

51. Travel Light

THE number of those who talk pleasantly is legion; because, they need only cater to the desire of man for pleasure. But the number of those who talk usefully, profitably, beneficially is small for, few know what is really useful, profitable and beneficial for man. Most people are concerned only with the short run. The doctor who prescribes dietary and other restrictions and regimen is generally disliked by the patients. They gnash their teeth at such orders. But a doctor should ignore such responses and do his duty. He should insist on the prohibitions and preferences, even risking the consequent unpopularity.

At the present time, the learned and the scholarly in every field suffer from a dire disease, namely, "under-development of the moral tissue." No emphasis is laid on the growth of virtue in the plans for national development; the virtuous man is laughed at as an "ignoramus" who does not know the art of getting on in the world. But, as the *Karma kaanda* in the *Vedhas* proclaims, all acts must contribute to the elevation of character, the purification of the emotions, passions and impulses that infest the mind, the broadening of the vision and the strengthening of man's bonds with the Universal, of which he is a part. Arjun is addressed in the Bhagavadh Geetha by Shri Krishna as "Kurunandhana"; *kuru* means karma; the expression means that one is the product of one's karma or activities. One is shaped inevitably by the words and deeds and thoughts which one indulges in. So long as one has a trace of *Ajnaana* (spiritual ignorance) one is *kurunandhana*; so, Krishna addresses Arjuna thus in order to entice him into the realm of *bhakthi and jnaana*, from the region of karma. The immortal spark in Man can be discovered

Man can be certified as healthy, only when he is fully conscious of his reality and is gladly striving to reach it. Now, he is the child of Immortality (*Amrithaputhra*), swirling along helplessly towards Death! What a pitiable fate is this? The little ego in him is fed into a huge conflagration by the mind and the senses and he is caught in the fire of distress. Egoism makes him see glory in petty achievements, happiness in trivial acquisitions, joy in temporary authority over others. But, the Immortal in him is awaiting discovery to confer bliss and liberation from birth and death.

There is a definite technique by which that Immortal spark can be discovered. Though it may appear difficult, each step forward makes the next one easier and a mind made ready by discipline is able to discover the Divine basis of man and of Creation in a flash. There is no short-cut to this consummation. One has to give up all the impediments which one has accumulated so far and become light for the journey. Lust, greed, anger, malice, conceit, envy, hate, all these pet tendencies have to be shed. It is not enough if you hear the discourses of Sai Baaba and count the number that you have listened to. Thousands are here before Me now; but, that figure has no significance. Only those who practise at least one of the things I emphasise, count.

The Lord appeared before Bheeshma after the Mahaabhaaratha war, for, Bheeshma was praying to have Him before his eye when he left this world. The bhaktha yearns for Bhagavaan, but, believe Me, Bhagavaan also yearns for the *bhaktha*. That is why He assumes human form and moves among them. He derives as much *Aanandha* as the bhaktha derives when He moves with him. In fact, when the bhaktha takes one step towards Him, He takes ten towards him. That is the measure of His Grace and His *Aanandha*. The Lord is everywhere, in the house, outside it, before, behind, beside the bhaktha; but, men do not recognise Him or realise the value of so recognising Him.

God is the mainspring of your life

The Lord is the unseen foundation on which your life is built. He is the source, sustenance and strength. Without His Will, no leaf can turn, no blade of grass can quiver. What firmer foundation can you desire than this? Once you know that the Lord, the Omnipotent Power, is the mainspring of your life, there will be no fear any more. When you suspect the strength of the foundation of a house, you are afraid to enter it; when you suspect the skill of the manufacturer, you are nervous to ride in the car. Bheeshma and other *bhaktas* as well as Shankara and other *Jnanis* knew that the Lord is the *Aadhaara* (basis), and so they had no fear at all. But, that faith has not taken root in men today and so, this has become an Age of Fear and Anxiety, of *Ashaanthi* (absence of peace).

Gandhi relied on the Lord's Grace and the Lord's Might and he won. The atom bomb will only recoil with all its deadly potentialities on the very nations that trust in it. You know the story of Bhasmaasura, how he won from the gods the deadly boon by which he could turn to ashes all the things and beings upon which he placed his hand! In an unguarded moment, he placed his hand on his own head and the boon proved to be a bomb that finished him.

How to purify the mind?

Know the *Aathma* which is your Reality; know that it is the same Inner Force of this Universe. Let your intelligence penetrate into the truth. Analyse yourself and discover the several layers of Consciousness---the physical, the sensory, the nervous, the mental, the intellectual--and arrive at the very core of even the last layer, the layer of joy. The five sheaths have to be transcended, so that you may attain your truth, which is Aathma.

The *Aathma* can be grasped only by a sharpened intellect and a pure mind. How to purify the mind? By starving it of the bad food it runs after, namely, objective pleasures, and feeding it on the wholesome food, namely, thought of God. The intellect too will be sharp if it is devoted to discrimination between the transient and the eternal. Let your thoughts be concentrated on God, His Name and His Form; you will then find that you are always with the Pure and the Permanent; you will then derive pure and permanent joy. That is the reason why I attach so much importance to *Naamasmarana* as a *Saadhana*.

Prashaanthi Vidwanmahaasabha: 2nd Day

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