

22. Vedha Vyaasa

VYAASA fulfilled the great task of communicating to Nara the *Naaraayanathathwa* (essential nature of God). He gave the key to the mystery of God to man. This is possible only for one who was born charged by God so to do; that is why, Vyaasa is called, *Vyaaso Naaraayano Harih---Vyaasa* is Naaraayana Himself, He is Haft. He described the Glory of the Lord by means of the Bhaagavatha, the Mahaabhaaratha and the *Puraanas*. Incidentally He elaborated also on the mystery of Divine Incarnations. As the radio receiver enables us to catch the melody in the air, Vyaasa enables us to catch the splendour of God, which is immanent everywhere.

Vyaasa is called the *Aadiguru*, for He is the first and foremost among the Teachers in India and of mankind. He is called *Lokaguru* (World Teacher), in honour of this role. Each mission requires a prime mover: you may have the lamp, oil, and wick but, some one must light it; you may have the flowers and the thread, but, some person talented in that time must string them into a garland or form them into a bouquet; you may have both gold and the desire for jewels, but, a smith with the skill must shape it into the coveted ornament; you may have the training and the yearning, but some *Guru* must provide the answer to the questions that torment you; and illumine you.

Children are embodiments of Peace

Life is a long garland of blossoms, fair and faded, fragrant and futile. They are, so to say, the good and bad of life. Man recognises only the blossoms, happy over some, unhappy over most; he does not see the string on which they are bound together, the *Brahmasuuthra*, the lasting fadeless Brahma-principle that gives stability to the short-lived flowers. Just as sparrows during a storm fly towards a warm shelter. Man too must take shelter in the Divine Principle to escape from the storms of life. He will be welcomed by the Divine, only when, as Jesus said, he becomes a child. Allow the children to come to me, he said. Children have no strong wishes to run after; they have no overpowering passion of hate or greed; so they are embodiments of Peace.

When children grow older, egoism, pride, envy, malice, hatred, anger begin to enslave them and they are overcome by anxiety and fear. So, one must recapture the years of childhood, to be in *Prashaanthi* (tranquility). *Saadhana* (spiritual practice) can accomplish this seemingly impossible transformation. Of course, the snake inside will not die, if you rain blows on the mound under which it lives. You will have to forego sleep and rest and food---that is to say, be content with what you get---and follow the discipline prescribed. Then only can you know yourself, and know that you and the Universe are one. This the Naaraayanathathwam that is in man; it is that *thathwam* (reality-principle) that urges you to discover it, through the guide-lines laid down by Vyaasa and others who came after him.

The deadly cobra (sensual desire) that lies coiled in the mound (mind) is now being enraged and made to hiss with spread hood by man's activities; he does not know the charmer's art, by which he can play with it and make it a docile plaything. You must have seen the charmer playing upon a pipe the tune that subdues the cobra; sing the Names of God, sing about His Glory and the cobra of sensual greed will become harmless. That is why the Bhaagavatha lays emphasis on *bhakti*, on *keerthana*, on *Naamasmarana*.

Without Prema in heart, one cannot contact God

If you become a *daksha* (skilled person) by means of *anapeksha* (desirelessness), then you can merge in the *Shivathathwam*, unlike the *Daksha* of *Dakshayajna* who had *apeksha* (craving for the fruits) and so, lost the *Shivathathwam* he had become akin to. *Prema* which is the essence of *bhakthi* is built on *anapeksha*; if there is *apeksha*, it becomes bargaining and not Love unsullied by gross considerations.

You may become a master of all the texts Vyaasa composed, the *Mahaabhaaratha*, the *Bhaagavatha* and the 18 *Puraanas*, the *Brahmasuuthras*, etc, but, if you have no *Prema* welling up in your heart, you cannot hope to contact the *Premaswaruupa* (embodiment of Love), the Lord. Just as radio waves carry the sound of the programmes everywhere through the ether, even the voices of hatred, envy, malice, scandal and faction foul the space around the world, as much as voices of love, compassion, sympathy, appreciation and admiration fill it with harmony. It is the duty of everyone to keep the atmosphere clean and healthy, by means of good thoughts and good words. A person who does not possess this elementary equipment for liberation is like a wheel without a hub, whey without butter, the night-sky without the moon, or a *grahini* (housewife) without the *sindhura* (vermilion) mark.

To confer on Man this *Jnaana*, God in His Infinite Mercy comes down as man, or else, man will degrade himself to the level of beasts. Unless he learns to surrender his ego with full satisfaction, in complete sincerity, with no reservations, to the Lord, he cannot realise Him, though He is resident in his own heart. The anguish that fills the penitent seeker will move the Lord to manifest Himself. In the ecstasy of that moment, man will experience: I am Thou, Thou art I. It is not a remarkable achievement to earn two meals a day and have a roof over the head.

Make the mind an instrument for liberation

The wheels revolve till the end of time. But, the real victory on which one can be congratulated is the victory over the six demons that have encamped in the mind of man, lust, anger, greed, attachment, pride and malice. When you do good deeds, keep good company, immerse your minds in good thoughts, these demons cannot survive in you.

