

17. Experience Ekathwam

YESTERDAY and the day before, I spoke about the disciplinary life. that you should lead. I was a harsh taskmaster then. But, today, I shall be soft and My words will be like the Himaalayan breeze, cool and invigorating. That harshness had a reason, for there can be no effect without a cause. This coolness and that warmth are both parts of the same Person and you cannot accept the one and reject the other. Good and bad, right and wrong, are two sides of the same coin.

As for Me, My nature is distinct; I do not identify with anything. Those who have neither authority nor adeptness have to hear, study, analyse and judge. Authority is the right of the *Aathma* alone. It is the *Aathma* that can command. For Me, the purity of your feeling is important, not the depth of your scholarship. That is why I was harsh yesterday and the day before to compel you to examine your feelings and remove the blemishes. Today, I assure you, I shall not be so harsh. In fact, you may have noticed, I used the word, *Premaswaruupulaara* (Embodiments of Divine Love), in the beginning when I began to speak!

Usually, in human calculations, value is attached only to sharpness of intellect; but that is incomplete. Emotional clarity is also important. You purchase an article from a shop, not merely because it serves a useful purpose but also because it is beautiful and attractive; that is to say, it appeals to the intellect and the emotions. *Bhaava* (innate disposition) gives beauty or as they say in Thelugu, *Andham*. That is why I often say, *Andham* is *Aanandham* (beauty is Bliss); you cannot have one without the other.

Earn the experience of Unity the hard way

Andham and *Aanandham*, beauty and truth, harmony and ecstasy are found in *Ekathwam* (Oneness), the discovery and experience of Unity. Unity must be as symbolised by the experience of the unity of mud and gold; the sight, the seen and the seer, that is, the search and the success. Raamakrishna prompted this yearning, promoted this agony in Vivekaananda and the others who came to him. Try with all your strength; test with all your doubt, earn it the hard way and enjoy the fruit of your exertions: that was the teaching he gave.

The music of all the transmitters of the world is everywhere; if you care to listen, strive to procure a radio receiver, learn the wave-length of the station you need to hear and switch on and tune in. The key to liberation has to be cast and forged and filed and fitted by each aspirant. It cannot be glibed in one moment by one word. Raamakrishna himself sought for it through years of inexplicable anguish; how-then can we short-circuit the process for another? No one can just pass it on, saying, "Take!" The flower has to yield the fruit and the fruit has to grow, ripen and fall.

Jealousy and anger are the twins born of the Mother *Ahamkaara* (self-conceit). Destroy the twins, and take the *kaaram* (meaning in Thelugu, "the hot taste") of the *Ahamkaaram* and keep it simply as *Aham* (I), so that you can get the thrill of '*Aham Brahmaasmi*' (I am Brahman) with that instrument. That is the stage to be reached, the height to be scaled. The *kaaram* in the *Aham* is like the single seed which if allowed to sprout, multiplies a ' thousand-fold and produces many bags of seed. It has to be crushed in the very first instance. Then the analysis of the *Aham* starts and ends in the conclusion: "*Ayam Aathma-Brahma*,"---this *Aham* is the *Aathma*, which is *Brahma*. The two: That and This, *Thath* and *Thwam*, are identified and This is found to be only That, when *Thath thwam asi* (Thou art That) is realised. Well. What is the thing called *Thath*, the

That? What is *Brahmam* in other words ? The fourth *Mahaavaakya* declares: *Prajnaanam*---the Highest Wisdom---Unity, One.

Truths revealed by the four *Mahaavaakyas*

All these *Mahaavaakyas* (Sacred statements of Supreme Truth) relate to the Glory of the One, which is a veritable Ocean of Grace. The vapour rising from It is "*Prajnaanam Brahma*", the cloud is "*Ayam Aathma Brahma* ;" the shower of rain, "*Thath thwam asi*;" the river is "*Aham Brahmaasmi*."

Prajnaanam Brahma is symbolised by *Andapinda Lingam*---the vision of the one entity in all the manifold entities, the expansion of the individual into the universal, the enlargement of the I into the vastness of the "He and We." 'When you knock at another's door and a voice from inside accosts you with the question, "Who is it?" you automatically answer, "It is I." That does not satisfy the questioner. So, another question eliciting further information follows. Then only will the door open. The door of Liberation can also open only to those who can explain who the "I" truly is.

This reveals to the *jeevi* (individual soul), "I am in the Light." The second *Mahaavaakya*, *Ayam Aathma Brahma*, tells him, "The Light is in Me." Slowly the truth dawns on the mind ! The Light which I imagined as enveloping me, the *Prajnaanam* which I identified as the basis of all this appearance, that illumination is in me, too. My innermost-truth is also that *Prajnaanam*, that Light. This is represented by *Sadhaashiva Lingam* (the vision of the Eternal Shiva).

