Videhasthithi' (without the body).

JOURNEY TO THE OVERMIND:

How can we reach this overmind? The Vedanta has declared that we should offer 'Patram,' 'Pushpam,' 'Phalam' 'Thoyam' (leaf, flower, fruit, water). The Lord does not yield Himself to either property and possession or power and authority. The Krishna Thulabaram stands as a testimony to this. Sathyabhama, the consort of Krishna, tried to balance Krishna on the balance pan by the weight of gold. But Krishna outweighed all the gold that she placed on the pan. Sathyabhama was selfish and she entertained the false notion that gold and wealth could be on par with Him. But, Rukmini, who was pure and unselfish was aware of the truth that for the form of Krishna, His name alone could match. In consonance with the Indian tradition that a leaf, a flower, a fruit or water should be offered to the Lord, she chose the Tulasi leaf (basil leaf) to offer to the Lord, with all her devotion uttering Krishna's name. While the name of Krishna uttered by Rukmini proved equal to Krishna's form, the Tulasi leaf offered by her out weighed Him, bringing relief and joy to Sathyabhama. When it is said that we should offer a 'leaf,' a 'flower' a 'fruit,' 'water,' it does not mean that we should offer mere physical objects. These objects are symbols of great spiritual significance. The message is that we should offer the leaf of the body, the flower of the heart, the fruit of the mind, and the waters of tears of Bliss to the Lord. When we sincerely cultivate the spirit of this message and practice it in real life, we can really reach the state of the Overmind. Our devotion should be full-time devotion and never part-time devotion. It is not a sign of true devotion to be inflated in times of joy and deflated in times of sorrow.

The Vedic injunction is 'Sathatham Yoginah' (You should be a yogi always). People practice Yoga in the morning, Bhoga in the afternoon and suffer from Roga in the night. It is unbecoming on the part of man to behave contrary to the sacred injunctions of the Vedic texts. We should practice Yoga at all times and in all places. We should restrain the vagaries of the mind and merge the mind in Divinity. We should be immersed in the feeling contained in the sacred statement 'Sarvathaha Pani Padam' (the feet of the Lord are everywhere) and 'Sarvam Bhagawath Prithartham' (For the pleasure of the Lord). You should be established in the awareness that the Lord is ever present. You must also be prompted by the feeling that you are performing the deeds for the pleasure of the Lord. This is the easiest way of achieving the control of the mind.

If you are prompted by the feelings that your body belongs to the Lord, you will not sin with your body. On the other hand, all your efforts and endeavours would proceed towards Divinity. If you are saturated with the conviction that your energy belongs to God, you will not misuse it. It is in the light of this that we have prescribed the principle of ceiling on desires in the Sri Sathya Sai Seva Samithis. The first ceiling on desires is: **'Don't waste Food. Food is God.'** Your body is made of food and you are the result of the food eaten by the parents. 'Anna Brahma' (Food is God). Eat as much as it is necessary to eat. But do not throw away food by taking too much in your plate. By wasting food you will be wasting the energy Divine. The second instruction is: **'Don't waste money. God is wealth.'** Since God is wealth, misuse of money is evil. Practice charity by gifting away money, food, clothes, houses etc., instead of misusing it in extravagance. Misuse of money is not only evil but a sin as well. The third instruction is: **'Don't waste time. Time waste is Life waste.'** God is exalted as 'Kalaya namah, Kalakalaya namah, Kalathithaya namah, Kala swaroopaya namah.' Spend the time by using sanctifying words. Do not waste time. Wasting time is wasting God. The fourth instruction is: **'Don't waste Energy.'** People waste their energy by indulging in bad thoughts, bad looks, bad hearing and bad action.

The right royal road is:

See no evil, see what is good.
Hear no evil, hear what is good.
Talk no evil, talk what is good.
Think no evil, think what is good.
Do no evil, do what is good.

It is by translating the above instructions into practice you will be sanctifying your time. This is the 'Sadhana' and the service that you have to practice. A time will come when the mind will be extinguished and the merger with the Divine, achieved.

SADHANA AND DHYANA:

What is 'Sadhana'? What is 'Dhyana'? The process of merging the mind in Divinity, oblivious of the world, is described as 'Dhyana.' But this alone is not meditation. Even the activities like walking, talking, eating, driving, reading, writing etc., are also meditation. Unless you meditate on what you are writing you won't be able to write at all. Unless you concentrate you cannot drive at all. Whatever you are doing, do it as if life itself is meditation. You must ensure that while performing actions you must do them with concentration avoiding haste, waste and worry.

Haste makes waste.
Waste makes worry.
So, do not be in a hurry.

Never give room for hurry and worry. Hurry, worry and curry, (food) cause ailments of the heart.

It is difficult to control the mind without sublimating it. Do not entertain the

notion that the path is fraught with difficulties. Anything can be achieved by earnest endeavours. You can reach the region of the space which is lakhs of miles away from us by sincere efforts, but we are not making any effort to reach the region of the heart even by half an inch. One should strive to go within. You have to spend crores of rupees to reach space, but you need not spend even a paisa for reaching the regions of your heart.

Students, first and foremost turn your attention inwards. Do not cultivate 'outlooks,' the external attitude. Outward vision may distract your mind and make it a monkey mind.

Body is like a water bubble.
Mind is like a mad monkey.
Don't follow the body.
Don't follow the mind.
Follow the conscience.

Conscience leads to consciousness. There will be no problems in the world if we achieve the state of consciousness.

Strive for the peace of the world. The world is at rest, but man's mind is full of unrest. Let the mind, which is full of unrest, be filled with peace. All this depends on man's conduct. Teach the world through noble actions and words. Fill your heart with the name of God. Fill your mind with the spirit of service. Mankind has to make the right use of the head, heart and hand. By following the three H's of Head, Heart and Hand we reach the most sublime heights.

7. The Malady And The Remedy

Date: 25 May 1993 / Location: Brindavan / Occasion: Summer Course 1993

Like the fragrance hidden in flowers, the Lord is hidden in you.
Like the mad musk deer that seeks the source of its own fragrance elsewhere,
why seek the Lord elsewhere, O foolish one!

Embodiments of love,

Man today seeks God outside him, while God is in him. As ash covers embers, attachment and hatred cover man and conceal God's form. As ash is blown away from the embers, hatred and attachment can also be blown away. Then man will have the vision of Divinity. The mental workings of men differ from one another. The mental processes of man differ, depending upon his role as father, husband, grandfather and child.

These mental processes vary according to varying situations. The kind of relationship that exists amongst people decides the nature of their mental responses. The love that the mother has for a daughter is different from the love that she has for her daughter-in-law. The love one has for one's own son is different from the love that one has for the son-in-law. The infatuation that one has for one's wife is different from the reverential affection one has for one's mother. What is the cause of all this? It is the relationship which determines responses like love, affection, infatuation etc. Why is the mind bound by these ephemeral and transient relationships?

THE PANCHA KLESHAS:

What is the cause for man's sorrow, delight and infatuation? The cause can be traced to the different 'Kleshas' (sorrows) which afflict man from time to time.

The first sorrow which afflicts man is 'Avidya Klesha' (the sorrow caused by ignorance). Deluded by the feeling that he is the body and that God is elsewhere and much different from him, man makes a misery of his life. The ignorant belief that God and man are poles apart, creates a distance between him and God and causes anguish in him. Though man knows for certain that the mind is the cause for his bondage, he does not strive to restrain the mind and suffers as a consequence. Though he is well aware that the mind is the source of agony, anguish, attachment and host of other worries, he makes no effort to quell the mind.

The sorrow that man suffers as a consequence of his complacency is called 'Abhinava Klesha.' The man who is sunk in the mire of materialistic joys is afflicted by sorrow, as 'Vishaya' (Sensual Joys) is nothing but 'Visha' (Poison). In his frantic craving for enjoying the sensual joys, a human loses his discrimination and suffers from many a sorrow. Man takes materialistic joys as the summum bonum of life and suffers untold miseries. All the sorrows born of such materialistic attitudes on the part of man, are known as 'Asthitha Klesha.' There are also human beings who are lured away by the desire to acquire wealth and property and toil day and night to satisfy their insatiable cravings to acquire more and more. Disregarding food, sleep and rest, man struggles from dawn to dusk to acquire wealth and property. Unable to restrain his desire to accumulate these materialistic acquisitions, he makes a misery of his life, though he knows thoroughly that wealth and property are ephemeral and impermanent. It is man's infatuation to satisfy his insatiable greed which afflicts him. The affliction born out of this infatuation is known as 'Raga Klesha.' Hatred arises as a sequel to the frustration born of disillusionment. People prompted by the expectation of rewards seek shelter at the feet of men. But when the due rewards do not follow their efforts, they feel shattered and disillusioned. They harbour hatred against these men who fail to reward them. Anger also arises as a result of the selfishness and self-interest which they nourish within themselves. Man approaches and adores people prompted by selfishness. But when these men fail to meet their selfish demands, he becomes angry and suffers as a result. There are some men who harbour hatred against God, when God does not condescend to their desires. The grief which arises as a result of hatred is called 'Dvesha Klesha.'

Such an unfortunate person is an easy prey to distress and disappointment and disregards the presence of the Self within him. The delusion that he is the body and that Divinity is different from him is the cause of man's sorrow.

THE STATES OF MAN:

The world presents a motley spectacle of people undergoing varying experiences. There are some men who appear to be ever peaceful and there are also men who appear to be ever sorrowful. There are also men who appear to be experiencing joy as well as sorrow; and there are also men, lost in Divine intoxication, totally blissful. What is the cause for these different states of man? Mind is the cause for all this. The presence of the demon, the beast, the human and the Divine in man is the cause; and but for all this, the mind is the main cause. It is only in man that we have the 'Human-divine,' the 'Human-human,' the Human-demon' and 'Human-animal.' All these are deeply rooted in the mind of man.

It is said 'Brahmahanista Paro Devaha.' Ever established in Divine consciousness, performing actions and duties enjoined on him for the pleasure of the Lord, the Divine man sees Divinity everywhere. To such a man, all forms and beings are the reflections of Divinity; and he leads a life of joy born of Divine intoxication.

'Sathya Dharma Paro Martyaha.' Living in the human world, the Human-man treads on the path of truth and righteousness and leads a truthful and righteous life. He scrupulously follows the commandments of 'Sathyam Vada Dharmam Chara' and lives a noble life. To such a man, duty comes foremost; and he is also endowed with the noble qualities of compassion, charity, tolerance, sympathy etc. He has no craving for power and pelf.

The Demoniatic-man is described as 'Madhyapana Ratho Danavaha.' The demoniac man gives himself to a life of eating, drinking and sleeping. Devoid of compassion and understanding, discretion and discrimination, he takes delight in inflicting pain on others by abusing them and criticising them. Swayed by selfishness and self-interest, he strives for his own joy and does

not contribute to the happiness of others in the least. He harbours hatred and jealousy against righteous and noble people and flies into a rage at their very sight. The Demoniatic man is the very embodiment of evil qualities, evil thoughts and evil feelings.

The Human-animal is infatuated by sensual pleasures and spends his lifetime in seeking sensual joys from birth to death. He lives the life of a beast, steeped in selfishness and sensual pleasures. The laws of reason and season are flouted without any compunction of conscience, though the animals observe these laws scrupulously. There is no end to the vices to which he is a prey. There is no room for virtues like righteousness and love of justice in the heart of the Human-animal.

The mind is the cause for all this variance of character and conduct. Man must first of all foster faith in the existence of a sacred power in this world. He should also nourish the conviction that in this world, he must lead a perfect life. The world plays its tricks on man, catering to the joys of his senses. It is the world that tempts his body, tantalises his mind, rejoices his eyes and moulds his life. But there is an immortal Divinity in this mortal world. The mortal and the immortal, the temporary and the eternal are the aspects of 'Satchidananda.' The perfect world emerges from the all perfect world. Only perfection remains even after the body perishes. It is in the light of this the Upanishads declared 'Purnamadha Purnamidam Purnath Purnamudhachyathe; Purnasya Poornamadhaya Purnameva Vasishyathe' That is Full, this is Full. Full is born out of the Full. Fullness deleted from Fullness, is also Fullness. What remains is also Fullness.

Everything is Fullness only. Everything in the world is an aspect of 'Satchidananda.' Though man is an embodiment of 'Satchidananda,' man subjects himself to sorrow and pain by following the vagaries of the mind. The 'Human-divine' life is the highest life. The 'Human-human' life is a medium life. The 'Human-demoniac life' and the 'Human-animal' lives are the worst. The mind which is the seat of attachment, is the cause for all this confusion. Man is not made of sorrow, man is made of joy. Man is in fact the embodiment of 'Satchidananda,' Since he is the embodiment of

'Satchidananda,' he should strive sincerely to experience this. In this broad and wide world, we must foster within us broad and noble feelings without giving room for narrow-minded feelings to arise in us. We must cultivate feelings of infinite Love in this infinite world. Cultivating narrow-minded feelings, man leads today a life of distress. Whose fault is this? The fault lies in man who allows himself to be swayed away by his mind.

THE POWER OF INTELLECT:

The man who rests on the mind, Falls worse than an animal.
The man who rests on the intellect (Buddhi): is transformed into God.