Vyaasa grouped the *Vedhas* into four. The flower of the *Vedhic* Tree is *Vedhaantha* (the concluding essence) and its Fruit is *Aanandha-phala*. To recognise that fruit, to crave for its taste and to discover the means of winning it, the mind has to be trained and disciplined. The mind is an extrovert instrument; when it flees into the mesh of the outer world, do not accompany it, let it go alone. Watch it struggling and suffering. Do not attach yourselves to it. Then, it will surely come back, chastened and cleansed.

This spiritual discipline will certainly control the mind and make it an instrument, not for bondage, but, for liberation.

Vairaagyam (detachment), *Bhakthi* (devotion and surrender) and *Jnaanam* (realisation of the Supreme Reality) to which they lead---these three are represented by the *Thrishula* in Shiva's Hands. Develop *Jnaanam* through the stages of *Vairaagyam* and *Bhakthi*, then, you can yourself be identified as *Shiva-swaruupam*. The mind has to be melted out of shape in the Fire of *Jnaana* (*Jnaanaagni dagdha karmaanam*), in order to manifest *Shiva thathwa* (essential nature of Shiva). That was what Raamakrishna accomplished at Dakshineswar. He transformed himself into a brilliant gem by intensive process of *Saadhana*. Raidas became immortal, for, he used to ply his awl while stitching chappals, repeating at every stitch the Name of Lord Krishna.

Man must merge his will with Divine Will

Muscular power, mechanical power, political power, military power, scientific power---all are futile when weighed with the power of Grace. Do not ask for futile gifts. Ask that Grace to give you what He knows you most need. Leave the nature of the gift to Him; it may be good fortune or bad; it may be pain or joy; it may be dishonour or defeat. Leave it to Him; He knows best. Dedicate yourself to Him. That is the meaning of the Lord's injunction in the Geetha: *Maamekam sharanam vraja*. Surrendering to His Will is the only duty you need accomplish, the only task you have to carry out. If you do that, He assures you that no harm shall approach you."Maa suuchah--do not grieve; He says.

This does not mean that God is anxious that mankind should fall at His Feet; man should cleanse his mind; he must worship the Grand and the Glorious, the Supreme and the Universal; he must merge his will with the Divine Will, which is what is meant by surrender. That Universal Grandeur is Naaraayana; Vyaasa revealed the *Naaraayanathathwam* in all its Glory through his Bhaagavatha and so the world must be ever grateful to him.

Choose, not *Kaama* but Raama, the *Aathmaaraama*; meditate on that and draw bliss therefrom. Or, practise meditation according to a fixed time-table, until you overcome the need to remember the time-table, until you are not even conscious that you are engaged in meditation. Or, recite the *Gaayathri* or some such significant *manthra* with attention to its meaning and value. Or, dwell on the Name, with all its attendant aura of glory. The sound of the syllables has a curative restorative property. That is why the formulae have been laid down by the Sages.

Detachment alone can ensure joy

Or, you can dedicate your talents and acquisition to the service of man, of man as the visible embodiment of God. Whenever you are serving another and relieving his distress, remember it is your own distress that you are relieving. A cow was caught in a bog and it was floundering helplessly. A throng of idlers was watching its struggles with great relish. A *Sanyaasin* (monk) passing along the road saw the unfortunate animal; he removed his shin. He threw away his head cover; he jumped into the slush, and lifted the cow on to the bank, in spite of its kicks and frantic movements. The throng laughed at his bravado and weight-lifting prowess and some one asked him, "Why could you not go your way, unconcerned?"

The Sanyaasin replied, "The picture of that cow's agony cut into my heart; I could not go one step further. I had to get rid of the pain in my heart. This was the cure for that pain. I did it to save myself, not so much to save the cow." You serve yourself; you harm yourself, when you gloat on the harm you have inflicted on another. There is no ANOTHER! Only those who have reached that stage of spiritual progress have a right to advise on service.

You believe that God guards the good from harm and inflicts on the bad, that is not correct. The goodness of the good guards them; the badness of the bad injures them. God is the Witness.

The heart of man must be transformed into a cool soft pleasing instrument, as cool and soft and pleasing as moonlight; that is why the Full Moon Day is set aside for offering gratitude to Vyaasa, who communicated to man the key of this process, the process of controlling the vagaries of the mind by devotion, dedication, and concentration on the magnificence of the All-pervasive, All-knowing God.

If you have attachment to sense-objects (*Raaga*) you can never be free from disease (*Roga*). *Thyaaga* (renunciation, detachment) alone can ensure true *bhoga* (joy, bliss). This does not mean

that you can flee from the world; you can never do that. The world will always be with you. While in this world of *A-shaanthi* (turmoil and agitation) you must win *Pra-shaanthi* (the highest type of equanimity). To help you in this process, and to make you aware of the distance you have traversed, tests may be held by the Lord; you must welcome them, as chances to demonstrate your accomplishments and to win credit and appreciation. Do not develop contrary reactions. Students should ask for tests, so that they can estimate the heights they have scaled; they should not protest or run away.

On the foundation of Faith, erect the four pillars of *Sathya*, *Dharma*, *Shaanthi* and *Prema* and upon them, raise the Mansion of your earthly Life. That is the richest property you can earn here.

Prashaanthe Nilayam, 23.5.1967