

45. Ishwara grants Aishwaryam

I SEE that this quadrangle has become too small for this vast audience; but, if all of you exercise a little patience, you will be able to benefit by the discourses given by the Pandiths. If you allow the inconvenience to distract your attention, you will only be losing the chance of a lifetime.

What is the lifetime? Is it to struggle in the mire or march straight on to the eternal? You will get millions to tell you what is pleasing to you; but, it is difficult to get one in a million who can tell you what is good for you. What is good for you is akin to truth; truth is hard: but beneficial. It is unpleasant advice to tell a man to stick to truth at all costs; but, truth alone pays dividends that satisfy.

Sit quiet for a just a moment and inquire within yourself what is it that stays and what is it that does not. You try to know the news of the world, the changing fortunes of men and movements, in all the countries of the world; but you have no thirst to know about the conditions and conflicts of your own inner world happening against the permanent backdrop of the unchanging *Aathman*, which is your innermost core. Know that and everything becomes known; act and no other act is needed; possess that and all things are possessed by you!

That *Aathma* is the Universal *Aathma*; that 'I' is the Universal "I." Consider the magnitude of the *Aanandha* that will fill you when you know that you are all this, that all this is you! The joy that you experience through the senses is a minute fraction of this *Aanandham*; you will not get it if the *Aathmic* bliss is not reflected through the senses. When a pot with nine holes is placed over a burning lamp, the light that comes through the holes is the light of the lamp, is it not? When the body is negated, that is to say, when the lamp is revealed, the *jyothi* (light) is seen fully the *Aathma* is realised. But, when the thick cover of *ajnaana* (ignorance) is placed over the pot, you cannot even recognise that there is lamp inside, which illumines the senses.

Get immersed in the Bliss of *Aathma*

There is a deep urge in man to visualise the One behind the many; scientists seek to find a law that will explain all sources of energy and all forms of matter. You can also know that, which, if known, all else can be known; only, you have to get immersed in the Bliss of *Aathma*. In the grindstone the base is steady, unmoving; the upper grinder moves; but both are stones. So too, the *chara* and the *achara* (the fixed and the changing), the base and the superstructure, are all *Brahman*. *Prakrithi* (objective world) moves; *Brahman* (Supreme Being) is steady; both are inextricably inter-related, the one with other in *Avinaabhaava-sambandha* (relationship of interdependent existence).

God should be the bedrock on which you resolve; then, life would be smooth. The physical, the mental, the objective world--these revolve around God, and if that close relationship with God is recognised, they lead you into Light. Like the strokes of the hammer, which lend shape and beauty to gold. *Aathma* gets Name and Form through the strokes of multifarious karma, from birth to birth. The *Aakaaram* makes it *Vikaaram* (Form makes it deformed). The deformity has to be set right by *Aadhyaathmic* rigour--spiritual discipline.

No effort is made now for this kind of discipline, no lessons are given in the educational institutions of the country. It is wrong to lay the blame on want of time; time can never obstruct it. You are the obstructor, not time. The monkey that cannot pull out its clenched fist from the narrow neck of the pot lays the blame on the pot or the maker of the pot. But, if only it releases

the hold on the peanuts it has grasped in that fist, it can easily take its hand out. The fault lies in itself. So too man's greed is the reason for this want of time. No one thrust the hand into the pot; no one forced the monkey to grab the nuts. It has become the victim of its own rapacity, that is all.

Why should the Lord Himself incarnate?

Man too is suffering because he cannot rid himself of the greed for sense-objects and sense-pleasures (*vishaya vaasana*). He knows that he has to give up whatever he earns and collects, sooner or later; but, yet his attachment waxes instead of waning, as the years go by. If every man on earth could take with him on death, even a handful of mud from the Earth, there would have been nothing much left and mud would have been rationed at so many ounces per head!

When people forget the One and run after the Many, *Dharma* declines; for, there can be no love, no sacrifice, no detachment in human affairs then. So, the Lord takes human form and comes among men to restore his sense of values. You may ask, why should the Lord Himself incarnate? Why can He not set about the task of restoring *Dharma* through the many minor gods He has at His command? This question was passed before the courtiers by Akbar himself for, he laughed at the Hindu idea of the Formless adopting Form, and descending into the world as an *Avathaar* to save *dharma*. Tansen asked for a week's time to furnish the answer and got it granted by His Imperial Majesty. A few days later, when he was in the pleasure boat of the Emperor sailing across the lake with his family, Tansen cleverly threw overboard a doll made to look like the Emperor's little son, crying at the same time, "O, the Prince has fallen into the water!" Hearing this, the Emperor jumped into the lake to rescue his son!

