

3. THE TRINITY WITHIN

*Evil thoughts make a person ignoble,
Good thoughts make him noble.
But if thoughts are completely quelled,
Then the person secures peace.
This is the word of Sai.*

Embodiments of Love, Boys and Girls!

Man is the crown jewel of this vast Creation. Among the living beings, he is the highest and the noblest. Human birth is the greatest of all. It is therefore imperative that life is lived properly.

Wherefrom does human life derive its sanctity? Wherefrom does it derive its value? Is it the body or the human form that confers value to human life? No! The body is made of the [perishable] five elements. From this point of view, the body can be regarded as made up of flesh and bones, having within it foul, un-excreted faecal matter and urine. However, this very same body is also the residence of the *Atma*; that is what makes it so valuable.

The Three Principles represented by the Trinity

Embodiments of Love! Deepak Anand (a student who spoke earlier) asked the question: “Who are the parents of Brahma, Vishnu, and Maheshwara?” No one knows the answer to this question. Neither the *Upanishads* nor the various other scriptures throw any light on the subject. Brahma, Vishnu, and Maheshwara have no physical form. However, they are *Gunaswaroopa*, that is, they represent specific qualities and attributes. Their presence within the body, along with the latent *gunas* and intrinsic tendencies of the individual, motivates all feelings, thoughts, speech, and actions. Man today does not even understand the correct meaning of a human being. How then can he comprehend that he is divine in origin? Your first task should be to understand that Brahma, Vishnu, and Maheshwara are immanent in you.

Īsa vasyamidam jagat.

God pervades the entire universe and dwells in all beings. He is your Indweller. He is the *Atma*. *Sruti* or the sacred texts have a special name for this *Atma* that exists in all. It is *hridaya*. *Hridaya* refers to the (spiritual) heart. The *Atma* or the *hridaya* is also known as Ishwara. The mind is born of the *Atma* and is the embodiment of Vishnu. The *Vedas* say:

Visvam visnumayam jagat.

Vishnu pervades the whole universe. The mind does likewise.

Manomulam Idam jagat.

Since the mind also pervades the whole universe, it is identified with Vishnu. Thus, Ishwara and Vishnu are present in all individuals.

Isvarassarvabhutanam.

Ishwara dwells in all beings. The Vishnu Principle is born of the Ishwara Principle.

Next we have Brahma. Traditionally, Brahma is pictured as being seated in a lotus that emerges from the navel of Vishnu. In the individual, Brahma is associated with speech. He is *Vaak-swaroopa*, i.e., He manifests as the spoken word. This is because the mind is the origin of word.

The scriptures describe God as follows:

Sabdabrahmamayi, Caracaramayi, Jyotirmaya, Vanmayi.

Nityanandamayi, Paratparamay, Mayamayi, Srimayi.

God Almighty is the Primordial Sound, the Immovable as well as the Movable, the Divine Light, the Word, Eternal Bliss, the Supreme, the Illusion, and Ultimate Wealth. This is a comprehensive description of God. This Divinity manifests in the individual as three Principles: The Principle of the *Atma*, the Principle of the Mind, and the Principle of the Word. Maheshwara, Vishnu, and Brahma are associated with these three inter-related

Principles. Brahma, Vishnu, and Ishwara have no specific form but manifest in the individual as the three Principles mentioned.

Give expression to the divine principles through pure feelings, thoughts, and words

What is the form of the *Atma*? What is the form of Ishwara? *Atma* is Pure or Absolute Consciousness, and Consciousness does not have any form. In the individual, Absolute Consciousness functions as the conscience; its residence is the heart. From the *Atma* is born the mind, which has cognitive power. It is the mind that enables us to cognise both the outside world as well as the world within. And mind in turn is the fountainhead of word and speech. On occasions, Swami reminds you that you are not one but three.

*You are not the one you think you are.
You are not the one others think you are.
You are the One you really are!*

This basically implies that you are three principles, all rolled into one. You are a composite of the heart, the mind, and the body. And Ishwara, Vishnu, and Brahma provide the subtle basis for these three aspects of yourself.

