

11. The Mighty Mahaavaakya

IN THESE days, when the black clouds of hatred are spreading from state to state and poisoning the relations between man and man, spiritual discipline and spiritual illumination alone can serve as a beacon light. People feel helpless before the flood of falsehood, injustice and violence. They can be saved only by the four-fold refuge of *Sathya*, *Dharma*, *Shaanthi* and *Prema*. They are infused in man by the religious scriptures and by the stories of the saints and sages in the *Puraanas* which depict their search after God.

The enthusiasm which is aroused by the study of these books should not fade away, like the boiling over of milk on the stove. After a few minutes of bubbling over, the milk starts cooling off. When one reaches home, after listening to a discourse, the fervour derived from the message fades into nothingness and one slides back into the fateful routine.

This is called *Puraana-vairaagya*--the gust of renunciation that one gets when he hears a religious discourse, which soon passes off into the realm of neglect. The Saadhaka (spiritual aspirant) must crave for deeper impression; the Mahaavaakyas (*Vedhic* Statements of Truth) he hears, the visual experiences he gains, have to be imprinted on the heart.

There are no two entities but only One, Brahman

All the manifold rules, regulations, limitations, directions, do's and don'ts, have just this aim: to merge the soul with the Oversoul---the *Jeevaathma* with the *Paramaathma*. The *Shaastras* prescribe *yama* (various forms of abstention from evil-doing), *niyama* (disciplined observances), *aasana* (physical posture), *praanaayaama* (control of breath), *prathyaahaara* (withdrawal of the mind from sense objects), *dhyaana* (meditation) and *samaadhi* (super-conscious state of absorption in the *Aathman*), etc., as limbs of *Yoga*; besides *japam* (repetition of Lord's name or mystic formulae), *shravanam* (listening to God's glory), *mananam* (recapitulation of what was heard), *nidhidhyaasana* (constant musing on God's glory), etc.---all with this one end in view---of merging the *Jeevaathma* with *Paramaathma*. Spiritual *saadhana* is like a duel with a tiger, *maaya*; it is like playing with fire, *maaya*. By means of the hammer strokes of joy and grief, the iron piece is shaped into a hollow vessel, so that it may not sink in the sea of *maaya* (world illusion).

Mix honey and sea water; the concoction will be undrinkable. In the same way, do not mix the nectarine Grace of the Lord with the greed for sensual pleasures. Develop *Prajnaana*---the pure, unsullied vision of Reality; then you can visualise the One that is appearing as this Many. *Prajnaanam Brahma*, says the *Vedha*; "the constant integrated awareness is *Brahma*." It is that by which the intelligence integrates, that by which the senses co-operate in bringing about workable conclusions.

The physical body and the *Prajnaana* are related through the senses and the intelligence. When man and God operate together, like the positive and the negative, *Prajnaana*, the current, is generated. It is this *Prajnaanam* that establishes in you the conviction, *Aham Brahmaasmi*, I am *Brahman*; not that there are two entities, *Aham* and *Brahman*, but, as in syrup, where water and sugar have merged, *Aham* has merged in *Brahman* and there is only one entity, *Brahman*.

The Saama Vedha has the great statement, *Thath thwam asi* (That thou art), meaning 'What which is beyond *Ruupa* and *Naama* (name and form) is you, who now pitifully differentiate yourself and feel distinct, by means of name and form, two transient changing insignia of

individuality." Contemplation on these grand expressions of the Truth fills one with inexplicable joy. Not being aware of these and their sweetness, man misses the great opportunity.

One must have discrimination, not mere ideas

The Prashaanthi Vidwanmahaasabha is designed to bring this rich treasure to the door of every one in this world, for every one is entitled to it. Not only these; the Geetha, the Raamaayana, the Mahaabhaaratha, the Bhaagavatha---these too contain the message of God; they should also be taken to the doors of every man. He must be fed on it, so that he may grow in health and strength, courage and confidence; because this is something which once you get, you can never lose' *Jnaana* (Self-Knowledge). There is another thing which if you once lose, you can never get back; that is, *maaya*. There is a third thing, which you can never get, for it is You yourself; you can never lose also, for it is You yourself that is *Brahman*.

Use your intelligence and you will arrive at the correct interpretation of the manifoldness of the Universe. Science is fast approaching the view that basically the Universe is One. Only, intelligence has to be rid of prejudice and cleverness. A *sanyaasi* (monk) had a bear which he fondled as a pet and took around with him in his wanderings. One day in the midst of the thick jungle, he commissioned the bear to keep watch over him and went to sleep. The bear saw a fly sitting on its master's nose; it tried to whisk it away; but it came back again and did not move away. Incensed as its audacity, the bear brought a big stone and threw it at the fly on the nose. Needless to say, that stone killed the master. One must have discrimination, not simply a fund of ideas.

God is the Companion and Guide of all

The speaker who is the President, referred to *Mahaathmas* and Divine personages, whose vision is of a universal order. But it is difficult for ordinary intelligence to grasp their meaning and mystery. Each of them has his task, his standard, his area and his method or *bhaava*. He said that Sathya Sai Baaba knows all that happens in all. That is because I am in every *one*---*Ishwarah sarvabhoothaanaam*---as the scriptures say. This current is in every bulb; only, some are of low wattage, some of high wattage. There is no fundamental difference between *Jeevaathma* and *Paramaathma*. The *Upaadhis* (vestures) or bulbs have differences in power, depending on the filament and its strength. The cow eats grass; the pig eats offal, the lion eats flesh. That is the speciality of the *Upadhi*; how can there be any comparison or competition between these?

A *hathayogi* had earned many strange skills and he found people gathering in large numbers around a person whom he could not gauge. That person had characteristics which no skill can bring about; *Shamham*, *Sathyam* and *Prema* (Equanimity, Truth and Love). If one's passions and emotions have come under the control of his higher nature, then the Lord will assume responsibility for his progress towards Him. Otherwise, he will have to wait. Do not moan that you have no *Naatha* (Guardian). God is the only *A-naatha* (Guardianless person). All the rest have Him as the *Naatha*. He is ever beside man, within him as Conscience, without him as Companion and Guide.

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This world is the jungle in which you roam; fear is the lion, which drives you up the tree of samsaara---worldly activities. Anxiety is the bear that terrifies you and dogs your steps in samsaara,' so,

you slide down into attachments and binding deeds, through the twin roots of hope and despair. The two rats are day and night, which eat away the span of life. Meanwhile, you try to snatch a little joy from the sweet drops of egoism and 'mine-feeling.' Finding at last that the drops are trivial and out of reach, you shout in the agony of the renunciation, calling on the Guru; the Guru appears, whether from within or without, and saves you from fear and anxiety.

Sathya Sai Baaba