

## **Durga, Lakshmi And Saraswati Represent Thoughts, Words And Actions**

Durga is not to be understood as a ferocious goddess. She is the goddess supreme who protects you. Lakshmi is the embodiment of all wealth. Then, Saraswati is the goddess of speech. Good thoughts, good words and good actions (behaviour) represent the tathwa (nature) of these three goddesses. He who teaches good things to you is verily the embodiment of goddess Saraswati. He who teaches evil is verily a demon. Goddess Durga destroys only such demons. Durga, Lakshmi and Saraswati are, in fact, not different from you. They are very much installed in your own heart. They exhort you to lead the life of a human being, since you are a human being. Durga, Lakshmi and Saraswati are the three mothers to a human being.

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## **Significance of Goddess Durga killing the demon**

The ten-day Dasara festival is meant to control your ten senses. The legend says that Goddess Chamundi killed the demon Mahisha during this Dasara festival. What is the inner meaning of this story? We should not under any circumstances associate ourselves with demons. You are a human being and not a demon. How can there be friendship between a human being and a demon? A human being shall have relationship with another human being only.

*Satsangatwe nissangathwam,  
Nissangatwe nirmohathwam,  
Nirmohatwe nischalatahwam,  
Nischalatahwe jivanmukti.*  
(Sanskrit sloka)

(Good company leads to detachment; detachment makes one free from delusion; freedom from delusion leads to steadiness of mind; steadiness of mind confers liberation.)

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## **Significance of the three forms**

The significance of *Dhurga*, *Lakshmi* and *Sarasvathi* has to be rightly understood. The three represent three kinds of potencies in man. *Ichchaa Shakthi* (Will power), *Kriyaa Shakthi* (the power of action), and *Jnaana Shakthi* (the power of discrimination). *Sarasvathi* is manifest in man as the power of *Vaak* (speech). *Dhurga* is present in the form of dynamism, the power of action. Lakshmi is manifest in the form of Will power. The body indicates *Kriyaa Shakthi*. The mind is the repository of *Ichchaa Shakthi*. The *Aathma* is *Jnaana Shakthi*. *Kriyaa Shakthi* comes from the body, which is material. The power that activates the body that is inert and makes it vibrant is *Ichchaa Shakthi*. The power that induces the vibrations of *Ichchaa Shakthi* is *Jnaana Shakthi*, which causes radiation (of energy). These three potencies are represented by the manthra: "*Om Bhur-Bhuvas-Suvah*." *Bhur* represents *Bhuloka* (the earth). *Bhuvah* represents the Life force--also means Conscience in man, *Suvah* represents the power of radiation. All the three are present in man. Thus, *Dhurga*, *Lakshmi* and *Sarasvathi* dwell in the human heart.

### **The three worlds**

The *Vedhas* declare that wherever the mind wanders, there the three worlds will be perceived. What are these three worlds? All are familiar with the pronouncements in the *Geetha* and in the *Gaayathri Manthra*. The three worlds are: *Bhur*, *Bhuvah*, *Suvah* (the *Bhuloka*, *Bhuvarloka* and *Svarga*). These three are present in man: *Aadhibhouthika*, *Aadhidhaivika* and *Aadhyaathmika*. These were worshipped as three Goddesses--*Dhurga*, *Lakshmi* and *Sarasvathi*--by our ancients. Every form is that of *Dhurga*---the deity that is associated with *Shakthi* (Energy). There is infinite power within man, power that is beyond Comprehension and which is Divine.

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### **The three forms of energy**

*Sarasvathi* is regarded as the *Vaak-dhevatha* (Goddess of Speech). *Lakshmi* is *Praana-svaruupini* (the embodiment of the Life Force). *Dhurga* is *Shakthi-svaruupini* (the embodiment of physical energy). These three in their unified expression represent the *Aathmik* principle.

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### **Purity in thought, word and deed**

To secure the grace of the Lord, one has to have purity of the heart, purity in speech and purity in action. This triple purity is described in *Vedantic* parlance as *Tripurasundari*. *Lakshmi*, who is the embodiment of all prosperity, is represented by the heart. The mouth represents *Saraswathi*. *Kriyaa Shuddhi* (Purity in action) is represented by *Dhurga*. The observance of the *Navarathri* celebration is to get rid of the darkness in which man is enveloped, by cultivating the triple purity of thought, word and deed.

*Dhurga* represents *Prakruthi-maatha* (Mother Nature). To overcome the demonic qualities arising out of the influence of Nature, the power of Nature has to be invoked. This is the meaning of the worship of *Dhurga*. Nature is the protector as well as the chastiser. *Lakshmi* represents the protecting aspect of Nature. When *Dhurga* has destroyed the demonic qualities, *Lakshmi* purifies the mind. Then there is purity in speech, represented by *Saraswathi*. The worship of *Dhurga*, *Lakshmi* and *Saraswathi* is thus undertaken to get rid of the impurities in the mind and purify one's thoughts, words and deeds.

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