What is 'Buddhi'? The intellect is marked by discretion and discrimination. It goes beyond the mind but is placed beneath the 'Self.' Since it is placed close to the 'Self,' it basks in the light of the 'Self.' The knowledge of 'Atma' is his who follows the intellect by living a life of discrimination. Man today toils from dawn to dusk for the sake of food. What does he achieve by this toil?

From morn to night man struggles throughout for filling his tiny belly and wastes his life.

What great joy have you gained by neglecting the worship of the 'Lotus Eyed One'?

Pause and ponder dearly on this, O man.

What has man achieved by neglecting God? What has he achieved by leading a life of materialistic pursuits? All that he has achieved is only sorrow. What have you achieved by reading books and meeting Mahatmas (great people?)

Why do you arrogate to yourself that
you have mastered many books and texts?

Of what avail is all your learning and scholarship?
Of what avail is all your life and effort
If you don't think of the Lord and
Fold your hands in salutation to Him?

Of what use is our worship, our faith, our learning and intelligence if it does not help us to proceed towards the Lord? Our efforts yield only temporary joy but not permanent bliss.

It is a crime and a sin to be arrogant on the strength of one's power and authority. The real authority rests in the man who experiences Divinity in everyone. The real authority is his who believes that all our experiences should find fulfilment in God. The chasm, that exists between our thought, our word and our action contributes to our demoniac behaviour.

THE SINS OF SHANKARA:

Adi Shankara, after his triumphant march all over India, reached the city of Benares. He went to the temple of Vishwanatha and prayed thus:

"O lord! I have come here to redeem myself of the three sins I have committed. It is said 'Yatho Vacho Nivartante Aprapya manasa Saha.' Though I know that the Lord is ineffable, beyond the ken of thought and word, I have dared to describe you. I have committed the sin of not practising what I have known. This is my first sin. Though I have professed 'Eashwara Sarvabuthanam, Eashwasya Idamsarvam, Vasudeva Sarvamidam,' I have come for your darshan. Though I declared that the Lord is everywhere, I have come to seek you here. I have committed the sin of saying one thing and doing another. This is my second sin. In spite of making the statements 'Ekatma Sarvabhutantaratma, Ekameva Adwitiya Brahma,' I have come for your darshan. In spite of my declaring that there is only One entity in the world, I have come for your Darshan. Thereby I have considered You to be much different from myself. This is my third sin, O Lord!

Redeem me of my three sins and bless me with the Bliss born of non-dualism."

The disharmony of the thought, word and deed is in itself a sin. We must seek atonement for the sins we have committed. It is only after redeeming ourselves of our sins and after experiencing the Oneness, we will be transformed into perfect humans. The Upanishads declare 'Manasyekam, Vachasyekam, Karmanyekam, Mahatmanam.' The Mahatma (noble one) is one who has achieved the unity of thought, word and deed. The evil one is he who does not observe the unity of thought, word and deed. That is why it is said in the Upanishads, 'Manas Anyath, Vachas Anyath, Karman Anyath Duratmanam.' It is the mind which makes a man scale ethereal heights and also fall down to irretrievable depths. Everything becomes subservient to us if we can control the mind. It is the mind which makes a man. It is the mind which makes the world. Man, mind and world are one and the same.

If these three are one, how is that we have three forms and three names? As the Brahmin who performs different functions is addressed by different names, things too acquire different names in consonance with their actions. For example: The Brahmin when he cooks food is known as **'Brahmin, the cook'**; the Brahmin, when he consults the almanac is known as **'Brahmin, the astrologer.'** The Brahmin who initiates a person into a mantra is known as **"Brahmin, the preceptor."** Though the Brahmin, who has performed all these functions is one person only, he has acquired different names due to the different duties performed by him. Similarly, since man is made of mind, he is called 'Manishi.' As the world is the manifestation of the five elements, it is known as 'Prapancha.' Things acquire names according to their functions. In the word 'Prapancha,' 'Pra' means blossoming (manifestation) and 'Pancha' means the five elements.

UNITY IN DIVERSITY:

Hence, we should strive to see unity in diversity. Though thousands are seated in this auditorium, the air which they breathe is the same. Beings are many, but the breath is the same. Our bodies are like chariots and the

charioteer is the Self. Though the chariots are different, the charioteer is the same. In spite of the manifold diversity amongst men, there is a striking unity as well. As regards birth, a millionaire and a pauper come to this world through the womb of the mother. All people have hunger, whether one is a millionaire or a pauper. The millionaire may take sumptuous meals while the pauper may take meagre meals, but hunger is common to both. The millionaire and pauper are equal in their death. All people have thirst, though the way they quench their thirst may be different. The millionaire may drink cool drinks while the pauper may drink cold water from a stream, but thirst is the same. Oneness marks the life of man, in hunger and thirst, in birth and death.

Hankering after job and money, we allow ourselves to be lured into evil and questionable paths. Treading the wrong road, we ruin our lives ultimately. Man's life has become cankerous like the life of a worm. As our authority and opulence grow, our character should also grow to lofty heights. Whether he rises high in the field of spirituality or politics, his thoughts should rise along with his status. On the other hand today, instead of nourishing the noblest of thoughts, man harbours the worst of feelings. Man pretends to be happy, though he is fast heading towards disaster. Man is like a puppet directed by a puppeteer.

There is an imperative need for man to control his mind. You should not leap into action immediately, listening to the promptings of the mind. We should discriminate and progress further. But there are people in the world, who listen to the commanding call of the mind and translate it into practice immediately. Man is transformed into God when he makes efforts with his mind. Who is 'Manava' and who is 'Deva'? The one who is not bound by the day is 'Deva,' for the day symbolises morning and night. Hence 'Deva,' is the one who transcends morning and night. The lord is beyond pleasure and pain, merit and sin. We besmirch God today by our wrong conduct. But God is beyond pleasure and pain. He goes beyond our ken. He exceeds our grasp. Dogs bark when elephants walk. What does an elephant lose when dogs bark? What does God lose when people carp at him? It is man who is the loser but not God. The man who has fastened his faith on God should foster Divine

feelings and Divine actions. God is the embodiment of Love.

Love is God. Live in Love.
Start the day with love.
Fill the day with love.
Spend the day with love.
End the day with love.
This is the way to God.

8. The Quest For Peace

Date: 26 May 1993 / Location: Brindavan / Occasion: Summer Course 1993

When they are young and tender,
Steadiness of mind, youth should acquire.
If steadiness of mind is not secured,
They suffer and life is wasted too.

Peace is another name for the steadiness of mind. Peace is a sacred virtue; it is the embodiment of the Self. It is an ornament to man; the heart of the selfless one is its abode. Losing this sacred ornament of peace, which is eternal and everlasting, man falls prey to agitation and unrest.

Students, The Embodiments of Divine Atma!

The Universe, with all its visual phenomena is created, sustained and dissolved by the three attributes (Trigunas). These attributes are the very life breath of this illusory world, and activate the workings of the Universe. Influenced by these three attributes, man loses the Divine jewel of peace.

Man should strive not to come under the spell of evil company. It is said:

Tyaja Durjana Samsargam.
Bhaja Sadhu Samagamam.
Kuru Punyamahorathram.
Smara Nithyamanithyam. Give up evil company; desire noble company; do meritorious deeds day and night; think of the eternal and the transient.

THE INFLUENCE OF EVIL COMPANY:

Evil company results in evil feelings, wrecks your human quality and devalues your life. It is this loss of value which leaves a man as a man only in form, but not as a man in action. Evil company is like a venomous worm, which instantaneously preys on the noble virtues of man and kills them in the end.

Evil company acts on the very mind of a man, in all its manifold forms, causing manifold mental aberrations. It enters into the very core of the human heart and destroys the human quality in him. The words of the evil one sound sweet; but his mind is saturated with venom. The evil man is the very opposite of the true man. It is said: **'He is a real man who observes the harmony of thought, word and deed. The proper study of mankind is man.'**

Young people like you should cultivate Divine feelings and qualities, participate in sacred activities and lead a life of exemplary excellence.

It is not mere association with evil people that constitutes the evil company. The cultivation of evil qualities is also evil company. Students should not give scope for vices like ego, envy, falsehood, pomposity etc. to worm into their hearts, since they are the worst enemies of man. Humans shine in their full splendour once they totally exterminate their enemy. The scriptures have declared that disease, debt, foe and fire should be quelled completely without leaving any trace.

The Vedic injunction is, **"It is disastrous if 'Shatrusesha,' 'Agnisesha,' 'Runasesha' and 'Roga-sesha' (the trace of foe, fire, debt and disease) is left."** If the debts are not discharged completely, the undischarged debt grows by leaps and bounds and assumes its original figure due to the interest charged. Similarly, if a patient is discharged from the hospital without being completely cured, the traces of the disease left in him may relapse and prove disastrous to him.

In the same, way if a fire is not extinguished totally, the remnants of it may

blaze into a conflagration. If the enemy is not quelled completely, that too, in the course of time, will prove detrimental to man. It is only the complete extinction of the enemy which earns peace to man.

What is peace? When does it arise in the human heart? Peace arises in man when the three attributes of 'Satwa,' 'Rajas' and 'Tamas' (serene, passionate and dull temperaments) are totally routed. You must make earnest efforts to develop 'Virakthi,' 'Upeksha' and 'Anasakthi' (detachment, apathy and disinterest) towards the three attributes. Everything is fraught with fear in the world, and it is detachment (Vairagya) alone which can bestow 'Abhaya' (fearlessness). A man who suffers from 'Raga' (attachment) is a prey to fear; a man who has cultivated detachment is free from fear. If 'Raga' is allowed to grow, it ultimately ends up as 'Roga' (disease). If the waves of 'Kama' and 'Krodha' (lust and anger) are not nipped in the bud they assume great proportions. **"If a plant does not bend while it is a sapling, can it ever bend when it is a tree?"** says the proverb. If a plant is not controlled as a sapling, it grows uncontrolled when it is a mighty tree. That is why youth is the most appropriate period to cultivate the control of the mind.

THE PURITY OF THE MIND:

The true education is the training of the mind. Life is a futile exercise if the restraint of the mind is not achieved, in spite of one's high intelligence and status. So it is said:

Of what use is worship, without the purity of the mind?
Of what use is cooking, without the purity of the vessel?
Of what use is spiritual practice, without the purity of the Self?

You cannot rest in peace in a room where venomous worms crawl; the worm should be either caught or killed. We should root out this worm from the chitta. There will be no peace for man until the worm is caught and killed.

The youth today do not know what are 'Chitta,' (memory) 'Hridaya' (heart) and 'Manas' (mind). Man is made of mind and mind is nothing but a conglomeration of thoughts. Since thoughts determine our conduct, we should cultivate noble thoughts. Though the heart is the seat of purity, evil company infects the heart and vices arise as a consequence. If a piece of charcoal and a burning ember are brought into contact, the former loses its blackness and glows with intensity, as the heat and the fire of the latter enter into it. The charcoal turns into a totally burning ember when it is fanned. The charcoal glows as an ember to the extent it allows itself to be consumed by fire.

This is the miracle of transformation wrought by noble company. The company of a burning ember transforms a black charcoal into another ember. Hence it is said, "**Brahmavid Brahmaiva Bhavathi**" (the one who knows the Brahman becomes the Brahman). It is not enough if you are 'Near' noble company. You should become 'Dear' too, endearing yourself to it. For example: When we carry a flower in the hand, the fragrance of the flower spreads to our hands and dress. If a foul smelling flower is carried in the hand, it befouls our dress and body. Hence, good and evil are endowed with equal potency to exercise benevolent and malevolent influences respectively. You are what your company is. That is why Einstein said, "Tell me your company and I shall tell you what you are." It is the company one keeps which makes or unmakes him.

Though endowed with the physical prowess and prowess of the intellect,
Without the prowess of God, you will be a slave for sure.
What happened to the mighty Karna at the end?
Never, never forget this noble word.

Though Karna was endowed with physical and intellectual prowess, he was destroyed by associating himself with the evil company of Duryodhana and Dusshasana. In the end, he became one of the evil four (Dushta

Chatustayam) and was far removed from the Grace of God. It is only the power of God and the power of righteousness that can make all powers to rally around you. But the students of today, bereft of noble thoughts and noble conduct, are deprived of the immense strength that comes as a consequence of God's grace. Man is befouled today instead of blooming into excellence.

Man's excellence lies in radiating Divine illumination. Man's speciality lies in the acquisition of peace, but when can man acquire this peace? People shout slogans saying, "**I want peace, I want peace.**" How can you secure peace while keeping atom bombs in your hands? You can never acquire peace even if you land on the moon. If you keep the bombs of evil conduct and evil feelings ever in your hands, peace remains a far cry. Peace is obtained only when evil feelings are destroyed. First and foremost, there must be individual peace, which in its turn contributes to family peace; family peace, in its turn, contributes to peace of the village. Peace of the village leads to peace of the state: Peace in the state, in its turn, secures national peace. National peace contributes to international peace. This is how individual peace contributes to world peace. Similarly Ashanti in a person has the potentiality to affect peace all over. Students and educational authorities disseminate only unrest and agitation without making any contribution to peace of humanity.

