

## 8. Man Should Promote Inner Vision For Himself

**D**o you know why you have been given your mouth? Is it to utter all kinds of words? No, it has been given to you so that you might sing the glory of the Lord.

### *Pavitratma Swarupas,*

Today man is very eager to listen to the news that comes to him from all corners of the world. He thinks that it is his mission to know everything that is happening, but he does not make an attempt to hear what is coming from within himself. An individual who cannot understand and recognise his own nature has not achieved anything. All that he is learning by way of education is apparently only for eking out a

living. This has become common with us and has become an illusion of our mind. This is something which has no basis worth mentioning. This kind of attitude was criticised in a downright manner by Krishna. The basis for such a desire is your attachment and hatred. This attachment and hatred are commonly found in one who thinks that he is different from the environment around him. So long as one thinks that a particular car or house or land belongs to him, then there will be attachment to whatever he thinks belongs to him, and he will have a dislike of things which he thinks do not belong to him. Man does not have the capacity to distinguish between things which belong to him and things which do not belong to him. In a human body, there are several organs and the body itself is composed of those several organs. From amongst these several organs, even if one is hurt or damaged, the pain is experienced by the entire body; and this is the reason why man regards all the organs in the body on the same footing; and he desires the well-being of all the organs of his body.

In the same manner, the grace and kindness of the creator will fall equally well on all living and non-living things with *gunas*—*sathwic*, *rajasic*, and *thamasic*. Although light emanating from the same lamp, when it falls on a group of white pieces of glass, will

be scattered in several different directions, we think that it consists of light from several sources. If the same light falls on a large number of coloured glasses, it appears as if it is composed of different colours. If the same light falls on the ground, we will not be able to see the light, because the ground obstructs and absorbs the light.

In the same manner, if the brilliant shining grace from *Easwara* falls on a *sathwic* person, he will shine brilliantly. If the same grace from *Easwara*, falls on a person with *rajasic* qualities, it will make him develop several desires of the world. If the same grace falls on a person with *thamasic* qualities, it will not only go through without having any effect, but it may even lose some of its lustre.

Just as the various facets of diamonds all scatter light and throw brilliance in all directions, so also the greatness of Krishna was scattered in all directions. As we cut the diamond and polish the facets, the value of the diamond goes on increasing.

In the same manner, the culture of Bharath has become more and more through greater and greater exposure and experience. The more we experience it, the more we learn about our culture, newer ideas come to us. We will know, more and more, about the

sacredness of Krishna's teachings if we look at them from the aspect of their being object lessons to other human beings.

If you want to remove a thorn from your foot, you will have to do this with the help of another thorn. You cannot use an axe to remove the thorn from your foot. To cut a diamond, you need a diamond. In the same manner, to understand and comprehend a human being, you will have to use the essential qualities of a human being. Krishna, who was born as a *Yogeswara*, came down to the level of men when preaching to Arjuna who was the best among men and holding his weapon, the Gandiva. Krishna wanted to deal with Arjuna in a manner in which a human being will deal with another human being. On the very first day, Dhritharashtra asked Sanjaya who the victor will be in the battle and Sanjaya replied, "Wherever there is the Lord *Yogeswara* and wherever there, in his presence, is Arjuna holding the weapon in his hand and ready for action, there will be victory, good, prosperity, and all that is best." This close and intimate relationship can only be understood by Arjuna, the best among men, and by Krishna, the best among the *Avatars*. Here, Arjuna represents the most deserving of human beings.

So if you want to understand and comprehend the teachings of Krishna, you must either become the best

of men or at least a person who acquires the right to understand them. Arjuna had the right, and he was also the best of men; and so he was given the *darshan* of the Universal God. We should also recognise the truth behind the fact that this divinity, while it is associated with the universe, is also something which is inherently present in every human being.

You will have seen many trees. Certain big banyan trees look as if they are very big, and they also have many sub-branches and look as if they are a big mansion. Such a banyan tree gives us the impression that it is very big, having many branches; but if we take the seed, we see that it has a very small dimension like a mustard seed. Is it the truth that such a big tree is contained in such a tiny little seed or is it just an illusion on our part? No, this is not an illusion, it is a truth. But in what form is this seed seen? It is in the infinitesimal form. If we put this tiny seed in the earth, feed and nourish it, it will sprout, become big, and grow. The fruit, the flowers, and the leaves all come out of this tiny seed. Therefore, it is not as if the branches, the fruits, and the leaves are all different. They are all parts of the same seed.

