

## 19. Man, mind and the Cosmos

*EMBODIMENTS of Divine Love!* The gross body is formed by the combination of *Pancha Mahaa-bhuuthas* (five basic elements) and the operation of *Karma* (past deeds). This body is the cause of both pleasure and pain.

*Only he is truly a man  
Who knows that by which  
Everything else is known,  
And without knowing which  
All else is not worth knowing,  
He is the knower of the Supreme Truth.*

In human, life, what every one should try to understand is the truth relating to the *Sthuula*, *Suukshma*, *Kaarana* and *Mahaakaarana* (Gross, the Subtle, the Causal-and the Super causal) bodies. Only then can man understand the phenomena in the world. He will then comprehend the nature of man, of the world and the relationship between God and man.

### **Subtle body is associated with *Maaya***

The physical body is inert, it is formed by the aggregation of physical constituents. The body is composed of elements like iron, water, phosphorus, calcium, lead, etc. Hence, the gross body is described as inert matter.

*The Suukshma shareera* (subtle body) is *Maaya svaruupa* (illusory form). In the dream state, the mind not only creates itself but also experiences pleasure and pains, worries and fears. In the subtle body, these illusory creations of the mind are experienced. These experiences are felt to be real only at the moment. · *Maaya* is that mental state in which what does not exist appears to exist and what exists is not perceived as real. All the experiences in the dream state are seen in the waking state as unreal. The mansions witnessed in dreams-vanish when the eyes open.

What is real and true must be that which exists in the waking, the dream and the 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 *Maaya*.

Then there is the *Kaarana shareera* (Causal body). It is only an image or reflection. It is the image of the *Mahaakaarana* (Super-Causal body). The *Mahaakaarana* represents the Supreme Principle. It is as a reflection of the *Supreme--Parathathva--that* the causal, subtle and gross bodies function. It follows from this that all these aspects are contained in the human being. The mind, the Super-Mind, the Higher Mind, and the Illuminated Mind are all present in these bodies.

In the waking state, the mind functions in response to the sensory organs by seeing, listening, talking, etc. The mind is bound by the limitation of time and space.

### **How the Super-Mind is active in dream state**

In the dream state the mind creates its own world. It is related to time alone. For example, you get into the train to night, and reach Bombay the day after tomorrow. In this you see the mind at work in respect of four things- the reason (for travel), the actual journey, the arrival at the

destination and completion, of your duty. How did you go? You went by train. How long did the journey take? Thirty-six hours. What was your destination? Bombay. What was the reason for your journey? Some job to be done in an office. Time, action, and result--all these are involved in the operation of the mind.

At night you had a dream. In the dream, you reached Bombay and saw various things there. You were pleased. But in this dream, none of the four things, experienced in the waking state were present--neither time, nor movement, nor objective, nor any consummation. In the dream, how did you travel, how much time did it take, for what purpose and what was the outcome? None of these things happened. All that took place, in the dream was over in five minutes. This is the mystery and the marvel of what happens in the realm of the mind. All that happens in the dream state, the experiences and events, occurs in fleeting moments.

What is experienced in a life of forty years is covered in two minutes in the dream state. In those forty years, you have completed your education, got married, had a son, educated him and sent him abroad. The entire panorama of these events appear in your dream in a few minutes. But what you experience in a dream vanishes in a moment in the waking state. What is active in the dream state is the Super-Mind. It is more powerful than the ordinary mind, because it encompasses in a brief moment all that happens in space and time over long distances and periods.

#### **Higher Mind functions in the deep sleep state**

Next, you have the Higher Mind. This functions in *the sushupthi* (deep sleep state). In this state, there is no thought or worry. The mind is absent. The senses are not functioning. There are no experiences of any kind. But on waking from deep sleep, the individual experiences *Aanandha*. He declares that he felt extremely happy in sound sleep. This state confers a sense of bliss without any experience. This bliss is beyond the mind and the senses. In the deep sleep state, there is life, but no mind. Only bliss remains. In deep sleep, there is no pleasure or pain, because there is no consciousness of the phenomenal world. You are conscious of the world and experience pleasure and pain only when the mind is active.

Because in the deep sleep state the ordinary mind is not present, the consciousness in that state is attributed to the Higher Mind. This is associated with *the Kaarana shareera* (Causal Body). Here you have the cause. But there is the Doer, there is action and there is a reason for action. The relationship between cause and effect accounts for all happenings in the world. The Divine is the cause and the Cosmos is the effect.