RIGHT AND RESPONSIBILITY:

The students of today are the architects of India's future. Poverty and prosperity of India hinges on the behaviour of our students today. The Dharma of a student is his duty. But the students of today fight for right without any responsibility. Without responsibility there is no right. Duty is so important to a student that it is a yoga (spiritual practice) to him. So it is said, "**Karthavyam Yogamuchyate.**" By disregarding one's duty and assuming authority, people today are destroying the very meaning of humanity. If you discharge your duty sincerely, authority comes automatically to you. Right and responsibility are like the two wings of a bird, the two wheels of a chariot. But people today have axed the wing of responsibility and have utterly disregarded duty. The fight for rights is an unrighteous fight, for you have no

right to fight, unless you have performed your duty.

What is your duty? Your duty lies in striving for the upliftment of the society, not in selfish striving for the upliftment of your own family. Once we have uplifted society, we should work for the well-being of the nation. Then alone you will accomplish self-fulfilment. It is said **"Shareera Madhyam Kalu Dharma Sadhakam"** (Body is given for ensuring righteousness). God has gifted the body to man for performing good deeds. That is why, the Buddha laid down **"Buddham Sharanam Gacchami, Dharmam Sharanam Gacchami, Sangham Sharanam Gacchami."** This is how you should at first surrender yourself to Buddhi. It is by transforming and sanctifying Buddhi, you become Buddhimata (The noble intellectual). After sanctifying your Buddhi, you must use it in the service of society (Sangham Sharanam Gacchami). After serving the society you must infuse Dharma (Dharmam Sharanam Gacchami) into society. This is how man should travel from Buddhi (intellect) to Sangha (society) and from Sangha to Dharma (righteousness).

THE LAST JOURNEY:

The Upanishads gave supreme importance to Karma (action). What is the significance of this? The significance is that righteousness should shape and mould our Karma. The Brahma Sutras said, **"Athatho Brahma Jignasa."** What do we need for the cultivation of 'Brahma Jignasa' (enquiry into God)? We need fine dresses and beautiful ornaments for attending a marriage; we need money for seeing a cinema; we need a walking-stick and slippers for walking, but all these activities are left to your choice for, you are free to cancel them or postpone them. But you have no choice in regard to the last journey. You can never postpone it. People make enough preparations for performing small activities like walking, reading, writing etc., but what preparation do they make for a serious and significant activity like the journey beyond death? We spend lavishly on paltry activities; we sacrifice ourselves for the sake of trifles and trivialities. We sacrifice our body, wealth and time for temporary and transient things. What do we sacrifice for securing the Vision Divine? Our minds are not steady even for two minutes during Bhajan. It is said, **"The thought that I bestow on my kith and kin, on property**

and wealth will surely not save me from Lord Yama at the time of death. It is my loving contemplation of the Lotus Feet of the Lord which will enable me to launch on this journey beyond death. Hence, Oh Lord! Bless me with the desire to meditate on Your Feet every moment of life." We must follow the spirit of this prayer and elevate ourselves.

time, as we change our dress. In fact, death is nothing but change of dress - "Death is a dress of life." We change our dresses but can we change the journey of our life? In this long journey of life, it benefits us well to carry less luggage. It is said, "Less luggage, more comfort, makes travel a pleasure." The less luggage that we should carry in our life is nothing but the desires that we entertain. There is nothing wrong in entertaining desires; but it is seriously wrong to entertain excessive desires, as excessive desires cause unrest and agitation. Our desire should remain as a limited desire and should not assume the proportion of greed. That's why Adi Shankara said,

Not for you, not for you,
Oh man, the thirst for wealth.
Wealth is a consequence of action.
Contain your desires and be content.
Chant, O foolish one, 'Hari Govinda,' 'Hari Govinda.'

Shankara once found an old grammarian who was religiously repeating Panini's grammatical formula, 'Dukrin Karana.' Adi Shankara went to him and said:

Students! Our body is transient like a water-bubble, but life is a long journey. In this long journey, we change our bodies many a

Bhaja Govindam Bhaja Govindam Govindam Bhaja Mooda Mate.
Samprapte Sannihite Kale Nahinahi Rakshati Dukrin Karane.

(Oh foolish man, Chant the name of Govinda. When the hour of death comes, it is only Govinda who will save you and not your grammar.) Hence man should wholeheartedly chant God's name for he may be saved in the hour of death.

The knowledge that you acquire in the educational institution is not the true knowledge; the secular education in which you are trained is no education at all. It is only spiritual education which is true education. Secular education educates only the mind and leaves the heart and the spirit untouched. What arises from the head is the 'Pravrithi' (materialistic) and what springs from the heart is 'Nivrithi' (spiritual). Human life is interwoven with 'Pravrithi' and 'Nivrithi.' The six vices of desire, anger, greed, pride, infatuation and jealousy lead us on 'Pravrithi' marga whereas Love, Truth, Patience, Sacrifice and Compassion lead us on 'Nivrithi' marga.

NEED FOR LOVE AND FAITH:

We can succeed in the secular world if we place ourselves firmly in the spiritual world. That is why it is said,

For enjoyment in this world, you must
learn 'Taraka Vidya' (science of Alchemy)
For enjoyment in the other world,
you must learn 'Brahma Vidya' (spiritual science).

We should obtain success in secular as well as spiritual learning. But do we make any sincere endeavours for our success?

Learning and learning, a learned man forgets himself.
The mean man never gives up his meanness, in spite of high learning.
Such learning fosters only argumentation and the fullness of knowledge remains unobtained.

What is the use of all learning, if it does not confer immortality?

All our knowledge today is only secular knowledge and not immortal knowledge. What is immortal knowledge? The true and immortal knowledge is the knowledge of "**So-Ham.**" It signifies the oneness of man and God. The "**So-Ham**" mantra is repeated with every breath, for man says 'So' with every inhalation and 'Ham' with every exhalation. Our breath itself teaches the unity of man and God, but we are not prepared to master this knowledge. Our bookish knowledge fosters only argumentative skills. But what we require is practical knowledge. We need the knowledge that enables us to experience Ananda in our daily life. Mind is the seat of all secular knowledge whereas the "**Spiritual Heart**" is the seat of all Atmic knowledge. It is by Love alone that the science of spirit can be known.

Where there is Love, there is no hatred; where there is no hatred there is peace. We should propagate peace all over the world, and it can be done only through love.

What is love? Oneness of feeling is love. If you foster the feeling that the same Atma resides in all, you will be able to love all. That is why the Upanishads say, "**Sarva Jiva Namaskaram Keshavam Prathi Gachathi**" (your salutations to living beings reach keshava). If you salute the living beings, you are saluting the Lord Himself as the Lord is the resident of all beings. While saluting a person you must feel that you are saluting the Lord in the temple of heart, for the body is a moving temple. Instead of worshipping the Lord in a physical temple made of brick and stone, worship the Lord in the living temple of the human body.

diligence) and "Samsayatma Vinashyathe" (Doubts destroy us). The river of our life, while flowing towards the ocean of grace, would do well to flow between the bunds of the two sacred 'Ashtakshari Mantras' (eight lettered mantras). The observance of the exhortation sounded by the Geetha saves us from dangers and enables us to reach the destination of Divine grace.

National feelings have declined in the students of today. We must cultivate the feeling that we are children of the sacred land of Bharath and that we are all equal in the eyes of God. We must show gratitude to the country in which we are born. We must be actuated by the feeling that our fellow beings are embodiments of God. We must be actuated by the feeling that our irreverence to fellow humans is tantamount to irreverence towards God. "Sarva Jiva Tiraskaram Kesavam Pratigachathi." The Bhagavad Geetha exhorts us to make the river of our life flow between the two bunds of "Shraddhavan Labhathe Gnanam" (knowledge is obtained by

Man is one who has faith. We cannot live even a moment without it. Unless you have the faith that you are going to return home with vegetable in hand, you will not go to market for buying vegetables. Every trivial act of yours is prompted by faith. But man does not nourish such faith in the existence of God. This want of faith is our worst weakness. We don't bring ourselves to believe in the presence of God who saturates and suffuses the Universe. There is none other than you in this universe as you are the Self. Your virtues make you a God and your vices make you a demon. You have the choice to become either Divine or demoniac. Your virtues testify to your Divinity, whereas your vices testify to your devilishness. Meditate on the Lord at all times and at all places, for the Lord is the Source. Love God, love all.

9. The Philosophy Of Gautama

Date: 27 May 1993 / Location: Brindavan / Occasion: Summer Course 1993

He may have mastered the Vedas and scriptures,
He may compose verses with utmost ease,
But bereft of purity of mind, he comes to ruin.
Mind is the cause for all these, O Man!

Embodiments of Divine Atma,

The Shaddharshanas (the six systems of philosophy) are India's rational and convincing answer to those people who dismiss Indian philosophy as a corpus of blind beliefs. The six systems of philosophy are the profound expositions of the manifold meanings of the Vedic texts. The Shaddharshanas laid bare to the world the deep scientific thought and wisdom contained in the Vedas. Firmly planting themselves on the three principles of theism, inner vision and the Vedas, the sages handed over to mankind a profound system of philosophy that never changes in all the three times of past, present and future. Plumbing the very depths of humanity, Shaddharshanas dispelled the doubt and the fear, the sorrow and the anxiety, deep seated in the human heart. Keeping the welfare of humanity uppermost in its mind, the Shaddharshanas gifted to the world a philosophy of hope, well-being and serenity, showing to mankind the art of self-purification.

The six systems expounded the unity of the Vedas (sacred text), Vedantha (Vedic philosophy) and Vedagna (the knower of Vedas) and professed the unity in diversity in the Divine creation of God. The Shaddharshanas traced the variety and diversity, that exist in the world, to the mind and showed how mind is the seat of the noble and the ignoble, the lofty and the low. They fathomed the depths of human mind and expounded the principles of oneness, the right royal road for humanity to tread upon.

NYAYA PHILOSOPHY:

The author of Nyaya philosophy is sage Gautama, and the principles expounded by him are known as 'Gautama Sutras.' The great sages of India envisioned great truths, by transcending the domain of the mind. They made gigantic leaps from one mind to another, the supermind, the higher mind, the illuminated mind and the overmind and ultimately found themselves face to face with 'Reality.' The so-called scientists of today, rooted in their ordinary mind, fail to understand the sublime Divine truths envisioned by the Indian sages. As though, that were not enough, the scientists of today pride themselves, boasting that they have discovered facts and things which the sages had failed to discover.

ANCIENT SAGES VERSUS MODERN SCIENTISTS:

The discoveries made by the modern scientists are in the realms of matter (Padartha) whereas the sages of ancient India explored the region of the Spirit (parartha). The scientists are feeding greedily on what was dismissed as trash by our great sages of the past. The narrow-minded scientists do not bring themselves to believe in the great discoveries made by our ancestors. Whether they believe or not, the truths discovered by the wise ancestors stand as eternal verities. It is not science which is anti-God; it is the scientists who are anti-God.

Students should probe into the matter and find out what is Truth and what is falsehood. They should realise that it is some narrow-minded scientists who emerged as anti-God. The glow-worm that glows in the darkness claims that there is none brighter than it. The light of the glow-worm pales into insignificance in the presence of the blazing light of the Sun. The half-baked knowledge obtained by the scientists similarly pales into insignificance in the presence of the splendrous wisdom of our ancients. The scientists of today are shining like the glow-worms while our ancient sages shone like the mighty sun itself.

It is sheer ignorance on the part of the scientists to be carried away by the proof furnished by the senses. The scientists should enquire and investigate into their hearts, instead of mechanically probing into machines. Investigation into the heart is far superior to the investigation into the machine. Today man pins his faith on machines which are highly unreliable. Take for example, the computers. There is nothing unique about the computers since they only produce whatever they are fed upon. A flaw in the mechanism will prove disastrous. There are many instances of the wrong results produced by the computers due to the faulty feeding. We hear of computer results which change a pass into a failure and failure into a pass. Hence the proof furnished by the machines is inadequate and highly undependable. But the boy who wrote the examination derives inspiration from his heart, and knows at heart about his excellent performance in the examinations. The heart is the proof of one's performance. Hence the most dependable proof is the proof furnished by the heart.

THE PROOF OF THE HEART:

The heart is also the seat and foundation of justice. Thanks to the greed of man, people of today overturn the very base of justice, by turning justice into injustice and vice versa. Today the courts are not the seats of justice, it is only the human heart which is the seat of justice. All religions uphold the supremacy of justice. Hazrat Mohammed, the prophet of Islam, laid down stern punishment for crimes committed by the people. The punishment which he prescribed for a crime was a hundred lashes. Once, it was found that his own son had committed a crime and Hazrat Mohammed bowing to the inexorable law of justice, sentenced his own son to a hundred lashes. His son gave up his body at the fiftieth stroke delivered by the whip. When the executors asked Hazrat Mohammed what should they do about the rest of the fifty lashes, he ordered them to deliver the strokes on the tomb of his dead son. See Hazrat Mohammed's tenacious adherence to justice, which transcended the barriers of 'mine' and 'thine'! How sacred! How sublime! But, the law courts today, said to be the seats of justice, flagrantly flout all codes of justice by favouring its own people. People explore the intricacies of law to extricate their own kith and kin from due punishment. It is no justice if it is

besmirched by meanness and narrow-mindedness. Sage Gautama expounded the supreme law of justice.

