25. Signs and wonders

THE conflict between persons who accept God and deny Him, those who declare that God is to be found in this or that place and those who affirm that He can be found nowhere, is never ending; it has continued throughout the ages. While considering this situation, one has to remember that while it is unnecessary to awaken a person already awake and easy to awaken a person who is asleep, we cannot awaken, however much we try, a person not wanting to awaken! Those who do not know, can be taught by means of simple illustrations what they do not know. But those afflicted with half-knowledge and proud of that acquisition are beyond any further education.

The two eyes give a picture of a vast expanse of space, but they cannot see the face to which they belong! They are Important instruments of the body, but they cannot see the entire body. When you wish to see your face and back, you have to keep one mirror in front and another one behind you, so that in the front mirror you can see the reflection of your back also. So, too, when you desire to know your reality (face) and your future (back), you have to adjust the mirror of 'Self-confidence' (confidence that you are the Self) in front and the mirror of Divine Grace behind you Without these two, to affirm that you are aware of your Truth or of your destiny, is sheer fantasy.

Divine *Avathaars* attract by their inexplicable acts

The Divine is now denoted by various words that are common currency in limited human vocabularies. They name phenomena revealing the Divine, 'miracles', 'magic', 'wonders', etc.. Of course, man cannot contain in his mind more than he can hold. He cannot express in words the in-expressible. Only those who have dived deep and contacted the underlying principle of Love, can picture Divinity with some clarity. The Divinity that is Me has not been acquired or earned, nor has it been added or evinced after the lapse of some years in the middle of this life.

The Divine has to reveal Itself through these manifestations, largely shaped and modified by the nature of the times, the region and the cultural environment. The signs and wonders that I manifest are given names that do not connote the purpose or effect. They can be called *chamathkaara,* that lead on to *samskaara* (purifica-ting acts), which in turn urge one on towards *paropakaara* (helping others) and finally result in *saakshaathkaara* (divine vision). *Chamathkaara* is any act which attracts on account of its inexplicability. This aspect of attraction is Inherent in the *Avathaar* (divine incarnation). The very name, *Raama,* means 'He who pleases or causes delight. *Krishna* means 'He who attracts, draws towards Himself *(Karshathithi-Krishna).* This attribute of attractions is a characteristic of Divinity.

Attraction is the very nature of the Divine

Why does the Divine attract? Is it to deceive or mislead? No. It is to transform, reconstruct, reform---a process called *samskaara.* What is the purpose of the reconstruction? To make the person useful and serviceable for society, to efface his ego, and to affirm in him the unity of all beings In God. The person who has undergone *samskaara* becomes a humble servant of those who need help. This is the stage of *paropakaara.* Service of this kind done with reverence and selflessness, prepares man to realise the One that pervades the many. The last stage is *saakshaathkaara.* The *Vedhas (ancient* scriptures of Divine Knowledge) proclaim that Immortality (the stage when one is merged in the Birthless, Deathless, Universal Entity), is feasible through renunciation and detachment only, and not through rituals, progeny or wealth.

When man renounces selfish desires, his love expands unto the farthest regions of the Universe until he becomes aware of the cosmic love that feeds all the four processes mentioned above. It is important that you know this underlying urge in all as I do.

Let us consider the *chamathkaara,* acts that attract and cause wonder. You see a flower. You long to hold it in your hand only when its colour or fragrance is attractive. You enter the market and see heaps of fruits. If the fruits are not attractive, you have no urge to eat them and benefit by them. Attraction is the very nature of the Divine.

Reason cannot measure the Divine

Once the person Is drawn near, the process of *samskaara* starts. Without this, man remains fallow and feeble. He has no dignity or personality. A worthless steel lump is transformed by skilful manipulation and reconstruction into a watch that is worth several hundred rupees; this is the result of *samskaara,* which turned it into a useful tool for indicating time. Thus man can also be transformed into a noble, efficient, happy and disciplined member of society by the implanting of good thoughts, good feelings, good deeds and good emotions. Such transformed persons will spontaneously engage themselves in the task of promoting human welfare. They will be promoters of the ideals of the brotherhood of man and the Fatherhood of God.

Nowadays persons who have no experience or knowledge of spiritual science and no conception of the Divine, make pronouncements on such subjects into which they stray. The eye can but see, the tongue can but talk and the ear can but hear. Each has to accept its limitations and be content. The Divine can be grasped only through love, faith and *saadhana* (spiritual discipline), surcharged with Universal Love. Reason is too feeble an instrument to measure it. Denial of the Divine cannot negate it. Logic cannot reveal it. All the tirades now being made on the Divine are from atheists who are opportunists. So your duty is to preserve your equanimity. Be true to yourselves and do not waver. I am unaffected by praise or blame. My love and compassion envelop all; My Grace can be shared by all. I am declaring this so that you may face all this with fortitude. The more you dig, the deeper the derision; the higher the mound, the taller the praise. People with a disease in the nose cannot appreciate the fragrance of a flower. Those who cannot appreciate or recognise the Divine are suffering from an Illness which handicaps them to do so.

Prashaanthi Nilayam, 23-11-1976

> *There are two statements in the Geetha, both complementary: Sraddhaavaan labhathe jnaanam (the man with steady faith wins wisdom) and samsayaathmaa vinashyathi (he who doubts perishes). The doubt that overpowered Arjuna was removed by the teaching of Krishna and the necessary shraddha was inculcated.*
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> *As a matter of fact, the Geetha is a conversation between the Jeeva and Brahman, the limited, or rather the idea of the limited, with the unlimited. The dehavasthra is worn by the dehi: the body is but a vesture of God, who is eternal and permanent.*
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> *Sri Sathya Sai*