

## 28. Turn your vision towards the Divine

*Wherever the mind wanders*

*There you see the three worlds;*

*Where the mind is absent*

*There is only a void.*

*EMBODIMENTS of love!* Wherever the mind moves, there the three worlds can be perceived as one. Wherever the mind is not present, there nothing seems to exist. From this, it is clear that the mind is at the root of all perception and is the cause as well as the witness of all that is perceived.

The term *Manishi* (man) is derived from the word mind. All the three worlds are contained in man. In this vast cosmos, among innumerable living beings the human being stands foremost. Although it has been proclaimed that in all living beings the Divine exists as the Indwelling Spirit, not all living beings can recognise this truth. Only human being has the capacity to recognise it. This unique ability invests human birth with its rare quality, as proclaimed by the *Vedhas*.

### **The difference between human and the animal**

Moreover, in every living being, there are five sheaths *Annamaya* (food), *Praanamaya* (vital), *Manomaya* (the mental), *Vijnaanamaya* (Awareness) and *Aanandhamaya* (Bliss). But while other creatures are not aware of the existence of the power to discriminate between the transient and the permanent, man alone can recognise the existence of this faculty. The second is *Vijnaana* (the ability to acquire the highest knowledge). This knowledge is not limited to the physical, but embraces also spiritual knowledge. This faculty is radiant in man, Now, to the third faculty: Every living being including man is born with *Moha* (attachment). But man alone has the capacity to realise that he can attain liberation by getting rid of this *Moha*.

Thus there is a significant difference between human beings and all other living creatures. But the veil of *Maaya* (illusion) envelops man and makes him go astray. What is this *Maaya*? It is the combined expression of the three *gunas*--*Sathva*, *Rajas* and *Thamas* (the pure, the emotional and the lethargic). The *Vedhas* have declared that it is only when man overcomes the three *gunas* that he would be able to get rid of *Maaya* (the illusion which makes one see the unreal as real).

What is *Moha*? There are three kinds of acquisitions wealth, wife and progeny--which serve to promote *Moha* (delusion). When attachment to these triple possessions is given up, *Moha* will go and *Mukthi* (liberation) will be easily secured.

Man constantly strives in various ways to elevate his status and condition. As he succeeds in one effort, he seeks success in another, and so it goes on. But, what is the hall-mark of a true human being? Human life is bound up with gains and losses, ups and downs. Man has to face them. Incidentally he has to suffer blows of one sort or another. Only he is a true human being who overcomes these challenges with fortitude.

### **There should be limits to every desire**

What is the reason for the vicissitudes in a man's life? The cause is to be found in man's desires. Doubtless, desires are inescapable. One man, for instance, seeks to achieve some ideals. Another may seek to do well in his studies and secure a good job. Yet another may desire to acquire a

good name and bring up a good family. There is nothing wrong in such desires. But what we are witnessing in the *Kali* Age is the limitless growth of desires. As a consequence, man falls into bad ways. There should be limits to every desire. There should be a limit even to the pursuit of power and position. It has been well said: "*Nasshreyo niyamam vinaa*" (there can be nothing great without restraints). Without such restraint man is bound to go astray:

*The Vedhas* declare that wherever the mind wanders, there the three worlds will be perceived. What are these three worlds? All are familiar with the pronouncements in the *Geetha* and in the *Gaayathri Manthra*. The three worlds are: *Bhur, Bhuvah, Suvah* (the *Bhuloka, Bhuvarka and Svarga*). These three are present in man: *Aadhibhouthika, Aadhidhaivika and Aadhyaathmika*. These were worshipped as three Goddesses--*Dhurga, Lakshmi and Sarasvathi*--by our ancients.

Every form is that of *Dhurga*---the deity that is associated with *Shakthi* (Energy). There is infinite power within man, power that is beyond Comprehension and which is Divine. But he makes no effort to recognise it. If man did not have this power, how could he have gone to the moon? What is the power that makes the earth revolve round itself. It is not any machine or *manthra*. The power is within the earth itself. This energy, present in man and in other objects, has been characterised as Cosmic energy. What is this Cosmic power? The sun derives its energy and effulgence from this Cosmic source. It is the same Cosmic source that accounts for the power of the human mind and the marvellous power of the eye to see the most distant stars.