The six systems of philosophy are Nyaya, Vaisheshika, Samkhya, Yoga, Poorva Mimamsa and Uttara Mimamsa. The Nyaya philosophy forms the basis and the very life breath of the remaining systems of philosophy. This philosophy grasped the noble virtues of compassion, harmony and unity and declared that humans alone can enjoy bliss and freedom. The philosophy of this system is based on certain pramanas which facilitate the understanding of certain truths. The word pramana advocates the need for a measure as a precondition for probing into truth. In the word 'Pramana' (measure) 'Pra' means before and 'Mana' means measure. Measure/standard is most necessary to assess quality and quantity of matter, knowledge, ignorance, wisdom etc. The Nyaya philosophy advocates the four proofs which enable us to understand things in their reality. The four proofs are Pratyaksha Pramana (direct proof), Anumana Pramana (inference), Upamana Pramana (comparison), Shabdha Pramana (testimony of sound). This divine system of Nyaya, with the help of the four proofs it propounded, dispels the doubt and fear that lurks in man and demonstrates the existence of Divinity. It lays bare the excellences of mankind and shows us how man may sanctify himself.

PRATYAKSHA PRAMANA:

The Nyaya philosophy brings out the fallibility of the proof based on direct perception by the senses. The proof offered by sense perception is not dependable. The eye that sees, the ear that hears, the tongue that tastes and the nose that inhales, testify to the truth as long as the sense organs are healthy. But a diseased tongue and a jaundiced eye do not offer the real truth. The diseased tongue afflicted by malaria, tastes everything as bitter, jaundiced eye sees everything as yellow. The Nyaya philosophy also advocates the Nyaya mimamsa. The word 'mimamsa' shows the finality of things. For example, ghee is the finality of milk. Milk, when curdled and churned, brings out butter; and butter, when heated, brings out ghee. The Nyaya philosophy brings out the flaws of the proof offered by direct perception, whereas Nyaya mimamsa shows us how deep investigation and

enquiry is ultimately rewarding. Through the proof of Nisakarsha (finality), it shows us, how deep investigation, unravels the ultimate truth. Though curd, butter and ghee are not perceptible in the milk to the eyes directly, they are there hidden in milk and surface only when they are subjected to a variety of processes. The Nyaya mimamsa propounds the truth that things reveal themselves when they are exposed to the search light of flawless investigation and enquiry.

"Anumana pramana" is based on inference. In this Anumana pramana, conclusions are arrived at based on inference. For example, it is inferred from the presence of cranes at a particular area that there must be water too. People infer from the presence of smoke, the existence of fire.

Upamana pramana makes use of similes and metaphors to drive home facts, for example, the principles of Pratibhasika (the apparent), Vyavaharika (empirical) and **"Paramardhika (transcendental)"**, are explained by comparing these three principles to the foam, the wave and the ocean. From the ocean of Paramardhika, arise the waves of Pratibhasika and from the waves of Pratibhasika arises the foam of Vyavaharika. Though the wave and the ocean appear to have different forms, they share the water in common. This comparison is used here to demonstrate the unity amidst diversity.

"Shabdapramana (sound)" demonstrates the presence of God, by the testimony of sound. The Nyaya philosophy proves the presence of Divinity firmly planting itself on the testimony of the Primordial sound 'AUM.' According to exponents of this philosophy, the primordial sound is Brahman itself; and only a person who has steadied his mind by meditation can experience it. It is said:

One may master all knowledge, and one's adversaries in argumentation,
One may be mighty like an elephant and fight a battle to the end.
One may be an emperor reigning over vast kingdoms.
One may give the gifts of gold and count the countless stars in

the sky.

One may reach the region of the moon. One may master the most intricate yoga. But it is impossible to achieve the supreme state of equanimity of mind without controlling the senses and directing the vision inwards.

SHABDABRAHMAN:

This Shabdabrahman is endowed with Astaiswaryas (opulences): Shabdha Brahmamayi; Charachara mayi; Vang mayi; Parapara mayi; Nityananda mayi; Maya mayi; Jyotir mayi; Sri mayi; Sounds elicit response. Most of the daily activities are performed based on the testimony of sound. Sound can cause sorrow as well as ecstasy, hope as well as depression. Singing (sankeertana) is a sublime harmony of sound and lifts the people to lofty heights. Once Narada went to Mahavishnu and said "**O Lord! I come for your darshan now and then. That is my nature. If I wish to see you immediately where can I contact you?**" To this Lord Vishnu replied, "**Madh Bhakta, Yatra Gayanthi, Tatra Thistami Narada**" (Where my devotees sing my glory, there I install Myself). Vishnu did not say that He would live there. On the other hand, He said that He would firmly install Himself there. Such is the supreme efficacy of Keerthana (singing). Whereas the explosion of bombs shatters our very ear drums, singing on the other hand, blossoms our heart. The Shabdha Pramana is tantamount to Vedic Pramana. Nyaya runs as an undercurrent amongst all these four Pramanas. Hence, it is imperative for us to hear the sacred and divine sounds. So the Nyaya philosophy said, "**O Man! Doing your daily tasks in this secular world, yearn for the vision of truth (sathya darshana) and find Him at last by discriminating between the eternal and the ephemeral.**"

SPEECH AND CONSCIENCE:

How can you determine the existence of Truth? We can decide the presence of the Truth by the testimony of Conscience. This conscience has been

described as the vibration of the vital Prana. Vak (speech) arises from this vibration. There is a marked difference between the speech born of mind, and the speech born of a state that transcends the mind. The supreme speech born beyond the region of the mind is termed as Vibration, Conscience and Bhur. The conscience pervades the body and originates from Suvaha. This Suvaha is nothing but Pragna. In Vedic parlance Bhur stands for materialisation (body), Bhuva signifies Vibration (conscience) and Suvaha signifies Radiation. The Rig Veda stems from speech; Yajur Veda springs from mind and Sama Veda from the Prana.

Samagana is said to be the most mellifluous harmony of sound. Since Sama originates from prana, we must use it with utmost care. The Yajur Veda is repository of spiritual formulae and is an embodiment of effulgence. Describing the Lord as the very embodiment of light, it seeks to experience the Light. The Rig Veda is the repository of light. The Yajur Veda is the repository of rituals and Sama Veda is the embodiment of sound. These three Vedas are essential for world peace. The Vedas inspire us to chant the glory of the Lord with mantras and delight Him with music. The three Vedas descended on the world to enable man to merge into the Lord by listening and singing His glory. Songs are more powerful than words and verses. You cannot melt the heart of the Lord by mere speech. Whereas speech is dull, singing is highly inspiring. Songs have the superlative capacity of merging the individual soul into the Absolute Soul. The Nyaya philosophy is a sublime philosophy that dispels doubts and regales the human heart.

There is no greater Veda Sadhana than the Sadhana of understanding the six systems of philosophy. The study of the six systems delights our hearts, reveals the mysteries of the universe and imparts the supreme knowledge to us. Ignorant of the sublime Indian literature, the students of today lead wayward lives. The Shaddarshanas contain in themselves the very essence of the scriptures which the sages distilled by profound investigation and enquiry.

10. The Vaiseshika Darshana

Date: 28 May 1993 / Location: Brindavan / Occasion: Summer Course 1993

Being the smallest in the small, Becoming the biggest in the big;
Shining as an omnipresent witness, Brahman is 'Prakruthi' and 'Prakruthi' is Brahman.

Embodiments of Divine Love,

Even before history began, the great seers and sages of yore, endowed with Divine wisdom, heard the voice of Divinity. They probed into the Divine world, enquired and investigate into it and declared to mankind the great wisdom which they heard through the Divine voice. They experienced what they heard.

The universe is made of two entities - Matter (Padartha) and the Spirit (parartha). But it is Panini who explored the meanings of word, unravelled the secrets of language, harmonised its myriad aspects and imparted it to mankind. It is sage Kanada who probed and investigated into the nature of matter and disseminated the knowledge of his discoveries to the world around. Vaiseshika is a system of philosophy expounded by the seer Kanada.

The founder of Vaiseshika, after profound investigation into the nature of matter, declared to mankind the impermanence of matter and the permanence of the spirit. All branches of knowledge which exist in the world originate from the Vedas. Setting aside the study of the secular knowledge which dealt with the transient and temporary, the seers of yore devoted their lives to the study of the immortal science of Divinity. By dint of penance and meditation, they perceived the great truths of eternity and shared their sacred knowledge with others.

THE INNATE UNITY:

The world of matter appears to be marked by diversity when it is subjected to physical investigation. But a penetrating search into the inner nature of matter reveals the inner harmony and Divinity inherent in matter. The mountains are made of rocks; the earth is made of clay; the trees are made of wood, and men are made of flesh. Though matter appears to be of diverse nature, differing from substance to substance, they are in truth the manifestations of the five elements. The 'Vaiseshika' philosophy declared to mankind that the diversity that marks the world of matter arises out of deluded vision, and exponents of this philosophy affirmed the unity of Atma that harmonises all matter. 'Visesha' is nothing but the study of the difference that exists among atoms and Vaiseshika is that which lays bare the 'Visesha' (particularity) of a substance.

The Vaiseshika philosophy explores the world of atoms and concludes the truth about matter. The exponents of the philosophy proved that substance does not change, and it is only the forms which change. For example the broken pots merge into earth and become clay. Pots and rock change but matter remains the same. You can cast silver into different moulds and have different forms of silver like tumbler, plates etc.; but silver is the same. Hence it is proved beyond doubt that it is only the forms that change, but substance remains changeless. Similarly they traced all forms of sound to the primeval sound 'AUM.' The sounds are many but the source is the same. The seven notes in a harmonium sound different but the source of the sound is the same 'AUM.' The 'Vaiseshika' philosophy finally affirms the permanence of Spirit as well as matter. This system of philosophy bases its conclusions on facts. It reveals the equality of man and woman arguing that man and woman may differ in gender; but as humans, they are one and the same. The male and the female are equally required for creation.

THE NEED FOR HARMONY:

The 'Vaiseshika' philosophy propounded unity and harmony, not discord. What is the cause for the miserable plight of the world today? It is by

developing discord and differences that mankind has fallen low. It is by disregarding the unity of the spirit that man has gone down to the deepest depths. The want of peace in the world can be traced to the selfishness of man. Man expects much from society without contributing anything to it. How can you expect good from society without your doing any good to it? If you strive for the peace and upliftment of the society, then the society too will strive for your peace and upliftment. The Vaiseshika philosophy asserted in unmistakable terms that you are the author of the pain and the pleasure that you undergo in the world. Do not ask the world how much it contributed to your joy, but ask yourself how much you contributed to the welfare of the society. The Vaiseshika philosophy asserts the duty which we owe to society. Hence it is imperative on the part of man to know how much his acts and deeds contribute to the welfare and well being of mankind.

The atoms are packed with infinite power. The Vaiseshika philosophy exhorts man not to be satisfied with the mere appearance of things but to probe into the inner nature of the substances.

The philosophy stands as a luminous lamp of Truth, which radiates Divine effulgence at all times, by defining Truth as the eternal transcendental Reality. It addresses man thus, "O man! We are birds of the same nest; we are the children of the same mother; we are the flowers of the same creeper; we are citizens of the same country." Why should we harbour hatred? In truth, you hate yourself when you hate others. The body is the cage in which the soul is encased. The cage can lodge the bird as long as it is a fledgling. Once the wings grow, the bird wings its way out of the cage. We have to seek the shelter of the body till we attain the Atmic enlightenment. Once the wings of the Atmic wisdom grow in us, we abandon the nest by developing detachment.

We are the children of the same mother, Mother Earth.

We are made of clay. This can be proved by the fact that there is clay in the enfolded palms of new born babies. Even after a thorough cleansing. the baby carries the clay in its palm after a few hours of resting. The body which is

made of clay, returns to clay at the time of death. The king and the servant, the millionaire and the pauper come from the earth and return to the earth again. Even gems come from the earth. They do not grow on trees. If we realise this truth, it will be possible for us to consider ourselves to be the children of mother Earth.

We are flowers of the same creepers. Our minds are the flowers that grow on the creeper of the heart. The flowers may be different but the creeper is the same. We are the children of the same race! We all belong to the race of humanity but not to the race of birds and beasts. Since we belong to the illustrious race of humanity, we must conduct ourselves in a sublime manner. We are the waves, born in the ocean of Satchidananda. Since we are born of the same race, we should radiate the oneness of humanity without harbouring hatred against any one. This great system of Vaiseshika upholds the oneness of mankind and the existence of Divinity and exhorts us to lead sublime lives. The so-called exponents of modern Vaiseshika philosophy impart to people only bookish knowledge, without experiencing the noble tenets of this system in their daily lives. Hence, their teachings do not light up the hearts of people. The true exponents of Vaiseshika are scarce indeed! The seers of India, endowed with wisdom, transcended the realms of the physical world and leaped into the region of the Supermind. To those seers who gazed from the gigantic heights of the Supermind, all our secular achievements appeared paltry. The exponents of the Vaiseshika philosophy successfully explained the subtle meanings of words and the substances which the words signify. But unfortunately, today there is no proper and satisfactory linguistic explanations of the words current amongst us. We pronounce W-A-L-K as 'WAK.' There is no explanation for "L" being silent there, but Panini's grammar offers most rational and convincing explanation for words and sounds.

