

28. The sword and the scabbard

IF A POT is leaky and cannot hold water, you find fault with the potter; if a field does not yield good crops, you blame the ryot, who was not intelligent enough to select the seeds, plough the land well, water the plants in the proper proportion and at the appropriate stages of growth, fight the pests, manure in time, neither more nor less than needed, and harvest at the correct time so that the grain is ripe and ready. If the body is afflicted with disease, you point the finger to the man for wrong eating habits, evil habits, evil company, damaging types of recreation, etc. If the mind of man is agitated and heavy, with sadness and anxiety, you have to blame the man, for neglecting the ways that can ensure peace and perpetual calm. The question must be asked, of everyone who is caring for the body; "For what purpose are you caring for this body? What is it that you hope to achieve?" The body is the sheath, the scabbard for the sword, the *Jeevi*, the I that is within it, but not of it. The purpose of the scabbard is to discover the Unity of the Universe. When you say this is the Auditorium Shed, you see this shed as One, though it is really the cummingling of many pillars, trusses, sheets, bricks, mortar, nuts, bolts, paint! You feel you are One though you are an Organisation of many limbs and instruments of knowledge, hands, feet, head, muscle, nerve, eye, tongue, teeth, etc. So also, the Universe is but One, though you may be able to distinguish stars and planets, rock, tree and bird and birch, ant and antler in it. Whatever there is, *Sarvam Brahmamayam--all is Brahman*. It is all *Sath Chith Aanandha*, no more, no less. Realisation of this great Truth is the only purpose of man.

Take up the heritage of Infinity

With the sword in this scabbard, you have to march forward to victory in this mission, against the foes of pain-pleasure, joy-misery, blame-fame, profit-loss, success-defeat. The battlefield is the world; it has to be won, however long the struggle, however keen the battle. The *Vedhas* encourage you to expand into the awareness of this Unity. The *Vedha* Mother calls every child to take up the heritage of Infinity, *Bhuumaa*, as She names it. She says, "Child) You are that Infinity, enclosed temporarily in this Form." *Thath thwam asi* (That thou art)! But, few children respond to Her call. Why, when the real Naaraayana Himself comes and declares "Son) You are *Brahman*, the Infinity, the Absolute, the Eternal," few respond to the call. Your insolence or ignorance cannot, however, diminish the authenticity of the *Vedhic* announcement. Poet Vemana has a fine way of saying this: "He who eats the dog is the Preceptor, the *Guru*; he who eats the pig is the exemplary *Yogi*; he who eats the elephant is the Wisest of the lot, the *Jnaani*." Of course, Vemana means by dog, Anger; by pig, he means the Ego and by elephant he denotes Pride, uncontrolled passion. When these three are consumed, the vision becomes clear enough to see the Infinity.

The word *Vedha* signifies that which 'instructs.' What do they instruct? They instruct *Sathyasya Sathyam* (the Truth of Truths). The *Jagath* (the Objective World) is a confabulation of truths and the Truth of that Truth is the *Aathma*. Man is now like the wild elephant roaming in the forest of life, eating, fighting, wandering as the fancy takes him. But, he should be like a lion, the monarch of all the denizens of the forest, roaring his own glory as the fearless unbeatable master.

Ascend higher and higher into the purer air

Walk in the consciousness of *Aathmic* might. There are some who behave like sons-in-law! Until the bride is handed over, they are cats; no sooner than they are entrusted with the daughter of the family, they turn into tigers, nay, man-eaters, trying to exploit the father-in-law! So long as their

desires are unfulfilled, they adore God; they pray and attend *bhajans* and *puujas*; once that is done, they turn about and start campaigns against faith in the Divine.

It is easy to give up *saadhana*; it is a task to stick to it. But, there is no use climbing just one step; ascend higher and higher, into the purer air. Climb until you see the hills and valleys as one flatness, all the ups and downs as of no concern. You talk as if you have surrendered everything; but, when you lose a pen, you report to the police station and rely on the police to recover it for you! You are a hero, a lion in the forest, only when you neither exult nor droop, when good fortune or bad assails you.

Vinaayaka is called the child of two mothers, Gowri and Ganga. You are the pet children of four mothers, each of you: *Sathya*, *Dharma*, *Shaanthi* and *Prema*. Do not ridicule them by your acts; honour them and be grateful to them. Do not claim *Anyaya* (injustice), *Akrama* (ill-discipline), *Asathya* (falsehood) and *Anaachaara* (evil behaviour) as your mothers, instead! Expand your heart, taking in all humanity into the circle of your kin, even the birds, beasts, worms, insects, trees and plants. The *Vedhic* prayer asks that the aspirant's heart may be expanded, '*brhathe karomi*'---I make myself vast! The Vastest is *Brahman*, which word comes from the same root, *brh* to enlarge.

