48. Open your eyes

UPPULUURI Ganapathi Shaasthry has a title that very few *scholars have. He is called Aamnaayaartha Vaachaspathi* ---the Master Expounder of the Meaning of the *Vedhas.* I had permitted him to speak for as long as he liked; indeed, I had encouraged him to make a long speech for just after this he is opening the *Vedhashaasthra Paathashaala---an* institution that is dear to his heart when established anywhere, but dearer to him because it is established here, in the Prashaanthi Nilayam. In fact, he sees in it an important step in My Plan of *Vedhic* revival. But he was so over-powered by *Aanandha* that he could not proceed with his speech even for a few minutes. As he said, he spoke even those few words just to express his debt to the *Vedhas.* It is not only his debt but the debt of all humanity. The *Vedhas* have shaped India and India shaped, is shaping, and will shape, the rest of the world.

The *Vedhas* are without beginning or end; they are eternal messages caught by developed consciousnesses in the silence of meditation. Loyalty to the *Vedhas* has faded often in the past also and so the present 'decline' which Ganapathi Shaasthry deplored is just a passing phase.

Dhuurvaasa was a reputed *Vedhic* scholar; he had the music of the *Saama Vedha* on his tongue and the cinders of anger in his eye; a strange combination, indeed. Seeing this absurdity, Saraswathi, the Goddess of Learning and Liberation, laughed in derision. The sage was stung to the quick; he threw a curse on Her and she was born on earth as the daughter of *Aathreya.* There was a brother too, a feeble minded chap incapable, in spite of the efforts of the skilled teachers, of even pronouncing the *Vedha* aright. He was beaten with a rod, but that only made him weep helplessly. Saraswathi was moved with great pity. She intervened and saved him from physical torture. She taught him the four *Vedhas* and the six *Shaasthras* and he became a great Master.

Vedhas are in need of revival again

Meanwhile, the *Vedha* had faded from human memory and, as a result, famine stalked the land. *Rishis* were reduced to skeletons. They yearned for the *Vedha,* for that was the sustenance on which they lived. Saaraswatha, the brother of Saraswathi, prayed to *Chandhra* (the Moon). She made the each sprout forth edible plants *(Saakha),* on which the *Rishis* decided to live. Saaraswatha taught them the sixty different sections of the *Vedhas* but so thick was the fog that had descended on the *Vedhas* that the sages who learnt the *Vedhas* from him were confounded by cynical critics. Naaradha had to assure them that what they had learnt was the genuine *Vedha* itself, but even he could not remove the main of doubt. They jointly approached Brahma. He said, "You were all able to get this Vision of Me as a result of your *Vedhic* study; you can have yourself become *Brahma* when you practise what you have studied." That was how Saaraswatha Maharshi revived the *Vedhas* once in the past.

Reasons for the present sorrow and suffering

Now again the *Vedhas* are in need of revival, of promotion. Someone has to prevent the axe from reaching its mots, the goats eating the sprouts. Do not be too conceited, feeling that the *Avathaar* has come for you particularly. I have come for the sake of *Dharma. And,* how is the *avathaar* to guard *Dharma?* Well, *Vedhokhilo Dharma Moolam---"The Vedhas* are the root of *Dharma."* When the *Vedhas* remain unharmed, that is to say, when the *Vedhic* scholars are unharmed, the *Vedha* will remain ever-green in the heart of man. That is the real *Dharma-sthaapana.*

You may ask, "Well. The Lord has incarnated. Then why should the world be torn by strife and stricken with sorrow?" Why, even when Lord Krishna was here, there was war and wickedness, strife and sorrow. The husk will have to be pulled out, the pure saved always from the impure. The present suffering is mainly due to the lapses in discipline among the professed followers of the *Vedhic* path, their disregard for the morality laid down in the *Shaasthras* and their absence of faith in the ancient scriptures. What use can a blind man make of a lamp, however bright it may be?

