

## NATURE'S WORKSHOP

The world is a living image of God in which his power is working all through. The huge workshop of Nature is fitted with all the necessary equipment needed for the work. The power is running from the centre to keep the machines in motion. There is a separate set of machines for each type of work. The power is rolling on but without any awareness of its intention, purpose or events, giving out finally the prescribed results in a routine way. It does not mind an intrusion, obstruction or accident that might happen to come in the way from any outside cause, or by the effect of defective working of any of its parts. For efficient working of the machinery it is therefore essential that all its parts are in order and that none of them is loose or defective. For this, there are subordinate functionaries at work in the capacity of maistris, supervisors and controllers. Their duty is to look to the proper regulation and adjustment of the activities of the individual parts. Who may these functionaries be? One might say that they must be gods and goddesses. Certainly not! Gods and goddesses are in fact the various powers of Nature, like the different parts of the machine. They go on with their set routine of work irrespective of every thing else, and they have not the capacity to go even an inch beyond. The real functionary at the root is the 'man'. It is he who has to look to the

proper regulation of Nature's machinery, and to maintain the right functioning of its parts. This may be surprising to some but it is a fact beyond doubt.

Man is Nature's instrument. He possesses immense power, and has also the implements required for the utilisation of that power. That wonderful implement is the mind, and it is exclusively the possession of man. Even gods who are thought to be the objects of worship do not have mind. The animals however are said to be possessing mind, but it is of a different nature. It is, so to say, in an inert state in comparison with man's mind which is full of life and activity. The mind owes its origin to the first 'stir' which came into effect by the will of God to bring the creation into existence. Such being the true nature of the human mind, it is highly discreditable on the part of these pseudo mahatmas to rail against it in the bitterest terms, proclaiming it as the worst enemy of man. They do not take in to consideration its real value and merit.

In fact, it is the only instrument for bringing things into action. It is the same Divine force which descended down in the form of Kshobh. It is the same power, in a miniature form, which has now brought into existence the tiny creation of man. It is the same power which is in

action at the root of everything. Now, whose power is it? Is it of God, or of man? The answer is simple. It is definitely of man because God possesses no mind. If He had it, He would also have been subject to the effect of sanskaras. It must therefore be the human mind that works at the root. Now, about man's mind we hear a good deal about its evils, but all that may be with reference to its present state of degeneration. Really, we have spoiled the mind so much that its true nature seems to be almost lost, and it has therefore become a source of constant trouble to us. As such, instead of helping the proper working of Nature's machinery it serves only as an obstruction or impediment. Thus we arrive at the conclusion that mind, which is generally thought to be the cause of all evil, is also the only cure for it if handled properly.

Almost the whole world believes that, at times when the world has gone down into utter degradation, special personalities in the form of saints, prophets, avatars or incarnations come down to the earth to free it from the evil influence caused by the misdirected trend of the human mind. Thus Nature's work can be accomplished only through the medium of some super-human personality appearing in human form, because he is in possession of the mind which is the only instrument to bring things into action. But the mind he possesses is in

its absolute state, almost akin to the Divine Power in the form of kshobh.

As a matter of fact, 'mind' and 'maya' are the only two things upon which the entire working of Nature's machinery rests, but they are so grossly misrepresented by the neophytes. They do not know that these are the two main factors which enable us to secure approach up to the Divine. Actually human existence has, for its one end, the Mind, and for the other the maya. Both linked together serve as a barge for our journey to the shore of the Ocean of Reality. People may wonder to hear me talk of the ocean, whereas every one has so far been led to think of remaining merged in Reality for ever. This is the point which is not sufficiently cleared even in the scriptures. Reality may be represented as a sphere which one has to pass through during the course of his march. After landing on the other side, we have to march on still. How far? None can determine it precisely. The very word 'shore' brings to our mind the idea of a vast expanse for which the shore is only a marginal line. How far this sphere extends is beyond imagination. We have been sailing so far through the ocean, but while on the barge we had a very pleasant journey, enjoying the cool morning breeze and the refreshing effect of water. This seemed to be so tempting that every one would like to have such a pleasure trip. It offered him a sort of

satisfaction, emotional joy and in a way something like peace of mind, and it came to be known as anandam.

We have now disembarked upon the dreary shore. The freshness of the water is gone. There is no pleasant breeze, nor are there ripples, exciting emotion. There is no charm, no attraction, no enjoyment, nothing but a dreary waste, devoid of every thing. That is also a source of anandam, but of a different type. In order to differentiate it from the previous one I may call it as anandam -- Absolute. It is constant, unchanging and real, without any rise or pitch.

Proceeding on through this infinite expanse, one must in due course arrive at a point which is the point of man's origin, and which has been unattainable even to avatars. The real state of anandam is then brought to light and this, being beyond words, cannot be expressed in any way. It can only be realised and experienced in a practical way. One having reached up to it feels himself lost. But that, being the secret of Nature, is revealed only to him who is one with Nature.

Now, one on the path proceeds along, utilising all the resources at his disposal. He possesses mind and the

indriyas which are to be devoted to service. Service may be taken as the stepping stone towards devotion. But it is by no means all and sufficient. Service refers to the action of the physical body including the indriyas. But there is the mind as well in the background, and the same thing must also be there in it. One might say that the actions of the body are all subject to the activity of the mind. So, when the body is engaged in service the mind must also be with it. That is not my sense; I mean that if it is actuated by the feeling of love and sympathy, the action shall be alright, otherwise it shall only be formal and associated with some selfish motive. In that case the result will be quite the reverse. Our primary motive is to develop devotion and for that service is only a means. We serve in the real sense only when our motive is sincere and honest. It carries with it a sense of duty as well as of love, the two being inseparable from each other.

There may be others who, though they do not seem to be active for the service, have in their heart tender feeling for others. That may also be good, to some extent at least, though they can be said to be walking only with one leg. I do not mean to refer to those higher souls who are firmly established in the Divine, and entertain in their heart no thought but of Him. Such souls may be rare, very rare indeed, and there remains nothing in them

undone by way of duty. They, with a heart rent asunder with the intensity of love, are themselves unaware of it, and are not in a position to decide what to do or not. But after having attained that final stage they have also to revert to it, though in a somewhat different way. Their services at the time are beyond conscious knowledge, and the idea of service too seems to be out of the mind. The whole action becomes automatic and spontaneous without any conscious thought or effort.

For the attainment of that highest stage it is necessary for one to make the voice of his heart audible at the Base. How can it be accomplished? The simple answer would be to secure as much nearness as possible. How can that be attained? For that there is nothing but practice and abhyas. The only effective way to attach one's self firmly to the abhyas is to link himself with the Unlimited or, in other words, with one who, having linked himself with the Unlimited, has attained the state of perfection. When you have linked yourself thus it means the great personality has taken you into the bosom of his heart. Your effort towards going deep into it means you have taken up the path towards the Ultimate. That is what the word surrender conveys, and this is the only surest path for the attainment of complete perfection. So long as you do a thing and know that you are doing it, it is not the right course, and you are away from the level of

surrender, because the feeling of ego is also there. Surrender is free from any conscious idea of ego. Everything there goes on in an automatic way according to the need of the moment without any previous or after thought.

But greatest precaution is to be observed in this respect. Surrender to one who is not up to the mark, or has not reached up to the final limit of perfection, is highly detrimental to our ultimate purpose. But at the same time, it is very difficult to judge and decide whether one is really so or not. That is a matter of luck which is subject to the effects of sanskaras. Prayer can also be of help in this respect, for thereby alone can you create ripples in waves of Nature. The reaction of it shall be automatic, and the solution will come by itself.