

17. Purity in thought leads to Divinity

EMBODIMENTS of Divine Love! For the development human personality, the development of the mind and the refinement of the heart are essential.

All actions of man originate in the mind. The mind functions through thoughts. Hence, thoughts are the root cause of man's actions. Humanness is the outcome of thoughts. When the thoughts are pure, the mind is also pure. With a purified mind, man's conduct becomes pure. Thus, for the purity or impurity of one's actions, thoughts are primarily responsible.

It is easy for man to stand but it is difficult for him to run. But, in the case of the mind, staying still is difficult, but running is easy. This is the difference between man and his mind. The mind runs about swiftly. This is based on the power of the thoughts. When a stone is cast in a well, a series of ripples start from the point where the stone fell. From there, the ripples go upto the edge of the well and cover the entire well.

In the same manner, when the stone of thought is cast on the lake of the mind, the ripples started by it fill all the senses and limbs in the body. When the thought is a pure and sacred one, the ripples emanating in the mind fill all the senses and limbs in the body; from head to toe, with pure reactions. This pure thought, entering the eye, purifies the vision. The same thought entering the ear, makes it listen to sacred sounds. Entering the mouth, this pure thought brings about purity in speech. Permeating the hands, the sacred thought induces them to engage themselves in sacred acts. The sacred ripples from the mind entering the feet, induce them to go on pilgrimages. If the thoughts are impure, they travel in ripples to the senses and induce to indulge in unholy acts.

Hence, the well-known saying "The mind is made up of thoughts and aberrations." It follows that people should not give room for bad thoughts, bad associations or bad relationships.

Good company redeems one's entire life

All that is good or bad in man is based upon his good or bad behaviour. This conduct is traced to the mind, which itself is dependent on thoughts. Therefore, to have good thoughts you must cultivate good company. Good thoughts appear small in the beginning like one's shadow at noon. But as the day advances, the shadow lengthens.

Likewise, the influence of the good thoughts also grows as time passes. In due course it acquires a magnificent form. It attains a highly sacred place. It confers divine bliss and redeems one's entire life.

Thus, sathsanga (company of the good) is supremely important. Good company, by promoting good thoughts, leads to the highest achievements in life. Bad company, on the contrary, is like the shadow caused by the morning sun. At dawn, the shadow produced by the sun is long. As the morning progresses, the shadow gets shorter and shorter. Ultimately, it gets limited to one's feet. This is how the effects of bad company operate. At the beginning the gains seem to be large. But as time goes on, the gains vanish. Human values get destroyed.

Why Sathsanga is important

The power of thoughts is immense. Thoughts survive unchanged the death of a man. Therefore, everyone should foster noble thoughts. Bad thoughts should not be allowed to enter the mind. Bad company should be avoided as much as possible. The reason is: For *Yogis* meditation is

important. For those who wish to sacrifice, wealth is important. For devotees, singing (poem) is important. For the sick, medicine is essential.

The company of the sick will make you sick. The company of *Yogis* will make you a *Yogi*. Through *yoga*, you realise the Divine. Through *yoga* you control the mind. Hence, the importance of *Sathsanga*.

What is *Sath-sanga* (the company of the good)? Does it refer to the company of persons performing *bhajans* or to a group of devotees? Or does it refer to association with persons engaged in social service activities? No. *Sath* refers to that which is everlasting. What is it that is permanent? It is Divinity. *Sath-sangam* means cultivating the company of the Divine. Where is the Divine? It is within each body. The body consists of *Angas* (limbs). These limbs are associated with *Jangam* (the Life-Force). The Life-Force exercises the power of discrimination to determine what is right and what is wrong. Today, this discriminating faculty is not used properly, with the result man becomes a victim of the evil forces of *Sangam* (lust, anger, greed, pride, etc).

Sath-Sanga really means the company of *Sath* (good). In another sense, good company means the company of good thoughts, good feelings. So company does not refer to individuals.

For friendship or enmity, one's thoughts are the root cause. Who is an enemy? Who is a friend? One's thoughts are one's friends or enemies. Hence it is said- "The mind is the cause of mankind's bondage or liberation."

Samaadhi* is a state of union with *Sath

What does *Samaadhi* mean? Is it a state of trance? No. Is it a state of emotional utterance? No. Is it absorption in one's self? No. When people refer to a man in trance or in unconscious state as one experiencing *Samaadhi*, they are thoroughly mistaken. It may be a case of hysteria or of epilepsy. It may be the result of some strong emotion, or one caused by excitement. The true meaning of *Samaadhi* is: it is a state of union with *Sath*. *Samaa* (equal) + *Dhi* (mind), equal mindedness is *Samaadhi*. The proper term is *Samadhi*, not *Samaadhi*. To treat alike pleasure and pain, heat and cold, darkness and light is true *Samaadhi*. This is the quality of *Sath*. It has no pleasure or pain. It is all-pervading. (Bhagavaan recited a poem in which the *Gopikas* describe Krishna as the Unknowable Infinite Divine, who is inscrutable and whose ways are baffling).

