

4. Sath Chith Ananda Are Natural To Every Person

One can get wisdom out of participating in work. Whatever work a wise man performs is only for the benefit of the ignorant. If we can follow the path that has been laid down by wise persons, then we will become knowledgeable about the aspect of Atma in this world.

Pavithratma Swarupas, Students, Boys, And Girls!

The *Taitreya Brahmana* begins with the sound of the word Brahman. The word Brahman, which occurs in the *Vedas*, is also used to give the same meaning in the Upanishads. This aspect of Brahman is useful because it has been expounded in the *Vedas*, and

the *Vedas* are also an aspect of Brahman. The word *Veda* as a meaning for the word Brahman and the word Brahman as a meaning for the word *Veda* are inseparably interlinked with each other. There is a sacred saying in the *Rig Veda* which means that the word Brahman is basic and constitutes the basis for all sound and the words that come therefrom. Words compose the *Manthras*. Thus, Brahman is the basis for all the spiritual texts and *Vedas*. In accordance with the syllables that make up words, various words take shape. It is the utterance of the speech in the form of sounds that take the form of words. The conglomeration of such words constitutes the *Veda*.

Whatever is conveyed through speech has got a name *Adhideyam*. This word also means the aspect of Brahman. It is the grouping of such words, which is the *Adhideya*, that constitutes the text of the *Veda*. Therefore, it becomes clear that for everything speech is the basis, and for speech to generate itself the word Brahman is the very foundation.

Amongst the speeches one recognises two different types of speech. One kind of speech is associated with the *Sanskrit* language. The other kind of speech is linked up with the ordinary normal colloquial

language. We will take a small example to illustrate this difference. There are the two words “*Go*” and “*Aswa*,” but when we use them colloquially we use the words “*Cow*” and “*Horse*.” When we examine if there is any difference between the meanings that are conveyed, we come to the conclusion that although the words may be somewhat different, the meaning is exactly the same. In this context, we can consider another example. There is another word *mruthhu* which means dust. This is an ordinary colloquial type of word. There is another word called *ghata* which is the pot and which is the name for a special form made out of mud. These words *ghata* and *mruthhu*, which respectively stand for the pot and the mud which make up the pot, arise out of speech. If this mud which constitutes the basis is not existent, the *ghata* itself would not exist; and we cannot get this special form of mud.

In the same manner, speech is an ordinary and common form and the word arises as a special form of this speech. For the resulting special form called word, the basis is the speech. Here we have to see the intimate connection between the resulting word and speech. In asking ourselves the relationship between the special form and the foundation, or the basis which gives rise to

this special form, we come to the conclusion that this speech stands as the very basis for the special form of word. When we ask ourselves what is the meaning of *Padartha* (matter, object), we come to the conclusion that it signifies the meaning of the word. On account of this inseparable relationship we come to the truth that there cannot be a word without a meaning and there cannot be a sensible meaning without a specific word.

It has been said in the *Rig Veda* that for both the word and the speech which form the basis for this word, Brahman is the very foundation. Therefore, we come to the conclusion that for both these things, the word and its basis—the speech, the foundation is Brahman. In this context, we must realise that the world itself has Brahman as its foundation. Not to realise this is foolishness. Brahman is, therefore, the basis for the world which is simply the conglomeration of various created items. The whole world simply consists of various special forms of speech. In this, we come to the conclusion that the entire world is filled with Brahman.

Whenever we utter any sound, that sound will result in a word, and that word signifies the existence of the item for which the word is a description. This connects our speech with the reality of the world. That

all creation has arisen from sound and speech is something which many people know. By neglecting this common fact that sound is the basis for all the world, we forget the word and we attach greater significance to the material items corresponding to the meaning of the word. In this manner, we forget the Brahman and pay importance to the words which are names of material things. We must first recognise the relationship that exists between the object and its basis or the foundation. Once we get this clearly, we will realise that the sound and the words that come out of the sound constitute the *Vedas*.

Because the *Veda* is simply a grouping of the words, and the *Manthra* is simply the utterance of the words, we come to the conclusion that all that is contained in the *Vedas* is synonymous with Brahman. In this context it follows that *Veda* and Brahman are two inseparable things which are synonymous with each other. By this reasoning, we say that sound is the basic thing and that special form of sound is the word, and words denote the names of various things. Therefore, the entire world which consists of various items, the names of which are words, has sound as its basis. We thus come to the conclusion that the aspect of Brahman

that is contained in the *Veda* is something which connotes the *Veda* itself.

