

10. *Srishti and Dhrishti*

EMBODIMENTS of Love! In this world constituted by the three *gunas*----*Sathva, Rajas* and *Thamas* (the qualities of serenity, passion and ignorance), the mixture of happiness and sorrow prevents man from recognizing his divinity. Human existence is enveloped in *Moham* (infatuation). When man flees himself from this infatuation, he will experience real happiness. This infatuation breeds *Ahamkaara* (egoism) and *Mamakaara* (possessiveness) which bring about the loss of one's name and fame. One who is filled with ego will be unable to experience love from others. It is essential therefore to get rid of this infatuation. "*Moham hithvaa priyam bhavathi*" (one becomes endearing to others by conquering infatuation).

"*Krodham hithvaa nashochathi*" (By conquering anger one is free from grief). As long as man is filled with anger, he can have no peace. To secure peace and happiness man has to subdue anger. An angry man may become the enemy of mankind.

*A man filled with anger
will not be able to achieve anything.
He will commit many sins
and will be an object of derision.
He will forfeit all prosperity
and lose the respect of all persons.*

Anger is the cause of total ruin. (Thelugu poem).

The first requisite for a person embarking on spiritual development is control of anger.

Discriminate between necessities and luxuries

"*Kaamam hithvaa sukhee bhavathi*" (Conquering desire, a man becomes happy). Life is a long journey. Desires are the luggage you carry. The less the luggage the greater the comfort during the journey. Man has to discriminate between necessities and luxuries and confine his desires to what is essential.

"*Lobham hithvaa sukhee bhavathi*" (Happiness is got by overcoming greed). Life is an ocean filled with waves of pleasure and pain. Man is happy when his desires are fulfilled and is sad when they are not. "Joys and sorrows are inseparable. Joy is not separate. It is the fruit of difficulties," says a Thelugu poem. Pain and pleasure are like the two parts of a seed or the two sides of a coin. People should learn to treat pleasure and pain alike. In fact, pain enhances the joy derived from the pleasure that follows. Pleasure and pain, loss and gain, fame and infamy are inextricably linked in the world. Man's divinity consists in overcoming these opposites. Unfortunately, man falls a prey to limitless desires and ends his life in misery and despair.

Examine your own faults and rectify them

Man needs God's grace to experience real happiness. But by his own thoughts, words and actions, man forfeits the Grace of God. "See no evil; see what is good." But men today look at only other people's faults and do not think of their own failings. Examine your own faults and rectify them.

Here is an example from the Mahaabhaaratha: The preceptor, Dhronacharya, asked the eldest of the Paandavas (Dharmaja) and the Kauravas (Dhuryodhana), to go round the kingdom and find out how many good persons and bad persons were there. Dharmaja came back and reported that he could not find a single bad person in the kingdom. Dhuryodhana told the *guru* that he could not find a single good person. Dhronacharya pondered over this divergent findings and realised that the outlook of each of them determined the nature, of their findings. Dharmaja, being a good man, found only what is good in everyone. Dhuryodhana, with his evil mind, could only see the bad side in every body. Everything thus depends on the outlook of the person concerned and not on the nature of the things he observes. If one looks at the world with a good mind everything will appear good.

The entire cosmos is *Vishnu-Svaruupa* (a manifestation of Divine). It is called *Srishti* (creation). *Prakrithi* (nature) is a synonym for *Srishti*. *Prakrithi* means creation of the Divine. The five basic elements, which constitute Nature, are in every individual human being. Hence, it is declared that the Lord dwells in every living being. When this truth is recognized, there should be no room for anger, hatred or envy. The oneness of the universe is the reality, though there are a myriad forms and names. The unity that underlies the apparent diversity should be understood.

Communion with the Divine is true *Yoga*

Embodiments of love! Recognise the supreme significance of the Love-Principle. Today, it is love of the Divine that should be fostered. This love transcends the mind. Various forms of meditation are purely mental exercises. But *Bhakthi* (devotion) which emanates from the heart transcends the mind. Communion with the Divine is true *Yoga*. All other *yogik* practices are merely physical exercises.

It is essential to limit one's desires and keep the senses under control. This is the only way to true happiness. The most important organ which has to be controlled is the tongue, which, unlike the other sense organs--the eyes, the ears and the nose--has a double function, speech and taste. The ancient sages practised silence for a variety of reasons. Silence serves to conserve energy, improve the memory and experience the Divine. Restraint in speech and avoidance of gossip and slander are commendable virtues. "Help ever, hurt never." This should be the motto of everyone.

"See no evil; see what is good" is the prescription for the eyes. Keechaka (in the Mahaabhaaratha) looked with an evil eye on Dhraupadhi (who was serving as the Queen's maid in the palace of the king of Viraata dhesa). His lustful vision brought about his death. His very name is abhorred by everyone. Likewise, one should not pay heed to bad or evil-minded words. Kaikeyi (in the Raamaayana) is the example of well-intentioned woman who allowed her mind to be poisoned by the evil counsel of Manthara and was responsible for the death of Dhasharatha and the bitter resentment of her son Bharatha. Kaikeyi and Manthara have passed into history as infamous characters.

How evil thoughts influence a person and bring about his ruin is illustrated by the story of Dhuryodhana in the Mahaabhaaratha. He always entertained evil designs against the Paandavas. What was the ultimate result? Not only did he ruin himself but he mined everyone in his clan. Likewise, Raavana, who was well-versed in all branches of knowledge, mined himself and his kinsfolk by his wicked actions. Innumerable examples of this nature can be found in the Indian Epics.

The three stages to reach Self-Realisation

Self-Realisation should be the Goal of human existence. It has to be reached through three stages: Self-confidence, self-satisfaction and self-sacrifice. Man should regard himself as the master of the body, the senses and the mind. He has to use the intellect to experience his oneness with the divine, the cosmic all-pervading consciousness. The *Prajnaana* (constant integrated awareness) which is in everyone is covered by the ash of worldly desires. When the ash is blown off, the fire of *Brahman* (Absolute Divinity) reveals itself.

To give another illustration. There is a tree on which thousands of birds are resting. Their droppings on the ground below the tree make it unusable. How to drive the birds away? When you shout "Raama, Krishna, Govindha" and clap your hands the birds will fly away. Our life is a tree on which have gathered a big flock of birds in the form of desires. The desires pollute the heart. To get rid of desires you have to perform *bhajans*.

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The dull and the ignorant will hesitate to be active for fear of exhaustion or failure or loss. The emotional and passionate individuals will plunge headlong and rave for quick results and will be disappointed if they do not come in. The balanced persons will be active because it is their duty; they will not be agitated by anything--failure or success. The Godly will take up activity as a means of worshipping God and they leave the result to God. They know that they are but instruments in the hands of God.

Baba