

16. Full minus full

That is Full; This is Full; When Full is taken from the Full, Full remains---this is the *Upanishathic* axiom! The Divine is Full; Creation is Full; even when Creation happened and the Cosmos appeared to be produced from the Divine, there was no diminution In the Fullness of the Full. Fullness is the attribute, the nature of the Supreme. It cannot' be diminished by the process of creation of the Cosmos. Why is creation also called the Full? Because, it came from the Full.

You go to the bazaar to purchase a kilogramme of jaggery. The keeper of the shop brings from his store a big lump, and he slices off a portion, weighing about a kg; he then weighs It and gives us, in return for the price amount, one kg. of Jaggery. We sample a piece from the big lump and we expect the portion to behave as sweetly as the original lump. We go home and take a little to prepare the sweet drink called *paanakam*. The *paanakam* is sweet; the kg of jaggery and the mother lump---all are equally sweet. Fullness is the quality of the Divine; it is found in part or portion or in half or whole. Quantity is not the criterion; quality is In the visible world that has been taken from the substance of the Divine, this quality is found equally full. We shall not consider the world as anything less than God.

God is in the world, in and through everything

Of course, there are scholars who proclaim that the world is a hollow zero, that it has no latent or potent strength, being but a dream and a delusion. This is a sign of the blindness of Ignorance. God is very much in the world, in and through every thing in it, with no exception. In the Geetha the Lord announces, "I am human among living beings, the cow among animals, the lion among beasts, the cobra among snakes, the eagle among birds, Prahlada among *Raakshasas*. No item is discarded as not worthy of God. There is no body that He does not activate, no Form that He does not reside in. He is fragrance, brilliance, sweetness and taste, intelligence, valour, austerity, fame, contentment---an desirable and even undesirable things and qualities. One can acquire unalloyed bliss only by knowing this universal all inclusive glory of the Lord.

There are four stages in securing the Grace of the Lord, by this means: (1)Attaching the mind to God: (2) Loving tile Form of God to which the mind has been attached: (3) Installing that Form in the heart and (4) Dedicating all that one has and does to the Form so installed. You have a great example of one who successfully travelled through these stages and realised the Goal of Life, in the Mahaabhaaratha, namely Ekalavya. Though Dhronachaarya refused to accept him as his pupil, Ekalavya attached himself mentally to him as *Guru* (preceptor); he Installed him in his heart; and finally, he offered at his feet all the skills and fame that he had won through the grace of Dhronachaarya!

The three grades of intelligence

It has become a routine affair---this observance of the Festival of *Guru Poornima*. This day, the *Guru* is adored, and Gods are worshiped, praised and propitiated by song and feasting. But, are these enough, let Me ask. The observance can 'yield fruit, only when the deeper significance of the Day is grasped and meditated upon. *Gum* is the person who destroys the darkness of Ignorance by his own illumination. Most Gums have only feeble, borrowed light; the removal of darkness has to be complete, with no trace of lurking shadow. Like the Full Moon that happens every year on this Day, the mind of man has to be charmingly fair, cool and full. This gift of Light

can come only from God, for, he is self-illuminated; He Is the source of Light for all planets and stars, as well as for all beings.

In *Vedhaanthic* vocabulary, *Chith* and *A-chith* are two terms set against each other, comprehending between themselves, the Created Universe. *Chith* means 'Intelligent' and *A-chith* means 'non-Intelligent.' There are no two opposites like this. There are grades, slowly passing from one to the other, from the less intelligent to the fully intelligent. In fact, there are three grades, not two!

The first is: *Shuddha thathwa*, the second is: *Mishra thathwa* and the third is: *Vaasana thathwa*. (1) The *Shuddha thathwa* is what Christ referred to as the Kingdom of God. It is far beyond the reach of Mind, it is the realm of pure equanimity. (2) *Mishra thathwa* is this earthly kingdom, alternating between repose and activity, sloth and adventure, *Thamas* and *Rajas*. While the first is spoken of as the *Nithya vibhuuthi* (the ever-lasting Glory of the Divine), this the second is spoken of as *Leela vibhuuthi* (the scene of the ever-changing ever-fresh sport of God). (3) This is the region of inactivity, ignorance and inertia, the *Thamoguna*.

