

There are some mothers who feed the baby only when it starts crying. The more considerate and loving type of mother knows when the baby is hungry; she need not be called to its side by a loud wail. This Sai Matha is that type of mother. I have come because I felt I had to come; I resolved upon this. There is no need now for tears or despair, either among the repositories of the Vedic wisdom or among the good who suffer from the cruel winds of adharma. This campaign will succeed; it will not fail. The welfare of the world will be ensured through the fostering of the godly everywhere, and more particularly of these reservoirs of the ancient wisdom of this land.

Baba

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Understand The Principle Of Fundamental Truth

The Present Vice Chancellor and the former Vice Chancellor have narrated their experiences. When *vyashti* (individual) identifies himself with *samashti* (community), he realises *Parameshti* (God). It is very difficult to understand *Parameshti* which is beyond both *vyashti* and *samashti*. There will be harmony between *vyashti* and *samashti* when one develops equanimity.

Know What Is True And Eternal

One should realise that *samashti* is the basis of everything. People are not able to understand what is meant by 'I' and 'you'. 'Where are you studying? Where am I studying?' In these two sentences, there are two different identities of the same principle of *Samashti*. Few have truly understood the principle of *Samashti* so far. But there lies in it the transcendental principle

of *Parameshti*. However, the transcendental principle of *Parameshti* is much more difficult to understand. Our Gokak (Prof. V.K. Gokak, first Vice Chancellor of Sri Sathya Sai Institute of Higher Learning) also found himself in such a situation. He had read volumes of great books. He knew answers to many intricate questions. But he could not understand what was true and eternal. Similarly, he could not understand the difference between *atma* (Self) and *anatma* (non-Self). Truly speaking, *anatma* has no existence. There is only *Atma* everywhere. After some time, Gokak realised this truth and understood it clearly. I provided help to him at that time. Man wants help of many types for the sake of clarity. This help will provide a lot of lasting strength to a true devotee. This help is not temporary. It is true and eternal. When you keep on enquiring what is true and eternal, gradually the veil of *Maya* will be removed.

After some time, Gokak came close to Me. All his doubts disappeared and he held on to the principle of divinity which is formless, true, eternal, pure and unshuffled. It is not possible for all to understand this divine principle. This principle of truth is present in you, Me and everyone equally. One who takes truth as the basis will never become unsteady. Everything may change, but truth will remain changeless.

Attain The State Of Doubtlessness

The principle of *Karma* (action) is difficult to

understand. One type of *karma* may be responsible for all your doubts. But another type of *Karma* will destroy your doubts and take you to the state of unity. Gokak realised this truth and became doubtless. When you attain the state of doubtlessness, you realise the truth. This is the royal path of attaining *moksha* (liberation). What is the real meaning of *moksha*? *Moha kshaya* (removal of attachment) is *moksha* (liberation). So long as one has attachment, one cannot think of liberation. Hence, one should strive for detachment in the first instance.

Gokak firmly held on to the principle of truth. One day, he came to Me and asked, “Swami! Am I the knower or is conscience the knower?” I told him, “There is something else between conscience and conscious. That is *maya*.” *Maya* is responsible for all delusion. Do not become a victim of *maya*. When you cast aside *maya*, then truth will manifest from within. What type of truth is it? Truth can neither be heard nor seen though it appears that it is seen and heard. But it transcends both. All that is seen or heard cannot be experienced by the heart. When you transcend the senses, you see the dawn of consciousness. Truth is that which is close to consciousness. Next morning, he came to Me again and said, “Whatever doubts I had yesterday, have been removed. But I am finding it difficult to understand the origin of doubts.” Then I told him, “Take for, example, bats; they move about like birds, gather their food like birds. But contrary to the nature of birds, they hang head

downward from the branches of trees. You may doubt whether they are birds or animals. Doubts come to man in the same manner. At one point of time, all these doubts will stop coming to you. This is not something related to Me and others; it is related to you and Me.”

Vyashti constitutes *samashti* and *samashti* is the collective form of *vyashti*. In the final analysis, *samashti* is the expansion of *vyashti*. One who understands the relationship between *vyashti*, *samashti* and *parameshti* can know the truth. This is what Gokak understood ultimately. Everyone has to make an effort to understand this truth. We are leading our lives in fun and frolic, but this is not the reality. We can understand the reality only when we transcend worldliness. Total change cannot come instantly. Gokak understood this truth fully well. Hence, he held on to this principle of fundamental truth firmly. In the end, he forgot everything else.