In the Brahmanas it has been said that Brahman is identical with *Sabda* or sound. The aspect of Brahman should not be regarded by us as something separate from what we see in the world. *Sabda* or sound itself is the basis of all things and this sound gives rise to the word. Such words connote what we see around us. This will have association with eight different aspects of life. They are *Sabda* Brahman or the aspect which relates to sound, *Charachara mayi*—that which relates to moving and non-moving, *Jyothir mayi*—the aspect of effulgence, *Vang mayi*—that which relates to speech, *Nityananda mayi*—that which relates to eternal bliss, *Paratpara mayi*—that which relates to this world and the other world, *Maya mayi*—that which relates to illusion, and *Sri mayi*—that which relates to prosperity. All that is filled with sound, with movement, with brightness, with speech, with *maya*, with prosperity, and so on will be called Brahman. Latent in these important Sanskrit words is some very significant meaning. We know that a big tree is latent in a tiny seed. Similarly these small Sanskrit words look ordinary; but when we go deep into their

meaning, we realise that each one of these words contains important and significant inner meaning.

For this endless aspect of Brahman, people have also ascribed three different meanings. They are *Sath* (Being), *Chith* (Awareness) and *Ananda* (Bliss). The first word *Sath* is regarded as more important than the others. *Chith* has been regarded as something which gives knowledge about the infinite. *Ananda* has been regarded as the bliss of happiness of a type quite different from, and higher than, the sensory happiness. The first quality is “Being” and refers to that which signifies permanence. The second quality is Awareness and the third quality is Bliss. These three qualities are associated with Brahman.

For the first word, *Sath*, we shall take an example from common daily life. In this world many people die and we all see the dead bodies being disposed off. In spite of the fact that several people die and leave the world, each individual thinks that he is going to be permanent. In spite of the fact that this person sees so many people die, he still has the desire to live forever for he genuinely feels that he alone is permanent. If we ask ourselves whether this feeling is due to ignorance or lack of knowledge and whether it is an illusion, we come to the conclusion that to him, it is a very important truth.

Within him there is a quality of permanence, and the divine self that is indestructible gives him this feeling of permanence.

Man daily sees and experiences sorrows and pleasures, which are quite common in this world, but he aspires to have bliss and *Ananda*. What does this signify? This signifies the aspect of Brahman and this is the aspect of *Ananda* in him. Everyone knows that when he is in some temporary trouble he tends to say, “Oh God! why not let me die instead of putting me through this torture?” These words are not really coming from the depths of his heart. Nobody would say, from the depths of his heart, that he would prefer to die rather than live a troubled life. This is only an apparent feeling which arises because of the temporary troubled state of his mind.

One day an individual, who lived by the occupation of cutting firewood and selling it, was on the top of a hill. He gathered a lot of firewood. After this, he was running down the hill with the intention of selling this firewood. By the time he came down the hill, he was very tired. He could not continue to carry the load of firewood. He put the firewood on the ground and was resting. Later, he attempted to put the load back onto

his head, but this was not possible. He was very tired and frustrated and in that frame of mind, he said to himself that he was very unlucky and that even the Goddess of death was not taking pity on him and taking him away from his vexatious life. When he was in this frame of mind, the Goddess of death appeared then and there. The Goddess said that she had come because he had called her. But the individual was not willing to give up his life and go with the Goddess of death. Then he said, “I called you because I could not get help for lifting this pile of wood onto my head. All that I wanted was some help.”

Sometimes as a result of distress and difficult circumstances, we think that we better die, but in truth and in fact even an old woman who is not able to use her legs would not want to depart from life. In this, we should see that we are really hankering after permanency, an inherent quality of the Brahman in each one of us. We should ask what is it that makes us want to live forever and hanker after. We get the answer that it is Brahman. So, whether we are in the *adhyatmic* path or in a path completely devoid of belief in God, we are hankering after something, and that is the aspect of Brahman.

