

20. Beyond the Mind

*What can the evil forces, of Kali do
To the man whose heart is filled with compassion,
Whose words are immersed in love,
And whose body is dedicated to the service of others?*

*Knowledge of all the shastras and Vedhas
Will not serve to remove the curtain of the mind
Which stands between the individual and God.*

*This curtain makes it appear
That God and man are separate
Though both are one.*

*Only when the mind is subdued
Will God and man, Nature and God,
The Cause and the Effect become one.*

EMBODIMENTS of Divine Love! The mind is responsible for differences in opinions, likes and dislikes, and diversity in attitudes. The world is perceived through the mind. The world is permeated by the mind. Without the mind there can be no world and no attachments and hatred, no joy and sorrow.

It is because of hatred and attachment that man today is plunged in misery. As the mind is the root cause of all this, man has to go beyond the natural infirmities of the mind to the over-mind to be able to recognise Divinity.

In the three states of waking, dream and deep sleep, man is bound by the mind. When man transcends these three states by developing his Inner Vision, he can progress from the human to the Divine.

The seed and the tree are not different things

There is a Sanskrit saying: "*Yaddhrishyam thannasyam*" (That which is seen is subject to extinction). "*Yathpindam thath Brahmaandam*" (what is in the microcosm is in the macrocosm) is another saying. All that appears in the microcosm 'are miniature replica of the macrocosm. It is like the tree that is latent in the seed. The seed and the tree are not different things. When the tree emerges, the seed disappears (becomes formless). In both the form and the formless, the principle of *Sath* (Being) exists as one and the same. When one looks at the seed, the tree is not visible. But all that are seen in the tree, the branches, the leaves, the flowers and the fruits, were immanent in the seed. When you enquire into-the divinity inherent in man, this profound and sacred reality can be recognised.

As long as man sees only with his external vision, he can experience only the external. When man develops the internal vision and experiences the Divinity within, the cosmos will appear as a reflection of the Divine. This is called realization of the Cosmic Divine. What is the difference between the Cosmic Divine and the Inner Divine? There is no difference between the two. But when it is experienced by the individual, it is described as Inner Divine. When the individual experience is extended to the entire universe, it is called Cosmic Divine. The Individual Self and *Paramaathma* (the OmniSelf) are one, like the rind of a fruit and the juice inside.

The differences one notices in the world arise not from the nature of creation but from the perspective from which one looks at the world. Man's view of the world has to change. This cannot be done by intellectual argument. When the mind is subdued, the oneness of the *Jeevi* (Individual) and the Divine will be experienced.

Beautify your heart by good qualities

From the time he wakes, up, till he goes to sleep, man looks at everything externally. He hardly spends a few moments to develop his inner vision. All the external objects can only confer momentary pleasure. Pursuing these pleasures, man wastes his precious and sacred life. He can never achieve peace in this way.

Man devotes considerable time and energy to decorating his home, expecting to derive joy from it. But how long can this last? What he should seek to beautify is his heart. This is not visible to anyone, but the beauty of a pure heart is beyond description. What is it that lends beauty to the heart? The heart is beautified by qualities such as love, forbearance and compassion. These qualities confer enduring bliss on man. Such a man's words and actions are sweet. He is worthy of adoration. Every man should aim at becoming such an ideal human being.

What does adoration of the Lord mean? It is not mere offering of worship with the paraphernalia of rituals. It is an attempt to merge in the Divine, experiencing the bliss of oneness with the Divine, recognising unity in diversity and the Divinity that is present in all beings.

Triple pollution that affect the eyes, ears and tongue

Nature will not give real bliss as long as it is viewed from a physical and worldly point of view. The pleasure to be derived from any object in the world depends on the condition in which it is enjoyed. For instance, a mango will be tasteless if it is tender, sour if it is half-ripe and sweet when it is fully ripe. Likewise Nature is a sweet fruit. But if it is seen from purely sensory point of view, it will give only bitter taste. But when it is viewed as a manifestation of the Divine, its unique sweetness will be apparent.