The question is often asked: "Where is God?" And the usual answer is that "He is in Vaikuntha or in *Svarga* (Heaven), or in Kailaasha." Not at all. The Lord has nothing to do in these places. The Lord is in *Naraka* (Hell). As the denizens of Hell are perpetually suffering and calling out to God, the Lord remains there. It is among those who seek peace that the Lord dwells. A hospital is needed to tend the sick. Where there is no ailment there is no need for a hospital. Likewise, the Divine doctor goes to those who are in pain and distress. "*Vaidhyo Naaraayano Harih*" (Naaraayana or Hari is the doctor). Therefore, where there is humanity there is the Divine.

Descent of the Divine in human form

The Divine descends to the earth in human form, declare the scriptures, to allay the sufferings of those who are sick of body or of mind. Man today seeks to have a vision of the supra-human transcendental Being. This is sheer folly, because as long as one has the feeling that he is a human being he can aspire to see God only in human form and is not entitled to see His

transcendental form. When one transcends the sense of his humanness, he acquires the privilege to envision the Transcendental Divinity.

That is the reason why Raama and Krishna came as Avatars in human form. To claim that when you close your eyes and meditate you see an effulgent light is only a delusion. There are innumerable things that are not visible to your naked eyes and which are beyond your ken. How do you expect to see them or know them? You know only the human form. So, at the outset, try to understand humanness. You must understand the Life Principle that animates the human. From the Life-Principle you should seek to enquire into the nature of the Divine.

Aathma is present in all

Dheha + Aathma is Dhehaathma (body + Spirit). *Jeeva + Aathma is Jeevaathma* (Life + Spirit). *Parama + Aathma is Paramaathma* (the Supreme + Self). Although *Dheha* (the body), *Jeeva* (the individual) and *Param* (the Supreme) are different terms, *Aathma* (Spirit) is common and is equally present in all the three. The *Aathma* is all-pervading. That is termed *Sath* (Being). It may be likened to sugar which retains its sweetness in whatever way it may be used. *Chith* (Awareness) is subject to change and movement. Even if it is carried to a high level, it tends to come down. When you mix sugar in water, you have neither sugar nor water, but only syrup. When *Sath*, which represents the Divine and *Chith*, which represents the Life Principle come together, you have *Aanandha* (Bliss). This is *Sath-Chith-Aanandha*. It is like an ocean in which a myriad creatures come into existence and disappear like waves. Their names and forms vary but essentially they are the same as the ocean. They are all living beings which have emerged from *Sath-Chith-Aanandha*.

When I begin my discourse with the words *Divyaathma svaruupulaara* (Embodiments of Divine *Aathma*), I intend to convey that the same Divine Spirit is in every one of you. Just as the ocean, the wave and the foam contain the same water, the Spirit that is present in the body; in the individual being and in the Supreme is one and the same. To experience this spiritual oneness, your way of life should be holy. This can be accomplished only by entertaining sacred thoughts which lead to good conduct.

Deem yourself as Divine

The Divine can be experienced by human beings only as manifested in the human form. Raama and Krishna are worshipped in the forms painted by Ravi Varma. If the *Kodhanda* (*Raama's* bow) and the flute (in the hands of the Krishna figure) are taken away, only the simple human figures remain. The human being is referred to as *Nara*. *Ra* means that which is perishable. *Na* means Not. *Nara* refers therefore to that which is imperishable in man, the *Aathma* (Spirit), Naaraayana, a manifestation of the Divine Spirit. Consequently, sorrow should be alien to him. He should shed no fear.

Deem yourself as Divine. Live with this firm conviction. The divinity in every being should be revered. You have to recognise unity in diversity. "Beings are many, but breath is one." This may be experienced by everyone in the process of inhaling and exhaling. (Svaami demonstrated how with every breath, everyone repeats the *manthra*, *So-Ham*---"He am I" or "I am God").

Do not give room to any bad thoughts. The body is a temple of the Divine and no evil thoughts should be allowed to enter it. Man should strive to reach the sublime, regardless of difficulties, and troubles.

Embodiments of the Divine! Develop good thoughts and feelings of sacrifice. Cherish divine spiritual thoughts. Cultivate friendliness. To hail God as father and mother and not to have fraternal feelings towards one and all is treason to God. You should cultivate unity as the children of God and live in harmony in the company of the good and the godly.

Share the nectar of love that is in you with one and all. Do not bear ill-will towards anyone. Speak sweetly to everyone. Chant the Lord's name which will help you to cross the ocean of mundane existence.

Discourse in Sai Ramesh Hall on 26-6-1994.

"My country is India. My religion is the religion of India. My ideals and traditions have been born in India." You must develop such thoughts in your mind. You must develop great respect and attachment to the culture that has flourished in this country from time immemorial. You will have to dedicate your life for the future of this country.

BABA