

1. FROM HUMANITY TO DIVINITY

Students and Teachers,

Man undergoes many a travail and tribulation for the sake of bodily pleasures. But the man who realises that he is the Self and that the Self is different from the body, is free from pain and sorrow. There will be no sorrow on earth if humans realise the lofty meaning of Humanity (Manavatva). The Upanishads have declared that man, who is born in human society and is brought up by it, becomes worse than birds and beasts if he does not know the meaning and value of 'humanity.'

Mankind is infinite, marvellous and full of meaning and significance. Man is not the body alone. In fact he is the conglomeration of **Body, Mind and Self**. The Body is the vehicle for action, the Mind is the means for realisation, and the Self is the witness of both the body and the mind. Hence it is sheer stupidity to think that man is made of the body alone.

The students should first realise how they should act, think and behave. Man is made of mind. As is the mind, so is the man. There is an adage in English which says "**So thinketh the man, so is the man.**" It is the bounden duty of students to realise the profound scope and significance of humanity. Man is encased in the five sheaths: the Food sheath (annamaya kosha), the Vital sheath (pranamaya kosha), the Mental sheath (manomaya kosha), the Intellectual sheath (vijñana maya kosha) and the Bliss sheath (anandamaya kosha). The Food sheath constitutes the gross body (sthoola shareera) whereas the Vital sheath, the Mental and the Intellectual sheaths constitute the subtle body (sookshama

shareera). Whereas the gross body is the vehicle of action, the subtle body is the vehicle of experience.

THE ALL-INFINITE WILL:

The Atmic power that vibrates and shines in the Food sheath is known as **Bodily consciousness**; the Atmic power that functions in the Vital sheath is called **Nervous consciousness**; the Atmic power that activates the Mental sheath is known as **Mental consciousness**; the Atmic power that shines in the Intellectual sheath is termed as **Intellectual consciousness**. The power that pulsates the Bliss sheath is called **Pure Divine Self** (Pavithra Purashartha). This is also known as '**All Infinite Will.**' It is this Infinite Will which protects the world. It is Pure Ecstasy.

The great sages and seers of India strove hard to enjoy this Infinite Ecstasy. But how can we enjoy this ecstasy? Only the experience of the true meaning of humanity (manavatva) can enable us to enjoy this ecstasy. The man who does not realise his true nature is ensnared by the senses, though in reality he is the master of senses. The man who understands the meaning of 'manava' (human) is a true '**Manava.**'

The Vedanta declares that he who knows himself, knows all. You should make the right endeavour to know yourself. You can know yourself by developing inner vision rather than outward vision. All sensory activities like sound, smell, touch and taste are only external activities. We delude ourselves into thinking that these activities are real and ruin ourselves ultimately. It is by harnessing the mind that we will be able to realise the Divinity within. Mind is the cause for man's life, sorrow, joy and liberation as well. It is the mind that makes us oblivious to Divinity and lures us to the enchantments of '**Jagat**' (world). The very meaning of the word 'Jagat' signifies the transient nature of the world, for 'Ja' means

going, and 'Gat' means coming. While the world changes, man remains changeless. The very word 'Nara' (man) means the '**one who is imperishable**' for, 'Na' means 'not' and 'Ra' means perishable. It is the self in man which is imperishable, for man is the Self.

The mind is of four kinds: the Supermind the Higher-Mind The Illuminated-Mind and the Overmind. Man can know himself when he understands the nature of these four types of mind. One has to travel from the Supermind to Overmind to understand Divinity. One has to realise that the Divine power which pulsates in him is the same as the one that pulsates in others.

One can understand '**Manavatva**' only by realising oneness. But unfortunately today man's vision does not extend beyond body and mind. We should not depend too much on the mind, for the mind cannot travel far. Man remains only as man as long as he rests on the mind. He should attain the state of '**Amanaska**,' where the mind is extinguished. Amanaska is one who travels beyond the physical mind and enters into the realms of the Supermind. Man has to travel from the gross to the Supercausal, crossing the Causal body in between. The Causal body is of great importance to all of us, for in this state, man can bring under his control '**Manas**' (mind), '**Buddhi**' (intellect), '**Chitta**' (reflective mind) and '**Ahamkara**' (ego). In fine, man is the repository of all powers, for all powers are encased in him. There is nothing that man cannot understand in the world as man is endowed with infinite and marvellous powers.

