

32.From the animal to the Divine

WHAT is the reason for the prevalence of animal qualities in man even after reaching the human level? It should be noted that it is after passing through many lives in other species of beings that one gets a human birth. Because of this fact, animal qualities appear in human beings. One person may be found leading an unsteady life, with his mind wavering all the time. He may make many efforts to achieve steadiness. But his fickleness and unsteadiness continue to grow. When you enquire into the reason for this, the answer is provided by the *Veda*. The man concerned had been a monkey in a previous birth and has inherited some of the simian qualities of fickleness and hopping from one thing to another from his past life. Similarly, when you find in some persons qualities such as lying, stealing, cowardice, or stupidity, they should be considered as hangovers from their previous animal lives. The means to get rid of such tendencies is to offer all one's actions to the Divine. The tendency to steal is present in many persons. Stealing is natural quality of the cat. Mental instability is a characteristic trait of the monkey. Stupidity is a trait of sheep. Obstinacy is a quality of the buffalo. These traits of the different animals are reflected in the actions of humans who have emerged from the respective animal state.

The external and internal *Yajnas*

There are two kinds of *yajnas* (ritual sacrifices) one relates to external observances; the other is internal. For the external *yajnas* you need a sacrificial site, *purohitis*, materials for making offerings and the like.

Offerings are made to the sacrificial fire to the accompaniment of *Swacha (mantras)*. This form of *yajna* is an image of the internal *yajna*. Few people care to enquire into the nature of the inner *yajna*. The inner meaning of *yajna* is to recognise one's inherent divinity and offer all one's bad qualities as a sacrificial offering at the sacred site of one's mind. *Yajnas* have been prescribed for the purpose of enabling people to make a sacrifice of all their bad thoughts and actions.

Fickleness, hatred, stealing and foolish stubbornness are not natural traits for man. The presence of these traits in man must be attributed to the legacy from previous births. The sacrifice which everyone has to make is the giving up of all bad qualities in him.

The *Veda* laid the greatest emphasis on action. Hence *the Karma kanda* (the section of *Veda* devoted to the performance of prescribed rites) of the *Veda* is its most important part.

Dasaratha should not be regarded as merely the emperor of Ayodhya. Allegorically, the name symbolises the human body, endowed with the five sense organs and the five organs of action. Rama, Lakshmana, Bharatha and Satrughna represent the four *Vedas*. Rama, who is the embodiment of *Dharma*, represents *Yajur Veda*. Lakshmana, who revels in reciting the name of Rama, represents the *Rg Veda*. Bharata, who rejoices in singing the name of Rama at all times, represents *Sama Veda*. Subduing the internal and external enemies and carrying out the commands of his three elder brothers, Satrughna symbolises *Atharvana Veda*.

"All of you are embodiments of Rama"

Rama and his brothers are said to belong to the *Surya Vamsa* (solar race). The sun exists as an objective physical phenomenon. The moon and the earth are there. The earth has come from the sun. The moon has come from the earth. Both the earth and the moon have come from the sun. They are fragments of the sun. When you enquire deeply, you will realise that without the sun the world cannot exist; there can be no birth or death. Nothing can exist without the sun. This

was the reason why the ancients worshipped the sun as Divine. Elements of the sun are present in every human being. Everyone has originated from the rays of the sun. The light within each one is derived from the sun. As his light is present within us, we are a fragment of the sun.

Each human being, because he is a product of the sun, can claim to belong to the solar race. When Rama is said to belong to the solar race, it should be realised that the Principle of *Atma Rama* (the Indwelling Rama) present in every human being entitles him to claim lineage from the sun. Therefore, all of you are embodiments of Rama. Each one of you carries the imprint of the sun within you. Realising this truth and bearing in mind the fact that each of you belongs to the solar race like Rama, you should try to destroy your bad qualities and develop your virtues even as Rama destroyed the wicked and protected the good.

This is the *yajna* (sacrifice) which every man has to do every moment of his life. *Yajna* does not mean merely performing a ritual sacrifice with priests and offering oblations in the fire. The evil tendencies in man are the result of differences based on physical distinctions. Once these differences are ignored, the divinity that is present in everyone will be recognised.

The unchanging Spirit in the transient body

It is not realised that the eternal, unchanging Spirit dwells in the transient, perishable human body. The *Kshetrajna* (Knower of the Field) dwells in the Field (the *Kshetra* or body). Without the Knower, the Field has no value. Today people attach value to the body and not to the Spirit within. It is like placing the cart before the horse. Likewise, man is carrying on life's journey placing the body in the forefront and giving a backseat to the Spirit. The result is he is missing his destination.

Hence, through the *Vedas* men have to understand the sacredness of the human birth. *Veda* is the embodiment of knowledge. It is the essence of all that has to be known. The *Veda* enjoins harmony in thought, word and deed. It is this triune unity that has to be offered to God. When the *Gita* mentions that God is satisfied even with the offering of a leaf, a flower, a fruit or water, what do these four signify? Leaf symbolises the body. The flower represents the heart. The fruit refers to the mind. And the water represents the tears of joy. Man is enjoined to offer these four to the Divine. You have today in the world men of wealth, of strength, of scholarship and virtue. But there are few who have realised the Self. Ignoring the Self, of what avail are all other possessions, which are temporary and passing?

Make faith your life-breath

Embodiments of Divine Love! What you consider as real is unreal. What you think is unreal is the only Reality. God alone is the one eternal Reality. Do not forget this wholesome truth. What you regard as real in the waking state does not exist in the dream state. What you experience in the dream state has no reality in the waking state. If there can be such differences in two-states of consciousness in a single day, it ill-befits man to hug the ever-changing impermanent phenomenal existence, ignoring the eternal Reality.

Experiments are being conducted even in respect of small matters in the field of science. What is the gain from these experiments in the physical sciences? You may get some degrees or jobs. You may earn money and enjoy some comforts. But should you be content with these as the summum bonum of life? What is the inner purpose of life? Each one should put this question to himself. This sort of enquiry is not made. One is interested in gathering news about every country in the world, but is not anxious to find out what is happening within himself. Of what

use is knowledge about the world, when you are not aware of yourself?. That is why *Vedanta* called upon each one to discover the truth about himself. Self-knowledge is the key to all knowledge. For this, you must approach the proper person to teach you the means to discover your true Self. If you are not prepared to undertake this self-enquiry, cultivate faith, if not in God, at least in your own Self. The man who has no faith in himself can have no faith in anybody. He cannot have faith in God. Make *viswasa* (faith) your life breath. The man without faith is a living corpse. Therefore, worship Govinda (*Bhaja Govindam*). Nothing else will save you when the last moment comes. Remember always the Divine name. It is your saviour; all else binds you.

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*Do not shape your conduct with an eye on the opinion of others.
Instead, follow bravely, gladly and steadily, the sweet and pleasant
promptings of your own Satwic Manas, your own Awakened
Conscience, your own Inner Self. Associate yourself with those
who are richly endowed with Truth.*

BABA