You may ask why *Pandiths* and *Vedhic* scholars are passing through hard times now? They are mostly hungry, ill-clad and homeless; that being the reason why no one comes forward to join *Vedhic* schools? *Paatasaalaas* are becoming defunct. But I want to tell you that the *Pandiths* and *Shaasthris* have come to this pass because they have themselves lost faith in the *Vedhas* They are like the proverbial cat which is loyal to two homes and is denied food and comfort in either. The *Pandiths* have one eye on secular matters and secular studies and another on the spiritual. Let them be fixed in that faith, faith in the *Vedhas.* Then the *Vedha* will keep them happy. Because if the *Vedha* cannot make a man happy, what else can? Like the hotel-keeper who goes to a druggist for a pill when he gets a headache, while that same druggist goes to the same hotel for a cup of coffee when he gets a headache, the West comes to the East for mental peace and the East is enamoured of the West for what it considers necessary for mental peace!

Story of unshakable faith of a devotee

Let me tell you an incident which happened while in the previous body at *Shirdhi.* There was a lady from Pahalgaon, a simple illiterate devotee. She stored water in her kitchen in three clean, brightly polished brass pots from three separate wells and she had named the pots---Ganga, Yamuna and Saraswathi. She always referred to them by those names. Whenever any thirsty wayfarer called at her door, she mixed water from all three and offered it to the person as *Thriveni Theertha* (water from three rivers). Neighbours used to laugh at her faith, but her belief that the three wells were connected underground with the three rivers that joined at Prayag, was unshakable.

Her husband started on a pilgrimage to Kaashi. His mother, while blessing him on his departure, put on his finger her own gold ring and directed him to take good care of it, for it would be a talisman for him. When he was taking the ceremonial bath at the Manikarnika Ghat, the ring slipped into the waters and could not be retrieved. When he returned and related this story, he said, "Ganga waned it; she took it," just to console his mother. When the wife heard this, she said, "No, no! Mother Ganga will not hanker after the property of a poor old lady. She will accept only what is offered out of love. She will give us back the ring, I am sure. I shall ask Ganga; she is in our kitchen." So saying, she went in and with folded hands, she prayed before the particular pot named by her as Ganga. Putting her hand in she searched the bottom and sure enough, she got the ring back! She had come to Dwaarakamaayi with her husband and mother-in-law. It is faith that matters; the form and the name on which it is fixed do not matter. For all names are His; all forms are His.

The four-fold Mission of Sai

Faith can grow only on the soil of *Dharma,* with the fertile sub-soil of *Vedha.* That is why the *Paatasaala (Vedhic* School) is started here today. I announced this in October and it is being started in November. With Me, the resolution and the realisation coincide in time; there is no time-lag. You may say that only twenty boys have joined now. When a huge country is

administered by a cabinet of twelve, this band of students is enough for the work I have in view. My task is to open your eyes to the Glory of the *Vedhas* and to convince you that the *Vedhic* injunctions, when put into practice, will yield the results promised. My task is to make you aware of your errors and the loss you are incurring; not only you who are here just now, but all the people of India and even the world.

This *Paathashaala* will grow into a University, establishing branches wherever there are other types of Universities now. It will afford cool green shade for all. My *prema* towards the *Vedha* is equalled only by My *prema* towards Humanity. My Mission, remember, is just fourfold: *Vedha poshana, Vidwath poshana,* (fostering the *Vedhas* and *Vedhic* Scholars), *Dharma rakshana* and *Bhaktha rakshana* (Protection of virtue and devotees). Spreading My Grace and My Power along these four directions, I establish Myself in the Centre.

These boys will grow into strong straight Pillars of the *Sanaathana Dharma---the* Ancient Wisdom, the Eternal Path; they will be the leaders and guides of this land in the days to come. Parents who have sent them to this *Paathashaala* have every reason to be happy, for these boys will be Gems spreading *Vedhic* splendour everywhere, disseminating *Shaasthraic* learning everywhere. I shall care for them as the apple of My eye, more than any mother. They will always have My Blessings.

Prashaanthi Nilayam, 23-11-1962

Fear is the biggest cause for illness. When you have slight temperature, you start imagining that it is the beginning of some serious fever. You say to yourself someone whom you knew had also a slight increase of temperature, which later became serious and led to complications and so, you become more prone to illness than formerly.

Think rather of the instances where fever was prevented or overcome; think of the Grace of the Lord that restores and saves.

Sathya Sai Baaba