Swami told you earlier that Vishnu is all-pervasive. Thus, in one sense, Vishnu represents vastness. The mind too is vast and all-pervasive; it pervades the entire world.

Manomulam Idam jagat.

The mind is bound neither by space nor by time, and can go anywhere at any time. You know that at the cosmic level, Ishwara, Vishnu, and Brahma are not only all-pervasive but transcend time and space as well. They are present everywhere as Pure Consciousness, as the Universal Mind, and as the Primal Sound, respectively. This very same Cosmic Trinity are also immanent in the individual.

Anoraniyan Mahatomahiyan.

He who pervades the cosmos is present also in the tiny atom. The divine Power that animates the cosmos also controls the atom. It is not possible to directly see the Trinity in the cosmos. However, if one is able to understand the Trinity Principle within oneself, then it becomes easier to comprehend the Trinity in the cosmos.

The (spiritual) heart symbolises Ishwara. One who regards the heart as Ishwara, will never entertain bad feelings. God is described as,

Nirgunam, Niranjanam, Sanatanam, Niketanam, Nitya, Suddha, Buddha, Mukta, Nirmala Svarupinam.

It means: He is beyond all forms, devoid of all attributes, Eternal, the very Essence, Primordial Intelligence, Pure, and Unsullied. How much man is misusing the divine Power latent in him! Though gifted with a pristine heart, like a fool he is behaving as if he is heartless. Man must remember that the heart is the very seat of God and live constantly immersed in the thought of God.

God no doubt transcends thought but in a human being He manifests as thought and word also. What kind of word? Word that is sacred, auspicious, sweet, and kind. If our words are of this nature, how sweet would our talk and conversation be!

Embodiments of Love! Just as God silently controls the world, we too must have total control over thought, word, and actions. Sweet words or *Brahmavaak* must come out of us. If we experience Ishwara in the heart, such words would automatically flow from us.

What about Vishnu? In what form is He present? Swami has already told you that He is embodied as the mind. The mind is extremely powerful and the most important instrument of man. It must therefore be unsullied and nectarine in nature. Vishnu is ever calm and smiling. Reflecting these aspects, the mind must be ever calm, serene, and radiate joy.

God only wants that you think of Him

Once, a group of *rishis* (Sanaka, Sanat Kumara, and others) went to have the *darshan* of Lord Vishnu. The popular feeling is that on such occasions, one must go in sober and dignified attire. However, these sages went unclad and in the form of new-born babies. They did so because babies are pure and without body-consciousness. What is the deeper meaning of what the sages did? It means that to experience the pure mind, one must shed all body-consciousness. Vishnu represents the pure mind, and that is why the sages went the way they did.

Just as there are volunteers here, there were two guards at Vishnu's doorstep, Jaya and Vijaya. Seeing that the sages were unclad, they protested strongly and denied entry. They said, "You cannot go to see God like this!" The Sages replied, "God is Pure, Unsullied, Pristine, and beyond all attributes. To have the *darshan* of such a Lord, one must go in a pristine form, and that is precisely what we are doing." The guards refused to accept the argument and the altercation became fierce. The sages cursed Jaya and Vijaya to be born as *rakshasas* (demons) on earth. "O Lord! We have no desire except to derive Bliss by seeing You. Your *darshan* is our joy, Your *sparshan* is our food, and Your *sambhashan* is our very breath. We constantly yearn for Your *sarshan*, *sparshan*, and *sambhashan*." What will be our fate now?" Vishnu replied, "You cannot escape the curse and must be born as demons. You must take nine births. However, you will be good and devoted to me in all your births. That will earn for you My Grace and in due course both of you will come back to Me." The guards cried, "O Lord who moves in the minds of sages, this will keep us away from You for a very long time!" The Lord replied, "Well, I can give you a choice. Instead of nine births, you need take only three, but in these three births, you will hate me, constantly abuse Me, and be My enemies! Are you ready for that? The choice is yours." Jaya and Vijaya said, "We do not care whether we have to praise You or abuse You. All we want is to get back here as early as possible."

