

## 17. His residential address

THE Telugu Vijnana Samithi, Bangalore, has done well in recognising the greatness and spirit of service of these Pandiths who are propagating, under the auspices of the Prashaanthi Vidwanmahaasabha, the practical disciplines laid down in the *Vedhas* and *Shaasthras*. They are invaluable spiritual text-books for all mankind. *Shaasthra* means that which 'ordains,' or 'commands' or 'instructs with authority.' They do not force you to do as they ordain, but, they "remind you of your worth and work"---"*jnaapakam, na thu kaarakam,*" as the saying goes.

For, there is great need of that reminder, the Divine that the Human really is, has been forgotten. It was once glowing and shining in the experience, but, it no longer inspires the individual with sublime confidence. The *Vedhamaatha* has been deserted; spurious guardians and sham caretakers have won the hearts of the people

Remilla Suuryaprakaasha Shaasthry just now in his speech on the role of *Suurya* (Sun) according to the *Vedhic Riks* (hymns) mentioned that the Sun is the source, sustenance, and silent slaughterer of life. But, he did not mention about the much greater role played by the inner Sun, *buddhi* (intellect), in individual and social life. *Chakshos suuryo ajaayatha--"the Sun was born out of the Eye of the Purusha,"* says the *Purusha Sooktha*. Intellect illumines the Vision (*Dhrishti*). What is the *Nethra* (Eye) that is talked about? It is the *Jnaana nethra* or the *Shaasthra nethra* (Eye of knowledge or Eye of Scriptures), which is endowed with correct Vision.

*The Shaasthras* direct you to the Reality easily and without hesitation. You have heard people pointing to the faint crescent moon in the sky and saying, "There! Right on top of that mango tree, a yard from the lightning-conductor on that spire, to the left of it." That is just the kind of help that the *Shaasthras* give about the Universal and the Absolute. You have to run your eye along the tree, the spire and the lightning conductor, and see the moon yourself. *Shaasthras* guide you to the truth and lead you to it, in easy stages.

### **Mere scholarship will not help**

It is a hard job to know about your own Self. Take the case of the food that you eat with your own mouth. You feel it in your stomach and after that, you do not experience what happens to it at each stage. How then can you know, without acquiring the special means for it, the Truth that lies behind the sheaths that encase and enclose you---the *Annamaya, Praanamaya, Manomaya, Vijnanamaya and Aanandhamaya--(sheaths of material, vital energy, mind, intelligence and bliss)?* Clear your intellect or intellectual power (*dheeshakthi*) of the cobwebs of the ego, the dust of desire, the soot of greed and envy, and it becomes a fit instrument for revealing the *Swaruupa--the Inner Truth*. "Know yourself, know the Inner Motivator, the *Antharyaamin*"---that is the exhortation of the scriptures of all faiths. For, unless you are armed with that knowledge, you are like a ship without a compass, sailing on a stormy sea.

I must tell you that scholarship in the *Shaasthras will* not help you; scholarship is a very dangerous thing for it makes you aware of your ego all the time, instead of helping you to overcome it. If you notice serried ranks of bottles on the shelves of a man, you can conclude that he is a chronic invalid, addicted to drugs. So too, if you see on a man's shelves serried ranks of books, you can conclude that he is a chronic invalid, suffering from doubt and despair and confusion, and addicted to the drugs that he believes will cure them. Like all long-standing invalids, both these will start giving, at the slightest provocation, tedious accounts of their illnesses and the methods by which they tried to cure themselves.

### **Royal road to achieve the Truth**

Want of steady faith is what drives people to drugs and books. There is a story about Raadha and her faith in Krishna. The elders in Brindaavan who revelled in scandalising Krishna--successors have been born for them even now---set an ordeal for Raadha to test her virtue. She was given a mud pot with a hundred holes and asked to bring water in that pot, from the Yamuna to her house! She was so full of the Krishna-consciousness that she never knew the condition of the pot. She immersed it in the river, repeating the name of Krishna as usual with every intake of the breath and every exhalation. Every time the name Krishna was uttered, a hole was covered, so that by the time the pot was full, it was whole! That was the measure of her faith. Faith can affect even inanimate objects.

The ancients have laid a royal road for cultivating the spirit and achieving the Truth with that as the instrument. Why wander about in the thorny wastes, or slushy bylanes? Practise the *Saadhana* of *Japam* and *Dhyaanam* as prescribed; know all about it, from these Pandiths and others who have the experience. Do *Puuja* (ritual worship), with flowers, *Japam* with rosaries, etc., but, only until you get set for higher endeavours. You must offer the Lord, not the flowers that plants grow; that will reward the plant, not you! The Lord wants you to offer the lotus that blooms in the Lake of your Heart, the fruit that ripens on the tree of your earthly career, not the lotus and the fruit available in the market place! You may ask- "Where can we find the Lord?" Well, He has given His address, in *Chapter 18, Slokha 61* of the Bhagavadh Geetha. Turn to it and note it down. *Ishwarassarvabhoothaanaam hriddese, Arjuna, thisthathi'---* "O Arjuna, the Lord resides in the heart of all beings." Now, after knowing that, how can you look down on any living being in contempt or how can you revel in hating him or indulge in the pastime of ridiculing? Every individual is charged with the Divine Presence, moved by Divine attributes. Love, honour, friendliness -that is what each one deserves from you. Give these in full measure.

### **The hard path to win Lord's Grace**

The Grace of the Lord cannot be won by a little pretence of *vairagya* (non-attachment) or just a grain of *vivekam* (discrimination). Know and act; realise and experience; that is the hard path. Surrender yourself to His Will.

Life is a great *Yajna* (*Vedhic* ritual of sacrifice). Allow the Lord to preside over it. Do not ignore Him. This is not a *Bhoga-bhumi* (land of enjoyment), it is *Thyaagabhumi*, *Yogabhumi*, *Karmabhumi* (land of sacrifice, union with God, and of devoted action). See how even the rain which threatened to pour on you and disturb the gathering stood away. When I started from Whitefield some people said, "There cannot be any meeting this evening; there will be heavy rain at Bangalore also." I told them, "Never has rain interfered with the meetings where I spoke." The clouds melted away in a refreshing gale, which scattered on your sweet-smelling flowers from that row of trees, that is all.

Have that love, that spirit of united work and prayer---and I assure you, *Raamaraajya* (kingdom of Lord Raama) will establish itself again in this land.

*Malleswaram, 16-4-1964*

*Listen to the primeval*

*Pranava AUM*

*resounding in your heart  
as well as in the heart  
of the Universe  
SHRI SATHYA SAI*