

37. My joy, My sustenance

THAT which is the central subject of the *Vedhas*, that which confers *aanandha* (divine bliss) on all life, that which is the object of unceasing search in the world in various ways and along various disciplines---That is *Brahman*. It is everywhere; it is the basis of creation. It is indivisible, indestructible, changeless and absolute. The *bhootha-akaasha* (the Cosmos), which includes the stars, the Sun and the earth, is but a flake of froth on the surface of the Aathman. The *chiththa-akaasha* (consciousness that cognizes), is only a wave on that sea. The sea itself is the *Chith- aakaasha* (*Aathman*-consciousness). The *Aathman* alone is real; the rest is all appearance. The play of name and form, both are temporary and transient.

Since the *Aathman* (the Reality), is befogged by name and form, we are led to believe that man suffers from the three types of sorrow---the *aadhibhowthika* (external objects), the *aadhidhaivika* (supernatural) and the *aadhyaathmika* (individual self). *Aadhibhow-thika* is the result of attachment to kith and kin, treated as separate but still one's own. It is the egoist bond that pains man the most, often also leading him into evil ways. Its companion, anger, lays hold of us like a ghost and persuades us to join the devil dance with its gang, of which envy and greed are the chiefs. *Aadhidhaivika* is the sorrow caused by what are called Acts of God (natural calamities and the like). By earning a balanced mind, unaffected by the whims of fortune, this sorrow can be conquered. Then one achieves a state of *samaadhi* (super conscious state of Bliss) which is cognisable by a sense of equal mindedness, equanimity and equipoise. This adventure and attainment belong to the realm of *chiththa-aakaasha*. *Aadhyaathmika* sorrow is caused by physical and mental illness or disease. *Yoga* (Divine Communion) can overcome this sorrow easily, for it controls and sublimates the agitations of the mind and thereby ensures calmness and peace.

Reasons for man not getting contentment

To be rid of sin, one must direct all activity towards good thoughts, good words and good deeds. So, too, to earn the *Aathman* or *chith-aakaasha*, one must realise how the *bhootha-aakaasha* is cognized by the *chiththa* (inner consciousness) and how both are expressions of that *chiththa*. When one knows the *Aathman*, the Eternal Witness, one attains the *nirvikalpa* (undifferentiated consciousness) stage---free from do's and don'ts, ups and downs, joys and sorrows. Conquer *thamas* (inertia) through *rajas* (activism) and *rajas* through *sathwa* (goodness), and finally free yourself even from the *sathwa-guna*. Only then can you reach *nirvikalpa*. *Guna* means a rope, so *sathwa-guna*, too, binds. *Nirvikalpa* is the stage when man is fully free, fully awake, fully wise.

Raamakrishna once brought a house-holder devotee and Vivekaanandha, the ascetic devotee, together. He asked Vivekaanandha, "Son, What exactly is your goal of securing *jnaana* (wisdom)?" In-reply Vivekaanandha elaborated on Kapila's *saankhya* system of philosophy. He said that everything, big or small, every cell and star, undergoes change every instant. Food consumed becomes fertiliser to feed plants which provide further food.

There is nothing which is stable or true

The air which one man exhales is inhaled by another and the minute particles of one's system enter the system of the other person. Sea water becomes the moisture in the air and gathered together as rain-clouds which feed the fields and gardens, is transformed into edible sweetness. Matter is but the perpetual communion and separation of particles. The human body has all its component cells replaced by 'new' ones during every seven-year period of time. Therefore, how

can we pronounce anything as stable, as permanent, as true? This is the reason man does not get contentment or peace. This is the reason man does not get joy, however wealthy or famous he may become. So long as he revels in the trivial and the temporary, he cannot be happy. It is only when he has discovered the *Aathman* and is always deep in the ecstasy of that discovery that he can be in unblemished happiness. In that stage he is aware that he is eternal and all knowing, absolute and omniscient.

Whatever Swaami does or gets done, whatever He says or directs others to say, remember, it is to emphasise or make clear or exemplify this message of the *Aathmic* Reality of man. I am prompting these students to speak or recite, sing or act, so that this message may be installed in their hearts. They are the media through whom I am reviving the ancient culture of this land. I am encouraging them to be examples of the strength and equanimity that can be gained by the practice of that message.

Students are Swaami's source of delight

In a few moments the students will be enacting a play on Raamakrishna Paramahansa in which the secret of his Supreme Spiritual achievement is laid bare, and he himself is held forth as the ideal for man in spiritual *saadhana* and fearless enquiry into spiritual problems. You will see a boy named Mehtha, a student of our Bangalore Sathya Sai College, dance as a *gopee* and in other female roles. The whole Cosmos and the gyrations it performs to the music of the spheres, is a huge dance-drama. This is the symbolic representation of that Truth.

There is no *vidhya* (subject of study) which our students are not proficient in. They develop all the virtues and they saturate every act of theirs, including their skills and studies, with those high and pure qualities. To demonstrate that this process will yield joy, peace and prosperity, I have these students as My instruments. They mould themselves as ideals. They are the source of My delight and they sustain My hopes. (They are My *aashaya*, My *aanandha* and My *aahaara*). These students, and those of the same stamp, are the pioneers in My task of mending the present world and ushering in a new world. I am determined to transform the students of all colleges into such instruments for the rebuilding of the world on the foundation of *dharma* (Right action). Before long, all students in this land of *Bhaarath* will follow the ancient ideals laid down by our culture, and earn happiness for themselves and others. This is My hope. I bless them so that they may strive towards this goal and succeed.

Dhashara, 29-9-1979

Bhakthi (devotion) to God is not to be judged or measured by rosaries or candles, daubings on the forehead or matted hair or jingles on the ankles.

Purity of motives and intentions is essential, so that prema (love) which is the one component of bhakthi does not leak out of the heart.

The genuine outer signs of bhakthi are three: faith, humility and apprehension.

Faith in the ultimate victory of truth and love; humility before elders and the wise;

apprehension in the presence of evil, fear to mix with bad company, to enter into evil designs, to act counter to the whisperings of conscience.

Sri Sathya Sai