#### **Divine Causal Principle is called Illuminated Mind**

Who is this cause? Is it the Divine, who is *Mahaakaarana* (the prime cause)? This Divine Causal Principle underlies all that happens in the universe. This Principle is termed the Illuminated Mind. This is the Power that illumines everything in the world. To experience this cosmic principle, we need a divine form. That is the Super Divine Self. It is called *Purushathva*. This is a primary attribute of the Divine.

Above the mind, the Super-mind, the Higher Mind and the Illuminated Mind is the Over-Mind. *Purushathva* is the over-Mind. It is Divinity.

It is from this *Purushathva* that the sense of 'I-ness' emanates. This 'I-ness' is present in all beings, from the highest to the lowest. It is the index of *the Purushathva* (cosmic consciousness). Why is man-called *Purusha*? The human body is called *Puram* (a city), as he dwells in the body

he is called *Purusha*. All bodies are the same, irrespective of differences in sex. The three states of consciousness are common to all. The effects of qualities (*Sathva, Rajas, Thamas*) are the same for all. In sorrow, one grieves, whether man or woman. Hunger and anger have the same effects on both men and women. The intensity of the experience may vary from person to person. The manner in which it is experienced may also vary. One may grieve in secret, while another may make a show of it. Such differences are relative to the individuals concerned. But the experiencing body is a common factor.

In every body, the *Mahaa Purusha* Principle (the Super Divinity) is present. The entire cosmos is a reflection of the gross, subtle and causal bodies. The *Kaaraka* (primal Doer) is the Supreme Lord. The cosmos is the effect (creation).

This relationship can be recognised in the daily life of every individual. There are *Pancha bhuthas* (five basic elements), *Pancha koshas* (five sheaths), *Panchendhriyas* (five sense organs), *Pancha praanas* (five vital airs), the *mind*, the *Buddhi* (intellect) the *chittha* (will) and the *Ahamkaara* (Ego). All these together make up twenty four principles. The Supreme who pervades all these twenty four entities is the *Mahaa Purusha* (the Supreme Person), the twenty fifth principle. Thus, the human body is made up of these twenty five constituents. Similarly, the entire universe is made up of these twenty five constituents.

#### **All differences are the handiwork of *Maaya***

There is no difference between the *dheha* and *dhesa* (body and the world). But, when one looks at the external world with the physical vision, numerous differences appear. All these differences are the handiwork of the delusive power of *Maaya*. Not recognizing the mystery relating to this delusive power, man falls a prey to many difficulties.

*Maaya* envelops man in its multifarious coils. The cosmos is made up of the twenty five constituents. All is subject to delusion. In the waking state, you see, you hear and you experience many things. In sleep, you are steeped in a dream. In that state, what happens to your experiences in the waking state? Everything is forgotten. You consider the experiences in the dream state as real. This lasts only till you wake up. Then you dismiss the dreams as of no account. What is the truth? The experiences of the waking state or the experiences in dreams? The former is a day-dream, the latter is a night-dream. Both are dreams.

Once, the Emperor Janaka, a great *Jnaani and Yogi*, devoid of body-consciousness, was having a colloquy with his ministers after dinner at night. He fell into deep sleep. Some time later, he got up and started putting the questions: "Is that true or is this true?" (that is, whether what he experienced in the dream was true or whether his experience in the waking state was true).

#### **The Self is present in all the three states**

Nobody could give the answer. Seeing the agitated state of mind of the Emperor, the ministers tried to find an answer, but no one came forward to solve the riddle posed by the Emperor. "Is that true or is this true?" At last, the sage Vashishta was called and he, after *yogic* meditation, gave the reply to the emperor's question. "Your Majesty! Neither that is true nor is this true. You are the only reality. You experienced certain things in your dream and some in the waking state. In the waking state, there was no dream. In the dream, there was no waking state. But you were present both in the dream and the waking states. Therefore, you are the truth. You were the experiencer in both the states!"

This means that the Self is present in all the states of every human being. It also means that the Self exists in the past, the present and the future. Humanness is thus associated with Divinity and is no ordinary existence. All the sacred pronouncements in the *Vedhas and the Upanishaths* apply to man.

The Divine is described as possessing eight forms of wealth. In fact, man is endowed with all these *Ashtaishvarya* (eight forms of *wealth*)---*Nirgunam, Niranjanam, Sanaathanam, Nikethanam, Nithya Shuddha, Buddha, Muktha and Nirmala Svaruupinam* (beyond qualities, untainted, eternal, ever-abiding, ever pure, intelligent, liberated and immaculate). Out of a sense of weakness, man assumes that these attributes relate only to the Divine and not to him. This feeling should be totally eschewed.