We distinguish between good and bad, though in reality there is nothing like good and bad in this world. Good and bad are in fact a matter of time. But as long as we are bound by the bodily delusion, we must know the difference between good and bad.

UPADHANA AND NIMITTA:

Since man is sans discrimination, detachment has become a burden to him. Since he is devoid of the Atmic knowledge, body has become a burden to him. Since he is devoid of Love, the mind becomes a burden to him. All grief of the world can be traced to the lack of discrimination. We should exercise our discrimination to find out what is Adhara (support) and what is Adheya (supported). The potter makes pots, but without clay and water, the potter cannot make pots. Hence clay and water constitute 'Upadhana karana' (material cause). The potter who makes the pots is only an instrument and hence he is the 'Nimitta Karana' (efficient cause).

Similarly, Divinity is the cause and creation is the consequence. But some scientists of today do not believe in the creator, and they base themselves on creation alone. They pride themselves on their achievements and parade their knowledge. For example, they declare that they could turn salt water into drinking water by the process of desalination. But this involves huge expenses, amounting to crores. They further assert that they can create water by combining hydrogen and oxygen. The scientists, carried away by their achievements, ignore God who is the creator of hydrogen and oxygen. These people feel no gratitude to God for all that He has done to them. We express our thankfulness to a person who hands over the kerchief when it falls from our hands. When we are thankful to people for such a negligible act of goodness, how much more grateful should we feel towards God, who has granted to mankind the gift of life. The Vaiseshika philosophy upholds the permanence of the individual soul, nature and matter and for this God is the 'Adhara.' The exponents of the Vaiseshika system propounded that the universe is made of atoms, but no two atoms are the same. The 'Visesha' (particularity) lies in the difference that exists between one atom and the other. Since this system upholds the particularity of atoms (visesha) the system has been known as 'Vaiseseha.' The exponents of Vaiseshika system marvelled at the wondrous creation of God. Saint Purandaradasa marvelled at the might of the Lord and said, **'Who tinted the parrot in green and painted its beak with red? Who coloured the peacock in many splendoured beauty?'** All this speaks volumes to the majesty of the creator of the universe.

Man discovered the atom and created the atomic bomb. But he lives in perpetual fear of the weapon that he himself had created. That is why Churchill remarked "**Man has known everything but he has not known himself.**"

Prahalada said to Hiranyakasapu:

You have conquered the three worlds in a trice, O Father! But you have not conquered the sensory world and the world of the mind.

Man has become a slave to his senses. He is the slave of his senses from dawn to dusk. Subdued by the senses, which are outside him, how can he ever hope to conquer the internal organs of Manas, Buddhi, Chitta and Ahamkara? It is said, "**He who succumbs to the inner foes, can never hope to defeat his enemies outside.**" Man has become a victim of his own senses and is subjected to sorrow and suffering. But he does not enquire into the cause of his sorrow. He takes shelter in destiny and consoles himself that he was destined to suffer. But it is not proper on the part of man to trace everything to destiny.

There is nothing that man cannot achieve by human effort. With a determined effort, man can imprison the air in his palm; he can split the sky into pieces and hold them in his possession; he can drink up the water in all the oceans as water in a tumbler; he can hold fire on the palm of his hand. It only needs a sincere effort, to achieve anything in life.

Today, man has made himself into a 'Cinematic' man. (Ma-Ni-Si if reversed, becomes Si-Ni-Ma, meaning movies). Everything he does is steeped in artificiality. Hence he becomes a slave to his senses. The man who restrains his mind is a real man. The man who has not conquered his mind is a man-in-form, but not a man-in-reality. Only when he controls the mind completely, he can be called a true man.

The Vaiseshika system of philosophy unravels the mysteries of the inner world and bares the secrets of creation. As the tiny seed contains a tree with

all the twigs, branches, fruits and flowers in it, every atom contains in it the entire creation. The Vaiseshika philosophy explains how the macrocosm is contained in the microcosm.

11. The Samkhya Philosophy

Date: 29 May 1993 / Location: Brindavan / Occasion: Summer Course 1993

The highly learned ones, if they succumb to their senses,
Are worse than dead men.
Who can measure the power of the senses? Learning should make you the noble one.
The learned one is he who has crossed the realms of the senses.
Such a one is beyond all sorrows.

Students, The Embodiments of Divine Love!

Being endowed with infinite sublime powers, it is not proper on the part of man to be satisfied with mere worldly life. A real philosopher is one who has cultivated 'Dama ' (self control). The ancient sages, having envisioned the Truth and harmonising their lives with the melody of the Truth, shared their joy with the people around.

The Samkhya philosophy did not accept the philosophical doctrines propounded by the 'Nyaya' and 'Vaisheshika' systems. The Samkhya system propounded that the world is a harmonious product of paradoxical dualities with inherent harmony of the world. Sage Kapila is the founder of the Samkhya system of philosophy. Hence, it is also known as 'Kapala.' According to this philosophy, the world is marked by the harmony of numerals (Samkhya). Hence, it has been called Samkhya philosophy.

PRAKRUTHI AND PARAMATMA

According to this system, 'Paramatma' is latent in the 'Prakruthi,' as oil is latent in the seeds, as fire in wood and as fragrance in flowers. The 'Paramatma' is the cause and 'Prakruthi' is the consequence. This system

upheld that 'Prakruthi' is not separate from 'Paramatma.' It is nothing but the physical form of the Lord. The Samkhya system employed 'Tatwa' the power to discriminate between the eternal and the ephemeral, to explore the mysteries of the Universe.

The Samkhya system held that the creation cannot be made of one entity alone and that it is the union of two entities, viz. nature and God. One cannot clap with one hand; one needs two hands to clap. Similarly Prakruthi and Paramatma are essential for creation and without them, creation is impossible. Hence, it is sheer foolishness to consider Prakruthi as a separate entity. The Samkhya system held that Divinity runs as an undercurrent everywhere in Prakruthi.

According to this system the world consists of entities numbering twenty-four. The five organs of action, the five organs of sense perception, the five vital airs, the five sensation (*Tanmatras*) and the four inner organs (*Antharendriyas*) of *Manas*, *Buddhi*, *Chitta* and *Ahamkara* add up to twenty-four and constitute the world.

The world is made of paradoxical dualities like air and fire, fire and water etc. It is these dualities which make the Universe. It propounded that *Moksha* is not seclusion in the forest.

'Moha' + 'Kshaya' = 'Moksha' (the extinction of delusion is liberation).

When *Purusha* joins the twenty-four principles, it becomes the twenty-fifth principle. The twenty-sixth principle is Paramatma. After sincere enquiry into Prakruthi, the Paramatma becomes the twenty-sixth Principle and merges into Easwara .

PURUSHA AND EASWARA:

According to the Samkhya system, the Universe is a harmonious union of Prakruthi and Purusha. The Jiva (individual being) merges into the twenty-sixth principle of Paramatma (the Jiva is made of twenty-four principles and the Purusha makes the number twenty-five). The Jiva, by separating itself from Prakruthi and Purusha, should merge into the twenty-sixth principle, Easwara (the absolute soul). Both Prakruthi and Purusha are contained in Jiva

The Jiva is in the body and the Lord is in the heart.
They play their game and go apart.
There is a puppeteer who directs this play.
The puppets of good and bad coexist in one.

How to grasp this unity wherein the two exist in one? Seeing diversity in unity is human, but seeing unity in diversity is Divine. The Samkhya system of philosophy propounds that humanity is nothing but Divine Unity.

In the human heart is the Kalpataru (wish-fulfilling tree)
But weeds in abundance grow around the tree.
Clear the weeds and the tree can be seen.
That indeed is the celestial cow which grants all your wishes.

Both the celestial cow and the wish-fulfilling tree exist in man. Humanity is a bridge between the visible and the invisible. Since man is positioned in the middle state between the two entities, he is known as 'Martya.' Our life is a consequence of the unseen effects of our action.

The mind of man is a slate containing the writings of our many past lives. Deep seated in the Chitta (mind) is Pragna. He is the Chitra Gupta who records faithfully all the happenings in Chitta. The Pragna is the radiation which activates 'Prana Shakti' in the inert body. Man is a harmonious fusion of Materialisation, Vibration and Radiation. Hence man is the unity of Jiva, Prakruthi, and Purushatva.

The Samkhya system opined that Moksha (liberation) does not descend on man from the higher regions, nor does it ascend to man from the lower regions. Mohakshaya (extinction of delusion) is Moksha. Extinction of ignorance is liberation. Man is under the spell of Moha as long as he does not realise the Truth. Coming under the spell of delusion that he is the body, man wastes his life in the pursuit of bodily pleasures. The Samkhya system exhorts man not to be deluded by the body. It states:

O Man! the world is made of twenty-four tatwas (entities); the Jiva, the Purusha are made of diverse substances. Man cannot see Truth so long as he has these Tatwas; he should go beyond these Tatwas. Only then does he reach the state of the Supermind, from which he leaps from one mind to another, the crown being the Overmind.

The Samkhya system professed that unless man destroys Prakruthi Drishti (the worldly attitude) he cannot have 'Paramatma Drishti' (the Divine attitude). This system demonstrated the existence of the Self whether it is encased in the body or not. The Atmic current is a perennial force, though it is invisible to the eye. The bulb lights up as soon as it is put in a holder since the current is there all the time, though it is invisible to the eye. The current was there both before and after putting the bulb in the holder. Similarly, according to the philosophers of the Samkhya system, Atmic power is there both inside and outside the body.

One day or the other, man has to reach his destination. Saint Thyagaraja said: "O! Rama, howsoever high the bird may fly, it has to seek the shelter of a tree when it is tired. Similarly, man has to seek shelter at the Feet of the Lord, one day." **In this context the Samkhya exhorts,** "O Man! Since you cannot help reaching your destination one day or the other, why not strive to reach it at the earliest, instead of delaying your advancement?"

What is the Sadhana which man has to launch on? He need not do any other Sadhana than the Sadhana of fostering human temperament in man, by destroying the demoniac nature in him and ultimately merging in God. The Samkhya philosophers said that it is demoniac on the part of man to

disregard Divinity. You need not make great efforts to see the fire covered by ash. Once the ash is blown away, the fire in the ember is visible to the eye. The sea of the human heart is covered by the moss of materialistic tendencies. The moss of materialistic tendencies can be removed only by 'Namasmara' (chanting the Lord's name). Jaya Deva said that in the Kali age, there is nothing more powerful than 'Namasmara' to fight the adverse influences of Kali.

This system stated that unless we vanquish 'Prakruthi' which is steeped in 'Samkhyatatva,' we cannot realise Divinity. Saint Ramdas expressed similar sentiments, **"If you do not understand the twenty-four 'marmas' (subtle secrets), you will come under the hold of maya of twenty-five tatwas."** We will reach the twenty-sixth 'Tatwa' (Easwara) if we understand these twenty-five Tatwas thoroughly. Hence, Samkhya philosophy asks us to keep the twenty-four Tatwas on the right track by observing discipline, since it is impossible to do away with them.

IMPORTANCE OF DISCIPLINE:

Days, nights and seasons all observe discipline. There cannot be days and nights if there is no discipline in the cosmos; there will be no seasons without days and nights; there will be no life on earth without seasons. Hence there is an imperative need to observe discipline. Here is an incident to substantiate how violation of discipline is detrimental.

There was once in England a dealer in milk who used to supply unadulterated milk. Since he was a righteous man, he was doing his business honestly. After some years, the people who used to buy milk complained that the quality of milk supplied by him was adulterated. The judge, before pronouncing his judgement, decided to probe into the matter personally. He presented himself when the cattle were milked. He found that the milk that the cattle gave was not of standard quality and concluded that the dealer was not adulterating the milk. On further enquiry he found that the farmer was not milking the cattle at a scheduled time but was doing it at his own convenience due to domestic disturbance. Since he was not milking at a particular time, the cattle

that previously yielded milk of standard quality, were not able to do so, due to the violation of discipline. The judge concluded that even cattle reacted to the violation of discipline.

Effect of Food on the Mind:

Take for example the discipline regarding food. Food decides the nature of your mind. If you are afflicted by evil thoughts at the time of eating, these evil thoughts affect the food you are taking and consequently affects your mind. Mind is born of the food you take. As is the food, so is the mind. That is why our ancestors recommended the partaking of Sathwic food. The gross part of the food we take is converted into excreta; the subtle part of it goes into the making of muscles; the subtlest part of the food becomes the mind. Similarly, the gross part of the water we drink becomes urine; the subtle part of it becomes blood. The subtlest part becomes 'Prana.' We can say for certain that water contains 'Prana.' That is why when anybody faints, water is splashed on his face. Water enables the fainted man to recover as it contains prana in it.