When we try to understand the second word, *Chith* or awareness, we should ask ourselves what it is

that we are really wanting to be aware of. We want to be aware of everything that we see or hear. If anyone sees a few people who are grouped together and talking about something, immediately he tries to go there and find out what they are talking about. Even if that is something which is not relevant to us, we want to know about it. Mothers who continually spend their time with their children, and fathers who are affectionate and concerned about their children, will understand this aspect well. When the parents take the children either to a cinema or to an exhibition, the parents will be subjected to a stream of questions about various things. The mother and father are often fed up with the large number of questions which these children ask. Children, accompanying their parents, keep on asking what is this? who is that? why is this? and so on, and so on. They keep on asking these questions till the parents are fed up. In these questions, we see an attempt on the part of the children to look at this beautiful world and take the entire world into themselves.

To what aspect does this desire to know everything belong? Is there any connection between these children and the various things which they want to understand? Is there any relevance of these children to

the things they want to learn? There is no such connection or obvious relevance. There is some internal urge and an intense feeling in these children by which they want to become aware and learn of all the manifestations around them. This is an aspect of Brahman. That is why it has been said that “Awareness is life.” In other words, this desire to be wise about everything is something which is present inside in your heart.

We come to the third aspect, *Ananda*, or bliss. Man always wants to have bliss. In fact man is hankering after bliss. He does not want to have sorrow at any time or under any circumstances. Bliss is something natural to us. Sorrow or pain are unnatural to man. There is a small example. When a child is happy and playing, even the mother does not ask him anything nor does she question how this happiness has come about. But if the same child is crying, the mother will come running, irrespective of the importance of the work in which she is engaged. The cry of the child is something unnatural and immediately attracts the attention of the mother. If someone is happy and is enjoying himself, no one will go and ask him why he is so happy. If someone is crying, anyone who notices it would go and ask why he is

crying. Sorrow is not natural to us. So, only if someone is steeped in sorrow does another person want to enquire why one is in sorrow. If you are happy, no one will come and ask you why you have not been crying in the recent past. So what is natural to us is the *Ananda* or bliss, and this is a strength for us. It is such bliss and happiness that has the form of our Atma. This truth of existence or being, this awareness and this bliss constitute the Brahman in us. If we try to look for these aspects of Brahman somewhere outside of us, we will not find them; that is not the right thing to do. This aspect of Brahman is a part and parcel of our life. This aspect of Brahman has been described by Sankara as “*Jeevo Vedai.*”

All the *Vedas* have also been described by the words, *Thath Thwam Asi*. This means, “That is you.” This kind of identity between the supreme, or the *Paramatma*, and the individual, or the *Jivatma*, has been proclaimed by the *Vedas*. Because we have been associating this immortal aspect of Brahman with our impermanent body and not with our Self, sometimes there is a chance of our taking a wrong meaning. When we touch a pot of cold water, we feel that the pot is cold; but in fact it is not the pot that is cold. It is the water inside

the pot that is cold. Coolness is a natural property of water. If there is no coolness in water, we think that there is something unusual. Many people may have gone on a pilgrimage to Badri, and they will recall that there is a hot spring near Brahma kund. While large quantities of cold water are present in the Alakananda river, no one asks why the water is cold but when they find some hot water in a spring, they ask in surprise how such hot water is coming. Whenever there is something unusual or contrary to the natural situation, then all kinds of doubts arise and questions are asked.

What is the reason for man to become a bundle of doubts? The main reason for man to have so many doubts is that man is not leading his life in the way in which he ought naturally to lead it. He is not conducting himself in a way in which he should. Because he has not understood the real meaning of the Self in him, he is not behaving as a human being which he ought to behave. This is the basis for all his doubts. He must make some enquiry and understand the aspect of Brahman, because this is the basic cause for the relationship between man and man. Therefore, in the very first instance, we should understand these three aspects of Brahman namely *Sath*, *Chith*, and *Ananda*. In everyone there is this aspect of

Sath, in everyone there is wisdom, and everyone has the bliss in him. Therefore, everyone must attach importance only to the aspect of Brahman. But, we are promoting the illusion of attachment to the body and because of this, we are unable to understand the real aspect of Brahman.

Here is one small example. Today we prepare laddus in our house and the main ingredient in this laddu is flour of Bengal gram. Have you ever enjoyed the taste of this flour? The flour, by itself, cannot give any taste. It is because we have added sugar to the flour, it has acquired a special taste. In some other parts of the country they prepare special sweets with rice powder which by itself has no taste. The sugar that is added converts the rice powder into a sweet and gives it a sweet taste. In other places they prepare a rava laddu, and this is prepared with wheat flour which has no taste at all. It acquires sweetness only when sugar is added to it. Thus, in all the different kinds of sweets, the basic ingredient is sugar. The thing that is common in all these is the sugar.