The *Vedhaanthic* point of view

The Universe is the Field where God sports. Be aware of this fact, every moment of consciousness, and there is nothing more you need for a happy existence. For, you will then contact God in every thing through every thought at every place and at every moment. His Leela is evident in the smallest flower and the most distant star. The joy that you can derive from the contemplation of these proofs of providence is indescribable. Krishna has said in the Geetha that He is ever by the side of the joyous being. Be joyful yourself and make others too share in that joy. To limit oneself and be happy while self-centred, is bad.

The third stage is called *Vaasana thathwa*. This is where your narrow selfish will takes charge of you, and enslaves you. *Vaasana* is the ingrained force of aeons of enslavement to the senses. You have to overpower its subtle impact and liberate your will from Its hold.

Cultivate the attitude of un-attachment, of indifference, of bypassing the urges, through prayer and systematic practice. This will lead you to *Dharma* (Righteous behaviour) and Truth; you are then entitled to the *Dharma sthambha*, or *Sathya sthambha* (the Pillar of Righteousness or Truth). This is also referred to as the *Vedhaantha* point of view. *Vedhaantha* does not mean, running away from home and the company of men and escaping into the solitude of the jungle. (Home is certain to haunt you, wherever you may take refuge). It implies recognition of all this (the *idham*) as Divinely *Poornam* (full). and dedication of all thoughts, words and deeds to the Divine. When you have the *Vedhaanthic* Vision, the place where you are will thereby be *Kailaas* for you.

When *Leela* entices God, it takes eight forms

The Sun cannot illumine God; God is the source of the illumination of the Sun. The waves can say they belong to the Sea; but, they cannot claim the Sea belongs to them. The individual can say, "I am Yours" to God; he cannot say, "You are. mine" to God. God is the support; you are the supported. The *Nithya-vibhuuthi* is the support of the *Leela vibhuuthi*; the Sea is the base on which waves happen. When *Leela* entices God, it takes eight forms: *Shuddha Brahmamayi* (the absolutely Pure), *Charaa-charamayi* (the moving and the non-Moving), *Jyothirmayi* (the Luminous), *Vaangmayi* (the Vocal), *Nithyaanandamayi* (the ever-blissfull, *Parathpa-ramayi* (transcending this world and the next) *maayaamayi* (enrapturing by its delusive charm) and

Shrimayi (resplendent with wealth). The attributeless God assumes the Mind, the Intelligence and the Ego, and the magnificent *Leela* is inaugurated!

The experiences of the waking stage are laid aside when dreams start; dream experiences disappear when sleep supervenes. Being too is lost in becoming. Christ said, "Life is lost in dreams." But, whatever is experienced in any of these three stages, they happen on the basic Truth, that is, God---just as, all the fear and anxiety, the activity to beat and kill the serpent, is based on the rope that was ignorantly mistaken for a snake.

Let your Love enfold all things and all beings

So, man must endeavour to escape from this delusion and reach the state of fully Illumined wisdom. The best spiritual discipline that can help him to do so is Love. Foster the tiny seed of Love that clings to 'me' and 'mine,' let it sprout into Love for the group around you, and grow into Love for all mankind, and spread out its branches over animals, birds and those that creep and crawl, and let the Love enfold all things and beings in all the worlds. Proceed from less Love to more Love, narrow Love to expanded Love. The statement, "From untruth to Truth" is not correct. The progress is always from the lesser Truth to Truth which is God.

This is a story about the Gods. It deals with the greed of men. It was a fine day in Heaven; Sriman Naaraayana and His Consort Lakshmi were talking away the hours, when Naaradha, the wandering minstrel, entered and attracted their attention. Naaraayana asked Naaradha whether the denizens of the Earth were happy. Naaradha replied that since they worshipped Him and won His Grace, men everywhere were quite happy and prosperous.