Prayer To God Before Partaking of Food:

We should partake of food with a Sathwic mind. Our ancestors recommended the offering of food to God before partaking. Food so partaken becomes 'Prasad' (consecrated offering). Prayer cleanses the food of the three impurities caused by the absence of 'Patra Shuddhi' (cleanliness of the vessel), 'Padartha Shuddhi' (cleanliness of the food stuff and 'Paka Shuddhi' (cleanliness in the process of cooking). It is necessary to get rid of these three impurities to purify the food; for, pure food goes into the making of a pure mind. It is not possible to ensure the purity of the cooking process, since we do not know what thoughts rage in the mind of the man who prepares the food. Similarly, we cannot ensure 'Padartha Shuddhi' (cleanliness of the food ingredients) as we do not know whether this food grains were acquired in a righteous way by the seller who had sold it to us. Hence, it is essential on our part to offer food to God in the form of prayer, so that these three impurities do not afflict our mind. The prayer:

Brahmarpanam Brahmahavir Brahmagnou Brahmanahutam
Brahmaivatena Gantavyam Brahmakarma Samadhinaha

Aham Vaishwvanaro Bhutva Pranimam dehamashritaha
Pranapana Samayuktam Pachamyannam Chaturvidham

The food thus offered to God is digested by 'Vaishvanara' in the digestive system. Since God exists in the form of fire as Vaishvanara, He digests the food along with impurities. So, man will not be affected even if the impurities enter the food. That is why it is a practice in Sathya Sai hostels to chant "**Brahmarpanam**" before it is partaken.

But some parents do not encourage the children to follow the sacred principles laid down by our ancestors. In the vacation time, they pamper their children by serving them food in front of the TV. But the evil sights and things shown in the TV affect their minds adversely. Hence, the parents should see that the ancient traditions are maintained faithfully. These principles may sound small, but they are very significant. A piece of wood when it is attacked by the termites, should be immediately treated lest the termites should damage it entirely. All evils should be nipped in the bud. Otherwise, they will prove detrimental afterwards.

THE PURITY OF PRAKRUTHI:

The three systems of Nyaya, Vaisheshika and Samkhya affirm their faith in the existence of God in unmistakable terms.

The Universe is a harmonious fusion of Prakruthi and Paramatma. But man in his ignorance, thinks that Prakruthi deceives him. But, it is you who is deceiving Prakruthi. The fault lies in the mind of man who entertains false ideas about Prakruthi. Man cannot change unless his mind changes. A good man makes good use of the gift given by Prakruthi. A good man makes use of

the gifts of education and wealth. But the same education and wealth in the hands of an evil man is used in evil ways. The five elements, the five senses, the five vital airs are sacred entities. But they become pure or impure when they enter into the human system. The human system is composed of Pancha Koshas. Hence, it is most essential to purify ourselves first. The impurities are not in Prakruthi but in ourselves. We should not develop unsacred feelings like ego, pomposity, envy etc. Once they enter into the system, we must throw them out as fast as we pick out the thorn which has entered into our flesh. The evil qualities, if they are not nipped in the bud, assume gigantic proportions afterwards.

We should read the sacred texts to cultivate good thoughts and ideas. Many of you do not know the sanctity and the excellence of the various systems of Indian philosophy. It is only after sincere study and enquiry that you will be able to understand the uniqueness of these systems of philosophy.

The Shaddarsanas professed the philosophy of unity and harmony, not discord and difference. We are all the children of the same Mother Earth; we are the flowers of the same creepers; we are the birds of the same nest; we are the citizens of the same nation. If at all we see differences in Shaddarshanas, the differences are none but the reflection of our mind. In disturbed water, the reflection of the sun also appears to be disturbed. There is no disturbance in the sun. But it is the disturbance of the water which is the cause of the disturbed image. We see ourselves in others. Our own defects and shortcomings prompt us to see these qualities in others. Hence, we should make right effort to nourish noble and pure qualities, so that we may become noble.

Brahma Vid Brahmaiva Bhavathi The knower of Brahman (God) becomes verily Brahman

12. The Philosophy Of Yoga

Date: 30 May 1993 / Location: Brindavan / Occasion: Summer Course 1993

Charity is the ornament for the hand.
Truth is the ornament for the throat.
Scripture is the ornament for the ears.
Of what use is any other ornament?
Deeds done without purity of mind will never confer peace on the seeker.
He who can still the mind without agitations and impurities is the one who is really great.

Embodiments of Divine Atma,

The seers of ancient India professed and practised Yoga with its eight components of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Though India is the homeland of Yoga, it gains popularity in foreign lands. Indians have neglected Yoga, nourishing the mistaken notion that Yoga is meant for the ochre-robed forest-dwellers who feed on tubers. They think that only recluses and renunciates are worthy enough to practise Yoga. They deluded themselves, entertaining the wrong idea that an ordinary man has nothing to do with Yoga.

Man in his frantic scramble for amassing wealth has lost proper sleeping habits. Man forces himself to take sleeping pills and intoxicants to induce sleep, into his worried mind. Pills and drugs take a heavy toll of his health and make him a target for blood pressure and heart ailments. The hurry and insatiable greed of man have brought in their wake a host of mental maladies.

THE HEALING POWER OF YOGA:

Some intellectuals began to think whether there could be a remedy for the heated nerves and worried minds and diseased bodies afflicted by blood pressure and lung diseases. Professor Carlton researched into these problems and declared that the Yoga Shastra of Patanjali shows a sure remedy for this malady of the modern man. Inspired by the investigations of Carlton Cane, the Professor of Hawaii University like Elliot, Shuton and Johnson began researching into Yoga. Professor Johnson in the beginning doubted the efficacy of Yoga; but as his research progressed, he realised the great power of yoga. He concluded that the clue to the problem lay in controlling the vagaries of the mind. He along with other Professors, further stated that the practise of Yoga fosters physical and mental stamina, and people could remedy their mental afflictions without spending a pie. The professors determined that the joy that one derives from two hours of undisturbed deep sleep can be obtained by twelve minutes of Yogic practise.

In their frantic hurry to ensure more production, the farmers and labourers in advanced countries like America, Germany, France etc. neglected their health by forgoing sleep. The stress and strain, the worry and the tension of modern life and the lack of proper environment, damage the health of the modern man. There is an increase in the number of people suffering from physical ailments and mental maladies all over the world. Experiments were conducted on the prisoners in a jail in Old Mexico to find out the exact cause for the rapid rise of mental patients amongst the prisoners. They concluded, after thorough investigation, that the problem was caused not by food, but by tension and worry. The professors made the prisoners undergo Yogic practises, to rid the prisoners of their mental tension. In a short time the patients became normal. The patients not only made a total recovery, but gained great happiness due to the practise of Yoga.

The practitioners of Yoga began to shun drugs, intoxicants and even stimulants and evinced a keen interest to intensify their Yogic practice. Today, there are about four lakh students who practice Yoga in Mexico. Though India is the homeland of Yoga, the people ignore the efficacy of Yoga and thereby fail to benefit from it. Though Devaki was the mother who nurtured Krishna in her womb, it was Yashoda who enjoyed the pleasure of

Krishna's company as a foster mother. Sitting under a tree Devaki lamented her misfortune thus:

It was not for me to see the wondrous deed of your sucking away the life of Putana while she suckled you;
It was not for me to kiss your wondrous belly, which ropes failed to bind;
It was given to me to suffer the labour pains to deliver you to the world;
It was given to Yashoda to fondle you in fond joy:
Though fertile, I became a barren women.
Without begetting a son, Yashoda became the mother of a Great Son.

The plight of the Indians today is similar to that of Devaki. Though India is the mother of Yoga and Shaddarshanas, it is the foreigners who foster Yoga in their countries and derive immense benefit thereby. The Indians are reduced to the pitiable condition of learning Yoga in foreign lands. They do not strive sincerely to benefit from the marvellous, sacred and unique wisdom contained in the sacred texts.

Sage Patanjali devoted his entire life to the study of Yoga and declared that health is most essential for life. He stated that the well-being of the body depends on discipline. He defined Yoga as, **'the observance of discipline for the physical, mental and spiritual well-being.'**

DISCIPLINE AND THOUGHT CONTROL:

'Na Shreya Niyamam Vina' (No well-being is obtained without discipline). Yoga lays down certain disciplines (Niyama) like partaking of moderate, balanced and pure food. But modern man flouts the yogic discipline by helping himself with spicy and sumptuous food to cater to his greedy tongue. He ignores the ancient doctrine that food should be taken like medicine for the disease of hunger. We should take the medicine. Whether it is tasty or not, to cure our illness. But the modern man flouts this discipline and feeds voraciously on

spiced food, e.g.: Indians make use of a bit of tamarind to savour their dishes, though tamarind is detrimental to health. The modern man has hence fallen prey to mental debility, blood pressure. Blood pressure is the cause of mental restlessness, tension and anxiety. The chaos and the confusion, the agitation and upheaval that you see in the world today arise from ill health. A German doctor, Ritan, conducted experiments on the behaviour of monkeys, to determine the benefits of observing silence. He found that the monkeys benefited tremendously. Consequently, he found that their intelligence, memory power and mental health increased by observing silence.

An experiment was also conducted on a dull student who used to score low marks in the examination. Though he had no faith in the efficacy of Yoga, he started practising it due to the compulsion of teachers. Three months of yogic practise tremendously improved his intelligence and memory power and enabled him to perform excellently in the examinations. It changed the very mental makeup of the student. The boy who had been crude and never uttered courteous words like 'please,' started behaving like a gentleman, uttering words like 'please,' 'excuse me' etc. Inspired by the tremendous improvement in his son, his septuagenarian father also started practising Yoga. He too registered excellent progress. Yogic practices should be accompanied by yogic disciplines as well. It is a serious mistake to take Yoga as a physical exercise.

Yoga is not mere physical exercise. It involves exercise of breath as well. It is known by the term 'Pratyahara' and 'Pranayama' Pranayama involves the three processes of Puraka (filling in the air), Kumbhaka (retaining the breath) and Rechaka (breathing out). The observance of time is very important with regard to Pranayama. The time taken for inhalation, retention and exhalation should be the same. The entire exercise should be natural without any strain. The air taken in goes through the nerves of Ida, Pingala and Subhumna. Pranayama should be performed with meticulous care, lest it should damage the lungs and the brain. Breathing should also be without any strain and panting. Some boys pant heavily after running. But a good runner does not pant even after running. As we have to keep the ingredients for cooking in proper proportion to ensure proper cooking, so also inhalation, retention and

exhalation should be in proper proportion.

There is a proliferation of pseudo-yogic systems all over the world. Many physical exercises are paraded as Yoga today. The true Yoga is based on Patanjali's Yoga Sutras and is marked by Nyaya, Vaiseshika and Samkhya. True Yoga observes the sense of fair proportions, which is an important mark of Nyaya system.

The system of Yoga is also marked by the influence of Vaiseshika. The Vaiseshika philosophy believes that the world is made of atoms, but each of a different nature. It also believes that there is a connection between one atom and another. For example, a stone thrown into a lake generates a series of waves which travel to the shore. Similarly, a thought that arises in the lake of mind, surfaces and spreads to the borders of the mind. Good and bad thoughts which arise in the lake of the mind have their impact not only on the mind, but on the body as well. Thoughts determine the good and evil in a man, and it is these thoughts which make the mind. Hence, Yoga gives utmost importance to the control of thoughts. **"Yogaha Chittha Vritthi Nirodakha."** (Yoga is the control of thoughts).

ASPECTS OF YOGA:

'Yama' (the control of inner sense organs) is an important aspect of Yoga; whereas Niyama is discipline. Yama is sense restraint. 'Parigraha' is another important aspect of Yoga. Whatever we take, we should take from good people, because the thoughts of the good people also exercise their impact. Hence, whatever we do, we should do with a sense of devotion, firmly established in the feeling that the Lord is everywhere. It is said in the Bhagavad Geetha, **"Sarvada Pani Padam."** When you pray to the Lord, **"O Lord! Don't you see my difficulties with your eyes?"** God responds only with His two eyes, and His two eyes will present themselves where the devotee has uttered his prayer. When the devotee prays, **"O Lord! Don't you listen to my prayers?"** the Lord responds only with His two ears, and these two ears will present themselves where the devotee uttered his prayer. When he prays, **"O Lord! why don't you be with me and rid me of my**

difficulties?" The Lord responds and one can hear the footfalls of the Lord. The Lord manifests Himself in different ways according to the prayers of His devotees. There is a chapter in the Patanjali Yoga Sutra which speaks about the offering of different limbs to the Lord. But the modern devotees make a mockery of this. They say, "**I offer my eye to You, O Lord!**" But they touch their eye with a flower and throw it at the idol. Similarly they pray **O Lord! I offer my ear to you.**" They then touch their ear with the flower and throw it at the idol. People only make lip service but they do not follow what they say. The two prayers made by the devotees, call for the control of the ear and the control of the eye. Even while Swami is speaking, the people do not pay proper attention to His words. Their eyes are on Swami, but their thoughts are somewhere else. That is why it is said:

O ears! You are so keen to hear all kinds of idle talk about others. Why don't you be so keen and alert when Divine things are told? Why don't you say Shiva, Shiva, Shiva and thereby erase all your sorrows? O mind! Are you not ashamed to roam around the world? You hear all kinds of rubbish talk about cinemas and you are still not satisfied. O Eyes! Is it so hard for you to rest your vision on the Divine form? You often prowl around, like an unemployed dog. Why don't you, O mind, contemplate on the feet of the Lord even for a moment?

We have the patience to stand in queues to see a cinema, but we don't have the patience to pray sincerely even for an hour in the temple. We come out of the temple as fast as we enter into it. We display monumental patience in temporary and ephemeral things, whereas we want to hurry up in spiritual matters. A total reversal of this attitude is essential. That is 'Yoga.' People should discriminate between what is good and what is bad. To some people the worldly life appears to be very good, and they derive pleasure out of it. The pleasure which they obtain out of temporal activities is momentary. Santhosham is Some + Thosham (some pleasure). You derive temporary satisfaction by satisfying your hunger at a canteen by eating two chapatis.

