

The Aathman is a form of God Himself

The physical body is constituted of the five elements, which are material in nature, and it has therefore to fall off and disintegrate one day or other. The one that survives and abides eternally is only the 'dehi' (the resident) in the body. The resident of the body has neither birth nor death.

As to the sensory organs, they are like reins for the horse. The senses have limits. Each sense has a specific function, e.g., the eye is for seeing, the ear for hearing etc. Each faculty has a particular and limited function.

We should appreciate the great harmony with which the senses function. When we are walking along the road, the eyes notice a thorn along the path and the legs instantaneously move aside or cross over the thorn. In case the foot is hurt by the thorn, eyes shed tears. If the eye is hurt, the entire body feels the pain. Thus, the pain suffered by one organ is shared by others. What a great lesson in harmonious living they teach us!

Mind is a cauldron of sankalpas and vikalpas (resolves and indecisions). It is a conglomeration of thoughts of various kinds.

We must delve beyond the body, beyond the senses, beyond the mind, beyond the intellect and reach the source of all these—the Aathman. It is the substratum, basis and source of all else. For everything we see there has to be a base, which we do not see. For the car that is moving, there is the road, which is the stationary ground for the car to move on. The car may swerve but the road does not swerve. If the road also moves what journey can the car make and where to? So also, the Aathman is the basis for the functioning of the mind and senses and body. Aathman is their sole support and basis.

Buddhi stands foremost among the faculties

We have to remember the pre-eminent role of intelligence in the journey by chariot. The horses may have been bridled, the chariot is ready but if the charioteer is not there, what purpose will be served?

The faculty that decides between good and bad and what course one should take is buddhi. The buddhi has to exercise its discretion in the light of injunctions from the Aathman, its Master.

God is the nearest, the dearest, the most loving,
the most eager companion, comrade and kinsman of man.

Buddhi is the superiormost amongst all the faculties, and its pre-eminence is due to its proximity and closeness to the Aathmal. The horses are in front of the chariot; the reins are outside equipments, but the charioteer sits close to the master inside. Therefore, amongst the instruments, buddhi stands foremost; below buddhi is manas (the mind), below the sensory organs is the body (gross body). The brilliance of the Aathman directly falls on buddhi which derives the maximum benefit and strength from the Aathman. Therefore, buddhi can judge aright and choose the right path.

The Divine prescription for life

The buddhi should exercise its control over the mind, and the mind over the senses. But what happens generally is that the buddhi does not exercise discrimination; the mind arrogates to itself superiority over the intellect and the senses arrogate to themselves superiority over the mind. And the chariot runs in the wrong direction and the purpose of the journey does not find its fulfilment.

Dharmakshetra 11-5-1981

The flowers that God loves

It is in the experience and practice of the citizens of Bharat that they generally worship God with flowers, offer puja (ritual adoration) and make obeisance to God. But there is something which is more sacred than this. There is a distinctive type of devotion by which you worship God with a good, clean mind and good conduct. This has been given the name of Para Bhakthi.

The first flower with which we can worship God is ahimsa - non-violence. The second flower is dama (control of senses). The third flower is dhyaya (compassion to all living beings). The fourth one is kshama (forbearance). The fifth flower is shanthi (peace). The sixth flower is thapas (penance). The seventh one is the flower of Dhyana (meditation). The eighth is the flower of Sathya (Truth). The inner meaning of this statement is that God will shower grace on you if you worship him through these eight flowers.

The flowers in nature always fade, drop down, lose fragrance and also develop an odour which is not pleasant. Instead of worshipping with such

Service is the best cure for egoism; so, engage in it to relieve pain and grief to the extent that you can.