

## V

**SWAMI:** Well, my boy, I am glad you have come. Are you reflecting on the answers I gave last time and practising what has been told with firm conviction? Are you deriving Ananda therefrom?

**Bhaktha:** Swami, will any Bhaktha like me allow your words, nectar-like words, go to waste? No one aspiring to attain real Ananda will throw away the ambrosial words that you confer in Your Grace. I do not know about others but I am reflecting upon your answers night and day and practising them with courage and conviction. I am awake all the time waiting for the next chance to meet you.

**Swami:** It is this alertness that devotees should cultivate. To attach oneself to the flimsy, paltry foolishness of the world and to run after them and worry when they slip out of the hands or jump about in glee when you

get them, all this is Avidya, Maya. But your counting of days, waiting for the chance, keeping awake for the opportunity of hearing the words of the Lord and imbibing their essence, that is *Vidyamaya* (Internal illusions). If Bhakthas fall into this Maya, they will attain fulfilment, without fail, some day or other. So, since this *Vidyamaya* has illumined you, you are fortunate. Develop this, that is to say, this dwelling on the thoughts of God. Don't give it up or reduce it for any reason, to any extent. You will become holy without fail. You will reach fulfilment and attain the goal.

**Bhaktha:** Swami! Last month, You said You will explain to me who "I" am. If I understand that also, I can be rid of the little delusion that I have and, without the slightest trace of doubt, meditate on You and be blissful. What greater fortune can I have?

**Swami:** Well, my boy! To speak about the real nature of "I" is very easy; but until it is experienced, full contentment is impossible. For me to tell you to my satisfaction and for you to grasp its full meaning, it needs some time. This month, even the allotted hours of the day are not enough for me! Though it is like this, I am using all the time for the Ananda of Bhakthas only; I have nothing of my own. Being useful for my Bhakthas, that is my selfish purpose. Throughout last month, I went to Nellore, Gudur, Venkatagiri and the villages around. Afterwards I went to Bangalore and returned. What little time was available, I used for

*Prema Vahini!* This month, I visited Hyderabad, Rajahmundry, Samalkot, Chebrolu, Nuzvid, etc. So there is no spare time. Next month, I shall tell you about who “you” are to your full satisfaction. For the present, try to grasp the meaning of this song, in folk dance style; you will understand who this “you” is, to a large extent. It is possible you will get *Vairagya* (detachment, renunciation) to a large extent through this. Later, you will understand the meaning of what I have to say more clearly and with greater ease. Do not merely read this song but think well on the meaning of each word. The song will certainly turn your brain!

**Bhaktha :** All right. Give me at least that. I shall satisfy my desire; I shall drink the nectar and digest it.

**Swami :** Listen, carefully.

- 1 Thai! Thai! Thai! Thai! Thai! Dummy  
See the Tamasha play of this puppet doll.  
O Jiva, listen to the long long tale  
Of its past, its future, behind and front!
- 2 It rolled at first in mushy mire  
Of mother’s womb, its prison dark.  
It came with a whimper, but all around  
They smiled in joy and feasts galore.

- 3 “O Tragedy! I am born again,”  
It knew and wept, both loud and long.  
But all the while, they caressed it  
And laughed to raise a laugh!
- 4 In its own dirt it wallowed day,  
Without a sense of shame;  
It rose and fell, at every step,  
Acting daily a childish play.
- 5 It runs and skips with gangs of chums  
And learns a hundred tricks and trades;  
It grows so tall and thick and broad;  
From year to year, very fast and fair.
- 6 It moves in pairs, and bills and coos  
In rosy rainbow style;  
It sings in tunes unheard before,  
And quaffs the cup, unique and strange.
- 7 ‘Tis Brahma who makes these dolls in pairs  
And dolls and dolls in millions,  
But this our puppet does not know  
When it plays with dollies:  
Thim! Thim! Thim!
- 8 This Maya Doll like the Holly Bull  
Has the Thamas rope in nostril hole;  
Lust and anger are the scorpion whips  
Which whack the back of the Slave.

- 9 It gloats with glee, when others stop  
Before it shuddering low;  
It doles them pain; but cannot bear  
A microscopic share!
- 10 It swears and shouts and waves its arms  
And frets and fumes with blood-red eyes;  
It is indeed a wondrous sight—  
Possessed by Devil Ire!
- 11 It scans and spells, it scribbles and swots,  
It does not know the reason why,  
It runs in panic trying to glean  
Fodder for belly, willy, or nilly.
- 12 Ah, did you see this queer little dummy,  
With so many books in its tummy,  
Turning and twisting in jealousy green  
When a learned doll encounters it?
- 13 And, you should hear its secret cluck  
When a shameful sensual urge,  
A wicked lurking greed  
Is satisfied in sin!
- 14 It proudly pats; what?, its own back!  
For beauty, brawn, vitality,  
While all the time and step by step  
It moves towards senility.

