

4. Brahmaanda Linga

PANDITH Umaamaheshwara Shaasthry and Veerabhadhra Shaasthry both spoke on the Principle of Godhead, (*Bhaagavath-thathwam*), as far as they had grasped it, and as far as language can express it; for, it is something beyond expression and explanation. It has to be experienced and once experienced, the richness, the fullness, the extent, the depth of that experience can never be communicated to another. Man must feel that his highest destiny is to have that experience. He is not a despicable creature, born in slime or sin, to eke out a drab existence and be extinguished for ever. He is immortal; he is eternal. So, when the call comes from the region of immortality, he responds with his whole heart. He refuses to believe that he will die. He laughs at Death and treats him as a harmless casual visitor. For, there is something in him that whispers a challenge to death. He is a mixture of *deha* and *deva*---of the mortal and the immortal. If liberation means the stoppage of grief and the acquisition of joy, then, it is easy. What you have to do is to place all your burdens on God; that makes you care-free, grief-free. Then, when you take everything as the *Lee/a* (Divine play)

of the Lord you love, you clap your hands in bliss whatever may happen, for it is all His Divine Play and you are as happy as He is, when His Plans are going through!

The genuine status of Man

"Eashwara sarvabhoothaanaam hriddese Arjuna thishtathi." "O Arjuna, the God resides in the heart of all beings," says Lord Krishna in Bhagavadh Geetha. He is not to be found specially in cities like Amarnaath, Kaashi, Thirupathi, Kedharaam or Gokarnam. Just as every drop of the ocean has the salty taste, the composition and the name of the ocean, so too every single being has the Divine taste and composition, and the name of the Lord. Only you do not realise it so clearly. The river Godaavari realises itself by reaching the Sea; man realises himself by merging in the Absolute. That which merges with the goal is *Lingam: Leeyathe gamyam ithi lingam*.

The space encased in the pot must become one with the Space that traverses the entire Universe, by the negation of the attachment, which is just an artificial creation of the deluded mind. That attachment must disappear; that inferior status of manhood that now satisfies him must give place to the status of Reality of God (*Maadhavathwam*) which is the genuine status. That is the task for which Sai is calling you; that is the work for which I have come. A Judge of the Supreme Court may, while at home, play with his grandchild and bend on all fours for the little fellow to mount his back and then He may crawl on the floor when the child cries "Holla"; but, all the while his status as a Judge does not suffer diminution, nor does he forget it. So, you too must always be conscious of the high calling on which you have come; you should not disgrace it by any mean or meaningless act or word or thought. I have come to give you the courage to conceive yourself as the Supreme Truth (*Paramaathma*) you really are; to give you the intellectual power (*dheeshakthi*) to grasp the reality. That alone can destroy the delusion born of ignorance.

Have the deliberation first

Step by step, you reach the end of the road. One act followed by another leads to a good habit. Listening, listening, you get prodded into action. Resolve to act, to mix only in good company, to read only elevating books, to form the habit of remembering the Lord's name (*Naamasmarana*) and, then ignorance will vanish automatically. The Divine Bliss that will well up within you by the contemplation of *Aanandhaswaruupa* (Bliss Personified) will drive out all grief, all worry.

Shiva, it seems, laughed when He took a good look at the Chariot that was provided for Him when He started out to slay the *Thripura-asuras*, the demons of the three bodies, *Sthuula*, *Suukshma* and *Kaarana*---the Gross, the Subtle and the Causal. Vishnu, the Charioteer, was mostly in *Yogic Sleep (Yoganidhra)*, the stable Earth was the Chariot, and the two wheels were the Sun and the Moon, two spheres which never revolved in unison! That laughter laid the demons low; there was no more need to proceed against the demons. How did the evil forces that dwelt in the three bodies die? They could not exist where there was Divine Bliss; for, they are products of grief. Develop *Aanandha*; then evil impulses and tendencies will vanish, for they will not get any foothold in the heart.