Sarvada Sarvakalesu Sarvatra Hari Dusanam.

At all times, at all places, and on all occasions, God shall be abused! This is what Jaya and Vijaya did, and they did not hesitate

to resort to the path of abuse because that gave them a chance to get back faster to the Lord.

If someone were to call Krishna a thief, devotees would instantly object and pounce on the person who speaks thus. But when you sing with love and devotion,

*“Chitta Chora Yasodha ke Baal
Navaneeta Chora Gopal*

(O one who steals the mind), everyone joins the singing and marks time by clapping. Does it not mean calling Krishna a thief? But the devotional music lends sweetness to the song and the abuse disappears.

Subdue the mind and talk less

Vishnu is *Manasswaroopa* or the One who manifests as the mind. He is not, as often imagined, the One bearing the *shankha* (conch), *chakra* (discus), and *gada* (mace). Such popular images are conjured up by painters, principally the famous Ravi Varma. Vishnu is embodied in the Pure Mind. That is why when Swami gives diamond rings, He sometimes says: “Diamond means DIE MIND!” It means that worldly thoughts must be annihilated. How? By withdrawing the human mind that is fickle and constantly wavering, and replacing it with the divine Mind, which is pure, always steady, and full of Love.

Just as the human mind is the manifestation of Vishnu, word or speech is the manifestation of Brahma. Therefore, be very careful not to slip into improper talk. The best way of being careful is

to practise *mounam* or silence. This precisely is what our ancient *rishis* did. Talk leads to more talk, and eventually one runs the danger of speaking falsehood. Excessive talk can also trigger undesirable actions. That is why our *rishis* preferred to be silent most of the time. Silence does not mean mere cessation of talk or conversation. For the sages, it also meant cessation of the thought process. Thought is a ripple in the mind. A series of thoughts can become a wave, and many waves become a storm. Therefore, it is best to be in a quiescent stage, devoid of thoughts. This was the feeling in those days. Today, the mind is characterised by excessive thoughts.

What is this? [Swami shows a kerchief to the audience]. You would say it is a piece of cloth. It is in fact a bundle of threads. If the threads are all removed, there would be no cloth left. In the same way, the control of speech and the removal of thoughts would help to subdue the mind. One must talk less in order to be able to experience Vishnu.

You are capable of speech, thinking, and feeling. The word represents Brahma, the mind represents Vishnu, and the heart represents Ishwara. Thus you yourself represent the divine Trinity!

*Tridalam, Trigunakaram, Trinetrām Ca Triyayudham,
Trijanma Papa Samharam Eka Bilvam Sivarpanam.*

(Offer the trifoliolate bilva leaf to Lord Siva, the Three-eyed One, who bears three weapons and has the power to wipe out the sins committed in three births.

Forget the past, live in the present, and ensure a good future

It is said that Ishwara has three eyes. People say, “How is that possible?” Here, the word eye does not refer to the physical eye but to the ability to perceive various periods of time. One eye refers to the past, the second eye to the present; and the third eye to the future. Every person knows the past as well as the present. So one can agree that man has two eyes. No one knows the future but God does; so it is said that God alone has three eyes whereas man has only two. However, if you have had full control over yourself in the past, and do have it at present also, then your future would be entirely in your hands.

Man today is all the time thinking about the past and worrying about the future. Always it is: Past, future; past, future; past, future; Brooding over the past and worrying about the future, man loses track of the present. You must not forget that the present is a product of the past; it is also the seed for the future. The past and future are thus embedded in the present. Man does not seem to appreciate this basic truth. If you want a good and bright future, then make proper use of the present. The present is a tree that has sprung from a seed called the past. This tree also has the seed for the future. Thus, the future is already here!

The best way to take care of the present is to ensure that your talk is always sacred. Where do the words originate? From the mind. Therefore, good talk implies that the mind also is good. The mind being the form of Vishnu, if you enjoy His Grace, your words would automatically be pure and sweet.

