

42. Many voices and the Voice

OF the many billions of living beings, man alone has the privilege of being entitled to investigate the Truth of the Universe and to merge in the Bliss of its Realisation. But, man is lost in the pursuit of wrong goals; he is struggling in the fog of doubt and divisive loyalties. He is frittering away energies and time in activities that bind him still further in the tangles of material wants. This type of activity called *Moha karma*, flows from delusion and leads to further delusion. Man must outgrow this tendency, and turn towards *Dharma karma*---*moral* activity; idealistic activity; activity that sublimates lower instincts and impulses and transforms every deed into an act of dedication. When this attitude is confirmed and consolidated, all. karma (action) becomes *Brahma karma* (dedicated activity). Man merges in the Universal and loses the inhibiting individuality. That is the karma which the *Aathma* craves for and delights in.

Even in the first stage of *Moha Karma* (attachment/desire oriented activity), man should endeavour to charge it with *Prema* (divine love). For, *Prema* will correct the *karma* imperceptibly into the path of *Dharma* (virtue) and lead systematically, into the further stages of human progress towards Divinity. What then is *Prema*? It cannot be earned or acquired; it is the natural endowment of man. It cannot be refused or thrown off the mind. It cannot be taught or learnt. If directed towards sensual objects, it may well spell ruin-if directed away from them, it can well ensure salvation.

Yearning to reach for the sublimity is alone Prema

Prema or Love is a much-misused word. Any positive response to the attraction is called Love; any feeling of attachment, however trivial or transitory, is characterised as *Prema*. We must certainly coin new words or set aside specific words to indicate the forms of love. The attachment of parents to their children or of children to the parents must be called affection. The response to the attraction of sex can be best described as fancy, fascination or *Moha* (delusion). The feeling of kinship or comradeship evokes dearness. The pleasure one gets through a sense of possession, especially of material objects, can be known as satisfaction. The yearning to reach for the sublimity that lies inherent in Truth---this alone is entitled to be called by that holy word, *Prema*. For, that is the sweetest, the most charming, the most satisfying possession of Man.

Prema is strong and steady enough to leap over all obstacles, confront with equanimity all changes of fortune and defeat, all attempts to delay or deviate. It does not judge one incident as good and another as bad; it does not ascribe them to different agencies. Just as the same Sun causes both day and night, the same Divine Will causes joy and grief; so the devotee does not wince or exult, when ill or well.

The fault lies in man's fascination for the 'many,' instead of the 'one;' he pursues the diverse, and forgets the unity 'in the universe. Really speaking, the 'many' **are** but different vehicles for the expression of the 'one. Take the example' of the electric current. When the fan whirls, we say that there is the current flowing; when it stops whirling, we note the absence of the current. When the bulb is on, we notice its presence; when the bulb is off, we note its absence. The current, by itself, is 'invisible;' it is *niraakaara* (formless). It activates various things and so we recognise it. So too, Divinity is in all things and behind all activity. To understand it and to recognise it, we need instruments, vehicles, *upaadhis* (limiting adjuncts).

Clean the eyes of the cataract of ignorance

The eyes see; but, can the organ 'eye' see of itself?. It cannot function without prompting-of the Divine *Aathma* (spirit) within. The brain thinks; but, can the cells perform the process all by themselves? No. They must be activated by the Divine within. The 'one' is the basis, the cause, of the manifestation in the many. Through *Prema* alone can the inherent, the immanent One be recognised. For, the Divine is *Prema*, more than anything else. '*Ishaa vaasyamidham sarvam*', "All is enveloped by Me, activated by Me", says the Lord. All is one. The One appears as many, to the prejudiced eye. Clear the eye of the cataract of ignorance, and it cognises all as One. In fact, you see with your eyes, only yourself, everywhere. You talk only to yourself, to whomsoever your speech is addressed. You are pleased with yourself; you hate yourself; you harm yourself. There is no other!

Even when Divinity comes down as *Avathaar* (divine incarnation), man is unable to pierce the veil and revere the Divine. Lord Krishna says that people are unable to recognise the Divinity that is He, because they deem Him merely human. Only those who are aware of the current within, the *Aathma*, can identify the Source of Power before them.

Always, listen to the voice of God within

Three disciplines are essential, to become aware of Divinity in all and in the *Avathaar*: No activity should be taken up with individual aggrandizement in view; intellect and emotion must be directed to the revelation of the Resident in the Heart, *Aathma*; every act should be done sincerely, with love, with no yearning for acquiring personal profit, fame or benefit. Above all, listen to the Voice of God within. As soon as one contemplates a wrong *act*, that Voice warns, protests, and advises giving up. It pictures the shame that has to be suffered, the punishment that has to be faced, the disgrace that it entails. It would appear as if there are two personalities inside you, the one that prompts and the one that prevents. The warning signal, the timely advice, is given by the *Jangam* (the spirit of right) in the *Angam* (the physical body). It reminds you of the absurdity and the danger inherent in the identification of the Self with the body, it encourages you to discriminate between right and wrong; it is God, enthroned in every heart as the Highest Wisdom, the *Prajnaana* (consciousness), the Eternal Witness, whom you can contact easily in the depths of *Dhyaana* (meditation).

