

# SPIRITUALITY

- Pujya Lalaji Maharaj

Man is made of three bodies and the influences of all the three bodies are found in him. As has been already stated, they are the Gross, Subtle and Causal bodies.

They are called Trigunatmak being composed of the three attributes Sat, Raj and Tam. Generally, all the three attributes are always found in all the three bodies. But their speciality, nature and influence are determined by the predominance of a certain attribute. Hence their names also become different.

Tam is gross, Raj is subtle and Sat is causal. The property of Sat is being at the top; -that of Raj is being in the middle; and the property of Tam is remaining at the bottom. This gross body is of the attribute of Tam on account of its being gross and dense.

The causal body is of the attribute of Sat on account of its material being refined. Both density and fineness are found in the subtle body and, as such, it is the attribute of

Raj. For the same reason individuals are of three kinds of disposition: (i) Idiotic (Moodha), (ii) Fickle (Chanchal), and (iii) Ignorant (Ajnani).

The body-minded worshippers of body, careless, or indolent persons, etc. are called Idiotic - Moodha. The worshippers of body, though having a body, do not know anything about it. One who is body-minded has his attention always fixed on the body. He performs the activities of the conscious plane only. The attention in the conscious state is on the body only. He does not understand the purpose of the body. This is the individuality (separate existence) due to which he is idiotic - Moodha.

Worshippers of mind along with body - hardworking, irritable, retaliative, sane, thoughtful and selfish persons are called fickle - Chanchal. The worshippers of mind, though having mind, are devoid of the knowledge about it. One who worships the mind along with body, has his attention fixed on mind as well as body. He performs the activities of the waking state and the dream state. The attention is on the body and mind in the waking and dream states respectively, even though he does not understand the purpose of the mind in the real sense. This is his condition. As he does not understand feelings

and has no control over them, he is fickle, restless and disturbed.

Worshippers of soul along with body and mind - just, selfless and far from being violent - such persons are called 'ignorant' - Ajnani. The worshippers of soul, though having some knowledge about the requirements of body and mind, do not know the truth about the soul, even though they crave for peace and happiness. Such men feel inclined towards spirituality when they read, think or hear others talking about it, and yet they are negligent, as is the nature of each and every individual full of desires. It is such an individual who is called ignorant.

One who worships the soul along with body and mind has his attention fixed on the body, mind and the soul as well, even though he does not know the purpose of the soul. He performs the activities of the waking, dream and the deep-sleep states, and in spite of performing the activities of these three states he is unaware of the truth about the soul. As such, he is ignorant. Such is his condition.

The words body-minded, mind-minded and soul-minded

are abstract terms. The words 'having body', 'having mind' and 'having soul' can be used instead. From the point of view of grossness, subtleness and causal form, all the three coverings are found in all, and on all Jivas. The subtle mind occupies the middle place which brings; and can bring, the tidings from, above and below. But as the mental and intellectual practice of meditation of ordinary man is on the body and mind alone, he is confined to these planes only. So although the mind rises high it finds itself lost there, and returns in an unconscious state because it does not know how to remain up there and have control over that state. Therefore such a man hardly knows anything about the deep- sleep state of Sushupthi, nor can he know about the soul. Every man indulging in desires experiences all these three states day and night during all the twenty-four hours. But he does not know about the third covering, the soul.

First there is the seed and then the tree. As the causal body is the seed it comes first. The soul is not concerned with knowledge or Jnana. There is steadiness, composure, comfort and peace in the soul. Many people think it to be steady and yet call it knowledge. This is nothing but an error in expressing the thought.

There is no movement in both Tam and Sat. Movement is only in the middle state, Raj. If so, why is it said that action is the nature of the body which is gross and is constituted of Tam? Action is in movement, and there should be no movement in stupefied condition.

Action and knowledge, Karma and Jnana, both are in the mind. They are the characteristics of the subtle body. Truly speaking, action, knowledge and their purpose, which is happiness, all these three are the characteristics of the mind which is constituted of Raj.

Action, Knowledge and bliss - all these three are intermediary states, and they are the characteristics of the mind. The only difference is that action is lower, bliss is higher and knowledge is the middle state. The gross body is lower, the causal body is higher and the subtle body is the intermediate condition. Action is expressive, and is outer movement. Bliss, comfort and peace are stationary; while thinking and understanding are intermediary.

When two things combine a third state is produced in which there is mixture and combination. This admixture and combination is the state of mind and is in the mind.

Discrimination, Knowledge and Judgement of result are governed by it.

Where there is only one thing there is no motivation of idea. Nor is there any opportunity for discrimination, addition or subtraction, multiplication or division. Where is knowledge, where is action and where is bliss when there is only one? When there are two, then only is a third state produced by their combination, as also discrimination between this and that, you and me. The knot is in the middle, and at one end there is one head and at the other end there is another. Mind is the middle knot at one end of which there is the higher state of consciousness, and at the other end there is the lower state of inertness (unconsciousness). The mind, taking the shadow and influence of both, becomes a knot of consciousness and inertness and is compelled to think and understand. This is its characteristic. Sometimes it goes up and sometimes it goes down, and sometimes it remains static in the middle. These three are its natural characteristics.