- 15 It totters and blinks through wrinkles and folds;  
and when the children cry,  
“Old Ape” “Old Ape”  
It gapes and grins a toothless grin—  
Its bones do clatter so!
- 16 Unto the last, it is lost in fear,  
Wear and tear and many a tearsome fray!  
Of what avail, O Dummy Doll,  
your gasp and groan,  
You needs must meet the Doom.
- 17 Aha! The Bird! It shakes its wings!  
It flies out, brrrr, from out the cage of skin.  
Empty, it tightens; vacant, it straightens;  
O, drag it out of sight; it bloats and stinks.
- 18 The elements join their parents five;  
The doll’s desires are dust and ash;  
Why weep, you fools, when one of you  
Falls on the crowded stage?
- 19 Uncles, cousins, aunts and friends  
March in gloom until door of room!  
The Maya Doll, alas, forgot its kin,  
The Divine Name, Redeemer True!
- 20 O Jiva, do not lean upon this slender reed;  
Just a sneeze! This frail skin boat  
Endowed with thrice three leaks  
Will plunge you, middle stream!

- 21 This puppet weeps, it sleeps and wakes,  
When the string is pulled by unseen Hand  
The Lord it is, who stands behind,  
But the Dummy swears, It is I, I, I.
- 22 Dharma, Karma are the hardy strings  
He tightens or He loosens.  
Unaware, the puppet swaggers  
Criss-cross, on the planks.
- 23 It takes the world as stable—  
This silly strutting Dummy!  
A twinkle! He winds up the show!  
Exit the pomp and pride!
- 24 O Jiva, you have waded  
Through ant and snake and bird;  
Seek and find without delay,  
The road to lasting Bliss!
- 25 Bless your luck! You now can see  
Sai Krishna, He has come!  
Be kin with him and you will know  
Your what and why and how.
- 26 A million words so clever and nice,  
Can they appease your hunger's maw?  
Light the Lamp of the soul instead,  
And, freed from bondage, run out and play.
- 27 This song that tells of Dummy Doll  
Makes Jiva sad and wise! I know;  
But, Jiva! see the Leela grand of

Sathya Sai Nath  
And..... Know Thyself!

**Bhaktha:** Ah! I have understood! I have clearly understood that “I” am not the Body, the *Buddhi* (intellect), the *Manas*, or the Chittam. When I am not any of these “I” must be only the Atma, and if “I” am the Atma, then “I” am the Paramatma and so everything is Paramatma! All this I have understood! Believing out of ignorance that “I” am this body and this intellect, this *Deha* (body) and this *Buddhi*, we are experiencing all these miseries. True, true. We are passing through all that you said now, one after the other, as beads in a string. Oh! What a truth! What a truth! Listening to this one song is enough; the brain, as you said, turns into Vairagya...Swami! I felt very disappointed when You said first that You had no time to spare. But that was due to my ignorance. Though I knew that our Swami will never disappoint anyone or cause trouble, I felt as if You have conferred even more Ananda now, than what I thought I would get. How is Your kindness to be described! They sing of you, “For a single drop of tear, Sai will melt”; and they say you can never bear to see us suffer; this is proof of the truth of these. Shall I take leave?

**Swami:** Very good. Go and come again. I too have no time to spare. I have to see and send those who are going to their places.

## VI

**BHAKTHA:** Namasthe, Swami.

**Swami:** *Subhamasthu.*

**Bhaktha:** With Your Grace, everything is *Subham* (auspicious); without it, everything is *Asubham* (inauspicious).

**Swami:** Good, but have you realised how both these are based on Grace? In one, both subsist; both are conferred by the selfsame Grace. Well, let that topic stand by. Last time you got a folk poem to digest and it must have affected your thoughts deeply. Now, in what stage of equanimity is your brain?

**Bhaktha:** Ah. Everything appears as a puppet show now, Swami. But only off and on. The mind forgets and gets caught by the fascination of the objects. What mystery is this, Swami?

**Swami:** Well, the mind is associated with all kinds of activities or *vrittis*. It always follows the trail of the *Vasanas*, or trails of impulses and instincts. This is its very nature.

**Bhaktha:** That is as much as to say we cannot set it right. Then what is the hope? Ultimately, Swami, have we to get immersed in Vasanas and become degraded?