Thus, everything that you see in this big tree of the universe has all come from one seed, the seed of

divinity. In the same manner, in this huge body of yours, there is an infinitesimally small seed called the aspect of *Atma*. If you take this seed which is in you, give it nourishment, and let it grow and prosper, then it will show the divine form of the universe. But where should we put this seed, how do we protect it and promote it to grow into a big tree? Can we put this seed in our palm and pour water on it? Will it become a tree? A seed will become a tree only if it is put in the soil and watered suitably. Even in that soil, if you put the seed too deep or too shallow, it will not become a tree.

In the same manner, in the soil of our heart, if we can put the seed of God's name, and if we can water it with the water of *prema*, it will sprout into a good tree. It is in this context that a divine vision of *Vishwavirat* has been described as one consisting of thousands of heads, legs, and hands. Wherefrom has this *Vishwavirat* vision come? It is simply the magnified version of what is within ourselves. When I open my eyes, I see so many thousands of heads; but when the eyes are closed, I do not see even one head. When the eyes are open, I not only see these thousands of heads, but I also see this wall, this window, all the photos, and everything around me. If I go outside and see with open eyes, one sees the mountains, the sky, the rivers, and the distant

land; but, at that instant, if one closes one's eyes, why is it that one does not see even a small ant in this entire creation?

If the eyes are open, we see the entire creation; and if the eyes are closed, we do not see anything of the creation. Thus, we conclude that this entire creation has come from our own vision. If there is vision, there is creation; and if there is no vision, there is no creation. Just as with extrovert vision we are able to see the external creation, so also with the help of inward vision, we can see the inner self. This is what Krishna taught Arjuna. It was with a view to help Arjuna develop this inner vision, that the Lord had given him so many directions.

What does not flow is not water, what does not burn is not fire, and as in these analogies, a person who does not have inward vision cannot be called a human being. Capacity to burn is natural to fire. Water has the natural capacity to flow. Similarly man should have the natural capacity of inner vision. An animal has only external vision.

The *Vedas* have told us that what we see is only a reflection of what exists internally. That which we see inside or outside is essentially one, and the same thing is what has been taught to us in this aspect of

*Vishwavirat darshan* of Narayana. There is only one thing and that one thing is perceived in many ways. This is what has been demonstrated in this vision and is described as *Ekoham bahusyam* (I am one. I shall become many).

You go to sleep in the night, and you dream that you are a part of the summer camp. You see so many other companions sitting along with you. In your dream you also see Swami speaking. You see the congregation and other parts of the house. You should ask who has brought all that there in front of you in your dream. No one has brought them, your own mind has created the form of Swami and this mansion, your companions and all. All that is the creation of your own mind.

Man's mind alone is responsible for man's bondage and his freedom. Krishna taught Arjuna, in the very first instance, that the most important thing is the control of one's mind. Thus, the first thing to do is to control your mind. The very first thing that we must do is to try and burn away the desires that come to our mind. The desires that are in your mind, may be known to others or may not be known to others, but are bound to come out some day or the other. You may pretend as if there are no desires in your mind, but the desires will never allow you to hide them. They will always come

out. These desires are like fire. If you take fire and try to hide it in a cloth, the desires will burn the cloth and come out. The desires and thoughts of yours are bound to come out and show themselves.

Krishna taught Arjuna that it was better to throw out the desires than to keep them hidden. Arjuna was told in the very first instance that neither he nor the Pandavas are the persons who were going to kill the Kauravas. Neither to Arjuna, nor to the Pandavas, nor to even Krishna was there birth or death. There is neither birth nor death to the essential in us, namely the *Atma*. Therefore it is not right to subordinate ourselves to this body which is like a leather bag, forgetting the indestructible *Atma* that is within us.

So long as we are human beings, it is difficult to comprehend the difficult divine aspect taught by Krishna to Arjuna. This is the reason why Krishna came in human form, created a bodily relationship with Arjuna and others, and pretended as if he was the brother-in-law of Arjuna and vice versa. In the ordinary daily matters, Krishna was always leading a sacred life. What we see in the *Mahabharatha* or the *Bhagavatha* or what we see in the cinema do not constitute a true picture of the life of Krishna. What we see today is created artificially; but if we go fully into the conduct

of Krishna, we will understand that he was pure, steadfast, and sincere. He was always supporting truth and practising it. That is the reason why Arjuna was always addressing Krishna as the embodiment of truth rather than as his brother-in-law.