But, after two hours you become hungry again. The pleasure we obtain from activities of this kind is known as Santhosa, whereas the joy we obtain from spiritual matters is 'Ananda' (Bliss). Whereas pleasure arises from the head, bliss springs from the spiritual heart. The head is the seat of responsibility; the heart is the seat of right. Hence, the heart and the head are equally important to man. Think good and perform with hands whatever good you have thought. The essence of Patanjali's Yoga Sutra is the harmony of the three H's head, heart and hand.

Patanjali's Yoga Sutra professed the supreme quality of unity. Unity is nothing but harmony of heart, head and hand. Unity leads to purity and purity leads us to Divinity. Everything will be extinct when we reach Divinity.

PATIENCE AND PERSEVERANCE:

Students should press forward with patience in spite of the stress and the strain, the trial and the tribulation which they have to undergo. It is hard for you in the beginning to move forward. But, as you press forward, it becomes natural for you to make your journey towards God. Man masters walking, talking, reading and writing after assiduous practice. It is by dint of practice that he will be able to reach his destination.

It is a mistake to think that Yoga is only for Yogis and Sanyasis (renunciates). In fact, it is necessary for every man to practise Yoga. If you wish to lead a peaceful life, you must lead a healthy life. 'Yoga' helps you lead a peaceful and healthy life.

'Dharana' is another important aspect of 'Yoga.' One-pointed concentration is called Dharana. Ramana Maharishi used to practise this by concentrating his vision on a single star in the sky by lying down on the ground. 'Dharana' (concentration) enables us to practise 'Dhyana' (meditation). People think that it is very hard to practise concentration and meditation. It is easy to practise exercises like concentration, meditation and Pranayama.

Whether you believe it or not, Swami never practised these exercise of

concentration, meditation and Pranayama. In all the sixty-seven years of my life, I never experienced tiredness or panting. All powers are in Me. The Yoga Shakti is very powerful. The Atmic power is only one. Foster the feeling of Atmic oneness. Do not give room for evil feelings of anger, ego, envy etc. to rest in you, for these feelings are animal qualities. Ever nourish the feeling that, "**I am God, I am not an animal.**" If you practise this faithfully every day, you will achieve serenity and peace of mind. Since the body is the temple of God, we must maintain it carefully. We keep doors for our houses to facilitate the entry and the departure of the people authorised. But, if you allow each and everybody to enter into the house, the house becomes a choultry. Hence the doors of the senses should be used to perceive, to do good, to see good, to hear good and to be good.

By sincere enquiry and investigation, by effort and endeavour, man can become God. You should not undergrade yourself by thinking that you can never become God. 'Daivam Manusha Rupina' (God is in the form of man). Be firmly established in the faith that you can become God. Be steady, free from bumps and jumps.

Students, you are most fortunate to get this opportunity of participating in the summer course on Indian Culture and Spirituality. Strive hard to benefit from the Golden opportunity given to you. Yoga is very easy to practise and never involves strain and expense. It is easy to obtain joy by Yogic practices. By practising Yoga, you can enjoy the gifts of health and Bliss.

13. The Philosophy Of Poorva Meemamsa

Date: 31 May 1993 / Location: Brindavan / Occasion: Summer Course 1993

It is hard to obtain the company of the noble.
It is easy to obtain the company of the ignoble,
Pebbles are available in plenty; but it is hard
to obtain the precious diamond.

The sages of yore made an intense study of metaphysics and shared their wisdom with others. Sage Jaimini devoted his entire life to the study of Meemamsa and propagated it in India. Since this system of philosophy originated before the Vedas and flourished much before 'Uttara Meemamsa' it came to be called 'Poorva Meemamsa.' This system propounded that man should advance from 'Karma Jijnasa' to 'Dharma Jijnasa' and from Dharma Jijnasa to 'Brahma Jijnasa.' Sage Jaimini made sincere investigations into this subject, experienced it and gifted his doctrine of Poorva Meemamsa to the world.

Embodiments of Divine Love!

KARMA, DHARMA AND BRAHMA JIJNASA:

The system of Poorva Meemasa recommends Karma Jijnasa in the initial stages. Man's life from morn to night is marked by Karma. All actions of humans - including inhalation, exhalation, blood circulation etc. - constitute Karma. The universe is suffused with Karma at all times. Sage Jaimini beautifully explained the three concepts of Karma Jijnasa, Dharma Jijnasa and Brahma Jijnasa through a convincing example of making 'Chutney' (a side dish). Gathering all the ingredients like coconut, tamarind etc. and finally preparing the chutney constitutes Karma Jijnasa. Tasting the Chutney is Dharma Jijnasa. Realising that some ingredient is disproportionate, like salt,

and adding it is Brahma Jijnasa. Whereas making the Chutney and tasting it is Karma and Dharma Jijnasa respectively; finding the deficiency in the preparation and correcting it is Brahma Jijnasa. Similarly the performance of actions and putting the scriptural commands into action immediately, constitutes Karma and Dharma Jijnasa respectively. Tracing the deficiencies and correcting them is Brahma Jijnasa. Living the human life marked by the five elements is Karma Jijnasa. Realising that the life he is leading is devoid of eternal joy (Sashwatananda) due to the non-experiencing of Brahmatatwa and making it up is Brahma Jijnasa.

Sage Jaimini propounded the system of Poorva Meemamsa to enable the common man to experience the bliss of Brahma in his daily life. The life of the modern man today is centred on the secular world. Believing that the secular world is everything, he strives hard to enjoy as much secular joy as possible. Though man worships gods numbering three crores, he is not able to dispel the unrest and the agitation deep-seated in his heart. Ignoring the moral and spiritual tenets, he subjects himself to disappointment and disillusionment by leading a worldly life. He identifies himself with the body and considers the body to be everything without caring to enquire about the presence of Divinity within.

Man introduces himself to others as Ramaiyya, Krishnaiyya etc. basing himself on the name given to his body. If the people ask what he is he introduces himself depending upon his profession, like a lawyer, farmer, business man etc. If he is further asked who he is, he replies that he is a Canadian, an Indian, an African etc. Thus man introduces himself in terms of name, profession and nationality, without giving his true identity. Identifying oneself with a name, profession and nationality is wrong, as they are not eternal. People change names, professions and even their nationality; hence it is a mistake to give ones identity in terms of profession, country etc. Hence, the answer to the question "**Who are you?**" is "**I am Atma.**" Since Atma is the eternal reality which transcends all times and all entities, it forms the real identity of man. Atma is Dehi whereas the body is Deha: Atma is charioteer, whereas the body is the chariot: Atma is the owner of the house, whereas the body is the house.

ATMA, THE LIGHT OF THE BODY:

It is sheer foolishness on the part of man to identify himself with a house while he is only a simple resident in it. It is as good as identifying oneself with a car which one is driving. As the body is a harmonious composition of eyes, ears, legs, hands etc. and not a mere eye, ear or hand, similarly the Atma is the harmonious entity embracing the entire universe including manas, buddhi etc. In fact, it is Atma which activates the senses and makes them function. This fact can be substantiated with the example of a car. Though the car has different parts like steering, clutch, brake etc., these parts cannot function by themselves unless there is a driver who operates them. Similarly, for the car of the human body, the Atma is the driver who operates the senses, the organs etc. It is the Atma which makes the eyes see, the ears hear and the hands work. It is the driver who forms the life of the car, because he is the one who operates the different parts of the car and makes it run. The body is Shivam (auspicious) as long as Atma dwells in it: it becomes Shavam (dead body) once Atma leaves it. Though the eyes, ears and other senses are very much existent in the body, they do not function once the Atma leaves the body. It only proves that Atma is the true master of the body. An earnest enquiry into the human system reveals that the different organs in the body are only instruments, the Atma is the master. The conglomeration of Mind, Buddhi and Samskara (tendency) is Atma. Mind is called manas because it has the quality of doing manana (remembering and reflecting).

The mind functions by the power of the Self. The intellect, which is endowed with the capacity of discrimination, is also the instrument of the Self. The intellect has the capacity to discriminate, to decide and to investigate. Samskara which consists of tendencies which one develops in one's life, forms the foundation for the next life. The tendencies are like seeds which sprout later. It is said that the last thoughts of a man on his deathbed decide his next life. The last thoughts of man are decided by his dominant thoughts in his life. If we wish to think of the Lord at our deathbed, we must prepare ourselves for the final end by thinking of the Lord. Our own practices in life decide the final thought. This can be substantiated by an example. If you

have the habit of rotating the rosary with your fingers, the finger rotates involuntarily, even if you are unaware of it. Similarly, people who have the habit of snuffing, take their fingers automatically to their nose.

It is said "**Shreyohi Jnanam Abhyasat**" (knowledge is obtained by practice). As good practices are firmly implanted in the human system, so also the bad habits. It is by virtue of good practices alone that we will have a good next life.

The life of an Indian is marked by purificatory acts from birth to death. The purificatory acts range from 'Namakarana' to piercing the ears. Sage Jaimini clearly indicated the important purificatory acts which a man has to perform. We cannot obtain proper rewards without performing proper deeds. For example, we take bath to cleanse the body; but it is not enough if we clean the body alone, without cleaning the mind. If we are not able to clean even the body, how can we clean the mind? There was a lazy 'renunciate,' who went to the house of a lady for alms. He requested the lady to give him food as he was very hungry. Since she was a learned lady, she asked him to take bath in a nearby river and then come for food. But, the lazy renunciate was a fake as well and did not want to trouble himself with a bath. He therefore said to her, "**O mother! For renunciates like us, the name of Govinda is itself a bath.**" As she was a very intelligent lady she retorted, '**Govinda is food as well.**' She then asked him to go away chanting the name of Govinda. We have such lazy renunciates all over the country today. These people have desecrated the entire Karma Kanda laid down by our scriptures.

It is imperative on the part of a Sadhaka to cultivate the purity of mind. The sages have recommended the chanting of the Divine name to ensure purity of mind. Some people argue that the world is not the creation of God and that it came naturally into existence. But it is foolish to say so, since there is no effect without a cause. Just as a person is required to make a garland with the help of flowers, needle and thread, so also there should be somebody to fuse matter and energy. Even if we have a container, oil and wick, there should be somebody to light the lamp, because the container, oil and wick etc., cannot light by themselves. It is not possible to make a necklace without a goldsmith

despite the availability of gold and gems. Even if a boy has intelligence, he cannot know the alphabets unless there is someone to teach him. Without the guidance of a teacher, it is impossible for a boy to acquire knowledge. But, a true Guru is one who has experienced what he teaches.

THE CONQUEST OF ANGER:

As aspirant should not lose heart if his mind is eclipsed by ignorance, since ignorance is a passing cloud. The sun of Self is covered by a cloud of ignorance. But the cloud comes from the Self. Coming from the Self, it covers the self. The cloud of ignorance will not stay permanently. It also will pass, leaving the sun to shine with all splendour. Hence it is most essential for a sadhaka to cultivate the sterling quality of patience. The Poorva Meemamsa taught how a sadhaka should cross impediments which come in the way of his progress. It advises people to think of happiness at the time of sorrow, so that sorrow will be driven away. Similarly, when ignorance descends on him the sadhaka should start enquiring. If you suffer from a fit of anger do not act or speak immediately. If you start enquiring the cause of anger, you will find that the speed of anger will be reduced. In times of anger, one should drink a glass of cold water or sit down or look into the mirror. If you are afflicted by conflict or stricken by sorrow, sit quietly in one place or walk speedily. You can even go to the bathroom and turn the tap on, attempt to merge your voice with the sound of the falling water. You will find that your sorrow is gone in the process of your harmonising your voice with the sound of the tap water. There are ever so many stratagems by which your anger can be quelled. But there are no people to tell the subtle points. However, Saint Jaimini came out with many solutions for the problems of man.

The system of Uttara Meemamsa resembled Poorva Meemamsa in certain respects. But otherwise, these two systems stand poles apart. Since north pole and the south pole can never be brought together in the phenomenal world, similarly, these two systems can never be united. If at all they merge, they will merge only in God.

Arjuna made a reference to the two opposite poles when Krishna was sent as

an ambassador to the court of the Kauravas. He said, **'Oh Krishna! Will the narrow minded Kauravas ever join us? Will the north pole and the south pole ever meet? Be ready for war. Let us not waste time.'**

The same Arjuna who very much wished to fight the battle found himself in a different predicament on the first day of the Kurukshetra battle. He lamented thus, **"Oh Krishna, how can I kill my friends, relatives and teachers? My eyes are rolling. Let us retreat from the battle. Let us not waste time."** It was the mind of Arjuna which was the cause for his different predicaments. Mind is the cause for one's sorrow as well as joy: for one's gain or loss, for praise or for blame. Liberation cannot be obtained unless the mind is conquered. Saint Jaimini said that one cannot attain liberation by simply living in a forest. Saint Jaimini said, **'Misfortune will come to you even if you hide yourself in a dense forest. Your body is bound to be destroyed by death even though you take utmost care of it.'**

DHARMA TO BRAHMA:

Man's foremost duty is to foster his Atmic knowledge. He has to struggle hard to protect Dharma. **"Dharmo Rakshati Rakshitah"** (the man who protects Dharma will be protected by Dharma in return). Everyone has to perform his Dharma. The householder should perform Gruhastha-dharma; the celibates should perform Brahmacharya-dharma; the renunciate should perform Sanyasa-dharma.

