

16. All Differences In The World Relate To Name And Form Only

కత్రా- మత్ర- పుత్ర- బంధ
మాకుని యుత్తం విగ్రహ సంభా
సర్వస్మి వృషి సర్వ సర్వార్థాత్మానం
సర్వార్థాత్మల సోక జ్ఞానమ్,

కత్రుడు మిత్రుడు పుత్రుడు, బంధువు
ఋతుడు దేవతలు వేదలు మానుషు
శ్రేణులు నూ శ్రేణుకె మాదులు
బోధకుకె జ్ఞానులు వాదులు.

*To think that some are your enemies, some
are your friends, some are your children,
some are your relations, and to develop
attachment or dislike towards them is not*

correct. See the one Atma in them all. Give up illusion and ignorance.

We have friends and foes, likes and dislikes; whereas Vedanta teaches us to develop equal-mindedness. Just as we do not punish our teeth for accidentally biting our tongue because we consider both the organs as parts of our body, so also, we have to bear in mind that the eternal and universal *Atma* resides in everyone and everywhere. We should not accentuate differences, but concentrate upon unity. If we attach importance to the bodily relationship, then the individual variation will come to the fore. On the other hand, we should remember that a teacher, a friend, an actor, a *guru*, and a disciple are different from each other only in name and form. The *Atma* which is the witnessing consciousness in all of them is the same. The presence of *Atma* in all these names and forms establishes the oneness of all of them.

From the standpoint of the Great *Atma*, all that you see, including your own body, in the ultimate analysis, belongs to this universe which is composed of five basic elements. The entire temporal world is spun out of your ego. Appearances are the concoctions of the mind. Our final goal is to ascend from humanity to divinity. So we must utilise this transitory period of our lives to achieve our cherished objectives.

Man is a mixture of the body and *Atma*—*Kshethra* and *Kshethrajna*—the house and the one who lives in

the house. It could be regarded also as *Prakruthi* and *Paramatma*, that is Nature and God. It is like a seed consisting of two halves, the illusion and reality or the *sthira* (fixed) and the *chara* (moving). If *Kshethrajna*, the one living in *Kshethra* is not there, the question of a body existing does not arise at all. A word signifies the existence of what it denotes, and the existence of a thing precedes the usage of a word. The word *Kshethrajna* has got the additional letters “*jna*” when compared with the letters contained in the word *Kshethra*. *Kshethra* is therefore contained in *Kshethrajna* and the additional “*jna*” stands for *jnana* or the embodiment of wisdom. Without *Kshethrajna* or *Jnana Swarupa*, the embodiment of wisdom, there can be no *Kshethra*.

The body has life only so long as the *Jnana Swarupa* resides in it. Our *Vedanta* says that the body is the temple in which God, in the form of *Jiva*, is residing. In the other pair of words, we have *sthira*, (something which is fixed) and *chara* (something which is moving). Nature is always moving about while *Paramatma* is stationary or *sthira*. What keeps changing all the time is the world, and what does not change is the *Paramatma*.

In Indian experience, there is an analogy which comes from the domestic grinding device. This consists of two circular pieces of stone. The stone that is below is stationary while that which is above keeps on revolving. The knowledge that relates to man’s life in this world is called the *Hematarak Vidya*. This keeps on revolving round the world. In the centre of the fixed stone, there is

a small wooden peg, which we may compare to our objective. If we put grain in the hole, around this peg, whatever goes away from the centre or the objective, gets powdered; but the grain which keeps close to the centre does not get powdered. It retains its original form.

This means that one who has God in his mind and makes an attempt to keep close to God, remains unchanged. One who goes away from God becomes pulverised and changes his form. Our overindulgence with the body hampers our recognition of our true destination. Even the skin of a dead animal has some value, but the body of a dead person has no value at all. I do not mean to tell you that you should be careless about your body and that you should give no attention to its upkeep.

We have different kinds of vehicles for transporting us. We have a cycle, a car, a scooter, a bus, and so on; and it is necessary for us to look after these things and put some oil and petrol when needed and keep them in working condition. In the same manner, our body is like a chariot for us. As we look after our cycle or car and give it the necessary petrol and oil, we have to take care of the body so that it may take us through the journey of our life. We have to give it necessary food and keep it in a good condition. Just as when you get your car stuck in mud, you will need the help of many people to take it out, so also, if you get the chariot of your life stuck in the mud of a family, then you will need the help of so many people, of *sathsanga*, etc. to get it out of the muddle.

Today, we are not taking the chariot of our body

along the correct path. On the other hand, we are taking it along a crooked path. That is why we are getting into difficulties, and even losing some of the parts which make up this car of the body. About eighty percent of the people are losing the vital parts of their bodies in this manner by taking to crooked paths. Out of the rest of the twenty percent, fifteen percent are keeping them like cars that are kept in a show room. They decorate themselves, dress well, and eat well. If we have a car, which is intended to transport those who want to travel, and if it does not achieve this purpose, we should regard it as a piece of metal and not as a car.

The body is like a boat to cross the ocean of life. It should be used to understand our source which is also our goal, that is, *Brahman*. The disciples of Sankara had taught the need for understanding the nature of likes and dislikes, the need for pursuing the sacred ideals in this verse. The body is made up of five elements and is therefore sure to die. The one *Atma* which resides in the body is permanent and will not die. That is referred to as God Himself. That is the reason why Sankara's disciples asked questions such as who are your enemies, who are your friends, who are your brothers, who are your relatives; and they performed the sacred task of explaining about the *Atma*.

Divine bliss is the coveted destination for man. We ask ourselves where this bliss is, how does one reach this place of bliss and what should we do to attain this

bliss. The answer has been given by the disciples of Sankara. They said that this bliss is to be found in children who are in ecstasy and who do not have the knowledge of their surroundings. As we grow older, we get more and more involved in sensuous desires. We are not thinking even for a little while about the bliss that we experienced in our childhood.

Christ said once that bliss is playing around the tender cheeks of children, in whom there are no desires. Children often exhibit this bliss in a remarkable manner. The bliss and happiness which children show have no parallel in anything else in the world. For example, if a mother is carrying a child and walking on the road, the child sometimes looks back and laughs. Children have got this extraordinary quality in them that they can make elders also laugh. The reason for this is that they are under no illusion about the importance of their bodies.

Elders are so much immersed in thinking of their body and things that involve the body that even if they want to laugh, they cannot do so. They only put up a pretence of laughter. It is in this context that the *Bhagavad Gita* says that one who laughs is Narayana and one who cries is *Nara* (man). When *Nara*, represented by Arjuna was crying in a despondent mood, *Narayana*, represented by Krishna was at ease, even in the battlefield.

We laugh only when we are happy. When we are happy, we not only laugh but also try to sing some songs.

Those who have a sweet voice will sing in public. Those who do not have a sweet voice, will at least sing in the bathroom. Krishna had a sweet voice and perfect knowledge of *Raga* (musical tune) and *Tala* (rhythm), and so he was singing the *Gita* even in the battlefield. The word *Gita* means song and amidst many difficulties in the battlefield, it is only a Krishna who can sing. This shows that God is the embodiment of happiness.

Young students!

You must keep your mind and body in good condition. You should use your body for the sake of establishing truth and righteousness in the country. You must remember that Indian culture of which you are the custodians, should be re-established by you.