The head is at the top, the legs are at the bottom. In the middle there is mind imparting movement to both. There is Sat at the top while Tam is at the bottom. In the middle there is mind which imparts movement to both and

carries on its work.

The first state is action, the second is understanding and the third is bliss. It moves in all these three states and so result movement, understanding and steadiness. Movement is action, understanding is knowledge, and steadiness is bliss. Knowledge is a mixed middle state. Therefore that person is ignorant who dwells with multiplicity in the field of mind, gross body and multiplicity, and carries on the affairs with discrimination and intelligence. That man who is immersed in multiplicity is ignorant, whereas he who is merged in unity is wise and possessed of spiritual wisdom. He who dwells in the field of opposite pairs of the gross body and mind, and thus carries on his affairs and is merged in it, or has a leaning towards it, is ignorant. Whereas he who, leaving the field of the gross body and mind, conjoins his heart in the causal body or the soul is merged in its bliss, peace, happiness and steadiness or has a leaning towards them, is wise and is possessed of spiritual knowledge.

Neither the ignorant nor the wise has risen higher than the field of the body or the physical plane. Both of them are in the physical plane. The only difference between them is that one is possessed of multiplicity and the other is possessed of unity. One finds peace and steadiness in

the soul whereas the other finds peace in the body, physical organs and their activities. Neither of the two has the knowledge of real peace and steadiness, because the ignorant man loves multiplicity through action and knowledge and enters the field of unity every day. The wise man loves unity and is compelled to return to the plane of multiplicity. Neither can the wise cast off the body, nor can the ignorant be denied the happiness of the spirit. Both are similar. But, of course, the condition of the wise man in comparison with that of the ignorant man is relatively superior because the gross body is the field of multiplicity whereas the soul is the field of unity. Multiplicity is the conscious and waking state, and oneness is the state of deep sleep. Both are bodies. There is no ignorant man who carrying on the affairs of the waking state, does not enter the state of deep sleep; and there is no wise man who, dwelling always in the state of deep-sleep, sushupti, does not return to the waking state. In other words contraction and expansion are found in both. The only difference is that when there is multiplicity there is no unity, and vice versa. But both have to soar up. The diver controls his breath and remains under the water for some time. The water pushes him up or throws him out after some time. Both dive. Of course, one is cautious whereas the other is not. The difference is that of multiplicity and unity only. This difference is such that multiplicity is found only in the

physical field. The body of one individual is not similar to that of another individual. Nor is the waking condition, or physical condition, of one the same as that of another. All appear to be different and dissimilar. But in the state of deep-sleep, i.e., in the state of the spirit, there is the condition of oneness. All become similar there. Whether one be a king or a commoner, rich or poor, emperor or beggar - all become one (alike) there. In the body the attention of the body- minded person is on the body, the organs of the body and so on. In the soul the attention of the spiritual man is on the spirit only. But there is not the threefold condition of the seer, the seen and the sight. Whatever is there, it is one and only one, the knowledge of which also is not there. Otherwise the defect of duality creeps in. There is everything in the body - the root, trunk, branches, leaves, flowers, fruit, etc., and inside the fruit, seeds lie hidden beneath many coverings. There is only the seed in the soul, and outside this seed are the root, trunk, branches, leaves and flowers which lie in a covered and contracted state at the top. The body always finds its expression and growth from the soul, and vice versa, in the same way as the process of production of seed from the tree, and vice versa, goes on continuously.

The ignorant man counts the leaves, flowers, etc., and eats, or may not even eat, the fruit, whereas the wise man is interested in eating the fruit only without paying any

attention to these details. The ignorant man is literate and learned and if, by chance, he comes across the Gita (Bhagavadgita), he begins to examine it and find out its author and so on.

Really speaking there are three conditions of the mind: Stupefied condition, Fickle condition and Ignorant condition. These are due to three coverings, which are the three bodies. First, there is the gross body with its senses and organs which is outwardly motionless and dark. Second, the soul is another body which is called the causal body. This is full of light but there is no movement in this also. This is the root cause of ignorance. The third body is the subtle body or the mind which lies in between these two. There is movement in this which, by its own movement, gives movement to stupefied state (stupor) and ignorance.

There are three spheres. The first is the sphere of ignorance, or of the soul, which is full of light. The condition of grossness is also there. The second sphere is very dark and this is called stupor. The third is both luminous and dark. There is light above and darkness below. It carries the shadow, influence and impressions of both of them, i.e., light and darkness, because they are necessarily reflected in the intermediate condition.

