

29. My three

KAARUNYAANANDHA spoke of Arjuna feeling lost in a sea of doubt and fear. He was desperate, like a ship without rudder in the midst of storms, he said. The *Vishaadha Yoga* (depression of spirit) into which Arjuna entered as soon as he appeared on the field of battle, is a necessary preliminary to the attainment of Liberation. After listening to the Geetha and seeing the Manifestation of the Lord as the entire Universe, Arjuna confessed that he has lost the delusion, "*nashto mohah.*" The disappearance of delusion is the liberation all crave for. *Moksha* (Liberation) is the *kshaya* (disappearance) of *moha* (delusion).

The *Yaaga* ends today; but, remember the *thyaaga* (renunciation) which it teaches must continue as the inspiration of your lives for ever more. These seven days, the *Raamaayana* was read here; lessons from the *Raamaayana* too have to be imprinted on your minds---the greatest being that *kaama* brings downfall and *Raama* ensures success.

Dhasharatha sent his favourite son into exile, yielding to the wiles of his favourite wife. Raama sent his wife into exile, the very wife for whose recovery from the clutches of Raavana, he had spent years of search and struggle, because he felt *Dharma* demanded it! Raavana himself learnt the bitter lesson that *kaama* weakens and *dharma* strengthens. Raama, he learnt, was the embodiment of *Dharma* and so, nothing could foil his plans. These are the bases on which the culture of this land and its people is raised; but, those who plan for the nation today are planning only for roads, dams, factories and farms; they ignore the paths of the spirit, the fields where love and humility, service and sacrifice can be cultivated. They lay emphasis on such developments as can be measured, seen, and put into impressive statistical tables, not the intangible motives that urge man to live in peace and brotherliness.

The foundation for real peace in amicability

Man is now able to soar into outer space and reach up to the Moon; earth and sky are his playgrounds. But, though he is intelligent enough to sail through space and under the sea and shoot bombs across continents, he is not moral enough to live at peace with his neighbour! A few handfuls will satisfy his hunger; a short length of cloth will cover his nakedness; a few square feet of shade are enough to shield him against heat and rain. But, for these, he slaughters his brethren and his sisters, he steals, he plots full conspiracies, he revels in lies and breaks the law, and destroys peace in his own heart and in society.

Schools, colleges and educational institutes multiply, but the educated are a danger to themselves and to the country. Hospitals and medical research, drugs and ameliorative measures increase, but, the percentage of insanity and illness also increases. Everywhere there is the dark cloud of anxiety, fear, discontent and agony, disturbing the rich as well as the poor nations of the world.

The foundation for real peace is, according to the *Vedhas*, the quality of *Maithree*, which means amicability, friendship, compassion, kindness. It can also be taken to mean, "my three," that is to say, my word, deed and thought shall be in accordance with thy word, thought and deed; that is to say, we shall speak, think and act together, without friction or faction, in the atmosphere of love and understanding; that is what is wanted in the world today, My three.

God will never give you up

The love between father and son, husband and wife, friend and friend is now artificial, not 'heart'ficial! The son sues the father in the courts, the attachment between husband and wife

does not last long, friends fight when selfish interests prevail, man cannot trust brother man, fear and suspicion haunt relationships between man and man.

Imagine a newly wedded couple strolling in a park! The man sees a thorn on the road, which the lady may put her boot upon; he suddenly rushes towards her and pulling her away, he says, "Thank God! I saw it in time!" Three months later, they stroll along and the man sees a thorn. What happens? He says, "There is a thorn right there. Do not step on it." Three more months pass; the thorn is found across their path. He shouts, "Can't you see that thorn? Why are you barging forward as if the entire road is yours!" That is the history of the love which is idealised so grandly. The love that God bears to you or that you bear to God is not so transient or egoistic. God will never give you up, nor should you ever give up your hold on God.

Manthras can bring Grace to the aspirant

The *Yaaga* that concluded today is a demonstration of the energy and vibrations that *manthra* can release. There are potent *manthras* that can transform personality and bring Grace to the aspirant. *Om* (the *Pranava*) is one such. Children are trained to walk, by means of a three wheeled stand, which they push forward with their hands, while standing behind it. The *Om* is such a three-wheeled help, the three syllables A, U and M being the wheels. Learn to walk safe and quick on the path of spiritual progress, with the help of *AUM*. Or, *Raama* is another *manthra*, having the same numerological vibrations: A equalling 0, U equalling 2 and M equalling 5, so that *AUM* is 7, whereas R is 2, A is 0 and M is 5, so that *Raama* too is 7, a very seminal number, with the important spiritual tonalities.