### **Cosmic energy that is present in man**

With this power of sight, man is able to see the entire creation. There is no greater power than this. Thus, man is endowed with all powers. But this boundless power is being recognized and exercised by each one according to the level of his development. The same electrical energy is used for a variety of purposes for hearing, lighting, operating a fan, etc. Likewise, the divine Cosmic energy in human beings is used by different persons for varied purposes. This energy is latent in all beings. Because of his ability to manifest this divine, boundless Cosmic energy, man is described as a manifestation of the *Vyakthi* (Divine). Humanness consists in the manifestation of what is hidden and invisible in man.

This energy in man is a *Aadhi Shakthi* (primordial power). It is termed *Om*. This power permeates the *Prakrithi* (physical world) of matter. This is known as *Bhur*. There is another power which animates this material substance. This is the power of vibration. It is termed *Praana Shakthi* (the Life Force). It is this *Life Force* which activates every part of the human body. This is termed *Bhuvah*. Lakshmi symbolises this power Lakshmi is the embodiment of that power which enables a human being to see, to hear and to do many things. Lakshmi represents the power to see what is good, to hear what is good, to speak sweet words, to entertain good thoughts and to do good deeds. The Lakshmi Principle accounts for all the good, happy, auspicious happenings in the world.

The third form of energy is symbolized by *Sarasvathi*. She is regarded as the *Vaak-dhevatha* (Goddess of Speech). Lakshmi is *Praana-svaruupini* (the embodiment of the Life Force). *Dhurga* is *Shakthi-svaruupini* (the embodiment of physical energy). These three in their unified expression represent *the Aathmik principle*.

### **Sankraanthi, Sihvaraathri, Navaraathri**

Today is an auspicious festival day for *Bhaaratheeyas*. There are three sacred festival nights for *Bhaaratheeyas*: *Sankraanthi, Shivaratahri, and Navaraathri*. Each of these has its special

significance. Sankraanthi enables man to turn his vision towards the sublime. It is the day when the apparent *Uttharaayan kaala* (northward motion of the sun) begins. The day is considered auspicious for man to embark on his journey towards the goal of a purposeful, sacred and blissful life. The north is described as Himaachala. From ancient times, the Himaalayas were regarded as the abode of the *Eeshvara* (Divine). Himaachala symbolises a heart that is pure and cool as *Hima* (ice) and steady as a *Achala* (mountain). The message of Sankranthi is that people should direct their vision towards Himachal in this symbolic sense. It does not mean looking at the north with the physical eyes. It calls for enquiring into the truth of the Spirit with the *Jnaana dhrishti* (inward eye of wisdom). Sankraanthi signifies this internal vision.

The next is Shivaraathri. Darkness prevails at night. But during Shivaraathri, the night is not dark but full of light. That light is experienced by contemplating on the glorious form of Shiva, meditating on the Divine, reminding oneself of unity with the Divine and attaining a stare of pure holiness.

Then comes Navaraathri. This festival is intended to make man realise his true worth as the most precious object in creation. All things in the world derive their value from the labour and skill of man.

### ***Raaga and Dhvesha***

Navaraathri means nine nights. What does the nine signify? There are nine *Grahas* (planets) according to Astrology. The human body has nine openings. If a deep enquiry is made, it will be found that mankind is dependent on the *grahas* (planets). Although astrologers speak about nine planets, in reality there are only two planets that matter. They are *Raaga* (attachment) and *Dhvesha* (*hatred*).

Today animals also sustain themselves on food. They eat as much as is required to appease their hunger. Man, however, does not act this way. He has limitless desires. He wishes to accumulate riches to last for generations so that he may live in comfort. In Bhaarath, there is no need for anyone to starve. There is enough for all. But some hoard food in excess. This mal-distribution accounts for food shortage. The accumulation by the few is responsible for scarcity for the many. Hence, equitable sharing and distribution are essential. This must be brought about by social action inspired by a sense of justice.

Students should get rid of the idea that education is for earning a living. They must realise that they owe a duty to their Motherland and the world.