As in this analogy, because in all the things that we see around us in the world, the divine sweetness is present as a common constituent, it gives the sweet taste to all of them.

In the same manner, Brahman in the form of *Prema* (love) enters various minds and creates attachment between man and man. If a mother shows affection to a child, we should interpret it as an aspect of the divine Brahman and not just a body relationship. This is the aspect of Brahman present as *Prema* in the mother. This aspect of Brahman enters the mind of the mother in the form of *Prema* and takes the shape of affection. When this aspect enters the minds of friends, it takes the shape of friendship. When this enters various relations it takes the form of bodily relationship. When this enters the husband and wife, it takes the aspect of lust and attachment. When this spreads to various things that we like, it takes the form of desire. If this aspect is directed towards God, we call it *Bhakthi*. This *prema* is the aspect of Brahman and because this *prema* is present in everyone, when we say, “*Sarvam Vishnu mayam, Sarvam Brahma mayam,*” (All this is Brahman) we are stating a truth, an irrefutable truth. This is also why we say, “Love is God, Live in Love.” We also say, “Start the day with Love; spend the day with Love; fill the day with Love; end the day with Love, and this is the way to God.” The one aspect which fills the day, and is synonymous with God, is Love; and so we should fill the mind with the aspect of *Prema*.

Prema is not multifarious or manifold. It is just one, and in the same way Brahman is also not manifold. That is why we say, “*Ekam Eva Adwithiyam Brahma.*” That is, Brahman is One and is the only One without a second. If, therefore, we wish to understand the oneness in everything, we can understand that oneness by recognising the latent Brahman in the different living beings. If we are to understand this aspect of Brahman, we will have to start from the aspect of man and gradually rise to the aspect of Brahman.

Simply because you have acquired the human form, you should not think that you are truly human in nature. Only the external form indicates that you are human. The inner aspect is the real aspect of Brahman. Brahman is One with no specific form or qualities and such Brahman is present in the depths of your heart. While He is present in your heart, it is not right for you to put up several pretences and false appearances. The body is the temple, and the *Jiva* is the eternal Lord residing in that temple. Therefore, the aspect of Brahman which is permanent and is symbolic of truth is resident in your heart and if under those circumstances, you begin to exhibit desires and show distortions, it will be doing injustice to this permanent aspect resident in

your heart. Therefore, we should make an effort to enter this aspect of Brahman, even if it be to a small extent, and thereby help others take to good actions, and a good path, and enjoy the fruits of such good deeds.

Boys And Girls!

Your minds are sacred; in this one month, while you learn sacred things, you should be transforming your lives into ideal lives and be an example to others. In order that such a transformation may take place in you, several elders who are acquainted with the culture of our country have undertaken to give you their knowledge and share with you their experiences to help you achieve this goal. Having been born as a citizen of Bharath, if you are not able to bring credit to your motherland and understand and assimilate our culture and our history, it will be a matter of shame and disgrace. Therefore, in understanding the culture of our country, the first attempt that you should make is to understand the divine aspect that permeates our culture. This divine aspect of Brahman and its connection with the material world, and the spiritual world, and how it manifests itself in various situations will be told to you in the coming days. The discourses that you will listen to in the coming

days about this divine aspect of Brahman must be recounted and recapitulated by you when you go to your rooms and you must get your doubts, if any, cleared from elders.

After the lectures for the day are over, you should not spend your time in irrelevant things but you should try to recapitulate and put into practice what you learn here. You hear while you sit here and you must eat and digest this material when you go to your rooms. After taking in what you have listened to here, you must put it into practice so that you may digest it. After you have been able to digest all this, all the doubts will be cleared and you will get the strength of doubtlessness. One who does not have the capacity for digestion will get the disease of indigestion. Unless you try to digest and put into practice all that you listen to, learn, and assimilate, it is of no use. The person who keeps on saying that he is full of doubts is the one who suffers from indigestion. One who can understand himself clearly will never have doubts. The person who cannot understand himself and who cannot understand what others tell him, is always full of doubts.