

## 19. Jeeva and Dheva

WHEN you pour oil from one tin to another; the hand that pours must be steady and the tin from which it is poured must not shake; nor, should the tin that receives shake, for, that will also make the oil spill on the ground. You should be *nischalam* (not moving); then only can you accept the *Bodha* (imparting of knowledge) straight into your hearts.

Now, there are some who say that *Jeevi* will be *jeevi* (individual soul) and *Deva* will be *Deva* (God) and the two can never be the same or merge. If that was true, then, what is the use of *Japam*, *Dhyaanam*, *Sath-karma* (good deeds) and all the other varieties of Saadhana (spiritual discipline) recommended by the *Shaasthras* and the sages? There is no doubt that *Nara* (man) can become *Naaraayana* (God); '*thwam*' (thou) can become '*Thath*' (That). That is the doctrine of the *Upanishads* and the experience of the saints.

Once a quarrel ensued between the *Adhwaithin* (non-dualist) who said that the *jeevi* (individual soul) is really God who falsely identifies himself with the limited Name and Form which he appears to have assumed, and the *Dhwaithin* (dualist) who said that the *jeevi* is distinct from the *Dheva*. When the quarrel boiled over, the *Dhwaithin* said, "See, even this dhobi knows that *Adhwaithism* is wrong." The *Adhwaithin* said that the dhobi too is subject to the *Ajnaana*, the delusion that he is the limited *Upaadhi* (adjunct) of name and form, which are but temporary adjuncts of the personality. The knowledge of the *kshethra* and the *Kshethrajna* will alone help to overcome that delusion. *Kshethra* is the field, the field of the senses, the field of the dualities, and the *Kshethrajna* is he who knows the field and is its Master.

### Human body is "God's temple"

Every word used in philosophy and even in common parlance has a deep meaning, full of significance. *Dhehi* which means, liable to be burnt, is the word for body; not merely because it is consumed by fire after the, *praana* (life) has left, but because even when alive, man is consumed by the fire of *Thaapathraya* (threefold suffering caused by oneself nature and fate). *Sareeram*, which is another word for the body, also comes from the root, meaning that which is consumed.

The *dheha* (body) is called a *Dhevaalayam* (God's temple) for the *jeevi* (individual soul) which is the *Deva* (God). The architectural temple has three parts; the *Praakaaram* (the outer temple), the inner temple and the shrine or *Garbhagriha* (sanctum sanctorum). These three represent the *sthuula*, the *suukshma* and the *kaarana sareera* (the gross, the Subtle and the causal body) of man; when you go to a temple, you should remember this symbolism. *Prakrithi* is a word that is used to indicate condition of the body, the *svabhaava* (one's nature) of the body. Well, this *Prakrithi* or Nature is also just *svabhaava* of the Lord, his *Sankalpa* (*Will*), a manner of His manifestation. All this is, as Kasthuri said in his speech, while quoting some experiences of *Bhakthas*, "His Hands and Feet, His manifestation." That is why it is said that *Sarvam* is *Brahmamayam*.

A *yogi* had an attack of gastritis and his comrades and *co-saadhakas* gathered round him to advise him on the treatment. One man suggested that he should always keep some salt in his mouth and swallow the saliva. He did so and was having always salt in the mouth. A few days later, he wanted to distribute some sweets to the children around his *aashram*, but, whichever item he tasted, he found it not sweet enough. At last, one sweets-vendor asked him to spit out what he had in his mouth and gargle his throat and wash his mouth and then taste the sweets.

That made them taste quite nice. With all this salt taste accumulated through many births on your tongue, how can you discover the true sweetness of the Lord?

### **Keep intellect free from prejudices**

At one of the railway stations of North India, when a thirsty passenger asked the waterman whether the skin-bag from which he was pouring water into his cup was clean enough, the waterman replied, "The bag I have is cleaner than the bag, into which the water is being poured by you." Keep your mind clean of *Vaasanas* (tendencies caused by past deeds), your intellect free from prejudices, your character free from blemishes, your behaviour free from rudeness--then, you can attach yourself to God and God too will favour you with His affection.

With just a little paint and a piece of white paper, the painter can draw a frightening picture of a demon, or a charming picture of a smiling baby or an inspiring picture of a *yogi* meditating on the Absolute. All those different reactions are the result of the combinations of colours; the basic reality is just colour. So too in the picture house, the screen is the stable substance, the shadows come and go. When the picture is being flashed on the screen, the screen is not noticed; it is the base, the foundation, the whole of it has become the picture. *Sarvam Vishnu mayam jagath* (All this Universe is pervaded by Lord Vishnu).

Every one calls himself "I," is it not? Now, who gave that possession? Was it any company? Or, did you get it as part of the dowry? Or, from the rulers? Or from some organisation? You say it is your birthright; well, let it be so. That 'I' is the entity which is posited as *Brahman* in the Mahaavaakya (great *Vedhic dictum*), '*Aham Brahmaasmi, I am Brahman*.'

### **See the divine in the sense-impressions**

When the One became many, when the One manifests as *Prakrithi* composed of the Five Elements, do not imagine that its value is affected thereby. When a rupee is changed into ten-naya paise coins, its value is not decreased at all. So, see Nature as Supreme Soul, not as multiplicity of sense-impressions and sense-attractions. Wherever your eye turns, whatever your ears hear, your fingers touch, your tongue tastes, and your nose smells, whatever has form, sound, touch, taste and smell, take that also to be God-filled. Do not allow the mere sound, the mere taste, etc. to captivate your senses. See the divine in each, welcome and accept only that.

When Thukaaraam was asked how man can keep this monkey-mind from running after sensuous pleasures, he replied to the enquirer, "Let the monkey run; you keep quiet where you are; do not let the body go along with the monkey-mind." Tell the mind, "I shall not give you the body as your servant." Then, the mind will desist and it can be defeated. Just as there is a method to be followed even in pulling down a house, there is a method to be followed even in pulling down the complex structure of the mind.

### **You can become Master of yourself**

The mind can be pulled down by systematic efforts and you can become master of yourself. You might ask, can such a mighty force come down? Well. When We were nearing Rishikesh on our way back from Badhri, Governor Raamakrishna Rao also asked Me the same question. I asked every one to come beyond a certain point on the road in a matter of minutes. Everyone was surprised that I was ordering them to get down from the cars and buses and scurry forward in hot haste. I told the Governor that the projecting rock on the mountain by the side of the road will slide very soon on the road and block it. He asked Me "Is it possible?" Within a few minutes,

after every one had come forward to a safe distance, the rocks fell and the road was blocked for a long time, until debris was cleared.

The ladder must be as tall as the height to which you want to climb, is it not? Your spiritual practice to curb the mind must be carried on step by step until *Saakshaathkaaram* (Realisation) is gained. The rice in the pot must be well boiled and become soft and sweet. Until that happens, the fire must burn. In the vessel of 'body,' with the water, that is to say the 'senses,' boil the mind and make it soft. The fire is the *Saadhana*. Keep it burning bright; the *jeeva* will at last become *Deva*.

*Prashaanthi Nilayam, 17-5-1964*