**Swami:** There is hope, my boy! No need to get immersed and lost. Though it is its nature, it can be changed. Charcoal has as its nature blackening all that it gets mixed with. But you should not take that as final. When fire enters it, the charcoal becomes red. So too, though the mind is always wandering in the illusion of darkness, when through the Lord's Grace the fire of Jnana enters it, its nature changes and the *Sathwic* (serene, pure) Nature pertaining to the Divine comes into it.

**Bhaktha:** Swami, they speak of something called *Antahkarana*; what is it?

**Swami:** The mind is referred to like that. Karana means Indriya. Antahkarana means internal Indriya.

**Bhaktha:** So, are there two types, internal Indriyas and external Indriyas?

**Swami:** Yes, of course. The external Indriyas are called *Karmendriyas*; the internal Indriyas are named *Jnanendriyas*.

**Bhaktha:** Swami, please tell me which are the Karmendriyas and which the Jnanendriyas.

**Swami:** Well, all acts done bodily are by Karmendriyas; they are five in number. Those which impart Jnana from inside are named Jnanendriyas. These are: hearing, touch, sight, taste and smell. Both these are together called *Dasendriyas* (the ten organs).

**Bhaktha:** So, what is the work that both these do together? What is the connection between their function and the Manas or mind?

**Swami:** Well, really, whatever work they do, they can't achieve anything without the meditation of Manas. The Karmendriyas perform acts in the world and receive knowledge and the Jnanendriyas discriminate the good and the bad and offer them to the Atma, through the Manas. If there is no Mind at all, how can these transmit? When we have to reach the other shore of a flooded river, we rely on the medium of a boat or raft. When the Karmendriyas and the Jnanendriyas which are connected with Prakriti desire to attain the Atma, they have to accept the help of the boat, Manas. Otherwise, they cannot attain.

**Bhaktha:** If so, where do these other things you spoke about, Buddhi, *Chittam* (levels of consciousness) and *Ahamkaaram* (egoism) reside?

**Swami:** They too are in this only. The Jnanendriyas and Karmendriyas are both together called Dasendriyas. Of these, four are distinguished and referred to as *Antahchathushtaya*, or the Internal Four Indriyas. Those four are Manas, Buddhi, Chittam and Ahamkaaram.

**Bhaktha:** Very nice. That is to say, all are in the same thing. Life is indeed funny. But Swami, what is the function of these four?

**Swami:** Manas grasps the object; Buddhi examines arguments for and against; Chittam understands the object by means of these; Ahamkaaram changes the decision for or against and by attachment, slackens the hold of Jnana. These are the things they do.

**Bhaktha:** Excuse me, Swami, I am asking only to know; where do these exist in the body?

**Swami:** I am glad; don't worry. Manas is in the cupola, Buddhi in the tongue, Chittam in the navel and Ahamkaaram in the heart.

**Bhaktha:** Excellent. So, Buddhi and Ahamkaaram are in the most important places! These are the chief causes of all the world's miseries. Then, if we examine it with reference to Your Words, it looks as if there will be no misery when these two places are made pure!

**Swami:** You have indeed listened to me attentively. Yes, that is right. First, if words are used in a clean and

pure manner, that is proof of Buddhi treading the right path. When Ahamkaaram is suppressed and conquered, that is proof of the heart being pure. Therefore, be very careful as regards these two. Then, even your Manas and Chittam will come to have good Vrittis. Then only will you be free from pain and misery. They can never happen to you then.

**Bhaktha:** So, among all these, who is the “I”? Who is the experiencer of all this?

**Swami:** We have arrived at the right point. “You” are none among all these! All these exist only so long as the feeling, “This body is mine” exists. They are all associated with some activities or vrittis. The Atma which observes all these vrittis, that is “You.” The joy and sorrow, the loss and misery, the good and bad of these activities are all related to the body only; and so they are not yours. They will not be yours. You are the Atma. Until this Truth is realised, you sleep the sleep of “I” and “Mine.” In that sleep, dreams appear of loss, misery, sorrow and joy. The dreams persist only until you awake and after you wake up, the fear you had while dreaming, the sorrow you experienced, all disappear and are no longer true. Similarly, when delusion is thrown off and you “awaken” in Jnana, you will understand that all this is not “you”; that you are the Atma.

**Bhaktha:** Then, Swami, for whose sake do these, the Manas, Buddhi, Chittam, and Ahamkaaram, do all this work?

**Swami:** For no one’s sake! They are engaged in their own work! The Atma observes everything and its shadow the Jiva, which is deluded by the association of the body-consciousness, plays this drama, through all these Acts.