Personal experience is the best teacher

The saadhaka sees in his *saadhana* that Light which dispels the darkness of ages. He is told that He is that Light and nothing else, "*Thath thwam asi*, "Thou art that." He then becomes immune to spasms of ignorance which make him forget his nature. Just as a beginner learning the violin lapses easily into grinding out distressing sounds from the strings, the *saadhaka* also grinds out discordant notes, of discontent and grief. When pain becomes unbearable, a person faints and loses consciousness; that is a consolation. Beyond a certain limit, you are not to suffer pain. Similarly, when this identity feeling is established, no more activity is possible. One becomes "unconscious" of the world, or rather, one passes beyond the realms of consciousness--un-, sub- and even super-; the river has reached the sea. *Thath-thwam-asi* is symbolised by the *Jnaana Lingam* (the vision of enlightenment).

Aham Brahmaasmi, the last of the *Mahaavaakyas*, is associated with the *Aathma-Lingam*. The fourteen higher worlds and the fourteen lower worlds cannot be shown and demonstrated in models; they are symbolic of the levels of consciousness in the geography of the spirit and in the journey of the mind towards the Goal. There are no books that can teach you the topography; the journey is the best teacher, each step making the next one easier. Raadha, Meera, Sakku, Suurdas, Raamakrishna---all followed the guidance of their own inner call.

The *angam* (body) is the *Sangam* (meeting point) where spirit and matter meet; the *jangam*, the moving phantasmagoria where spirit and matter meet, is in *Sangam*. From this *Sangam*, one has to evoke the *Lingam* (Divinity in its aforesaid four forms, one after the other. The *Lingam* is just a sign: a sign of endeavour, a sign of success. For example, the *Andapinda Lingam* signifies the egg-shaped universe, which is how it is, even according to experts in science. The outer cover is the *anda* and the inner *rasa* or matter is the *pinda*. They are both dependent, one on the other.

You are all basically the *Andapinda*, with the outer shell of materialism and the inner core of Divinity. The body is a vessel to contain the *Chaithanya* or effulgence of Divinity.

Aathmalingam is the ultimate phase

The sentiment, "*Aham Brahmaasmi*" explicit in the *Mahaavaakya*, gives a sense of kinship; as when this Linga, confronted by that *Linga* proceeds to *aalingana* (embracing). That sense of belonging has great psychological value: when you hear a child cry and find on enquiry that it is your child, you get far more anxious than when you are told it is another's child. The attachment will lead to merging (for the *Andapinda Lingam* is this body, this nature which we see) and imbibing and building into our consciousness. Even God, when He comes with human body or as materialised from, is *Andapindam*, whether it is Mahaa Vishnu, Shiva, Raama, Krishna or Sathya Sai Baaba.

Jnaanalingam symbolises the *jnaana* that you are *Sarvabhuutha* (the totality of all beings) and the *Sarvabhuutha* is in you. The *jnaanam* (divine wisdom) itself is *Brahmam*; *Jnaana*, is not a quality of *Brahmam*---it is *Brahmam* itself, for *Brahmam* has no quality. The *Jnaani* (the liberated person), though in the world, has the Inner Vision which makes him fall away from the twig as the dried leaf which has no more need of attachment.

Aathmalingam (the vision of form of the Self), the ultimate phase, is the stage of gold, when the names and forms of gold jewels have been subsumed. Water freezes into ice; *Aathma* freezes into the individual. The *Aathmalingam* is just the pot that contains sea-water, immersed in the self-same sea.

"I shall cure you slowly and patiently"

Both are identical, only the name and the form are different. You can realise your truth by following the path which will lead to that knowledge. Only, you must be prepared for the discipline and the travail. When I give you a drug, you must take it in the prescribed dosage and adhere strictly to the regimen of food, sleep and exercise I recommend. Of course, the anxiety to get cured quickly is commendable; but there is a time-table for all this. Moderation is productive of better results than excess.

Women know that when they add water in order to reduce the taste of excess salt, they have to add to the cooked dish necessary quantities of other ingredients too in order to make it tasty. In the same way, I have to reduce the excessive attachment you have for the things of the world and when I do that, I have to correct by various other methods also. I shall cure you, slowly and patiently; the more slowly I do it, the more lasting it will be. I shall reveal to you the *Aathmalingam* without fail. Yes, great days are coming; let not your sloth stand across and deprive you of the chance. When you listen to My story, you forget the story of the world and live only in My story, until there is no separate story for you to relate or live. Well, to make you story-less is the scheme of My story.

Sadhaashivalingam indicates the person who is ever of the *Swaruupa* (form) of Shiva. Here and everywhere, night and day, in joy and grief, he is Shivam: happy, auspicious, graceful; *Aanandham* is his breath, his motive force, his demeanour, his inner and outer expression; *Sadhaa* always and for ever, *Shivam*---*auspicious*. There is no room here for controversy or intellectual rivalry and competition, like the ones indulged in by *Pandiths*. and scholars, misusing the valuable paper manufactured by the mills of this country. Instal *Sadhaashivalingam*

in the consciousness and all things will be revealed to you, step by step, by the Grace of the Divine Indweller.

Prashanthi Nilayam , 20-10-1961

Do you know the real significance of the story of Anasuya, the story of how she humbled the Gods, Brahma, Shiva and Vishnu? (An-asuya means, "Envy-less". It is that if you have no end, you get such unshakable peace, that no Power can overwhelm you.

Sathya Sai Baaba