One should not only lead a righteous life, but also lead a Divine life as well. It is not enough if you close your eyes and say 'Ram,' 'Ram' by beating your sides. All your activities should be suffused with Divinity. Whatever you see, see with a Divine feeling; whatever you hear, hear with a Divine feeling; whatever you do, do with a Divine feeling. Do everything for the pleasure of the Lord. Students, it is not proper on your part to forget all that you have heard during the past few days. Implant in your heart whatever you have heard and seen here and reflect on them. It is only by practising what you have heard that you will derive the real benefit of having attended the summer course. You will also find fulfilment in this life.

14. Dharma And Indian Culture

Date: **May 1993** / Location: **Brindavan** / Occasion: **Summer Course 1993**

A true student does not seek pleasure;
he is no student who seeks pleasure.
The seeker of pleasure cannot be a seeker of knowledge.
He should seek knowledge and never pleasure.
Fostering amongst people love for the Lord is his foremost duty,
Living for others, not for himself, is his sublime ideal.
In selflessly offering himself for the service of man lies his self-contentment.
Nourishing love untainted in the heart,
If you do not help fellow humans,
Of what use is your learning, O Foolish One.

Students, Teachers and patrons of education!

Of all the nations of the world, India is a nation that stands on the strongest foundation. Though there arose from time to time tremendous challenges and upheavals, there were men in India who faced these challenges with peace and patience and kept the grand mansion of India safe and sound.

The monarchs who ruled over India fall into three categories: the supporters, the denigrators and the middlings. The monarchs who favoured Indian culture, contributed substantially to her beauty and glory; the denigrators made tremendous efforts to destroy Indian culture and found themselves defeated in their endeavours, the middlings who adopted an attitude of complacency and indifference disappeared in the womb of time. These three categories of men existed then; they exist now; they will exist in the future as well. But thanks to the patience and forbearance of its people, India made tryst with history, met the challenges of time and emerged grand and victorious.

The nations which appeared to have been built on unshakeable foundations have come crumbling down in front of our very eyes. Such is the fate of the nations who prided on their physical and mental prowess.

But India, on the other hand, though not endowed with the money and might of such nations, resisted the ravages of times and vicissitudes of history. Indian culture even today stands as an ideal to be emulated by other nations. The foreigners who investigated into the cause for India's untarnished culture found no answer. It is India's adherence to dharma and the dharmic life which her people led that has made India's culture an eternal culture.

There is no word which can successfully convey the depth and the amplitude of meaning contained in the word 'Dharma.' Words like 'Right action and righteous living' are only translations which do no justice to the original meaning. Only 'Dharma' is the equivalent of the word 'Dharma.' Many people have mistaken 'dharma' for religion. But 'religion' does not convey the infinitude of meaning latent in the word 'dharma.' Dharma is an ocean whereas religion is a lake. While the scope and significance of a religion is confined to a certain number of people following a certain creed, 'dharma' is universal in scope, transcending race and religion. Dharma belongs to all.

It is a belief common in the west that everybody has certain rights. But on the contrary, the Indian belief is everybody has certain 'dharma's' to perform. But rights and dharma are related. When the parents discharge their dharma, the rights of the children grow; when the children perform their dharma, the rights of the parents grow. Similarly when the teachers discharge their duties, the rights of the students will grow. When the students discharge their duties properly, the rights of the teachers will grow.

DHARMA OF A STUDENT:

What is the essential dharma of a student? Self-respect, self-confidence, selflessness and self-support constitute the dharma of a student. The modern students of today lack all these four qualities. In the first instance students should acquire self-respect which in turn enables them to cultivate self-

sacrifice. It is only the person who does self-sacrifice can acquire self-satisfaction. Since the students have lost all these four qualities, education, students and teachers too have lost their value. Man enjoys freedom and justice only when he has cultivated the qualities of harmony and adjustment and feeling of Atmic oneness. Universal love springs out of this Atmic oneness. This love is the basis of universal brotherhood. Man finds fulfilment by experiencing this nectarine love and sharing it with fellow humans. Thus by this love alone the divinity in you will shine, sathwic strength will arise, universal harmony will spring and Divine union will be possible.

EDUCATION FOR LIFE:

Why does a student seek admission in educational institutions today? They do so only to eke out their living. A student gives his energy and time to earn the degree so that he will be employed. What is the value of a degree if it does not enable him to serve society and nation? Today a student, as soon as he earns his degree, joins the queue at the employment office to register his name. He also tries to obtain a passport which will enable him to satisfy his greed for acquiring wealth. He is thus lured away to go abroad to make money. Students should realise the truth that education is for life not for a living. Birds and beasts do not go to any university, yet they manage to live. We must seek education not for making money, but to understand the meaning of life.

Can the knowledge of reading and writing make one educated?
Can one become educated by earning degrees?
Can it be called education if it is devoid of wisdom and conduct?

Science has made tremendous progress. But along with it, like a shadow, even ignorance has also progressed.

Our vision today is defective, as we see only the outside, not the inside. To a

person who sees only outside, the ocean appears to be a mass of turbulence; but it is all calm underneath. Hence man should not allow himself to be swayed by the externalities of things. We must develop broad vision in this broad world.

The knowledge that we obtain in the educational institutions today is only information oriented. It can be compared to the process of gathering raw materials. The information you acquire should enable you to bring out the products such as self-respect, self-support, self-confidence etc. It is our duty to supply these products to the nation. But the modern student, on the other hand, passes in some subjects the knowledge of which neither helps him nor his friends.

It is only when the students shed selfishness that the seedling of spirituality will sprout in them. The well being of all sciences depends on the study of moral and spiritual sciences. The excellence of all branches of learning depends upon 'Vidya' (education). Only good education can transform people and profession. It is said, "If the daughter-in-law is dark, generations will become dark. Similarly if educational system becomes dark, all fields of activity will be dark. The darkness which marks the educational institutions today is the darkness of selfishness.

TRUE EDUCATION:

The education system today should radiate splendour. It is only spiritual and moral education which can foster harmony and unity and humanity. But spiritual and moral education has almost perished in the world. The want of spiritual education is the cause for the ferment and the agitation in the world today.

Today Indians are lured away by the concept of 'freedom,' the mark of western civilisation. Freedom is not licence. Freedom is restraint. Restraint of the mind and the senses is real freedom. Reckless abandonment to the things of the world is not freedom. India has won political freedom, but not economic, moral and spiritual freedom. People must have self-confidence.

You should not be dependent on others. You should depend on yourselves. This is known as self-support. But today self-confidence has vanished; self-support has broken down; self-satisfaction has been blown away. All that the students have today is only bookish knowledge. They are totally devoid of practical knowledge. The modern student today:

Studies mathematics assiduously but ignores the science of arithmetic;
Knows the route to America but ignores the route to the holy Kashi;
Master of Algebra, he is ignorant of the area of his house.
Everyday he takes exercises, but struggles to sit in padmasana.
Master of botany, he doesn't know the uses of Tulasi leaf.

Hence mere theoretical knowledge, devoid of practical knowledge, does not lead you anywhere.

Students should be endowed with spiritual yearning. It is easy to acquire wealth and property, but wealth and property increase our ignorance. We are like those people who fence the thorny bushes with fruit-yielding trees. Our secular studies are like thorny bushes which should be used to guard the fruit bearing trees of spirituality.

Students, Love and respect others as you wish to be loved and respected. Unless you respect others, how can others respect you? Respect and courtesy are reciprocal, they are not one-way traffic.

Our boys chant the following Vedic utterance:

Nakarmana, Naprajaya, Tyage naike Amritatwa Manasuhu.

Our students do not have the spirit of sacrifice; if at all they sacrifice, they

sacrifice their character. What is the good of living if you have forfeited your character? You can sacrifice anything, even your life, but never your character. It is said three-fourths of your life is character. In fact our real life is character.

The students of today acquire secular skills to enjoy worldly life and worldly happiness. Swayed by selfishness, these people think in terms of their family and themselves. Though they derive much benefit from society, they don't want to benefit the society in any way, ignoring the fact that the happiness of his family and his own happiness depend on the happiness of the society. Every educated student should plunge into the service of society. Then alone, you will acquire self-respect.

WHOM TO BLAME:

Our Vice-chancellor and our guest, Sri Rami Reddy have spoken to you about the existing educational system and about the number of educational institutions we have in the country. We have nearly two hundred recognised universities and thousands of colleges. What do these institutions do? Every year they turn out lakhs of graduates with a degree in their hands. Our educational institutions today have become factories for manufacturing graduates. These educational institutions add only to the existing number of five crore unemployed today. The government is keen on starting institution after institution. But it has not done much to cast the students and educational institutions in proper mould. In the absence of proper employment, unemployed youths have turned into naxalites, hijackers etc. It is not the students who are to be blamed, it is only the parents and government who are to be blamed. Carried away by their blind love for their children, they accept blindly whatever their children do without correcting them. These people have become the followers of Dhritharastra who never corrected the unrighteous deeds of his children. These parents, who follow the footprints of Dhritharastra, will share the same fate of Dhritharastra. At the end of his life, Dhritharastra found all his sons dead. Not even one was left to perform his last rites.

Today the parents give unlimited freedom to their children which is highly disastrous. If the children are not controlled at the tender age, they can never be controlled. This is the golden period of your life, do not fritter it away. Since no one cares to teach the excellence of Indian culture to the youth today, I have taken upon myself the task of teaching you the glory and splendour of Indian culture. Try to understand how sacred and how sublime is Indian culture. Indian culture is the embodiment of all excellences. It is suffused with dharma.

Dharma is infinite and timeless. Unaware of the infinite meaning, contained in Dharma, people equate it with religion. Dharma is steady, eternal and changeless. The summer course in Indian culture and spirituality is organised to acquaint the students with the spirit of Dharma. What is this culture? What is this spirituality? These too are nothing but parts of Dharma. As a cloth is nothing but thread and cotton, similarly the thread and cotton of culture and spirituality form part of Dharma. Though since the beginning of history many foreign races like Persians, Greeks, Muslims, Portuguese, Dutch and English made inroads into India, they could never shake the foundations of Indian culture. Though the foundations of many cultures have tumbled down, the foundations of Indian culture stand strong, steady and secure.

We must seek education to cultivate noble virtues, but today we are sacrificing noble virtues for the sake of education. It is said:

Modern education has fostered only cleverness,
It has not instilled even little virtue,
Of what use is ten acres of barren land?
It is enough to have a little of fertile land.

We must nourish noble qualities for the blossoming of human excellence. We must lead lives of exemplary idealism. People should appreciate your good conduct and virtuous character. Of what use is high learning without good

character and conduct? Along with the cultivation of good character and conduct, you should also cultivate the four noble virtues of self-confidence, self-respect, self-support, self-sacrifice. Then alone you will find fulfilment as a human being.

Students, all these fifteen days you have learnt about different aspects of Indian culture. But mere knowledge is of no use without translating knowledge into practice. You must maintain the same discipline and good behaviour which you are maintaining now even after you go elsewhere.

Students work feverishly for marks; but at the same time, they must see that they earn no remarks. The value of your marks will be enhanced if you earn no remarks against you. We must give superlative importance for cultivating sublime virtues; and we must devote all our energy, all our strength and everything to nourish noble qualities. We must revere parents and elders; we must have firm faith in our culture. The more important thing is we must practise culture in real life.

We must understand the value of virtues by practising them, not by theorising them. But students today do not cultivate these qualities but allow themselves to be carried away by this greed which ultimately brings disaster in its wake. Greed is fraught with great danger. Wishing to obtain more milk, if you cut off the udder of a cow, you will be committing an act of foolishness. If you cut open the stomach of a golden goose that lays golden eggs, you will be losing golden eggs forever. Hence, it is highly dangerous to be carried away by greed. More desire brings greater danger, less desire brings more happiness.

YOUR DUTY:

You must try hard to earn respect for your country. This can be achieved by conscientious conduct on the part of students and teachers. We must ask ourselves in our conscience whether we are working in proportion to the remuneration we receive. We turn ourselves into traitors if we receive more salary and turn out little work. India has borrowed crores of rupees from other

countries. How can we discharge this debt unless we work hard? We will obtain self-satisfaction only when we work hard in proportion to the salary we receive. We must try hard to experience self-satisfaction, born of sincere work.

Students should realise that India is facing many political and economic conflicts. But students should remember that they should not enter politics while they are students. But it is nothing wrong to enter politics after you finish your education. There is nothing wrong if you work for the welfare and well being of the country. But if you touch politics when you are a student, you will touch thorns. But there are some selfish people who drag students into politics to serve their selfish ends.

You must all resolve yourselves to keep Indian culture intact. What is Bharatiya education? Bharatiya education consists in sacrificing oneself happily for the sake of others. Discharge your duties with divine feelings. You will be blessed. Lead spiritual lives.

What is spirituality? Spirituality is nothing but the blossoming of love. Whereas science is the split of love, spirituality is spirit of love. It is love alone that unites entire mankind into one. Then mankind will have no problems at all.