When the battle was over, Krishna went to Dwaraka and went to the place where his father, Vasudeva, was living. Vasudeva asked him, "You have always spoken the truth; and I would like to know from you, as the protector of truth, what are the true changes that came about in the Kauravas and the Pandavas." Even if a son is always speaking the truth, no father will come forward and say that his son speaks the truth and protects the truth. In this context, we should really try and understand the deep significance of the father addressing the son and telling him that he had always spoken the truth, and protected the truth. But unfortunately, in the books that we read and the cinemas that we see, Krishna is depicted as a cunning and tricky person. The picture of Krishna formed in this manner is not correct. This is not what is contained in the *Mahabharatha*. People write such stories in order to make money and make their stories more attractive. That our own countrymen do this and distort the truth for the sake of acquiring money is deplorable.

It is not that Krishna alone was speaking the truth and protecting truth. The Pandavas were also great adherents of truth. The great protectors of truth, Krishna and the Pandavas, gave this country the sacred text of *Mahabharatha*. The forbearance and the great breadth of vision which the Pandavas exhibited, as well as the strength of character and determination which they exhibited in their conduct, cannot be seen in any other citizens of this country. Because the Pandavas had always obeyed Krishna, they directly imbibed from Krishna the sacred qualities of truth and forbearance. When Ashwatthama, who killed the *Upapandavas*, (Pandava children) was brought before Droupadi, in spite of her great grief at the loss of her children, she moved forward and touched his feet and paid respects to him. It is such great qualities of truth and forbearance that we should observe in the Pandavas and respect them for such qualities.

If the mothers of today were in such a state of suffering as *Droupadi* was, they would have pounced on Ashwatthama and strangled him to death, even if they did not have the strength to do that. But Droupadi had such sterling character that in her great suffering she only asked, "These *Upapandavas* who were killed by you did not come to you in any emotion or excitement. They did not have any weapons in their

hands. How did you bring yourself to cut their throats and kill them when they were sleeping?" In spite of the fact that all her sons were killed by Ashwatthama, she was telling him with great forbearance and equanimity of mind, "My husbands were the disciples of your father, Dronacharya. They learnt all aspects of weaponry from him; and you, who are the son of Dronacharya, killed my sons who should be like your disciples." This was the way in which she was pleading with Ashwatthama. Bheema was unable to bear such sorrow; and because of this, he was in great emotion which drove him to the point of exhibiting his physical prowess to the world. In fact, he was looking at this quality of forbearance of Droupadi as a laughing matter.

Bheema was greatly surprised at the peaceful attitude of Droupadi. He thought that the suffering of having lost all her children had driven her to insanity, for, otherwise he was not able to understand how a true mother could show such forbearance when the person who had killed all her children was standing before her. He said, "If you do not kill Ashwatthama, I will kill him with my fists."

Droupadi was a great woman with exemplary character. If only the women of today take her as an example and follow her qualities of forbearance and

calmness, our country will improve very much. When Bheema, the strong person, was preparing to kill Ashwatthama with his fists, would it be possible for a weakling like Droupadi to go and stop Bheema? It was only the purity of her thought that was her strength. She had no physical strength. Then she tells Bheema, "It is not right for you to kill a person who is afraid, who comes to you asking for shelter, a person who is asleep, or a person who is drunk and has forgotten himself. It is not right to kill such helpless people." Droupadi was such a great woman that in order to protect right conduct, she would even oppose her husbands. She was not a woman who would bring disrepute, by any of her acts, either to her husbands, or to her father, or to her sons. She did not want anyone to get hurt by her acts.

When Pandavas were preparing to go to the forest, Dharmaraja sent for Droupadi and asked her to sit by his side. Dharmaraja told her, "Owing to certain personal differences between the Pandavas and the Kauravas, a situation has come about by which we will have to go to the forest." He told Droupadi that these troubles and tribulations were something which they could not avoid, and that it was a very hard thing to be living in a forest for twelve years and follow it up with one year in which they had to remain incognito. Dharmaraja told

her that the men will somehow bear the difficulties and that it was not an occasion for women to go into the forest, and he advised her to remain back and take care of the old Dhritharashtra and Gandhari.

The Pandavas had asked Droupadi to take care of Dhritharashtra and Gandhari, the two main people who were cruel and responsible for their having to go to the forest. This is a very great quality in the Pandavas, and we must learn a lesson from this conduct. If the Pandavas really hated the Kauravas, is there any meaning in this act; and can we justify the fact that the Pandavas asked Droupadi to stay back and serve the Kauravas? The moral of this is that whatever has to happen in one's life will happen, but to take such inevitable events and use them to promote hatred is not the correct thing to do, and it is not a good human character.