Thoughts influence the vision, which, in its turn, affects the mind. Thoughts assume good and bad forms. Good thoughts, good speech and good actions make a man truly human. This is the message of the three monkeys pictured as one with closed eyes, another with closed ears and the third with a closed mouth-- "See no evil, hear no evil, speak no evil."

Today the entire environment is polluted by evil things which offend the eyes, the ears and the tongue. Everyone should free himself from this three-fold pollution. The mind has to be turned towards God.

Proceed from the mind to the Over-mind

To enjoy the fragrance of the sandalwood, it has to be rubbed on the grinding stone vigorously. Likewise, to experience the great fragrance emanating from Nature, its unity with the Divine has

to be realised. For this, it is necessary to transcend the limitations of the ordinary mind and proceed to the Super-Mind, the Higher-Mind, the Illuminated Mind and the Over-Mind.

It should not be presumed that this is a difficult task. In fact it is quite easy. For instance, people feel that adhering to truth is difficult. Actually it is uttering untruth that creates difficult problems. All kinds of plans have to be made to cover up a lie. But to stick to the facts as they are is easy. Men should realise that it is easy to be good. It is going astray that causes difficulties. One cannot always avoid committing a wrong. But one should learn the lesson from it and avoid repeating it. That is *saadhana*.

When it is admitted that God is in all beings, one should strengthen that conviction and act on that basis. On the contrary, men who profess to believe in God, do not live up to their belief because of their attachment to useless trifles. Here is an illustration from the life of Shri Raamakrishna Paramahansa.

Shri Raamakrishna Paramahansa used to ecstatically enjoy himself in the worship of the Goddess in the temple built by Raani Raashmani. One night thieves broke into the temple and carried away all the jewels on the idol of Krishna in the temple. With a view to carrying on his regular priestly duties, he went to Raani Raashmani's nephew, Mathuranaath, and told him, "Sir, thieves have stolen all the jewels on the idol." Mathuranaath was angry and proceeded with Raamakrishna to the temple. Losing his temper and balance of mind, he burst out in anger: "Oh Krishna! Are you not ashamed of yourself? If you are unable to protect your jewels on your own idol, how are you going to protect the whole world? Were you paralysed when the thieves were carrying away the jewels? Or were you asleep? This is a disgrace to your Divinity."

Do not rebuke God, change your vision

Hearing these words, Shri Raamakrishna said: "Mathuranaath! Shut up your mouth! For the sake of your petty jewels and trinkets, is this the way you should berate God? When the Goddess of all wealth, Lakshmi, is the Consort of the Lord, why do you get so agitated over the loss of a few trivial ornaments? The Lord can have no such petty feelings. You are feeling so much for the action of a few thieves who loved some jewels and came to the Lord to get them. It is because of your love for jewels that you are getting distressed so much. But the Lord has no desires. He is ready to give Himself away. God is prepared to offer Himself. Such a One, will he be worried about this petty loss? Hence, change your vision. Don't comment on God." At these words Mathuranaath felt ashamed of himself.

Then, Raamakrishna sat near the idol of Shri Krishna and prayed: "Oh Krishna! As long as one is caught up in the coils of the world, he will speak like an intoxicated man. Only when he gets immersed in God will he become oblivious to himself. Therefore, do not let me get intoxicated. Confer on me the boon of self-forgetfulness." This is what is meant by the saying: "The knower of the *Brahman* becomes *Brahman* himself." When one experiences the Divine, he sees the Divine in everything.

When does man experience the pure Divine Self? It is in the *Thureeya* state--the fourth state of consciousness beyond the waking, dream and deep sleep states. This is the state of the Over-Mind. In that state man is one with the Divine. He has no attributes. Therefore, He is all-pervading.

Nature is bound by the five qualities of sound, touch, form, taste and smell (these are the qualities of space, air, fire, water and earth--the five basic elements). With the loss of each

quality, starting from smell, a process of expansion takes place. Finally, we have *Akaasha* (ether or space) which has only one quality, sound, and is all-pervading. That being the case, how much more pervasive must be the Lord, who has no attributes.