Dawn Of Truth And Experience Of Bliss

At that time, Gokak was studying *Savitri* (an epic poem written by Sri Aurobindo). All his inner thoughts were focused on *Savitri*. There exist inner thoughts in every human being which cannot be seen. One day or the other, truth becomes manifest all of a sudden when you are consistent in your *sadhana*. At that time, *Guru Purnima* was fast approaching. He said, “Swami, I can see light approaching me on the path I am proceeding.” After saying this, he closed his eyes. He did not utter a

word. I went near him and touched his head. I told him, “My dear, now you go home, have a cup of coffee and come.” But he did not say anything. He had transcended the state of duality. He went home, prayed to *Savitri* and came back. Ultimately, he could get all the answers from *Savitri*. From then onwards, he started contemplating on *Savitri*. He used to come to Me both in the morning and in the evening. One day when he came to Me, he was all smiles. I asked him, “You seem to be very happy, what is the reason?” “Swami! This bliss is Your blessing. It has not come from me”, he replied.

Nityanandam, Parama Sukhadam, Kevalam Jnanamurtim, Dwandwateetam, Gagana Sadrisham, Tattwamasyadi Lakshyam, Ekam, Nityam, Vimalam, Achalam, Sarvadhee Sakshibhutam (God is the embodiment of eternal bliss, wisdom absolute, beyond the pair of opposites, expansive and pervasive like the sky, the goal indicated by the *mahavakya Tattwamasi*, One without a second, eternal, pure, unchanging, witness of all functions of the intellect).

On Experiencing Illumination

I told him to remain in that state forever. Next morning, he came again. He said, “Swami, I have been in the same state.” He said that he did not even think where the blissful state had come from. Knowing very well that he should not speak much at that time, I asked him to go home and come later. He left. Next morning

at *Brahmamuhurtha* time, he came again. He knocked at the door thrice, but I knocked six times. He understood the meaning and left the place silently. After this, no scope was left for questions and answers. Thereafter, he stopped asking questions. He went on contemplating on *Savitri*. Ultimately, he attained the state of non-duality.

One day when he was meditating with closed eyes, I slapped hard on his head twice. Then he started experiencing illumination. As illumination dawned on him, he lost interest in all worldly matters. He remained in that state. On another day, I told him to close his eyes. He did accordingly. As he closed his eyes, I pressed his *Bhrumadhya* (centre of the eyebrows) with My thumb. Instantly, all his doubts disappeared. He said, “Swami, I am one, God is one, love is one. I do not require anything else.” I told him to go and come the next morning. Gokak was very punctual and always came at the correct time. As he came again and again in this manner, he had the vision of *Savitri*. He could visualise *Savitri* every now and then, but not continuously. He considered *Savitri* as the fundamental principle. He held on to this principle firmly. In this manner, he could attain the state of divinity. As you proceed on the path of *sadhana* continuously, certain powers will manifest in you. You should not attach any importance to them. Once you understand the fundamental principle, you will have everything. That fundamental principle is one, and not two. Truth is one, not two. Everything else is untruth; it is like passing clouds. He forgot everything else. He focused his mind

only on the fundamental principle.

Once when I was at Kodaikanal, he sent a lengthy telegram to Me. I then sent him a telegram with the message, “I know, this is right. Don’t change your mind.” From then onwards, there was no further correspondence between us. However, once he asked his wife to write a letter to Me. Her name was Sharadamma. She was also a *Mahajnani* (one of great wisdom). She used to write in such a way that two words written by her would have four different meanings. Thereafter, only *atmic* relationship existed between us. He attained the state of absolute silence. He did not touch any book nor did he ask any question. He did not write any letter either. All that he said was, “Swami! All Your answers have touched my heart.” Then I told him, “Both of us understand the relationship that exists between us. You don’t worry about anything else.” After that, the relationship between us at physical level ceased to exist. At the same time, our relationship at spiritual level became more intimate. Before leaving his mortal coil, he wrote these words, “I have reached You.”

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