

27. The underlying truths

Thine life which begins with a wail must end with a smile. When you were a little baby, all round you smiled though you kept on wailing. But when you die all around you must weep at the loss and you should smile in peace and quiet resignation. The '*bhogaanandham*' (pleasures from sensual enjoyment) must finally be converted into '*yogaanandham*' (happiness from divine union); the pleasures of the senses must gradually be left behind and you must develop a taste for the higher and more lasting pleasure derivable from the springs of your own personality. For *Yoga* (divine union), *Bhakthi* (devotion to God) is the main thing, the head and the crown; *shaanthy* and *santhosham* (peace and happiness) are the other essentials.

The fire of sorrow and joy burns when the fuel of *vaasanas* (impressions left on the mind by actions of past lives) is fed into the furnace of the mind. Take away the fuel and the fire dies out. Take away the *vaasanas*, the force of the impulses, promptings and urges and you become your own master. This is done in *Yoga* by various physiological and psychological exercises. But *Bhakthi* is the easier means for this end. *Naamasmarana* (remembering God's Name) is enough; it is said that the name Seetharaama sufficed in the *Threthayuga*, the name Raadheshyaama sufficed in the *Dhwaaparayuga*, and in the present *Kaliyuga*, I tell you, all divine Names have that capacity.

De-individualisation is *Moksha*

When you recite Radheshyaama, you should dwell on the significance of the Name; the deeper mysteries of the word must be present before the mind's eye: then, *Naamasmarana* will yield quicker results. Raadha is not an individual. It symbolises *Dha-raa* meaning Earth or *Prakrithi*, the *Jada* (creation). Krishna or Shyaama is the Creator, the Active Principle: the *Chith* (awareness), the *Purusha* (Supreme Being). *Shakthi* (Supreme Energy) is *Paramaathma*; the *Vyakthi* (individual) is the *Jeevaathma* (individual soul); the Ocean is *Shakthi* and the Wave is the *Jeeva*. All the taste and all the forces and roar of the Wave are derived from the Ocean and they disappear into the Ocean itself. The disappearance of the

wave form and the wave-name is called *Moksha* (Liberation): that is, merging of the wave in the ocean from which it seemed to differ. De-individualisation is in other words, *Moksha*.

When you do *Bhajana* (group singing) and sing the Names of God, you should contemplate on such underlying truths. The *Naamaavali*, 'Hare Raama, Hare Raama, Raama Raama Hare Hare; Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare,' has sixteen words and each of the sixteen signifies a virtue which has to be cultivated along with that *Bhajana*. (Here Baaba recited a Telugu song composed by Him on the spot which indicated the sixteen qualities to be developed by a spiritual person).

Sixteen qualities to be developed

He must be a (1) *Bhaktha*, (2) a *Thapoyuktha*, (3) a *Samsaara Muktha*, (4) a *Paadasaktha* of the Lord, (5) a *Vihitha*, (6) a *Dhaanasahitha*, (7) *Yaso-mahitha*, (8) a *Kalmasha rahitha*, (9) a *Poorna*, (10) a *Gunagana*, (11) an *Uththeerana*, (12) a *Vidhyaa-vikeerna*, (13) a *Jnaana vistheerana* (14) *Swaantha*, (15) a *Sac'hguna kraantha*, (16) a *Vinaya vishraantha*, and finally, a *Paadhaswaantha* of the Lord or atleast he must pray, with verbal repetition of each word, for the growth in him of each of these attainments which will take him nearer the goal.

Baaba meant that a spiritual seeker should be (1) full of devotion, (2) prepared to enjoy suffering, (3) free from the attachment to the transitory, (4) eager to serve the Lord, (5) of correct conduct, (6) charitable, (7) having an unsullied reputation, (8) with no blemish on his character, (9) fully content, (10) endowed with good qualities, (11) equipped with all the virtues, (12) equipped with the fruits of learning, (13) ripe in wisdom, (14) self-controlled, (15) adorned with commendable social traits, (16) full of humility and fully surrendered to God. If he has these virtues, (here Baaba quoted the last line of the song he had just composed, "vaade *nenoudhu*, *nene vaadoudu*"---"He is I, I am He").