God's Will always prevails

Embodiments of Love! All of you are really the embodiments of the Trinity, the three attributes, the three eyes, and the three periods of time (the past, present, and future). You must be ever in harmony with God and always obey His command scrupulously. Never go against it. There is a small story to illustrate the point that no matter what, God's will always prevails.

Once, Parvathi said to Lord Siva, "You are all the time wandering across the worlds while I am but here. There is no place for me to stay. There is no place we can call our home. There is not even a shed where we can take shelter when it rains. Moreover, so many sages come for Your *darshan*. We do not have a place where we can receive and accommodate them. So let us build a house; it will serve many purposes." This is the housewife asking for a house; such a desire is natural for all women! Siva replied, "Parvathi, building a house would mean the beginning of all problems. First, we will have the company of rats. To check the rats, we have to get a cat. To feed the cat we have to get a cow. Next, to look after the cow we have to engage a servant; and so on it will go! Can't you see that our problems will simply multiply? I don't think we need a house." An argument followed, with Parvathi firm in her demand and Siva refusing with equal firmness. This is what happens in every house – yes, no! yes, no! Finally, in exasperation, Parvathi said, "Why are You so stubborn? After all, I am not asking for my sake but for the sake of Your devotees. How can we extend hospitality to the devotees without a house?" Siva replied, "Yes I know you need a house but

this is not an auspicious time to build one. If you build a house now, it is destined to get burnt down, no matter what. I know for sure that this is what *Agni* the Fire God would do. I can see the future but you cannot.” Parvathi said, “Lord I follow what You are saying. But then, all powers are in You; moreover, You preside over all the deities including *Agni*. If You order *Agni* not to burn our house, can he refuse to obey?” Siva now had no option but to agree to let Parvathi start the construction of the house. He also agreed to meet *Agni* and tell him not to burn down Parvathi’s house. Just before Siva left, Parvathi said, “I will not allow *Agni* to burn down the house I have built. It would be a great insult for me. If by chance *Agni* refuses to oblige You, give me a signal by sounding your *damaru* (drum). I shall then immediately burn down the house myself, denying *Agni* that pleasure.” Siva agreed and went on His way to meet *Agni*.

Agni was delighted to see Siva. Welcoming Him said, “Lord, I am so happy You have come to see me. Pray, what can I do for You?” Siva replied, “I have no desires of My own. But Parvathi has built a house and she wants your promise that you will not burn down that house.” *Agni* readily gave that promise and then said, “Lord, for a long time, I have been yearning to see Siva *Thaandavam* (Cosmic Dance). Please would You dance for me?” So, to please *Agni*, Siva commenced His *Thaandavam*. In the process He necessarily had to play the *damaru* and, hearing the sound, Parvathi immediately set fire to the house she had built!*

*[At this point, Swami sang a most beautiful and lilting melody. Since it cannot be translated without spoiling the grandeur of the original, the song is not reproduced. The song was greeted with a thunderous applause.]

Siva returned and saw that the house that Parvathi had built was in smouldering ruins. He said, “Parvathi, what is all this? *Agni* had given me a promise not to burn down your house but I see it reduced to ashes.” Parvathi replied, “I set fire to this house; *Agni* did not. If *Agni* had given you the promise I wanted, why then did You play the *damaru*?” Siva smiled and replied, “Oh that was because *Agni*, after giving the promise, prayed to Me to perform the *Thaandavam*. I had to oblige him. How could I say no? When I performed the Cosmic Dance, I forgot and played the drum. That is all.” After a pause He added, “Well, I told you in the first place that this was not an auspicious time and that the house would get burnt down. But you would not listen!” The message is clear: The will of God always prevails, and no one can come in the way.

Sanctify time

The will of God emanates from the heart and always finds fulfilment. When the heart is pure, the thoughts and the actions too would be sacred. Therefore, the heart must be kept ever pure; this is the essence of the Siva Principle. The heart is intrinsically pure, sacred, and auspicious and must never be allowed to get polluted.

