

7. THE MALADY AND THE REMEDY

Like the fragrance hidden in flowers,
the Lord is hidden in you.
Like the mad musk deer that seeks the
source of its own fragrance elsewhere,
why seek the Lord elsewhere,
O foolish one!

Embodiments of love,

Man today seeks God outside him, while God is in him. As ash covers embers, attachment and hatred cover man and conceal God's form. As ash is blown away from the embers, hatred and attachment can also be blown away. Then man will have the vision of Divinity. The mental workings of men differ from one another. The mental processes of man differ, depending upon his role as father, husband, grandfather and child.

These mental processes vary according to varying situations. The kind of relationship that exists amongst people decides the nature of their mental responses. The love that the mother has for a daughter is different from the love that she has for her daughter-in-law. The love one has for one's own son is different from the love that one has for the son-in-law. The infatuation that one has for one's wife is different from the reverential affection one has for one's mother. What is the cause of all this? It is the relationship which determines responses like love, affection, infatuation etc. Why is the mind bound by these ephemeral and transient relationships?

THE PANCHA KLESHAS:

What is the cause for man's sorrow, delight and infatuation? The cause can be traced to the different 'Kleshas' (sorrows) which afflict man from time to time. The first sorrow which afflicts man is 'Avidya Klesha' (the sorrow caused by ignorance). Deluded by the feeling that he is the body and that God is elsewhere and much different from him, man makes a misery of his life. The ignorant belief that God and man are poles apart, creates a distance between him and God and causes anguish in him. Though man knows for certain that the mind is the cause for his bondage, he does not strive to restrain the mind and suffers as a consequence. Though he is well aware that the mind is the source of agony, anguish, attachment and host of other worries, he makes no effort to quell the mind.

The sorrow that man suffers as a consequence of his complacency is called 'Abhinava Klesha.' The man who is sunk in the mire of materialistic joys is afflicted by sorrow, as 'Vishaya' (Sensual Joys) is nothing but 'Visha' (Poison). In his frantic craving for enjoying the sensual joys, a human loses his discrimination and suffers from many a sorrow. Man takes materialistic joys as the summum bonum of life and suffers untold miseries. All the sorrows born of such materialistic attitudes on the part of man, are known as 'Asthitha Klesha.'

There are also human beings who are lured away by the desire to acquire wealth and property and toil day and night to satisfy their insatiable cravings to acquire more and more. Disregarding food, sleep and rest, man struggles from dawn to dusk to acquire wealth and property. Unable to restrain his desire to accumulate these materialistic acquisitions, he makes a misery of his life, though he knows thoroughly that wealth and property are ephemeral and impermanent. It is man's infatuation to satisfy his insatiable greed which afflicts him. The affliction born out of this infatuation is known as 'Raga Klesha.'

Hatred arises as a sequel to the frustration born of disillusionment. People prompted by the expectation of rewards seek shelter at the feet of men. But when the due rewards do not follow their efforts, they feel shattered and disillusioned. They harbour hatred against these men who fail to reward them. Anger also arises as a result of the selfishness and self-interest which they nourish within themselves. Man approaches and adores people prompted by selfishness. But when these men fail to meet their selfish demands, he becomes angry and suffers as a result. There are some men who harbour hatred against God, when God does not condescend to their desires. The grief which arises as a result of hatred is called 'Dvesha Klesha.' Such an unfortunate person is an easy prey to distress and disappointment and disregards the presence of the Self within him. The delusion that he is the body and that Divinity is different from him is the cause of man's sorrow.

THE STATES OF MAN:

The world presents a motley spectacle of people undergoing varying experiences. There are some men who appear to be ever peaceful and there are also men who appear to be ever sorrowful. There are also men who appear to be experiencing joy as well as sorrow; and there are also men, lost in Divine intoxication, totally blissful. What is the cause for these different states of man? Mind is the cause for all this. The presence of the demon, the beast, the human and the Divine in man is the cause; and but for all this, the mind is the main cause. It is only in man that we have the 'Human-divine,' the 'Human-human,' the 'Human-demon' and 'Human-animal.' All these are deeply rooted in the mind of man.

It is said 'Brahmahanista Paro Devaha.' Ever established in Divine consciousness, performing actions and duties enjoined on him for the pleasure of the Lord, the Divine man sees Divinity everywhere. To such a man, all forms and beings are the reflections of Divinity; and he leads a life of joy born of Divine intoxication.

'Sathya Dharma Paro Martyaha.' Living in the human world, the Human-man treads on the path of truth and righteousness and leads a truthful and righteous life. He scrupulously follows the commandments of 'Sathyam Vada Dharmam Chara' and lives a noble life. To such a man, duty comes foremost; and he is also endowed with the noble qualities of compassion, charity, tolerance, sympathy etc. He has no craving for power and pelf.