In fact, when you examine your mind, you will find there, holding sway not one but many 'counsellors' with their contrariness, causing confusion. For example, no sooner have you planned to Come to Puttaparthi to take the *Dharshan* (vision) of Swaami, these counsellors start playing their game. One voice advises you to start only after ascertaining whether Swaami is actually present there. Another voice suggests that you can put through a call to 'so-and-so' and discover whether Swaami is at Bangalore or at Puttaparthi. A fourth lays before you alternative routes and means of transport, and causes a good deal of headache. This is the *Sangam*, around the *Jangam*, the *Sangam* (group) of voices that play around the spirit of fight, trying to distract it.

Cultivate the vision directed inward

Another voice might say, when the others have finished, "Well, my dear man! Consider from all points of view, this desire of yours. You may go there, putting yourself to a lot of expense and bother; think of this possibility also---you may or may not get an interview with Swaami." Another voice might-intervene and say, "O! Considering all the wrongs done and all the faults committed, it is very doubtful, if Swaami will grant you the interview." In the wake of this Voice

another will begin its argument of assurance. It will comfort saying, "No! Swaami is the very embodiment of compassion. He will certainly pardon all errors." This principle that guides and guards you along the spiritual path is the *Lingam* (symbol of the formless), that is in the centre of the *Sangam*, clustering round the *Jangam*.

The *Lingam* is in the very core of the heart of man, as the sole purveyor of bliss, power and illumination. Cultivate the vision directed inward, so that the *Lingam* might grant you these three. The mind will then be illumined with the cool comforting Light of Love, Wisdom. That is why the mind has as its presiding deity the *Moon--Chandrama manaso jaathah*. Hence, the celebration of the Day of Thankfulness for all *Gurus* (spiritual preceptors) and the Prime *Guru*, *Vedha-vyaasa*, is done on the Full Moon Day.

Unless you cleanse the mind with Love, the Full Moon of spiritual wisdom cannot shine therein. The recital of the Name, the observance of vows and vigils, of fasts and festivals, may scintillate on the inner sky of the mind, as stars stud the sky; but, until the Lamp of Love is lit, the darkness will not vanish.

***Guru* means remover of ignorance**

This day is a Day set apart for the worship of the *Guru*. *Who* is the *Guru*? How can a person who has not reached the goal guide you towards it? When he is himself groping in the dark, how can he illumine your path? Most *Gurus* who profess to lead are themselves not quite sure of the road or quite convinced of the rightness of their path. '*Gu*' means darkness, or ignorance; '*ru*' its removal. So the *Guru* must know the process by which ignorance can be removed in another. How can he do it when he has not done it for himself? The blind cannot lead the blind.

Guru has a further meaning too. '*Gu*' means *gunaatheetha* (beyond the three strands of energy of which the Cosmos is composed) and '*ru*' means *ruupa-rahitha* (devoid of any particular form). Now, no mortal has transcended the *guna* (quality) and *ruupa* (form). God alone can be described as unaffected by these. And, God is the *Guru*, fight in your heart, ready to lead and enlighten. He is all-knowing, all-powerful, all-pervading.

Scatter the dark clouds of ignorance and egoism that cover the face of the Sun shining in the sky of your heart. Your parents might disown you, your kinsmen might desert you. Your friends might give you up; your treasure possessions might be lost. But, God will be ever near, ever dear, ever ready with counsel and courage. People will gather around you so long as you have pelf and power; you will be left severely alone, when you lose these. They are like swarms of frogs that infects a full lake, croaking flattery, but, disappearing, when the lake is dry.

***Guru* worship can be done all days of the year**

You rush here, for the *Guru* Poornima Festival; but, there is no need to await this annual event for revering the *Guru*. People spend this day in worshiping the *Guru* and seeking his directives. This can be done all days of the year! Selecting a special day smacks of superficiality and exhibitionism. I desire to discourage this attitude of yours; I want you to cultivate not these external ceremonies and festivals, but, the internal *Saadhana*, the inner vision, the spiritual longing.

I do not claim that I am a *Guru*; or, consider you as disciples or pupils. When I am All that is, who can be separately specified as *Guru* and who as disciple or pupil? Ignorance of the One

leads one to this dichotomy. Realisation of the Truth will end this distinction. None need teach, none need learn. All are fundamentally *Chith* (Awareness). This is the Reality.

The teacher---that is the more correct appellation---should not feel superior; the pupil should not feel inferior. Both are *Aathma* in reality. There is no high and no low. All are waves in the ocean of Bliss. When your body is healthy, charming, fully content, consider how happy you are! Now, know that the bodies of all beings are you--really speaking. And, when all those other bodies are happy, healthy, strong, and full, calculate how much Bliss you can cherish in your heart! The vision of the *Viraat* (the Cosmic Form), is given for those who

surrender their ego and take refuge in the Lord (as Arjuna did) and who imbibe with care the Geetha sung by the Lord in the silence. God is Omnipresent; He is the Inner Motivator of every particle in the Universe. To declare that He is amenable only to your style of worship, that He will answer only to the Name that you have learnt to use, is to insult His Omniscience and His Glory. See Him in all, serve Him in all. Revere Him in all. Pray, "-Let the whole-world prosper; let all mankind be happy." This is the Special Message I give you on this Day.

Guru Poornima Day, July 1974

When you are driving a car, the car is your God. When you are doing business in a market, the market is your God.

According to the culture of Bhaarath, we first make obeisance to the work which we have to do. Before we undertake to do any work, we should regard that work as God.

Thasmai Namaha Karmane---"The work I have to do, I regard as God and make obeisance to God in that form"---that is what the Upanishaths are teaching us.

Sri Sathya Sai