THE DIVINE UNIVERSAL FORM:

Man contains in him the cosmic power which pervades the universe. The power contained in man is the same as the universal power outside the body which is like a balloon that bloats by the

intake of air. The air inside the balloon is the same as the air outside. When the balloon bursts, the air inside the balloon merges with the air outside. Similarly, when the body dies, the Cosmic Divine in man becomes one with the Universal power outside. The Upanishads speak about unity in diversity and unity in the Infinity. Only when he realises this, man will know that the Divinity in him and Divinity in the cosmos are one and the same. This is known as the **‘Divine Universal Form.’**

Today man underestimates his own importance and humbles himself as a consequence. First and foremost, you must understand your own Divine Nature. But students of today are exposed to the world outside, without understanding their own nature. In the world today, the rapid rise of material progress is paralleled by the enormous rise of ignorance as well. Ignorance exists as long as man identifies himself with the body. The body is of limited power, but your power is limitless, for you are the **“Infinite Imperishable”** ‘I.’ Carried away by this feeling that he is the body, he entertains doubts about his own strength. The body is the source of all doubts and debilities.

The elements five make the body
 And it will fall one day for sure.
 Beyond death and birth is the dweller
 in the body
 And beyond the bounds of delusion too.
 For, He is verily the Lord Himself.

The body is described as **‘Kshetra,’** a centre of Sanctity. Where there is Kshetra, there must be **‘Kshetrajna’** as well. The Atma is the Kshetrajna, the resident in the body. Hence, the students should endeavour to realise the Kshetrajna.

The supreme quality that the student should cultivate is **Self-confidence** (Atma Viswasa). You are the Dweller in the body, but not the body. You may be living in a house, but you are not the house, you are the owner of the house. You may be driving a car, but you are not the car; you are the owner of the car. You must be firmly fastened in the faith that you are the self and not the body.

People consult a dictionary to find out the meanings of words. The real dictionary of the aspirant is his heart. The heart is the seat of the Divine Cosmic Power and we must strive to realise this power. A thorough investigation of the human body reveals that the entire power of the material world is contained in a single finger of the human being; but we usually do not think much about the finger, for we consider the finger to be a weakling. This is the mistake that all of us commit, since we are swayed away by the experiences. It is not the form of man that matters, but it is the Divine essence encased in man that counts most. Most of us are humans in form but not humans in deed. In fact, **“The proper study of mankind is man.”**

Man must achieve the unity in thought, word and deed. But man today is fast developing the animal and demonic qualities. Man today has performed wonders in the field of Science and Technology. He has done marvels in the Science of space and atom, but on the other hand there is a rapid decline in the realm of morality and spirituality. The world today is overwhelmed by economic upheavals, political conflicts and student agitations. What is the cause for all this chaos and confusion? It is the presence of demon in man which is the cause of all this strife and tension.

‘SKILL’ AND ‘KILL’:

Man is endowed with knowledge, skill, balance and insight, but the balance of man is upset today. The cause can be traced to

the fact that man is today killing knowledge instead of 'skilling' it. As soon as the balance is lost, man's insight suffers a setback and it develops only 'outlooks.' Man should not allow himself to be swayed away by the externalities, ignoring the inner realities. He must know for certain that he is neither the body nor the senses nor even the mind. When you say, "It is my body, my mind, my senses" it shows that you are not the body, the mind and the senses. You are in fact the 'I.'

It is the sense of attachment which causes pain and sorrow, agony and agitation. You are so much attached to things that you lodge a complaint in the court of law against the man who has pasted a poster on your house. It is your attachment to your house which makes you to go to that extent, but once you sell away your house, you remain unconcerned even when a bomb is dropped on it. It is this feeling of attachment which is the cause for your concern and indifference.

Once you develop faith in the existence of the Atma in you, you are freed of hatred and attachment. The secret of greatness is man's faith in himself.

HAMSA GAYATHRI:

Students, the entire universe is encased in you. Never give room to the thoughts that you are the body. You are neither the body nor the mind. The body is transitory like a bubble, and the mind is crazy like a mad monkey. Hence, never set faith on the mind and the body, but pin your faith on the conscience within you. The human body, though decked with the finest of ornaments and dressed elegantly, carries no value, once the breath of life ceases. For man, faith is his life breath. 'Vishwasa' (Faith) is his 'Swasa' (breath). All the attainments achieved by the body carry no value if he lacks faith. The key is the life of the lock, similarly the