The Demoniac-man is described as 'Madhyapana Ratho Danavaha.' The demoniac man gives himself to a life of eating, drinking and sleeping. Devoid of compassion and understanding, discretion and discrimination, he takes delight in inflicting pain on others by abusing them and criticising them. Swayed by selfishness and self-interest, he strives for his own joy and does not contribute to the happiness of others in the least. He harbours hatred and jealousy against righteous and noble people and flies into a rage at their very sight. The Demoniac man is the very embodiment of evil qualities, evil thoughts and evil feelings.

The Human-animal is infatuated by sensual pleasures and spends his lifetime in seeking sensual joys from birth to death. He lives the life of a beast, steeped in selfishness and sensual pleasures. The laws of reason and season are flouted without any compunction of conscience, though the animals observe these laws scrupulously. There is no end to the vices to which he is a prey. There is no room for virtues like righteousness and love of justice in the heart of the Human-animal.

The mind is the cause for all this variance of character and conduct. Man must first of all foster faith in the existence of a sacred power in this world. He should also nourish the conviction that in this world, he must lead a perfect life. The world plays its tricks on man, catering to the joys of his senses. It is the world that tempts his body, tantalises his mind, rejoices his eyes and moulds his life. But there is an immortal Divinity in this mortal world. The mortal and the immortal, the temporary and the eternal are the aspects of 'Satchidananda.' The perfect world emerges from the all perfect world. Only perfection remains even after the body perishes. It is in the light of this the Upanishads declared **'Purnamadha Purnamidam Purnath Purnamudhachyathe; Purnasya Poornamadhaya Purnameva Vasishyathe'** That is Full, this is Full. Full is born out of the Full. Fullness deleted from Fullness, is also Fullness. What remains is also Fullness.

Everything is Fullness only. Everything in the world is an aspect of 'Satchidananda.' Though man is an embodiment of 'Satchidananda,' man subjects himself to sorrow and pain by following the vagaries of the mind. The 'Human-divine' life is the highest life. The 'Human-human' life is a medium life. The 'Human-demoniac life' and the 'Human-animal' lives are the worst. The mind which is the seat of attachment, is the cause for all this confusion. Man is not made of sorrow, man is made of joy. Man is in fact the embodiment of 'Satchidananda,' Since he is the embodiment of 'Satchidananda,' he should strive sincerely to experience this. In this broad and wide world, we must foster within us broad and noble feelings without giving room for narrow-minded feelings to arise in us. We must cultivate feelings of infinite Love in this infinite world. Cultivating narrow-minded feelings, man leads today a life of distress. Whose fault is this? The fault lies in man who allows himself to be swayed away by his mind.

THE POWER OF INTELLECT:

The man who rests on the mind,
 Falls worse than an animal.
 The man who rests on the intellect
 (Buddhi): is transformed into God.

What is 'Buddhi'? The intellect is marked by discretion and discrimination. It goes beyond the mind but is placed beneath the 'Self.' Since it is placed close to the 'Self,' it basks in the light of the 'Self.' The knowledge of 'Atma' is his who follows the intellect by living a life of discrimination. Man today toils from dawn to dusk for the sake of food. What does he achieve by this toil?

From morn to night man struggles throughout
 for filling his tiny belly and wastes his life.
 What great joy have you gained by neglecting
 the worship of the 'Lotus Eyed One'?
 Pause and ponder dearly on this, O man.

What has man achieved by neglecting God? What has he achieved by leading a life of materialistic pursuits? All that he has achieved is only sorrow. What have you achieved by reading books and meeting Mahatmas (great people?)

Why do you arrogate to yourself that
 you have mastered many books and texts?
 Of what avail is all your learning and
 scholarship?
 Of what avail is all your life and effort
 If you don't think of the Lord and
 Fold your hands in salutation to Him?

Of what use is our worship, our faith, our learning and intelligence if it does not help us to proceed towards the Lord? Our efforts yield only temporary joy but not permanent bliss.

It is a crime and a sin to be arrogant on the strength of one's power and authority. The real authority rests in the man who experiences Divinity in everyone. The real authority is his who believes that all our experiences should find fulfilment in God. The chasm, that exists between our thought, our word and our action contributes to our demoniac behaviour.

