

42. The triple purity

Man has three modes or instruments allotted to him by God to develop and demonstrate his uniqueness among animals. They are the *Thrikarana* or "Three-fold tools". When these are utilised in unison and for beneficial purposes, they promote the progress of man from humanity to Divinity. When they are devalued and damaged and used for fulfilling sensual cravings, humanity is degraded into bestiality.

Mind, Speech and Action are the three instruments assigned to man. The mind is the breeding ground for all thoughts of 'do' and 'do not', all impulses of 'will' and 'wont'. It collects and treasures every impression that the senses inflict on the consciousness and is easily enslaved by glitter and glamour. Though the name *manas*, by which mind is known, has been derived from its talent for *manana* (rumination, introspection), the mind has no patience to practise this exercise. It jumps to conclusions. It listens more to the chatter of silent conversation with the ego, and it cannot overcome the confusion caused by it. It seldom weighs the pros and cons.

The very first *saadhana* one must adopt is the cultivation of inner silence, to put an end to the endless dialogue with the mind. Let the mind rest for a while. Do not project on the mind irrelevant details and pollute it with fumes of envy and greed. Every idea we entertain, either good or bad, gets impressed on the mind, as on carbon paper. An element of weakness and unsteadiness is thus introduced in the mind. Keep the mind calm and clear. Do not agitate it every moment by your non-stop dialogue.

Three ways of calming the restless mind

There are three ways of calming the mercurial mind' (1) Regulated breathing (*Praanaayaama*). Inhale and exhale in a measured manner, watching its symmetry and balance; that will diminish the eagerness of the inner tongue to wander into conversation. Finally it will give up the tendency, for good. (2) Engage yourselves in loving service of the diseased and the distressed. Undertake to teach a few children who have no one to guide them. Let your thoughts and activities be self-less and sincere. The itch to communicate to the mind will be healed thereby. You will feel that one's energies are more fruitfully engaged in serving one's fellows than in talking and discussing with one's wavering mind. (3) The third method of avoiding this type of conversation is *saadhana*, spiritual exercise, some one or more of them, resorted to in earnest and with regularity. It can be the repetition of Name, recitation of *manthras*, chanting hymns or practice of *yogic* postures. The *Gaayathri Manthra* can well be resorted to for this purpose. It is certain to yield quick results.

Today, however, man has not awakened to the seriousness of this problem. He is perpetually engaged in gossip centred on others, winnowing their conduct to discover vices, and dwelling on their faults and failings. His mind gets polluted thereby. He transforms his mind into a newspaper, highlighting hold-ups, crimes and conflicts of the day and giving place for the same, day after day. So, the mind undergoes a series of shocks and knocks, which weaken it. Even trivial incidents agitate it for long. Then how can it be used for the ultimate purpose of liberating us from becoming slaves of the senses?

The mind has to be strong, steady, pure and free. It has to be given rest, so that the waves can subside and serenity established. The sages prescribed *manana* (meditation, rumination) after *shravana* (listening to constructive counsel) and *nididhyaasa* (putting the counsel to practise) with just this in view. The mind can become pure, pellucid and powerful thereby. When the

fangs are pulled out, the cobra can be handled safely. When hatred, anger and greed are eliminated, the mind obeys our will and can be used for higher purposes.

Need for keeping company with godly people

Next, about the tendency to talk overmuch. Speech is produced cheap, but it has high value. It can elevate as well as demean man. Listening to a speech, a zero can rise into a hero or a hero can collapse into a zero. It can inspire or plant despair. It must be true and sweet, not false and pleasant. Man must endeavour to acquire speech untouched by subterfuge, limbs untouched by cruelty, hands free from violence and thoughts free from vengefulness. Frenzy, fanaticism and gusts of anger have to be controlled, for they lead to disasters whose range is beyond calculation. By constant practice, these can also resort to the vow of silence (*mouna*). The mind too must desist from wandering, when the tongue is desisting from talking. Otherwise, the vow cannot be fruitful. Be conscious that every word we utter or hear will leave an impression on our consciousness, and provoke reactions which may or may not be beneficial. This is the reason why the company of God and godly people is to be sought.

The third, *karana* or instrument, is *kriya* or deed. Every action has its reaction on oneself and on others. This is the law of nature, as inevitable as the effects of heat and cold. Ever), *karma* brings with it a series of consequences. Physical illness, mental derangement, economic suffering, domestic miseries are all the fruits of one's own *karma*. They cannot be ascribed to the hard-heartedness of God. One's *karma* reveals one's bestial propensities or human virtues or god-ward aspirations. The attitudes and preferences built into man's consciousness either by his previous lives or the society into which they have thrust him in this life, are also revealed. Deeds are not in accordance with declarations; this is the basic defect in all facets of life today. How has the world come to the very brink of total collapse today? Why is youth suffering from anxiety and anarchism? Is there a shortage of books from which men can learn the unfolding of human values? Have *gurus* who teach men the potentiality of human being become scarce? Are there no institutions engaged in awakening men and warning them of the dire consequences of sloth and sleep?

Earn peace, share peace, live in love

The markets are stocked full of books we need; mountains of spiritual texts are offered to readers; *gurus* throng the streets. But, mankind is still afflicted with fear and hatred, discontent and restlessness. The reason lies in the tragic fact that the writers and purveyors of spiritual knowledge, the *guna* and teachers are not demonstrating in their own lives the validity and value of the advice they offer.

People go about lecturing from place to place. Their talks are full of quotations from ancient religious texts chosen and related in order to impress people and parade scholarship. They are exercises in artificial assemblage of portions from the *Upanishads*, the *Geetha*, the *Brahma Suuthras*. How can they transform the minds of students? Listeners may admire the verbal gymnastics but they will not be charged with faith and fervour. "Life is a tiny span of time; before it flickers out, fill your hearts with peace", said a sage. Earn peace and share peace. Live in love and induce others to grow love in their hearts.

The Indian way of life lays emphasis on this Triple Purity of thought, word and deed, at all times and in all places. The process of living can be reduced to the formula, "Situation plus effort" or "Challenge plus response." So too, "Self multiplied by infinity is God," whereas "mind

multiplied by infinity is *Hiranyagarbha* or Cosmic Will." The mind can act as a bridge leading man from the tangible to the intangible, from the personal to the impersonal. Cleanse the mind and mould it into an instrument for loving thoughts, for expansive ideas. Cleanse the tongue and use it for fostering fearlessness and friendship. Cleanse the hands; let them desist from injury and violence. Let them help and lead, heal and guide. This is the highest *saadhana*.

Prashaanthi Nilayam, 20-5-1982.

Let your thoughts be concentrated on God, His Name and His Form; you will then find that you are always with the pure and the Permanent; you will then derive pure and permanent joy. that is the reason why I attach so much importance to Naamasmaran as a Saadhana.

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