

27. Divine potencies in man

*Oh man! if the Divine Lord is not visible to you,
Just as the stars cannot be seen in daylight,
Because you are blinded by ignorance,
Do not deny His existence.*

EMBODIMENTS of Divine love! From the most ancient times, men have been engaged in the search for God. The questions, "Who is God?" and "What is the means to realise God?", are not of today. They have been there from the earliest times and have agitated mankind ceaselessly.

A few yogis, who comprehended the nature of the Divine and who felt that the purpose of human existence is to seek the Divine, undertook various spiritual exercises to discover how to achieve this objective. The purpose of human life is to realise the Divine. It is, in this context, that human birth becomes the rarest among all living beings. The ancient sages, recognizing this truth, pursued different kinds of penances to experience the Divine. Some of them, feeling that the task was beyond their powers, gave up the quest in the middle. Some others, recognizing that this was the sole purpose of human life persevered in their efforts with determination. When man sets his heart upon achieving anything, there is nothing impossible for him. But, immersed in worldly pleasures, man becomes a prey to weakness and forgets his Divine nature. Few care to enquire into the real value of these mundane pleasures or their ephemeral nature.

What is the difference between man and birds and beasts? Can eating, drinking, sleeping and ultimately dying, be the be-all and end-all of human life? All these are common to animals and human beings. What, then, is the difference? Although man is endowed with intelligence, discrimination and wisdom, without endeavouring to know the truth, man regards physical phenomena as the only reality, the Divine as remote from him, and forgets the main goal of life.

Ancient sages experienced the effulgent Divine

The ancient sages, however, regarded realisation of the Divine as their main goal and practised various austerities. There after, they went out into the world and proclaimed: "Oh man! *Vedhaaham etham Purusham mahaantham*" (We have experienced the effulgent, all-pervading Supreme Divine). Where did they experience Him? They declared: "We have found Him beyond the darkness, beyond the mind and the senses, in our hearts."

Man is a combination of the body, the mind and the *Aathma* (Spirit). He is thus the embodiment of these three. But, forgetting the mind and the *Aathma*, when man identifies himself solely with the body, he reduces himself to an animal. When he forgets the *Aathma* and the body and identifies himself with the mind alone, he becomes a *Dhaanava* (demon). When one forgets the body and the mind and adheres only to the *Aathma*, he gets divinised.

***Bhakthi* and *Prema* are synonymous**

The body is the instrument of action. The mind is the instrument of cognition. The *Aathma* is steady and unwavering. Corresponding to these three, are *Karma*, *Upaasana* and *Bhakthi* (action, ritual worship and devotion). What is the difference between *Bhakthi* and *Upaasana*? In both of them, *Prema* (love of God) is inherent. *Bhakthi* and *Prema* are synonymous. Contemplating on God, forgetting the world, living in a state of *Aanandha* is *Prapatthi* (total surrender to God).

Bhaaratheeyas have been celebrating the Navaraathri festival from ancient times as a mode of worship of Dhevi, the Divine, as Mother. They worship Dhurga, Lakshmi and Sarasvathi during these nine days. Who are these three? They are three forms which have fascinated man. Their esoteric significance is *represented* by three: *sakthis* (potencies). They are: *Karma, Upaasana and Jnaana*. These potencies have been given other names.

The concept of *Prapatthi* (total surrender) is related to Self-Realisation (Oneness with the Divine). God, in fact, dwells in every human being as the *Aathma*. The body is the sacred abode of the *Aathma*. Hence the scriptures declare- "The body is the temple of God in which the individual Spirit dwells as the Ancient One." Just as the diamond is found in clay and not in a rock, the Spirit (as consciousness) resides in the earthly body. The body is of the earth, earthy. The *Aathma* is consciousness. Humanness is the coming together of the mundane and the spiritual consciousness. It is a combination of good and evil. It is a mixture of the transient and the eternal.

Hence, for what is *shubha or ashubha* (auspicious or inauspicious), for *Sathya or Asathya* (truth or falsehood), for *Kshaya and Akshaya* (perishable or imperishable) the prefix "a" accounts for the difference. For instance, *Asathya* (untruth) is that which is not *Sathya* (true). *Anithya* (transient) is that which is not *Nithya* (permanent). By understanding these distinctions, men have sought to realise the Divine.

Misuse of the body by man today

The human body is precious. Man today is not realising what he owes to his body. The body that is composed of the five elements, which has been given to man to understand his true nature, to recognise the truth about his immortal Spirit, and to experience the eternal within him, is being used for the enjoyment of physical pleasures. The body surely has not been given for this purpose. The body is a *Kshethra* (shrine). The Indweller is the *Kshethrajna* (Knower). The relationship is that of *shareera* (body) and the *shareeri* (Indweller). Instead of recognizing this integral relationship, man is concerned with only the body and seeks to realise the Divine. How is this possible? The first requisite is for man to acquire the firm conviction that the Divine dwells in his heart.

There is no need to search for the Divine elsewhere. There is no need to go to a forest and lead an austere life to experience the Divine Who is within each one. When man turns his vision inward he can experience eternal Bliss. The source of Bliss, the Spirit, is within himself. God is nearer to everyone than one's parents, spouse or children. Kith and kin are outside one, but God is within the body. Forgetting the God who is nearest and closest to them, people are trying to seek for an invisible God elsewhere "*Dhaivam maanusha ruupena*" (God appears in human form). It is sheer human fancy to imagine that God is effulgent light or that he has four arms with conch and discus, and dwells in some remote place. A man who is attached to the body can never experience a formless, incorporeal God. Only when he gets rid of the body consciousness can he recognise the transcendental Divine. Hence, as long as one has attachment to the body, one must adore God in a physical form.