An individual, through considerable effort, acquires many kinds of knowledge. Wherefrom has this knowledge come? How did he acquire it? At the time of birth he was totally ignorant. But by *Shraddha* (diligent endeavour) anything could be acquired.

### **Think of the society beyond your family**

Man today is preoccupied only with the concerns relating to himself and his family. Immersed in selfishness, he does not think of the society beyond his family. But what would happen to him and his family if society was not there?

All man's desires are centred on his own welfare, even when he appears to desire the welfare of the world. But, in fact his welfare is bound up with the well-being of the world. Hence, one should proceed from the 'I,' to the family, to the society and to the world at large. All the world's problems arise out of the obsession with selfish interests and lack of concern for the well-being of society. If every individual strives for the welfare of society, all these problems will cease to exist. Millennia ago, the *Vedhas* declared "*Lokaas samasthaas-sukhino Bhavanthu!*" (Let all the people of the world be happy).

When men get rid of the narrow egoistic feelings born out of ignorance, they will experience the Divine, as declared by the *Vedhic* seers. The *Vedhas* summoned human beings to strive together in unity for achieving the highest goals of life. The essence of the *Vedhas* is summed up in one phrase, the sense of *Ekaathmabhaava* (spiritual unity of all human beings). This is the realisation of the Divine. This is true *Adhvaitha* (Nondualism).

### **Unity in spiritual oneness of all beings**

Declarations like "*Aham Brahmaasmi*" and "*Tath-thvam-Asi*" are cited as pronouncements proclaiming nondualism. But this is not correct. These statements themselves refer to two *entities--Aham and Brahma; Tath and Thvam* ('I' and the Absolute; That and You). The recognition that the one and same *Aathma* dwells in all beings is true *Adhvaitha*. The bulbs may be of different sizes, colours and wattage, 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 so many divisions, giving rise to conflicts. Differences between people professing different faiths are not due to differences in the teachings of the different religions but in the mental attitudes of those belonging to these faiths.

*All religions teach the  
same good ideals.*

*Understanding them, men should  
learn to live in harmony.*

Those who preach hatred on the basis of religion are verily men with perverted minds. The broad vision of Bhaaratheeya culture, the infinite sacredness of Bhaarath, the unfathomable faith in unity--all these proclaimed the glory of the Divine and upheld the fundamental oneness of humanity. Today; because unity has been lost, humanness has reached its nadir. Morality and integrity have disappeared. This is the progress humanity has made!

This is not progress. What we should seek is spiritual progress, progress in righteousness and morality. People today talk about saving the world and safeguarding their nation. There is no need to protect the world or the nation. If you safeguard *Sathya and Dharma* (Truth and Righteousness), the nation and the world will be automatically protected. This is the profound message of the ancients: "Speak the Truth; follow Righteousness."

### **Recognise the Omnipresence of the Divine**

The Divine is the basis of everything in the cosmos. The integral relationship between the Divine and the Universe should be properly understood.

Through many lives people have tended to identify themselves with their bodies and pursue wrongful practices. The Omnipresence of the Divine from a piece of stone to a mighty emperor should be recognized. Man should be grateful for the innumerable benefits provided by the Divine. Raamakrishna Paramahansa was an illiterate person. But he achieved world wide fame by his pursuit of Truth and his realisation of the Divine. Self-realisation is the goal for every human being. This is the message of the Bhaagavatha.

Today almost every person is wedded to untruth. Once a year they perform *Sathyanaaraayana Puuja*. But every moment should be employed in the worship of *Sathyanaaraayana* (the Lord of Truth). This calls for unity in thought, word and deed, which is the form of Truth.

### **Transcend the feeling of smallness**

Men think that to reach the spiritual height is an arduous adventure. Svaami assures you that this is not so. The spiritual journey is much easier than the worldly struggle in which men are engaged. Men should aim at reaching the Supreme state instead of carrying on their wrangles upto the Supreme Court. Man has all the divine potencies for realising the Divine Self. His consciousness can comprehend the cosmos, even as a mirror can reflect the firmament. The heart is a mirror in which one can see the entire universe. Realise from this moment that man is the embodiment of the Divine. Transcend the feeling of smallness. As you think, so you become. Therefore, divinise yourselves by constant reminder of your inherent divinity.

*Discourse at Summer School in Brindhaavan, on 21-5-1993.*