self is the key of our life. It is the Atmic Consciousness which promotes the functions of the body. The Atmic Consciousness manifests as “Soham” in man. ‘Soham’ means “I am God”; ‘So’ is ‘That’ (God) and ‘Ham’ means ‘I.’ ‘Soham’ is know as ‘Hamsa Gayatri.’ ‘Hamsa’ signifies the power of discrimination which enables man to be established in the faith that he is different from the body. The word ‘Gayatri’ signifies the mastery over ‘Senses.’ The second name of ‘Gayatri’ is ‘Savitri.’ ‘Savitri’ signifies mastery over life. The third name of ‘Gayatri’ is ‘Saraswati.’ ‘Saraswati’ signifies mastery over speech. Hence chanting of Hamsa Gayatri enables man to acquire the mastery over senses, life and speech. Gayatri speaks of the world of ‘Bhur,’ ‘Bhuva’ and ‘Svaha.’ ‘Bhur’ signifies body, ‘Bhuva,’ life and ‘Svaha’ stands for Pragna (constant integrated awareness). These three also stand for materialisation, vibration and radiation respectively. The three worlds of Bhuloka, Bhuvarloka and Svuharloka are in fact contained in man himself. Man is the embodiment of the three worlds and also the three times. Man is the embodiment of Cosmic Divine.

Man has sacrificed his Inner Divinity at the altar of the senses. He is selling away the jewel of life in exchange for charcoal. Man is in fact the eternal, effulgent ‘Sath’ (Being). Man is in fact God, ‘Manava’ is indeed ‘Madhava.’

God does not exist anywhere else
 He verily exists encased in the body.
 Sin does not exist anywhere else
 it exists in the deeds we do.

Man should cultivate the latent quality of awareness. Awareness is acquisition of total knowledge, but not half knowledge. Awareness is born of the knowledge of ‘Sath’ (Being). In fact ‘Sath’ and ‘Chit’ (awareness) exist together. It is only when you understand ‘Sath’ and ‘Chit,’ ‘Ananda’ (Bliss) arises in us.

This 'Sath,' 'Chit' and 'Ananda' is also known as 'Asthi,' 'Bathi' and 'Priyam' in Vedantic parlance. Since man has name (nama) and form (rupa) he is robbed of the light 'Satchidananda.'

Our Vice-chancellor has appealed to me to speak about the relationship that marks 'Manavathva' (Humanity) and 'Divyathwa' (Divinity). In fact there exists no relationship between the two. There is only 'Reality.' Relationship is said to exist when things are separate. There is no room for relationship when Man and God are one and the same. 'Jeeva' and 'Deva,' 'Kshetra' and 'Kshetrajna' are only one. It is the want of this kind of broadmindedness which causes misunderstanding and differences. Truth is one, but not two. There is nothing like the American truth, the Pakistani truth, the Italian truth, the Chinese truth and the Indian truth. Truth is only one and Truth is God.

From the ancient times the principles of 'Sathyam Vada' (Speak Truth) and 'Dharmam Chara' (Be righteous) have been regarded as two eyes. Since the modern man has lost sight of 'Sathya' and 'Dharma' he is unable to protect himself. You should realise the fact that it is through the Self that you have come to the world. You have come from the Atma. You should not entertain the notion that you have come from 'Prakruthi' and that you are going into 'Paramatma.' That is why it is said, "You may worship a picture as God but not God as picture." You must look up and aim high. Low aim is crime. There should not be descent but only ascent. You should not hurt anybody in any way. You must realise the fact that the Self exists in all.

BECOME 'AMANASKA':

What I have spoken to you today is only an outline, a Master plan. Students, you should stand as ideals to the world. You must spread the true knowledge and bring peace and security to the

world. It is selfishness to desire peace and security only for India. You must practice the ideal of “Loka samastha sukino bhavanthu” (let the people of the world live in joy). You should not be satisfied with mere acquisition of secular knowledge. You should all have the secular science only for filling the stomach.

The man who studies and studies without discrimination fails to understand himself. A mean-minded man can never give up his meanness, in spite of his vast learning. Why should one waste one’s life in the pursuit of acquiring useless learning? Better it is to acquire such wisdom that confers immortality.

Education should contribute to elevation. Only that education which contributes to your elevation is true education. It is the spiritual education which is true education. Along with true education, you must acquire secular education as well. The rice of spiritual education should be accompanied by the side dishes of secular learning.

Man should become ‘Amanaska’ (the one without the mind). In the days to come, you shall understand the mysteries of supermind, higher mind, illuminated mind and overmind. You can attain the fullness of knowledge by acquiring spiritual knowledge.

These Summer classes are organised to impart spiritual education. Your teachers teach you secular sciences in the class room, but spiritual learning is more important than secular learning. Spiritual education is like an ocean; and the secular sciences like physics, chemistry, and botany, zoology etc. are the rivers. The rivers of secular learning should merge into the ocean of spiritual learning. This brings about unity in diversity. This Unity in Diversity is seen right in front of us. Though many of you are different individual beings, the air you breathe is one. Beings are

many but breath is one. Hence resolve to sanctify your hearts in the Summer Classes by contemplating on God.

