

12. Problems of the saadhak

AN able monarch will have his ministers under control; he will direct them along proper lines and maintain the peace and security of the kingdom. On the other hand, a monarch who allows himself to be controlled by the ministers does not deserve the throne; he is spurned and disgraced. His kingdom has no peace and security.

The mind is the monarch in man; the senses are the ministers. It is the slave of its servants and so, the realm has no peace. Every *Saadhak* (spiritual aspirant) who aspires to achieve the expression and expansion of the Divine in him has therefore to earn mastery over the senses. That is the first step. The next one is the conquest of the mind, its elimination. The third is uprooting the *Vaasanas* (innate tendencies), and the fourth, attainment of *Jnaana* (spiritual wisdom). The branches are the senses; the trunk is the mind; the roots are the innate tendencies. All three have to be overcome and destroyed, so that the awareness of the *Aathmic* (Divine) Reality can be gained.

Man fails to benefit by the daily experience

In the waking state, the senses have free play. The gross body is most active then. In the dream stage, the senses subsist in their subtle form. The mind revels in its fancies then. In the dream, the subtle body is active. It creates many attractive and astounding scenes and incidents for its own edification. In the deep sleep state, the mind along with the subtle aspects of the senses are submerged in the ego or the causal body. This is the *shuunya* (vacant) stage, according to *Vedhaanthic* terminology. It is vacant because there is no positive gain associated with it. It does not confer awareness of the *Aathma* (Divine Self) and the Bliss of that Awareness. That can happen only in the fourth state after the *sthuula* (gross), *suhkshma* (subtle), *kaarana* (causal). That state is named the *Mahaa Kaarana* (supercausal). The waking state is the gross region of *Brahma*, the Creator, when activity abounds. It merges in the dream, the Vishnu region, when mere *sthithi* (existence) abounds. That too merges in deep sleep, when both dissolve and lose their identity in *Laya* (Rudhra).

The fact to remember is that every individual, every day, experiences *Shrishti* (Brahma, Creator), *Sthithi* (Vishnu, Maintenance) and *Laya* (Rudhra, Dissolution). But, he fails to recognise it and benefit by the experience. He mistakes birth as creation and death as dissolution.

This is sheer ignorance. One has to transcend these three changes and establish himself in the stable unchanging *Mahaa Kaarana*, the *Aathma*.

One has to be cautioned against believing that the victories over senses, mind, innate tendencies and the attainment of the Awareness can be won one at a time. Parallel efforts must be made in all four from the very beginning. You cannot place oil in one place, the lamp in another and the match in a third and hope for light. One has to succeed in mastering the senses, conquering the mind and eliminating the *Vaasanas* all at the same time.

Mind can be subdued through concentration only

The mind hops from object to object with incredible speed. It rises to the heights and drops to the depths with every wink of the eye. It hides, deludes and distorts. One can subdue it through concentration only. The process can be practised in either of two directions--the *A-ruupa* or the *Sa-ruupa*. *A-ruupa* means 'unbound' by *form*." One feels that he is not the doer or enjoyer; he is

only an agent of God, a tool, an instrument. One is not affected, well or ill, when the act results in good or bad. One has no identity with the *ruupa* (form or body). *Sa-ruupa* meditation gets lost in dualities of pleasure and pain, profit and loss, for it considers the name and form, the body and its activities as valid.

Similarly, Man has the choice of two paths---the *Pravritthi Maarga* (the path of involvement) or the *Nivritthi maarga* (the path of non-involvement). When involved, man is confronted with the six internal foes---lust, anger, greed, attachment, pride and hatred. When non- involved, man is helped by six internal friends---sense control, mind control, fortitude, contentment, faith and equanimity. The human body is deified as a temple, yes, but the foes have to be evacuated and the friends admitted before the Divine can establish itself there.

Prashaanthi Nilayam, 6 May 1983

The rich, the healthy, the strong, the powerful, the influential--all are afflicted with discontent, worry, fear and anxiety. They have no peace of mind.

Shaanthi comes from within; contentment is a mental condition. Do not feed the roots of attachment to worldly comforts more than is absolutely necessary. They lead only to anxiety and fear; they can never satisfy the innermost craving of man.

Lead them into the path of devotion and dedication; for them that will be the path of contentment and joy.

Sri Sathya Sai