Embodiments of Love! Always maintain the purity of your heart. Don't abuse any person, don't criticise others, and don't ever accuse any one. Then Siva will be seen in your heart. From the pure heart emerges a pure mind. Swami is not referring to the

monkey mind but the unsullied mind that is symbolic of Vishnu. Such a mind is saturated with Love, is filled with compassionate thoughts, is always blissful, and ever radiates joy. Thus, the effulgence of Vishnu can be seen in a pure mind. Likewise, Brahma shines as Truthful Words. There is nothing beyond *Sathya* or Truth.

*Creation is born of Truth,
And it dissolves finally in Truth.
There is no place where Truth is not,
O man! Witness the glory of Truth!*

True word is Brahma, pure mind is Vishnu, and pure heart is Ishwara. Brahma, Vishnu, and Maheshwara do not have specific forms but represent specific divine attributes, all of which are latent in you.

God is Love but at times He appears to be angry. He does so in order to teach a lesson. The *Vedas* speak of these two aspects in terms of Rudra (the angry One) and Bhadra (the One who saves). God fulfils those desires of yours that will result in good but if they spell harm, He will not grant them. Either way, He is doing only good to you. If you repose full faith in God, He is ever ready to help you in every possible way.

You all know the story of Markandeya, the boy who was granted a life span of only sixteen years. Markandeya did not know about this but his parents did. They spent fifteen happy years in the company of their son. The sixteenth year started, and the day

of doom approached. The mother and father were seized with gloom and began weeping bitterly. Puzzled, Markandeya asked, “Mother, why are you suddenly so sad?” Calling the boy near the parents said, “Son, today is the last day of your life. It is our misfortune”. They then narrated the story that explained why his life span was curbed. Markandeya was shocked. He instantly understood the situation and declared, “Thus far I did not know this secret and I frittered away my time. From now on I shall not waste a single moment in unsacred action. Whatever is left of my life will be spent entirely in worshipping Ishwara.” So saying he ran to the local Siva temple, hugged the Lingam in a tight embrace and called upon the Lord in various names. Meanwhile, the hour of death approached, and Yama the Lord of Death came to the temple armed with the *yamapaasa* (noosed rope) he uses for dragging away life. He saw that Markandeya was locked in a tight embrace with Siva and began to wonder: “How am I to cast the noose of death on Markandeya alone?” It was not easy to bind the boy alone but the moment of death had arrived and something had to be done immediately. So Yama cast the noose and it circled both Markandeya and the Lingam. Siva manifested instantly and said, “O Yama! You have now dared to cast the noose of death on Me too?!” On the spot Yama was cursed and Markandeya was granted Immortality. What does this story teach? It says that if you have full faith and are determined, then the Lord will be ready to even cancel pre-ordained destiny. Grace received is in proportion to the intensity of one’s prayer.

Recognise this truth and maintain the purity of your heart. Be firm in the faith that a pure heart is Ishwara, a pure mind is Vishnu,

and pure speech is Brahma. Rooted in this faith, make proper use of your God-given faculties. Good results would inevitably follow, and in the end you are certain to merge with the Lord. The pleasure and pain that people experience in life are entirely the result of their good and bad actions, respectively.

Today, Deepak Anand provided you with the opportunity to hear Swami discuss the subject of Latent Trinity. This is the first occasion when Swami has revealed how the *darshan* of the Trinity can be had within one's own self. Like this, there are so many subtle secrets not known to you. Unaware of the nuances of the divine Mystery, people waste their time in frivolous activities.

Embodiments of Love! Time is highly sacred and most valuable. God is worshipped as Time with the words

*Kalaya Namah, Kala Kalaya Namah,
Kala Darpa Damanaya Namah, Kala Svarupaya Namah,
Kala Niyamitaya Namah.*

All these are descriptions of God in His aspect as Time. Even so, God also transcends time and space. Time is life, and it must therefore be sanctified with good words, good thoughts, and good feelings.

Pure speech, pure mind, and pure heart are the true mani-festations of Selfless Love.

Bhagavan concluded the discourse by singing the *bhajan*: *Prema muditha...*

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