The truth behind the Lord's incarnation

Tansen then disclosed that it was only a doll and that the son was safe. He allayed the anger of Akbar by explaining that he had perforce to enact this drama in order to demonstrate the truth of the Hindu belief that God takes human form Himself, to save *Dharma*, without commissioning some other entity to carry out that task. *Dharma* is as the son, God loves it so dearly. Akbar could have ordered one among the many personnel he had on board to jump in and rescue his son; but his affection was so great and the urgency so acute that the Emperor himself plunged into the lake to pull out the "son."

The decline of *Dharma* is so acute a tragedy; the intensity of affection that the Lord has for good men is so great that He Himself comes. The Lord is Love itself. He comes in human form so that you can talk to Him, move with Him, serve Him, adore Him, and achieve Him, so that you can recognise your kinship with Him.

People who discard the precious wisdom of the past are doomed to disaster. That is why, when people started decrying and disregarding the *Vedhas and Shaasthras*, they started to decline in morality and strength, courage and confidence. One argument used to find fault with the *Vedhas* by these conceited critics is that the *Varna* (caste) system is not found in advanced countries of the West, as if there too we have no religious leaders, social guardians, traders and workers and farmers. Inevitably, human society will get itself divided into these four sections, and they tend to harden into castes, each with its own moral code.

God is the greatest mystery

What is the basic teaching of the *Vedhas*? It is that, to whichever economic or social or intellectual group you belong, you are child of Immortality, *Amrithasya puthraah!* It says that man is not a product of slime or mud; man is one who manages to live with *viveka*, so that he is able to attain the Divinity latent in him. *Ma* means '*Ajnaana*' (basic ignorance), *na*, *na* means 'without.' He who is without ignorance, who is wise, who knows himself, who knows that he is immortal, is Man.

God is the greatest mystery; the dark blue colour in which He is depicted is a symbol of the depth of that mystery. The sky and the sea are blue on account of their vast depth. Some one described the *Kaalingamardhana* (killing of the cobra Kaalinga) episode of Krishna as the height of mystery, for, in the dark depths of the dark Yamuna, where the dark sky was reflected, the dark Krishna was dancing on the dark hoods of the deadly dark cobra called Kaalinga! And, he blamed his eye which sought to visualise this scene as itself equipped with a dark cornea! Remove from the heart the darkness of vice and ignorance; then, in that white background, the *Meghashyaama*, (He whose colour is that of a rain-cloud) can easily be seen. Instead of this, man is further darkening his consciousness, while blaming God for evading his search. Seeking light, man's steps are moving further and further towards darkness; this is the pity. Better live a moment as *hamsa* (swan) on milk than live for a century as crow, feeding on carrion.

The tongue should be used for spelling the name of the Lord, not for hissing like a serpent, or growling or roaring with intention to strike terror. That is not the purpose for which the tongue is granted to man. Speech indicates one's character, reveals one's personality, educates others, and communicates experience and information. So, be vigilant about words. Slip while walking: the injury can be repaired! Slip while talking: the injury is irreparable!

Meaning behind coconut breaking

The most desirable *Aishwaryam* (prosperity) is *Ishwara anugraha* (the Lord's Grace); that is to say, the most desirable form of wealth is the Grace of God. He will guard you, even as the lids guard the eye; do not doubt this. Faith in Providence is as the very breath of life. The bliss that it bestows has been experienced by many saints and sages, who have, with faith in their hearts, withstood the onslaughts of poverty, neglect and cruelty. Instead of fixing attention on this, man fritters his energy on collecting tawdry tinsel, forgetting the diamonds he could well have. Both are available on earth; but man is led by glitter and not by worth.

When you break a coconut in the temple, you should feel that your egoism is broken too. The coconut offering is not made so that God may consume the kernel! It is a symbol of the destruction of *Ahamkaara* (egoism), which has to split into two at one stroke, the stroke of wisdom. When do you get that effect? When does the coconut break at one stroke? When the fibrous cover of the shell is removed, is it not? So too, man must remove the fibrous matter that encases his heart--lust, anger, envy and the rest of the wicked brood. Man is the repository of vast power; he is no weakling. It is the *dhur-vaasanas* (vicious tendencies) that make him weak. Draw inspiration from the Divine in you and earn the glory of being good, sincere, honest, self-sacrificing, lovable. Hear good things, see good, do good, think good; then, all the evil tendencies will be uprooted.

Training ground for spiritual life

You can be involved in *samsaara* or the qualities of life. But, remember, no harm can accrue if you consider the life of a house-holder, with wife and children, as a training ground for spiritual life. You wear glasses to correct the vision, to improve the sight. So too, enter the family, society and also politics to correct the vision and improve the sight. Use the opportunities confronting you there for developing detachment and self-sacrifice. If you don't, you are like the fool who puts on wrong glasses and spoils his vision!