The first portion is light; the second is darkness; and the middle has the combination of both light and darkness. This creation or universe of the three attributes is exactly of -the same form, and all the creatures, men, animals, angels, the sky and the earth - all are made of unequal proportion. This, will be known on seeing even an ant or white-ant. All the three rings are distinctly found in it.

Although the word 'creation' is wrong, yet it adequately expresses our idea. The word Brahmanda or Macrocosm is used for it. These three states are found in it and whatever beings or creatures are in it are its miniature copies. Their bodies, or the sum total of their bodies, are called Pind or microcosm. This microcosm is the copy of the Macrocosm, all the qualities of which are found in it in miniature, as is shown in the example of the ant and white-ant. The first luminous ring is the North Pole or the Arctic region. The second dark ring is the South Pole or the Antarctic region. The Hindus never sleep stretching their legs towards the South Pole except at death.

The luminous ring belongs to the ignorant and the spiritual; the dark ring belongs to the stupid and the materialistic; and the ring of the combined states, which is in the middle, belongs to the fickle minded and the

intermediary. At the top is the spirit, at the bottom is matter. In the middle is the state of combination of matter and spirit, which is the mind.

The mind embodies the mixed state and receives impressions from above and below, due to which it gets movement. It is called fickle on account of this movement. As it is a mixed state, being in the middle, it has the natural qualities of effecting similarity, equality and harmony. So, when it turns its face downwards it becomes likewise and, being fickle, it absorbs the influence for doing stupid things along with stupidity. Then it is called 'one engaged in action', and assumes a body.

In the same way when it turns its face towards the spirit, which is called the causal body, it absorbs spirituality and becomes spiritual. There is ignorance

in the spirit or soul, and as such it becomes similar and equal to it, (i.e. ignorance) and is called ignorant.

Now remains the third and its own condition. We must remember in this connection that as it is the sum total of the mixed condition of light and darkness, it gets motion

when it remains in its own position due to the effect of both the rings. So it becomes fickle in this peculiar circumstance and is called as such.

Why have the people of this world been afraid to say that the soul is ignorant? There have been many wise men, saints, sages, prophets and devotees in this world so far. But none of them have ever said that the soul is ignorant, because:

to deviate from the old and trodden path would take their breath away!

those who wanted to say something new feared infamy. They were more mindful of the punishment inflicted by the society. They dared not come out of the social or religious circle. Getting a bad name from the community, religion or society was considered to be the worst calamity.

All of them have said so, no doubt, but none has said it openly. None removed the veil. A curtain of mystery and secrecy was dropped on the face of Reality. Even if they hinted at this they did so in their inner circle, and to a limited society. One who understood it eulogized it, and

one who did not understand it also praised it.

They introduced, such practice and meditation by which man's mind would rise high, and his heart would become magnanimous. Contact with the pure and the holy was considered essential. It may be just possible that with such practices a man would know the reality of his own accord. However, no clarification or elucidation of reality was made. They restricted their mind only to such proverbs and stories, but reality cannot be known if there is fear or skepticism.

Not knowing a thing is ignorance. Knowing is the function of the mind, which is in the middle, and is a combined state. Where there is mixture and combination there arise differential categories. How can there be any necessity and possibility of contemplation and thinking where there is only one thing? Spirit and matter - both are devoid of the attribute of knowing. Or even if there is this attribute it is in the seed form. The mind above can pierce through it and is capable of knowing them. There is oneness and steadiness in the spirit, which is called Causal Body here. When the mind leans towards it, it absorbs its impressions and becomes like it.

You go into the state of deep sleep every day. What do you know there? Nothing! This is the daily experience, but on waking up from deep sleep the mind is reminded of its existence. The reason is that the mind takes with it the particular mixed influences in the form of impressions. There is no doubt that it merges in the soul, but it conveys its impression on its return. And what is that impression?

Awareness of unconsciousness, a sense of senselessness, and knowledge of ignorance! What does it say excepting this? Ask and it would explain to you of its own accord. One's own personal experience, though it is bare knowledge, is a thousand times better than book-knowledge or hearsay knowledge.

When two things combine a third condition is produced, and that thing gets its work done through both with the help of discrimination. These three things are clearly found in the mind in working condition. But all these three things lie suppressed in the soul in the state of ignorance in seed form. All these things appear like one only. Mix the dung of a buffalo and the urine of an ass and keep it in the sun; scorpions are born and they will begin to eat the dung and drink the urine. The mind too does the same thing. The peculiarity of being Jeeva is, in

reality, related to the mind only. If there is no mind, how can it be a Jeeva? This mind is the mixed condition of three kinds of bodies. As long as this mind exists Jeeva also exists. But the mind is not called Jeeva. The combination of the Soul, mind and body is called Jeeva. If there were no soul and body there would not have been the mind at all. It has no independent existence. Its existence comes into manifestation only on their combination.