THE SINS OF SHANKARA:

Adi Shankara, after his triumphant march all over India, reached the city of Benares. He went to the temple of Vishwanatha and prayed thus:

“O lord! I have come here to redeem myself of the three sins I have committed. It is said ‘**Yatho Vacho Nivartante Aprapya manasa Saha.**’ Though I know that the Lord is ineffable, beyond the ken of thought and word, I have dared to describe you. I have committed the sin of not practising what I have known. This is my first sin. Though I have professed ‘**Eashwara Sarvabuthanam, Eashwasya Idamsarvam, Vasudeva Sarvamidam,**’ I have come for your darshan. Though I declared that the Lord is everywhere, I have come to seek you here. I have committed the sin of saying one thing and doing another. This is my second sin. In spite of making the statements ‘**Ekatma Sarvabhutantaratma, Ekameva Adwitiya Brahma,**’ I have come for your darshan. In spite of my declaring that there is only One entity in the world, I have come for your Darshan. Thereby I have considered You to be much different from myself. This is my third sin, O Lord! Redeem me of my three sins and bless me with the Bliss born of non-dualism.”

The disharmony of the thought, word and deed is in itself a sin. We must seek atonement for the sins we have committed. It is only after redeeming ourselves of our sins and after experiencing the Oneness, we will be transformed into perfect humans. The Upanishads declare **‘Manasyekam, Vachasyekam, Karmanyekam, Mahatmanam.’** The Mahatma (noble one) is one who has achieved the unity of thought, word and deed. The evil one is he who does not observe the unity of thought, word and deed. That is why it is said in the Upanishads, **‘Manas Anyath, Vachas Anyath, Karman Anyath Duratmanam.’**

It is the mind which makes a man scale ethereal heights and also fall down to irretrievable depths. Everything becomes subservient to us if we can control the mind. It is the mind which makes a man. It is the mind which makes the world. Man, mind and world are one and the same.

If these three are one, how is that we have three forms and three names? As the Brahmin who performs different functions is addressed by different names, things too acquire different names in consonance with their actions. For example: The Brahmin when he cooks food is known as “Brahmin, the cook”; the Brahmin, when he consults the almanac is known as “Brahmin, the astrologer.” The Brahmin who initiates a person into a mantra is known as “Brahmin, the preceptor.” Though the Brahmin, who has performed all these functions is one person only, he has acquired different names due to the different duties performed by him. Similarly, since man is made of mind, he is called ‘Manishi.’ As the world is the manifestation of the five elements, it is known as ‘Prapancha.’ Things acquire names according to their functions. In the word ‘Prapancha,’ ‘Pra’ means blossoming (manifestation) and ‘Pancha’ means the five elements.

UNITY IN DIVERSITY:

Hence, we should strive to see unity in diversity. Though thousands are seated in this auditorium, the air which they breathe is the same. Beings are many, but the breath is the same. Our bodies are like chariots and the charioteer is the Self. Though the chariots are different, the charioteer is the same. In spite of the manifold diversity amongst men, there is a striking unity as well. As regards birth, a millionaire and a pauper come to this world through the womb of the mother. All people have hunger, whether one is a millionaire or a pauper. The millionaire may take sumptuous meals while the pauper may take meagre meals, but hunger is common to both. The millionaire and pauper are equal in their death. All people have thirst, though the way they quench their thirst may be different. The millionaire may drink cool drinks while the pauper may drink cold water from a stream, but thirst is the same. Oneness marks the life of man, in hunger and thirst, in birth and death.

Hankering after job and money, we allow ourselves to be lured into evil and questionable paths. Treading the wrong road, we ruin our lives ultimately. Man's life has become cankerous like the life of a worm. As our authority and opulence grow, our character should also grow to lofty heights. Whether he rises high in the field of spirituality or politics, his thoughts should rise along with his status. On the other hand today, instead of nourishing the noblest of thoughts, man harbours the worst of feelings. Man pretends to be happy, though he is fast heading towards disaster. Man is like a puppet directed by a puppeteer.

There is an imperative need for man to control his mind. You should not leap into action immediately, listening to the promptings of the mind. We should discriminate and progress further. But there are people in the world, who listen to the commanding call of the mind and translate it into practice immediately. Man is transformed into God when he makes efforts

with his mind. Who is 'Manava' and who is 'Deva'? The one who is not bound by the day is 'Deva,' for the day symbolises morning and night. Hence 'Deva,' is the one who transcends morning and night. The lord is beyond pleasure and pain, merit and sin. We besmirch God today by our wrong conduct. But God is beyond pleasure and pain. He goes beyond our ken. He exceeds our grasp. Dogs bark when elephants walk. What does an elephant lose when dogs bark? What does God lose when people carp at him? It is man who is the loser but not God. The man who has fastened his faith on God should foster Divine feelings and Divine actions. God is the embodiment of Love.

Love is God. Live in Love.

Start the day with love.
Fill the day with love.
Spend the day with love.
End the day with love.
This is the way to God.