Yes, you must struggle. You cannot go to the top without an effort. Have faith in ultimate victory, gather courage and faith from wherever you can get them; do not have contact with persons who

sow the seeds of fear or doubt. Treasure all the confidence that you get here, foster it and guard it carefully. Do not let it slip from your grasp the moment you get beyond this gate. The seedlings should be well cared for, watered, manured and protected from insect pests. Can you pass an examination without studying the texts? But that is what you hope to do! You must liberate yourself from attachment to fleeting things and grow strong and be above temptation.

Never discuss spiritual standards of others

The fish are happy because they are immersed in water; when thrown out of the water, they struggle and suffer mortal pain. So too, man is happy when he is immersed in *Prema*, *Shaanthi* and *Sathyam* (Love, Peace and Truth); those are the components of the water that gives him life; when he is thrown out of the water, he also suffers and feels terribly miserable. Life is 'being' thrown out of the water; *Saadhana* (spiritual discipline) is the struggle to leap back into the life-giving element. For success in this struggle, do not depend upon another; depend upon yourself and on the Grace of God. Remember that Raama (Divinity) and *Kaama* (worldly desire) cannot be together; where Raama is, *kaama* cannot thrive; where *kaama* is, how can Raama enter? Every person must have, as a single *dhaara* (stream), *Aaraadh* (worship) as the *Aa-dhaara* (basis); that is the easiest means of winning *Shyaama*.

When you carry on such effort unbroken, the Lord Himself will come as your Guide. When Madhurakavi was doing *thapas* (penance), he saw a big pillar of Light in front of him reaching up to the sky and he saw Dakshinaamurthy in that Light. Then the pillar moved on and on so that he could follow it and at last, the Light led him on to Nammaalwaar who agreed to be his *Guru* (spiritual preceptor)! The *Guru* later made him realise the Reality.

Vemana and Thyaagaraaja reached the heights of spiritual experience through the Grace of the Lord and the encouragement they derived from His Appearance. Pray to Him and He reveals Himself. He is the yarn in the cloth, the gold in this seeming variety of jewellery; he is the mud in all this pottery; he is that water that sustains all these waves. Once you have realised this, you will be

filled with love and respect for all, for all are the same Form as the Lord Himself.

Do not cynically talk about the *Saadhakas*. What do you know of the mood of the *Bhaktha* that you so easily pass judgement thereon and label him as insane or out of his mind? Never discuss the spiritual standards reached by others; persevere in your own path. "Be moderate in talk, in sleep, in food"---"*Yukthaahaara vihaarasya*."

Smarana is the best antidote for all ills

Never be ashamed to sing the name of God or to do *Bhajana*. Be proud that you get the chance, be glad that your tongue is put to the best use. When the artist sees a stone, he sees immediately the form of beauty hidden in that stone imprisoned in it; and he will not get peace of mind until he releases that form from the clutches of the stone. Do not see the stone as stone, see the God in it, the basic reality underlying it.

Vemana did not visit any temple for years; for years he was laughing at those who considered that the image was a symbol of Divinity. But when his daughter died, he was one day holding her picture in his hand weeping over the loss. Then the idea suddenly struck him that if the picture could cause sorrow in him and bring tears, the image too can evoke joy and bring tears to those who know the beauty and the glory of the Lord. The image was just a reminder of the Presence of the Lord everywhere and in everything.

The Lord is the Sun and when His rays fall upon your heart, unimpeded by the clouds of egoism, the lotus bud blooms and the petals unfold. Remember, only the buds that are ready will bloom; the rest have to wait, patiently. Meanwhile, carry on with the companionship of the Name of the Lord; *Smarana* (remembering) is the best antidote for all ills.

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In order to promote harmony, the first rule you must follow is control of the tongue. Do not give all your thoughts immediate expression, select, ponder, and then, speak out. Speak softly, sweetly, without malice in your heart; speak as if you are

addressing the Sai who resides in every one. Use the tongue to recite the Name of the Lord; use the feet to go on pure and holy errands; use the heart to contain pure thoughts and feelings.

Shri Sathya Sai