

## 16. In Human Form

A GREAT *yogi* (liberated person), resolved to delve into the glory of the Divine Principle, retreated to the depth of a silent forest. He started ascetic practices; he sat in the lotus posture; he kept his eyes closed. He held his fingers in correct *chin-mudhra* (hand posture with thumb and index fingers joined and other three fingers stretched out). His *thapas* (penance) continued for five long years. God willed to test his sincerity and his earnestness. So, He came before him as a young boy. At that time, his eyes were a little open. The boy asked him "Grandpa! Why have you shut your eyes thus? Whom are you praying to? Have you found out how God appears?" *The yogi* replied, "Boy! I have seen him only as much as my eye is open." Thereafter the *yogi's* eyes were half open. The boy returned again and asked him, "Grandpa! How much of God have you seen now?" He replied, "Boy! I have known half of Him."

A year later the Boy came again. By that time, the *yogi* had his eyes fully open. "Grandpa! Have you seen and known God?" was the question and the answer was, "Yes! I have known." So the Boy demanded, "Tell me what you have understood." And the *yogi* said, "I have understood that He is beyond understanding." Now, God was before this *yogi* in human form but he could not identify Him and recognise Him.

### **Sai gives the *prema* of a thousand mothers**

When God assumes the human form and is behind, before and beside you, speaking to you and moving with you, and allows you to cultivate attachment of various kinds with Him, you do not recognise Him. The Divine cannot be easily recognised, when It is embodied. The Divine proclaims, "I am not a mass of flesh and blood; I am not a bundle of desires, which the mind is, I am not the heap of delusion which the imagination is; I am the *Paramaathma* (Supreme Soul), the Origin and the End."

I am the urge within you, the knowledge which you seek as a result of the urge, of your own self. "One word of Swaami grants the treasure of all the riches. A single glance of Swaami bestows all boons; it is the Paarijaatha (wish-fulfilling flower-tree) Glance. The arms of Sai confer the *Hai* (soft comfort) the mother gives, not one mother, no, the *prema* (divine love) of a thousand mothers!" This Sathy Sai is such *Prema Dhaayi* (Bestower of Love)."

When the Divine plays and sings with us, meets us and eats with us, we should not be misled into the belief that It is just human and nothing more. We generally forget the Truth.

Embodiments of Divine Love! You must be clear about the distinction between birth in general and the Advent of the *Avathaar* (Divine Incarnation). Karma (the cumulative consequence of deeds and thoughts) is the cause of ordinary birth. Birth in the human body is the reward for the merit acquired by worthy Karma (past deeds). What is the Karma that has caused the Advent? That too must have some Karma as the antecedent, it may be said. Well! In your case you earn the type of life which the good and bad karmas you have done entitle you to have. Unless you go through the mass of consequence, you cannot change the vehicle or instrument. For, it is a role you have been assigned in the Cosmic Drama on the world stage. The role is part of a play for which it is allotted. You may appear in the first scene but you cannot change your make-up.

But, God is not bound or affected by Karma. He takes on a role, as a consequence not of any Karma, but to reward good karma and impose retribution for bad karma. God incarnated as Narasimha as a consequence of the bad deeds of Hiranyakashipu, and the good deeds of

Prahlaadha. The truth is, the body that the *Avathaar* wears is not a karma *deha*, designed according to the nature of the individual's deeds in past lives. God, as *Avathaar*, can mould or change the body in any way He wills. He can develop it or discard it, as and when He wills. No other power or person can affect it. Everything happens as He desires, as He decides. To look upon the *Avathaar* as the body it has assumed is not correct. The *Guru* has, as his duty, to teach mankind this great Truth of the *Paramaathma and the Aathma* and of the Glory and Compassion of God.

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