The pain which we have to experience, the misfortunes which come to us and the troubles which we have, are not things which arise externally, nor are they God given. They are simply things which are the result of our own actions. It is only as a result of one's own weakness, that man blames someone else for the troubles and misfortunes that he gets. This is not a right attitude. Mahabharatha teaches us that it is not right to blame others for our troubles.

You want to eat food and fruit which is very good and tasty, but in order to get such fruit, you cannot use seeds which will give poisonous plants. The kind of fruits that you get on a tree that you plant will depend on the kind of seeds that you put in. If you put in seeds of poisonous plants and expect tasty fruits, how can you get them? The troubles that you have or the good that you have now will depend upon the kind of actions you have done in your previous birth. Not to recognise this and blame others is not correct.

The *Mahabharatha* has taught us a lesson that we should regard our actions as being responsible for our sorrows or joys. But as a human being, you should perform whatever actions you have to perform. The capacities that have been given to you under the name of *Purusharthas* must be fully utilised. Do not think that you will achieve this or that, and do not think that you will be able to do great things without the grace of God. Do not get tired out in that process. The kind of seeds which you have put in, which have brought you to the position in which you are today, will determine the results that you will get later on. If the seed belongs to one kind of plant, how can you aspire to get a different kind of fruit? Therefore, the kind of seed which you use will determine the kind of fruit that you will get, and you will have to accept that fruit. You

may be very intelligent and clever. All your intelligence and cleverness will not enable you to get over your own *Karma*. Brahma, the creator, prepares a garland of all the good and the bad that you have done, without making any change, and will put it round your neck and will send it along with you into this world when you are born.

It is necessary for us to recognise this causal relationship. We are responsible for the good that we do and for the bad that we do, and the desires that we get are merely consequences of this. The *Mahabharatha* has been teaching us this lesson. While this is as it may be, Droupadi, to maintain the reputations for her husbands, her parents, and parents-in-law, is talking about this code of right conduct. She said, "I was born to the great king Droupadi, I have become the daughter-in-law of the world famous king Pandu, I have married the great Pandavas who are proud of themselves, I have given birth to sons who are heroes. How can I be a servant?" These words of Droupadi will move one's heart. She wanted her parents to be proud of her, she wanted her children to feel that they are the children of a great mother, she wanted her husbands to feel that they were married to a great woman, she wanted her parents-in-law to be proud of her, and she wanted to please them. The *Mahabharatha* is a text of great events

and Droupadi herself was always behaving in a manner in which she maintained the reputation of her great family and her country.

Truly Bharath can be regarded as a true reflection of the qualities of the Pandavas and Krishna. It is customary for us to regard The *Mahabharatha* as a story of a group of people who are warmongers and who have no respect for peace, sanctity, and security of mankind. One can say that Krishna is the *Paramatma* and has taken the five Pandavas as the five elemental substances which are the basis of creation and Droupadi as the *jiva*, and has created the text of *Mahabharatha* for us. The first thing we should try and recognise in *Mahabharatha* is that Krishna took the form of a human being, and we should examine in what manner he gave us the lessons of code of conduct for other human beings. Whatever part of *Mahabharatha* we may be studying, if we regard Krishna as God, we will never be able to understand the inner significance of that particular portion of *Mahabharatha*. It is only when we regard and pay attention to the human aspect of Krishna and look at the whole story from the angle of Krishna in the human form, that we will understand his greatness. All your ideas and thoughts have to be transferred to the time when Krishna lived, into the time when the story of *Mahabharatha* took place. Only then will you

understand their true significance. If you are remaining mentally in the position in which you are now existing, it will not be possible for you to understand and appreciate the true context of the story of *Mahabharatha* which took place 5000 years ago.

As was told to you yesterday, worship a picture as God; but do not worship God as a picture. Do not bring him down to the level of a tumbler or a table or a piece of cloth. If you want to understand Krishna, take yourself to the position where Krishna lived and worked; but do not bring him to your position. If you want to rise high and go to a high place, it will be possible only if you read good stories and understand them. Therefore, students, boys and girls, with the help of your sacred hearts, understand the ideal lives that were portrayed in *Mahabharatha* and put them into practice in your own lives and follow the paths indicated in *Mahabharatha*. In the hope that you will be able to do this, I am bringing this discourse to a close.