*Students should realise that  
true education should inculcate*

*In them the following qualities:*

*Good thoughts, good speech,  
good actions, respect for truth,*

*Discipline, devotion and  
dedication to duty.*

Students today are lacking in discipline. They must cleanse their minds of impure thoughts. They must pledge themselves to serve the nation.

### **The vision and the world**

In the worship of the deities during *Navaraathri* every day one of them should be worshipped, not externally but with one's heart and soul. Bodily actions are *ephemeral*. The body derives its value from the spirit within. Hence it should be regarded as a sacred temple.

Today, students develop many undesirable qualities like pride, envy and hatred even before they join college. With such polluted minds they view the world in dark colours. This may be illustrated by an episode from the *Mahaabhaaratha*.

One day, Krishna summoned Dhuryodhana and Dharmaja and asked them to make a study of the people in the kingdom. He asked Dhuryodhana to find out how many good people existed in the country. He asked Dharmaja to find out how many bad people were there in the kingdom. Dhuryodhana went round and reported that he could find no good man anywhere. If there was any good man, that was himself, he said. Dharmaja reported to Krishna that he could find no bad man anywhere in their *Dhaarmik* (virtuous) kingdom. He could find some badness only in himself.

The inner significance of this episode is that one sees only a reflection of one's self in the outer world. It is the vision that accounts for the difference, just as the colour of the glass one wears alters the colour of the world one sees through it. Change your outlook and the world will appear differently. Hence everyone should fill his mind with good thoughts.

### **Meaning of offering *Kumkuma* to Goddesses**

During the *Navaraathri* festival, for the purpose of eradicating one's demonic tendencies, the deities were worshipped with *Kumkuma* (sacred red powder). The red powder is symbol of blood. The meaning of this worship is offering one's blood to the Lord and receiving in return the gift of peace from the Lord.

There are four kinds of tendencies in man: the animal, the demonic, the human and the Divine. Of the three constituents of man--the body, the mind and the *Aathma* when man ignores the mind and the *Aathma* and identifies himself with the body, he manifests only his animal qualities. When the body and the *Aathma* are forgotten and only the mind alone is predominant, one becomes demonic. When the body and the mind are forgotten and one is immersed in the *Aathmik* consciousness, one becomes Divine.

If, in this manner, one explores the potentialities in man, it will be found that they include everything. Man, therefore, has to know himself. There he will find everything.

Arjuna saw the Cosmic Form of the Lord (as described in the *Geetha*). All the worlds were seen in that Cosmic form of Krishna. That Lord resides in every human being. He is nearer than one's closest kith and kin and is dearer than anyone else. He is the sole saviour and refuge of man.

### **The means to progress spiritually**

Therefore, the *Navaraathri* festival is observed, by contemplating on God for ten days, cleansing one's self of all impurities, to experience the Divinity within. The penultimate day of the festival is dedicated to what is termed *Aayudha Pooja* (worship of weapons). The weapons to be worshipped are the divine powers in man.

When the Divine is worshipped in this way, one is bound to progress spiritually. On the contrary, the usual practice now is to treat the Divine and the devotee as separate from each other. This is

wrong. The Divine is omnipresent and is in everyone and in every object. This truth has to be realised from the message conveyed by the process of inhaling and exhaling that goes on in everyone 21,600 times in a day. Each act of respiration proclaims the message: *So-Ham* (I am He). With every breath, the message is proclaimed: "I am God."

Realising this oneness, all actions should be done as an act of dedication to the Divine. What bliss can be experienced in such a state of mind!

It is essential to celebrate festival in this sacred spirit. It is not enough to do this for only ten days during the Navaraathri festival. It should become the rule all through one's life, even as one draws one's life-breath till the end.

Students today strive to achieve wealth, strength and friendship. But in addition to these three, they should also strive to develop divine qualities. Only then, they can lead ideal lives.

*Students! Embodiments of Love!* Bhaarith has been from ancient times teaching many esoteric truths to the world out of its abundant spiritual wealth. You must pray for the welfare of all the worlds and not only for your own personal good. I expect all of you to pray for the happiness of all, with your thoughts centred on God.

*Discourse on Vijayadhashami day, 14-10- 1994, in Sai Ramesh Hall, Brindhaavan.*

*Youth is the stage in life when the slightest turn towards wrong will spell disaster.*

*BABA*