At this, Lakshmi (who was the Goddess of Wealth) was afflicted with Jealousy and anger for, Her share in conferring happiness on man was not acknowledged. She challenged Naaradha to prove that Naaraayana was more adored than Herself down on earth.

Goddess Lakshmi accepts a challenge

Naaraayana accepted the challenge. Donning ochre robes, He transformed Himself into a monk and went down amongst the villages and towns, preaching the Path. Thousands flocked at these meetings and listened to the enchanting oratory. They followed Him from place to place and adored Him with effusive enthusiasm. He was being carried along on a huge wave of devotion and adulation.

Lakshmi saw this and could not contain herself: She was overwhelmed by envy. So, she too donned the *Sanyaasi* (ascetic person)robe and came down to the very region which Naaraayana had conquered for Himself. The people were drawn towards Her by the effulgence of Her presence, many came away from the meetings addressed by Naaraayana to bask in Her Presence.

A few invited Her to their homes for dinner. She agreed but, declared that it was a vow she had Undertaken, not to eat out of plates other than her own. She said, she would bring Her own plate, cup, drinking vessel etc. The host was only too glad to comply with Her request, for, that helped him to overcome one bother among many!

Lakshmi took with Her when She went to the houses of Her hosts, a plate of gold, a cup and a water-vessel, all three of gold! The host admired and adored Her the more for this display of pomp and wealth. But, he was astounded and delighted, when, after dinner, Lakshmi said that she was leaving the plate etc., at the host's home, since that too was part of her vow!

When the news spread that it was highly profitable to Invite Lakshmi to Dinner and to adore Her, there was a huge clamour for Her Grace and millions deserted Naaraayana's Discourses and hovered around the Giver of Gold. People prayed to Naaraayana to go back to whence He came, for, they had no time to receive' Him or listen to Him. Lakshmi was monopolising their attention!

So, Lakshmi came back to Heaven, to meet Naaraayana who was already there. She asked Naaradha, "Who is being worshiped more, Naaraayana or Lakshmi?"

Righteous activity is prompted by Truth

Naaradha replied with another question: "Whom are You worshiping, please?" Lakshmi answered, "Why? I worship Naaraayana." Then, said Naaradha, "Know that it is Naaraayana's Grace that is helping you to bestow those gifts of gold, which make men worship you."

Lakshmi's pride was humbled; but, man's foolishness continues. He worships Vasudheva (mere earthy riches), not Vaasudeva (indwelling divinity), Lakshmi, not Naaraayana!

Righteous activity is prompted by Truth. Truth is the basic teaching of all Faiths. Also, Morality and Love. These three have come to establish. This day is *Guru Poornima*. The morning I laid the Foundation for the Pillar of Truth, which supports and sustains the twin virtues of Love and Morality. In the *Vedhic* Rite of sanctifying the spot where the Pillar will be erected, you must have noticed that nine different grains that grow on the earth and nine precious gems that are got from under the earth were used. These represent the Nine forms of *Bhakthi* (devotion), the Nine stages in man's journey to God, the *Navavidha-bhakthi*. Of these, the most vital is *Seva* (selfless service) to fellow-beings. I exhort you to dedicate yourselves fully to this task and live in the full cognisance of this primary duty to your own self-service.

Prashaanthi Nilayam, 23-7-1975

It is always preferable to approach God for the fulfilment of wants, rather than cringe before men, who themselves are but tools in the hands of God. In His own silent way, God will transform, the mind and turn it towards saadhana and successful spiritual pilgrimage. He cannot allow his children to lose their way and suffer in the jungle. When you approach God and seek his help and guidance, you have taken the first step to save yourself. You are then led to accept His Will as your own. Thus, you achieve shaanthi (Absolute Peace).

Sri Sathya Sai