Travel light, even in the journey of life

In order to develop and grow in concentration during meditation, you must reduce your wants and discard your wishes. See everything as a disinterested witness; do not plunge and get entangled. When the shackles are loosened, you will feel happy and light. When you shift your house from the old one, people will find you filling carts with old and useless shoes, mats, brooms and all sorts of cumbrous impediments! You dare not throw them out, for long association has rooted them in your affection. Travel light, even in the journey of life.

Root them out, completely. When Raavana fell dead, his queen, Mandodhari, came near the corpse and wondered what had given him the fatal blow. How could he, who had mastered the four *Vedhas* and the six *Vedhaanthas*, and who was severely strict in the observances of various rites for the propitiation of the Gods could meet with an ignominious end? Being a shrewd and loving woman, she realised soon the cause of her husband's downfall. She lamented "Alas! You only suppressed your desires; you did not uproot them." The low desire of lust sprouted fast, when temptation was strong. When the rains came, what was dry yellow land became green, on account of the seeds and roots of grass below the surface; they had not been pulled out and destroyed!

People come to Me and declare that they desire only the chance to serve Me but, in the very next breath, they pray that they may witness the wedding of their newly born grand daughter! Uprooting the grass of desire is a long laborious job. Kuchela was sent by his wife to the Lord, to get at least the provisions for a week. He went and saw and was entertained lavishly but, he could not ask for anything, for, he felt that the Lord will provide if he cared or else, if he did not, there must be some good reason for it!

This Incarnation is beyond anyone's comprehension

One more point. Bhagavantham spoke now about his visit to America and his talks to the devotees there and he referred to the questions they asked him about Me. It is impossible for any one to understand or explain the meaning and significance of Swaami. There can be no possible means of approach to this manifestation, from the stage which you can attain. This is an

Incarnation, an Embodiment, which is beyond any one's comprehension. Trying to explain Me would be as futile as the attempt of a person who does not know the alphabet to read a learned volume, or the attempt to pour the Ocean into a tiny waterway. You can at best only prepare yourself to receive and benefit by the *Aanandha* I confer, the Bliss I grant.

You too have the Sai principle in you, but the difference is a matter of voltage. You have bulbs of zero watt power, and bulbs of vast quantities of wattage giving enormous light. The same electric current passes through them no doubt, but, how incomprehensible must be the 'Supreme' for the 'molecule.'

You have a tiny spark of fire at the end of the incense stick that you burn in the shrine; you have slightly more fire at the tip of your cigarette; the stove over which you cook is a bigger fire; the forest fire is also flame. But, the incense stick will be scotched even if by accident it touches the wall. The fire will go out. The forest fire can reduce to ashes the greenest of trees, for its heat is beyond calculation. So too the Divine, in the Incarnation, is inexplicable, incredible, impenetrable. It is the Fire of Love plus the Fire of Enlightenment, the Fire of Cosmic Creation as well as the Fire of Cosmic Destruction.

Yearn for nothing less than the Highest

Krishna in the Geetha declared against the worship of low forces. He said those who adore the *dhevas* attain the *dhevas*; those who adore the Manes attain the Manes; those who adore the low forces attain them; but, those who adore Me, attain Me. He said, *Manmanaa Bhaava, Madhbhakttho, madhyaaji, Maam namaskuru---*"Fill your mind with Me, be devoted to Me, renounce for My sake, surrender to Me." Do not have low desires and seek low deities that cater to the fulfilment of these. Yearn for the highest wisdom, the highest Bliss, the highest Power, the *Aathma*. Yearn for nothing less than the Highest; pray to the Sovereign Giver.

Believe that Sai Baaba is in your heart, as your *Aathma*, unshakable, full of love. Do not encourage the pretensions of low egoistic men, who claim that I am 'possessing' them, or that I need *mandhirs* (halls) for which they are collecting donations. I need only one *Mandhir*, your hearts! Whoever may ask, even if they say that I have authorised them---even if you feel I have asked, do not give even a single paisa. This craze for putting up temples and pulling down temples, raising new ones and razing old ones is only a craze for earning some money or reputation. It should not be encouraged. .Preserve the purity of your hearts, so that Sai may reside therein. That will be enough.

Dhashara, Prashaanthi Nilayam, 9-10-1970

To get santhosha and shaanthy (happiness and peace) you must develop a pure unsullied mind, unsullied by egoism and its progeny---lust, greed, envy, anger, hatred and the rest. For this, you must seek sath sangh (good company), perform sath karma (good deeds), entertain only sath aalochana (good thoughts) and read sath granthas (good books).

You may see a thousand good things or listen to a thousand good words or read a thousand good books---but, unless you put at least

*one into practice, the blemishes in the mirror of your heart will not
be wiped off. The Lord cannot be reflected therein.*

Sathya Sai Baaba