God is the indwelling Spirit in all beings

It is a waste of time to try to secure in one way or other a direct vision of God. God is manifesting Himself in the heart of everyone. "*Ekaathma Sarvabhootha-Antharaathma*" (The

One Supreme Spirit is the indwelling Spirit in all beings). The *Sath* (Absolute Reality) is One only, through the wise call it by many names. We have to endeavour to experience that Divine.

The significance of Dhurga, Lakshmi and Sarasvathi has to be rightly understood. The three represent three kinds of potencies in man. *Ichchaa Shakthi* (Will power), *Kriyaa Shakthi* (the power of action), and *Jnaana Shakthi* (the power of discrimination). Sarasvathi is manifest in man as the power of *Vaak* (speech). Dhurga is present in the form of dynamism, the power of action. Lakshmi is manifest in the form of Will power. The body indicates *Kriyaa Shakthi*. The mind is the repository of *Ichchaa Shakthi*. *The Aathma* is *Jnaana Shakthi*. *Kriyaa Shakthi* comes from the body, which is material. The power that activates the body that is inert and makes it vibrant is *Ichchaa Shakthi*. The power that induces the vibrations of *Ichchaa Shakthi* is *Jnaana Shakthi*, which causes radiation (of energy). These three potencies are represented by the *manthra*: "*Om Bhur-Bhuvas-Suvah*." *Bhur* represents *Bhuloka* (the earth). *Bhuvah* represents the Life force--also means Conscience in man, *Suvah* represents the power of radiation. All the three are present in man. Thus, Dhurga, Lakshmi and Sarasvathi dwell in the human heart.

Physical forms of subtle potencies within man

Men are prone to exhibit *raajasik* qualities like anger and hatred. They are the menacing manifestations of Dhurga. The extolling of the Divine in song and poetry and the pleasing vibrations produced by them indicate the power of Sarasvathi. The pure qualities that arise in man such as compassion, love, forbearance and sympathy are derived from Lakshmi.

When people worship Dhurga, Lakshmi and Sarasvathi externally in pictures or icons, they are giving physical forms to the subtle potencies that are within them. The unfortunate predicament of man today is that he is not recognizing the powers within him and developing respect for them. He goes after the external, attracted by the physical forms. The relationship between the material and the subtle has to be understood.

The remedy for man's ills is contained within himself. But man seeks remedies from outside. Here is an illustration of what happens in the world. A hotel and a drug store are adjacent to each other. When a hotel server gets a headache, he goes to the neighbouring drug shop for a pill to cure his headache. When the drug storekeeper gets a headache, he goes to the hotel for a cup of coffee to cure him, instead of taking one of his own pills.

Turn the vision inwards to experience the Divine

Likewise, people today tend to ignore the divinity within them, but hanker after many external objects. There is no need to go in search of the Divine. Men must develop firm faith in the Divinity within them. All that is needed is to turn the vision inwards to experience the Divine within.

Men engage themselves in many outward *Saadhana* (spiritual practices). These must be internalised. All scholarship is of no avail if there is no realisation in the heart. The scholar may expound the texts, but lacks the internal experience. One who has mastered the *Vedhas* may be able to explain the words, but cannot recognise the *Vedha Purusha*, the Supreme Person hailed by the *Vedhas*.

When a person goes to a temple, he doses his eyes in front of the idol, because what he seeks is an internal vision of God and not a sight of the external form of the idol. God is Omnipresent as proclaimed in the Geetha. God is One, though names and forms may differ.

All education today is related to the physical world. It will not serve to reveal the Divine. It was this which impelled Shankaraachaarya to teach a pandith who was learning by rote Paanini's Grammar that at the moment of death only the Lord's name (Govindha) will save him and not the rules of grammar.

Though this teaching has been propagated for centuries, very few practise it. Many read the Raamaayana as a daily ritual. But how many carry out the commands of their fathers? How many practise the virtue of fraternal affection and love proclaimed in the Raamaayana? Is there anyone standing for the gospel of *Dharma* (Dray) as upheld by Shri Raama? Of what use is it endlessly to listen to discourses without putting anything into practice? The *Geetha* is being read and expounded all the time. Is a single precept from it being put into practice? Not at all. The *Geetha* shows the path to God realisation. But simply reciting the *Geetha* is valueless. Follow the *Geetha* and tread the path indicated by it. Only then you will reap the reward.

Love is God. Get immersed in that Love

What is meant by practice? Direct your sacred love rewards God. There is no need for any severe spiritual exercise. Love is God. Live in love. Get immersed in that Love.

What should be pure love has been polluted today by all kinds of attachments. Pollution today is all pervading and has spread to the hearts of people. Purity has become scarce. *Prema* (Love of God) is all-powerful. Prahlaadha demonstrated this all conquering power of love for the Lord. He survived every kind of ordeal by his faith in Naarayana.

Embodiments of love! Though people live in the phenomenal world and carry on their activities, they should perform all their actions as an offering to please the Lord.

What is it you should do during these ten days of the Navaraathri festival? Convert your *Ichchaa Shakthi* (Will power) into a yearning for God. Convert *Kriyaa Shakthi* into a force for doing divine actions. Convert your *Jnaana Shakthi* into the Divine Itself.

"*Sathyam, Jnaanam, Anantham, Brahma*" (The Divine is Truth, Wisdom and Infinite), proclaim the scriptures. These three are in man. You can experience the entire cosmos within your heart. The marvellous powers in man, the power of sight, etc. are all derived from God.

Human birth has to be redceded by contemplation of God. Man today is misusing his precious body. Instead of filling it with the nectar of love, he is filling it with worldly trash. Man should be the master of his senses, instead of being their slave.

Discourse in the Sai Ramesh hall, Brindhaavan, on 9-10-1994.

You must see, hear, study, observe, experience and reflect; only then can you understand Me.

BABA