

## 48. The vibhuuthi

ANORANIYAAN Mahatho Maheeyaan (More minute than the minutest and more vast than the vastest), is how the *Vedhaantha* refers to the Absolute, the *Brahman*. The *Vedhaantha* (*Vedhic* philosophy) tries by such descriptions to picture the Highest Overself, but no description can help in indentifying it or experiencing it. At best, the description can only be like what the five blind men inferred about the elephant when each laid hold of a particular limb of that animal. Even those who have experienced, cannot communicate the ecstasy, the peace, the light and the love fully to others. The prophets, sages and seers to whom the establishment of 'religions' is ascribed, have proclaimed their awareness of the *Brahman* principle. Though the Charvaka School of Philosophy denied God and the Jain and Buddhist Schools declined to posit

God, Shankara asserted that God is formless and attributeless and is best described as *Jyothi* (Supreme effulgence). He also said that the individual is not different from the Universal, that *jeeva* (individual being) is *Brahman* (Omni Self) itself, that the manifold nature is also *Brahman* seen through a strange veil as a mixture of truth and falsehood, a peculiar make believe called *maaya* (illusion) or *avidhya* (ignorance).

### The four characteristics of the world

*Brahman* is the cause and *prakrithi* (Nature) the effect. Nature is the deluding manifestation of *Brahman*. It is what can be called *leela vibhuuthi* or expression of glow done as mere *leela* (sport). When the *leela* is perceived as apart from *Brahman*, it is a false and incomplete perception. 'The *leela* is manifold; *Brahman* is One. To discover the One in the many is the purpose of human existence. *Brahman* is eternal. It is the *nithya vibhuuthi* (everlasting splendour). It is named Kingdom of God. *Leela vibhuuthi* is *prakrithi* or *maaya* or *avidhya* (nature or illusory energy or ignorance), with the deluding, deceptive diversities.

The objective world (*leela vibhuuthi*) is the super-imposition on *Brahman* that deceives and distorts the Reality. Ignorant persons assume it to be real. Buddha described the world as having four characteristics: (i) *Sarvam dhukkham*: All is sorrow. It is called *mruthyaloka* (the world of death), afflicted by pain, hunger, disease and worry. (ii) *Sarvam kshanikam*: Everything is momentary, everything changes. The bud blooms and fades, lightning flashes and dies. Every individual, thing or quality grows and declines. (iii) *Sarvam svalakshanam*: Every person or thing is unique; even identical twins have both some special quality or attitude that differentiates them. No two leaves, even of the same tree, are the same in all respects. The many are divided into many more by these differences. Hence Buddha declared (iv) *Sarvam shoonyam*: All is invalid, worthless. Where are the fathers and grandfathers who have died? How many empires have been buried in the sands of time?

### The Cosmos emanated through God's sport

The *Nithya vibhuuthi*, upon which the manifold structure exists, is described as having six characteristics: (i) *Nithya* (Eternal) (ii) *Avarnaneeya* (indescribable) (iii) *Nissankhya* (immeasurable) (iv) *Nirupaadhi* (uncontaminated by association or impact) (v) *Nirdhoshi* (unaffected by limitation or diminution) (vi) *Samaana-rahitha* (unapproached by anything other, incomparable, equal only to itself). This *Nithya vibhuuthi* (miraculous play) is the *Aathmic* principle that is the Reality of every being. It manifests as *Leela-vibhuuthi*, projecting Itself as the many individuals and particulars by the interplay of the three *gunas* (modes or qualities).

The *saathwik guna* (pure qualities) promotes peace, harmony and love. The *raajasik* (quality of passion) is related to desire: it prods man into constant activity. The *thaamasik* (quality of inaction) has the peculiar property of twisting Reality out of shape and of making, the truth appear as false, the false as truth. Thus the transient and the trivial appears as ever-lasting and desirable. The subject and the object are both unreal, only the *Aathman* or *Brahman*, the Truth of both, is real. That is why both are classed as *Leela vibhuuthi*, the magnificence of God's sport. Through that sport, this entire Cosmos has emanated.

This day is *Yugaadhi*, the New Year day, the day when we take leave of the year 'Siddhartha' and welcome the year 'Roudhra.' In the *leela*, such goings and comings, arrivals and departures are to be expected. The Moon (*Chandhra*) is declared to be the king, and Sun (*Suurya*), the Prime Minister during this year. Saturn (*Shani*) is the Commander-in-chief. Among the nine planets, four are in favourable positions of authority and five hold harmful positions. The year is named *Roudhra*, which means 'terrible.' This indicates that the year will witness some agitations and face a few anxieties. But the king and the minister are powerful; they will keep things in check. The favourable planets will ensure early and timely rains. So peace and security have a good chance of spreading if the mind (whose presiding deity is *Chandhra*) and the intellect (whose presiding deity is *Suurya*), work in unison.

### **Remember the Basic Unity of all mankind**

People must take the warning and not allow themselves, to be 'horrible' to one another like hordes of drunken monkeys. They must remember the Basic Unity of all mankind :*Ekoham bahushyaam*. *Ekoham* is the *Nithya vibhuuthi* and *Bahushyaam*, the *Leela vibhuuthi*. Demonstrate that you are Divine to the very core. Your conduct and behaviour must declare your faith in your Divinity. The New Year day is celebrated in the home after sweeping and washing it clean and hanging green festoons over the doors. The people themselves take elaborate baths, wear new clothes and partake of feasts and share in merriment.

When so much care is taken to fulfil the needs of the body, imagine how much more care should be devoted to adore the Divine Resident in that body. Cultivate tolerance and compassion and engage yourselves in your work in a spirit of love and service, thus enabling yourselves to visualise the Divinity inherent in every living being.

*Prashaanthi Nilayam, 7-3-1980*

*Service is best built on the strong foundation of Thath-thwam-asi--  
-That and This are the same; That is This; This is That. There is no  
Other; there is only One.*

*Kites fly high; but all are lifted and kept high by the same air, the  
same wind. The kites have no separate wills.*

*The pots of water in which the Sun is reflected may be many, but  
the Sun is One and unaffected, when the pots break or the water is  
dried up.*

*All help you give is therefore help given to yourself; all service is  
to the Self alone.*

*When another is poor, you cannot be rich; when another is in distress, you cannot have joy. The same current runs through and activates all.*

*Sri Sathya Sai*