This mike is in front of Me, obstructing Me from some of those before Me! But, you put up with it, because you can hear Me better on account of it. So also, you must put up with the body that you are encased in, for, it enables you to realise the Reality, the Divine that you are. It is a means to that glorious end. It is not an end in itself. It may be fed well, clothed well, kept well, housed well--but, yet, if you have not delved into the depths of Joy that lies in you, it will have no peace. That Joy is immeasurable, indescribable. The joy derivable from material possessions is limited, in danger of diminution or destruction. Too much of material comfort is harmful to health and happiness. Too many dishes spoil the banquet, and turn the appetite askew.

There are many women present and so, I must tell them this: though they have faith and devotion, they promote *ashaanthi* (turmoil) by their attitudes and behaviour. They have a great responsibility which they have neglected; anxiety and worry are growing in the family and in society due to their neglecting the discipline that trains people to live self-controlled lives. They do not distinguish between a cinema hall, a market or an exhibition, but talk and chatter everywhere, even in a temple, or a holy gathering. Children learn from them and they too when they grow up lose all reverence for elders and holy places. They talk loud and long and very irreverently, and add to the *ashaanthi*, instead of reducing it. They were once the pillars of dharma but, now, do not know what it means, how it has to be practised in daily life.

Means must be as pure as the end

Once you have tasted *Amrith* (nectar), can you relish any other food? India has once tasted the *Amrith* of *Sanaathana Dharma* (Eternal Religion); how foolish is it then to run after foulness and frivolity? There are some cynics who spurn *Sanaathana Dharma* as 'out of date, meaningless, foolish, etc. This is because that Dharma insists that the means must be as pure as the end, that every act must be done as efficiently as an act of worship, that true Love must forget all differences of status, age and wealth, that without self-control and detachment, man cannot claim humanity. A man can nowadays become a 'hero' for millions, without acquiring any virtue, being a 'zero' so far as *Dharma* or morals are concerned. That is the sad state of affairs. An image is seen as a stone; but, in the past, in every stone, they saw the Divine, lying latent. Now, intelligence is the handmaid of cleverness; then, it was the first step towards wisdom, which saw all things as permeated by the Divine Principle.

If your wish is not fulfilled, you start blaming the God to whom you prayed; the fault lies in you, in your not having the needed qualification to earn the fulfilment. Or, it may lie in the feeling at the back of the wish. You cannot discover which. My acts are the foundations on which I am building My work, the: Task for which I have come. All the "miraculous acts" which you observe are to be interpreted so. The foundation for a dam requires a variety of materials; without these, it will not last and hold back the waters.

Purpose of "miraculous acts"

When the Lord has incarnated, He has to be used in various ways by man, for his uplift. Krishna held aloft the Govardhana Girl, not to demonstrate His *siddhi* or attainment, but to protect the *gopas and gopees* (cowherd boys and girls) and the cattle they held dear. He had to do something which man could not accomplish. He had no intention to publicise Himself. Only inferior minds will revel in publicity and self-aggrandisement. These have no relevance in the case of *Avathaars*. They need no advertisement. Those who decry the superhuman are the ignorant or the wicked, that is, those who have no authority to judge the spiritual. The establishment of Dharma is My aim; the teaching of Dharma, the spread of Dharma---that is my objective. These "miracles" as you call them are just a few means towards that end.

Some people remark that Raamakrishna Paramahansa said that *siddhis are* obstructions in the path of the *saadhaka* (spiritual aspirant). Of course they are; he may be led astray by *siddhis*; he has to keep straight on without being involved in them. His ego will increase if he yields to the temptation of demonstrating his *siddhis*. *This* correct advice, which every *saadhaka* should heed.

Cynics carp without knowledge

The mistake lies in equating Me with the *saadhaka* whom Raamakrishna wanted to help, guide and warn. This is merely the nature of *Avathaara*: the creation of things, *ab initio*, with intent to protect, guard and give joy, a creation that is spontaneous and lasting. Creation, Preservation and Dissolution---these three, only the Almighty can accomplish; no one else can. Cynics carp without knowledge. If they learn the *Shaasthras*, they can understand Me, or they should cultivate direct experience.

Your innate laziness prevents you from the spiritual exercises necessary to discover the nature of Godhead. The *Guru* says, "Through karma, clarify your intellect." The disciple is lazy; he prefers *dhyana*, sitting quiet in one place. After a few attempts, he asks that some other path be laid down for him. The laziness should go out of man's nature, in whatever shape it appears. That is My mission. This is the first step in converting *Maanava* into *Maadhava*---man into God.

God alone is eternal, man is a momentary flash, a tiny wavelet, that rises and falls. So, fill yourselves with vast thoughts, magnificent ideas, indefinable splendour, by reciting the Names of God, names that describe Him to your receptive consciousness. That is the main discipline for this Age.

Venkatagiri, Prashaanthi Vidwanmahaasabha, 13-12-1964