Move forward towards the Light and the shadow falls behind; you move away from it and you have to follow your own shadow. Go every moment one step nearer to the Lord and then, *Maayaa*, the shadow (illusion) will fall back and will not delude you at all. Be steady; be resolved. Do not commit a fault or take a false step and then repent! Have the *thaapam* (the deliberation, the decision, the discipline) first, that is better than *paschaath-thaapam*, (regret for the mistake made). Arjuna had *thaapam*, he saw the consequences even before the battle began and wanted Krishna to advise him what to do. But, Dharmaraaja, the eldest brother, had *paschaath-thaapam*, sorrow after the war was over, repentance after the loss incurred. Reason out and discriminate

Above all, you must take every step in spiritual practice or in the worldly life, only after deep deliberation and satisfying yourself that it will be for your good. Otherwise, it will be like the story of the weeping city. One day, a close female attendant of the queen came to the palace weeping in great sorrow, and so, the queen began to shed tears. Seeing the queen in tears, the entire female attendants wept and the weeping spread to the male attendants also. The king, finding the queen inconsolably sad, also wept profusely in sympathy, and the sight made the entire city weep loud and non-stop. At last, one sensible fellow set in motion an inquiry, which passed through person after person until the queen herself was accosted. She said that her attendant was in sore grief, and when she, a washerwoman by caste, was interrogated, she confessed that it was all due to the sudden demise of her favourite ass! When this news spread, the weeping ceased and there was wide-spread laughter and shame. Reason out, discriminate; do not rush to conclusions or be led away by mere hearsay.

I have come to re-form you: I won't leave you until I do that. Even if you get away before I do that, do not think you can escape Me; I will hold on to you. I am not worried if you leave Me, for I am not anxious that there should be a huge gathering here, around Me. Who invited you all here? There was not even a little notice in print, but yet you have come here in thousands. You attach yourselves to Me. I am unattached. I am attached only to the Task for which I have come.

But, of one thing, be assured. Whether you come to Me or not, you are all in Mine. This *Shivamaatha*, this *Sai Maatha* (Mother of all) has the love of a thousand mothers towards Her children; that is why I do so much *laalana* (fondling) and so much *paalana* (protecting). Whenever I appear to be angry, remember, it is only love in another form. For, I have not even an atom of anger in me; I just evince My disappointment that you do not shape as I direct. When I direct you along a line of action, reflect on My advice; you have full liberty to do so; in fact, I shall be happy if you do so; I do not like slavish obedience. If you feel that it will help you to reach the goal, follow it; if not, go to some other place; but, let Me tell you one thing: Wherever you go, you meet only Me. I am everywhere.

Have you heard the story of the rabbit that had borrowed from Mother Earth four naye paise? She thought that if she moved into a new region she would be free from the obligation. So, one day she ran as fast as her legs could carry, her and went far far away from the place where the amount was originally received. At last, she sat down in great relief and said to herself, "Now no one will ask me to repay." What was her surprise when from the ground underneath she heard a voice, "Mother Earth is right under your feet, here. You cannot escape from me, however far you run!"

So too, you cannot run away from Me. I will demand good conduct, good habits, good thoughts, good company, wherever you go seeking for refuge! And what reason have you to leave? Only those who ignore the joy, the consolation, the courage, the love and the blessing they have received here, will do so. Only those who believe the ear and not the eye, will do so. In a short time, you will be witnessing the emergence of the *Linga* that is formed within; the auspicious time for the emergence for the *Linga* is approaching; you see it and you receive the blessings; but, yet, there will be some among you who will doubt it and deny it. That is the *karma* of such; what else can they do? (Here, Baaba stopped the discourse; the movements started, first in the region of the abdomen, then the chest and the throat; Baaba swayed from the side; leaned on the table; drank water; and finally, after about twenty minutes, an eggshaped pink *Linga* emerged from His mouth. Holding it between the thumb and forefinger of His right hand, Baaba discoursed further about it).

Ah! This is the *Brahmaanda Linga!* Symbol of the Universe. Inside it, the nine planets (*Navagrahas*) revolve; the entire Universe is represented herein, all the planets and their satellites, the primal fire, the clouds of primal dust, and over the *anda*, there is an eye imprinted, the *Jagadekachakshu* (the Eye of the One Eternal Witness). You are indeed blessed, the merit of many births has brought you here to see the Great Phenomenon, this rare Creation. Years of worship, or ritualistic vows and fasts, may not give this unique chance which you now have had, remember. Use this good luck to hear good Godly advice, to select good company and to strive more earnestly to reach the Goal.

Prashaanthi Nilayam, Shivaraathri, 11-2-1964