The mind perpetually seeks comfort

If man asks the question, "I am posing this query to the entire world. I have nothing to do with the world. Am I the Truth or not?," the answer that he is the Truth will be evident in a few words. We see before our eyes many persons dying, being cremated or buried after death. In spite of this, everyone has a desire, "I must live for ever." What is the inner meaning of this desire? You are eternal and the idea of immortality arises in you because of this. The body is impermanent, but you are eternal. This truth has to be properly grasped. Whatever one may see, one always declares to himself, "I must live, I must live," and does not say, "I too must pass away one day." Even if this idea occurs, it is followed by the desire to live a little longer. Even a hundred-year old ailing man tells the doctor: "Please give the injection gently and don't cause any pain." The mind perpetually seeks comfort.

Truth, Bliss, Beauty are forms of the Divine

Truth, Bliss, Beauty are forms of the Divine. They are also known as *Sathyam*, *Shivam*, *Sundharam*. These represent the true form of man. *Shivam* is that which has no death. *Sathyam* is that which is not subject to change (on account of time, place or circumstance). *Sundharam* (Beauty) is the form of the Divine. Vishnu is described as *Alankara Priyah* (a lover of beauty). Man is described as *Bhojana priyah* (a lover of food). What is this food? This gross body flourishes on food. But it is bound to perish some day. But the subtle body, made up of *Praana* (the Life-Force), *Mahaa* (the mind) and *Vijnaana* (intelligence) lasts longer. But, for how long? Only as long as the mind lasts. When the mind is absent, what happens? This state is described as *Sushupthi* (deep sleep state). In this state, there is only *the Kaarana shareera* (causal body). There is no mind. This is a state of bliss.

Hence, it is essential to understand the functioning of the mind. Man and mind are not separate. To treat the mind as something apart and becoming subject to it is wrong. It has to be treated as a servant as long as the body-mind consciousness remains. Then the mind obeys you. Today man follows the dictates of the mind.

Everyone should acquire the Divine Will Power

Dear students! It is not easy to subdue the mind immediately. But you must begin to bring it under control. When the mind desires something, you must immediately set the *Buddhi* (intellect) at work. Why? So that the intellect may give you the proper advice. The mind has to be taught the lesson: "Oh Mind! Don't play your petty pranks. Examine your desire, using the power of discrimination to find out whether it is good or bad, right or wrong. Do not wish to acquire whatever you desire." When you try to teach the mind in this manner, it loses its potency (the keenness to acquire what it wants).

This Vijnaana is full of intelligence and common sense. It is called Divine Intellectual Will. The Divine Will Power has to be-acquired by everyone. Only then, they can realise their true human nature. It is through this Will Power that the Cosmic Divine nature of the universe can be recognised.

This Cosmic Power has to be seen with the eyes, experienced mentally, practised through the body and made an integral part of one's being. Do not speculate whether this is possible or not. If

one has the determination anything is possible. If an ant has determination it can travel any distance. But, even an eagle, if it has no will to fly, will be confined to the ground. Resolve to accomplish what you want to with a firm determination.

Develop the feeling: "I and God are one." This should not be purely a verbal exercise. You must realise the implications of the *manthra* you recite such as "*Soham*" (I am He) and live up to it. That is true concentration.

Most students do not listen attentively to the discourses. How can they ever practise the teaching? The eyes are turned towards Svaami, but the ears do not absorb Svaami's words. How can such persons put into practice Svaami's teachings? A few may benefit from these discourses. Even if one or two practise the teachings, that is good enough!

Four steps to experience ineffable bliss

Listen carefully. Ruminant over whatever you have heard. Put into practice whatever you have absorbed. This is the meaning of the Upanishathic injunction: "*Shravanam* (listen), *mananam* (ruminant), *Nidhidhyaasanam* (practise)." Just as there is no meaning in preparing delicious food unless it is consumed and digested, it is useless to listen to discourses unless you put into practice what you have learnt. Only then can the bliss of learning be experienced. Metaphysical lectures alone will not transform the mind. What is learnt must be put into practice. This is the real *Vedhaantha* you have to learn today. This is the spirituality that is .vital for you. The Lord's name on your lips, thoughts of God in your mind, seeing the Lord with your eyes and meditating on the Lord 'with love--these four will give you ineffable bliss. Strive to experience this bliss.

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