

38. Devalued Man

To whom does the body belong? To the mother who brought it forth, or the father who promoted its growth? Or, does it belong to the grandmother who delivered the mother? No. It belongs to none of these. It is a mere material container. You are not the body; you are the resident of the body; the *Kshethrajna* in the *Kshethra*---the Knower of the Field presiding over the Field of action. Ignoring this, man is misusing the holy container for unholy purposes and complaining when the effort brings only suffering. The car is not intended to be as such; it has to serve as a vehicle for the one who owns it. The body too is just a vehicle, to be used by the *Aathma*, for promoting the welfare of the world, for proving the validity of *Dharma*, for probing into Truth and for experiencing the omnipresence of the Divine Principle. This is the pre-eminent purpose of the incarnation of the individual and of his sojourn in this body.

Every activity performed with this end in view is thereby sublimated into a Yajna (holy sacrificial ceremony), for it is devoid of egoistic desire. Just now, *Vedhapurusha Sapthaaha Jnaana Yajna* (the Seven-day *Vedhic* Wisdom related sacrifice) is coming to a close; today's ritual is the Valedictory Oblation. It marks the '*Samaapthi*' (the end). *Samaapthi* means, the attainment of *Brahman* (the Universal Absolute). That is the final goal of all ceremonies and activities, all rites and rituals.

Indhra overlords the senses and the mind

You might have noticed that the *Vedhic* deity, Indhra, was invoked every morning and evening during the week and offered sacramental food. Along with Indhra, many other gods too were welcomed and propitiated. Indhra is not conceived as a distinct person residing in Heaven. He is the monarch of the senses of man; He is the God in charge of the mind which operates the senses, and can also control the senses. Indhra's controller aspect is known as *Rudhra*. Indhra is delineated as armed with a wheel, with ten spokes---the ten being the five senses of perception and the five of action. The *Rudhras* are eleven, for in their case, the mind is added as the eleventh. Indhra is known in the *Vedhas* as *Puruhotha*, an appellation that means, "He who is called upon, often." We have to call upon this Indhra often to control the senses and keep the mind on an even keel.

We must be always aware of the Divine Principle, Indhra, that overlords the senses and the mind. Indhra holds the mind back from the senses which pursue every whim and fancy that they encounter. The reins of *Indhriyas* (senses) are in the hands of Indhra. The mind is also subject to gusts of hatred, anger and greed. These have to be sacrificed on the altar of the mind in the name of the presiding Deity. This is the real *yajna* on which man has to spend his skills and energy. This Valedictory oblation will ensure the destruction of the beast in man and enable him to shine in his own glow as man. The seed attains its full glory when it sprouts, breaking through the soil, grows into a tree clothed in green and decked with loveliness. Man too has to break through his earthy, earth-bound crust and become a full free fruitful human, filled with humanity. Every attempt in this direction is a *saadhana* (discipline) worth practising.

Do not endeavour to be exhibitionists

Therefore, strengthen the inner vision and seek to establish your self in perfect equanimity, unaffected by the clamour raised by the senses. In Prashaanthi Nilayam, steps are being taken stage by stage to help *saadhakas* to succeed in gaining the inner vision. *Puuja, bhajan, japa* and

thapas (worship, congregational devotional singing, recitation of holy words and austerity) must not be allowed to draw your awareness away from the high level of consciousness you have reached or are striving to reach. You must diminish more and more the outer rituals; you must withdraw your attention more and more from external activity. You should endeavour to be exemplars, not exhibitionists.

Singing aloud *bhajans* or blatant *dhyaana* sessions or attention-drawing rotation of rosaries---these are helpful for the time, only to avoid gossip or scandal-mongering or argumentative conversation. They cannot take you forward or inward; they may even drag you backward! Pompous and extravagant ceremonies that are designed to attract the attention of others have ruined the fair name of Indian spirituality. Even the recitation of *Vedhic* hymns have suffered from exhibitionist inclinations of *Pandiths*. Words are cut into absurd syllables in order to yield gymnastic pronunciations which jar the ear but impress the unlearned. The meaning of the text is ignored whenever such effects are sought to be produced and great harm is done to the *Vedhas* we adore.

Guard your health by disobeying your tongue

That sense of adoration must be fostered by thought, word and deed. No injury should be caused, no pain inflicted, through the words one utters or the deeds one is engaged in. Nor should even a harmful thought pollute the purity of the mind. Resolve to reform thought, word and deed on these lines and be assured that you have entered upon a more sacred *yajna* (sacrificial ceremony) than this one.

Be specially warned of the vagaries of the tongue. Guard your health by disobeying it wisely; guard your reputation by enforcing silence on it. The tongue revels in five ungodly games: uttering falsehood, indulging in slander, maligning others, gossiping endlessly, and justifying one's faults. These *Yajnas* teach us to hold the senses in check. The tongue is verily a dangerous instrument; it has to be used with caution.

Succeed in the struggle against the persuasive pulls of the senses; then, you deserve to be called the *Yajamaanaa* (the Master who has victoriously accomplished a Divine Task). Yearn to be the Master, not the servant who is denied access to the treasure-chest in the house. Do not be satisfied with the role of *pashu* (the bound animal). Strive to be a man and become God, the *Pashu-pathi* (the Lord of all Life). The *Vedhas* exhort man to speak the Truth and to march along the path of Justice. But, he has become deaf to this call. No wonder, man has become despicably devalued today, that he is cheated at every turn and decimated on the roads. Earth, sea, water, air---mind, senses, reason, body all are polluted and poisoned.

Mankind is adrift with no apparent goal

To save man from degradation and destruction, the system of values has to be overhauled. Character, straight-forwardness, humility, detachment, simplicity---these must be restored to the position of man's highest ideal. Even the bodies in which we dwell have to be given up one day; they decay and disintegrate. Wealth, fame, authority---all these are but temporary tinsel. How long can a person stick to the chair from which he wields power over others? It is the ego that prompts him and deludes him into the belief that it will last. Mankind is adrift, with no apparent goal. The holy task of fulfilment is forgotten. The sacredness of life is ignored. Unless these are rediscovered, goodness and godliness cannot thrive in this country and elsewhere.

Embodiments of Love! The demonic forces of egoism, envy and greed have to be exorcised soon. Then alone can man blossom into this truth, goodness and beauty. Then alone can the tongue utter sweet words of self-less love; then alone can the heart urge the hands to engage in loving service; then alone can man justify himself before mankind and attain the Divine.

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