Each individual is born with the question "*Koham*" on its lips. "Who am I" is the question which presses on every breast. And the answer is given by every *breath*---*Soham* (He am I), the inhalation whispering *So* and the exhalation, *Ham*! But, the question is brushed aside by the mind, impatient to dabble in the toyland it pictures the world to be; the answer is denied admission into the understanding, by the ego, which derives temporary pleasure thereby! Realise that your breath is answering the question correctly and live in the consciousness that you are a wave of the He, that is, the Infinite Consciousness, that is God.

You may say that you will not believe in God unless you have clear experience personally about Him. Well, you believe that your date of birth is a certain month in a particular year. You have taken it on trust; you take many things on trust; it is impossible to insist on personal experience for everything which we have to believe, if life has to run smooth. Take this also on trust for, many sages, saints, scientists, have accepted it and experienced it.

Gurus whose integrity cannot be doubted

They are *Gurus*, whose integrity and validity you cannot doubt. They teach and test and transmit true knowledge, gained through genuine *Saadhana*. The sage Gauthama one day called together his disciples and said, "You know that the drought that has afflicted this region is heightening; it shows no sign of abatement; it is spreading fast. So that cattle belonging to the hermitage are suffering hunger and thirst; I cannot look upon those dumb animals in distress and calmly carry on my duties of teaching and learning. Some one of you must take them out, to some country, where there is ample pasture and bring them back, when the calamity has rolled over."

Many students shuddered at this task, they hung their heads and hid behind others, in order not to attract attention! But, Sathyakaama stood forward and offered to take the cattle out, quite happy at the chance. The others gathered around him, with their sympathy but Sathyakaama would have

none of it! They told him that he would be alone in the wilds, away from the comforts of hermitages, and even from the sources of good food, for an indefinite length of time. He replied that the good wishes of the *Guru* will provide him enough safety and sustenance; that he was his best companion! He refused the offer of some friends to accompany him, for, the *Guru* had not mentioned the need. (If it was today, perhaps, some one would have suggested to him to take at least a transistor radio with him, so that he could listen to his favourite film songs!)

Reward for humility and reverence

While leaving with the 500 head of cattle, Sathyakaama asked for the blessing of the *Guru*; he enquired when he could return, and got the answer that he could think of returning, as soon as the herd had increased to a total strength of 1000! He lived up to his name, *Sathyakaama* (he whose sole desire is to preserve and propagate Truth), led the cattle to a charming valley where he camped with them. He rose with the morning star, recited prayers, performed prostrations to the rising Sun and was lost most of the time in *Japa* and *Dhyaana*, though the tending of the cattle was not neglected in the least. He did not evince any anxiety to return home, but bided his time, patiently. (If it was today, he would have counted the cattle every day to see that he does not remain out for a single day more than necessary. Or, he would have somehow made up the number, adding a few stray cattle smuggled in or making up some story about the 1000 being already there, though the absence of a few could not be properly accounted for!)

One morning soon after the morning rites, Indhra, the Chief of the Gods, appeared before him, for the gods were watching over the solitary cow-herd! He told him that the tally was 1000 head of cattle, and so, he could return. Indhra offered to take him back, safe and sound. On the way, they halted four nights in four separate villages, and on each night, Indhra taught him one *Vedha*, so that when he reached the hermitage of the *Guru*, Sathyakaama had mastered all the four *Vedhas*; his face shone with a strange splendour, since the *Vedhic* illumination had been imparted to him by no less a teacher than the Lord of the Gods!

The *Rig Vedha* is the *Vedha* full of prayers to God for the realisation of the aims of life; the *Yajur Vedha* describes the ceremonial and ritual aspects of worship; the *Sama Vedha* extols the Gods through song and poetry; the *Atharva Vedha* gives the secret formulae for preserving health and security of body and community. He became master of all these four *Vedhas*.

That is the reward for humility and reverence. These qualities are fast disappearing in the cities and towns; the pest is spreading fast destroying the crop in the villages also. But, they are still powerless to affect the simplicity and sincerity of village life. That is the reason why I like villages very much. I shall not give up Puttaparthi and live in some other place or town. In the village, every one will come to the help of a man, if his house is on fire or if his well has had a landslide.

In the towns, you will find people making merry aloud, when some one is dying in the neighbouring house. Reverence towards elders, and faith in the Divine are present and active in the villages. They alone can help in the restoration of *Dharma*, the task on which I have come.

Dhashara, Prashaanthi Nilayam, 10-10-1970

The body is the tabernacle of God, the chariot in which He is seated in all majesty. Do not identify yourself with it and its

*modifications and transformations. You are the aathma and so,
you are above these affections of the body.*

Sathya Sai Baaba