

## 19. Vision of the Purusha

You are, I know, rather bored by these evening gatherings taking place every day, without break, for it is hard listening, this, the discussion of spiritual subjects and the detailing of disciplinary rules. Some of you are saying that you came to Prashanthi Nilayam for peace and quiet; but you are being subjected to the ordeal of speeches and long sittings. Let me tell you that discourses by these great scholars are very valuable. The speakers here are blessed; the listeners too are blessed. Why, the listeners are even more blessed; for they can very often follow the lessons which these speakers teach, while the teachers themselves might not be able to carry them out.

There was a *Pandith* who led a disciplined life, sticking to a pre-arranged time-table; he woke up from sleep in the early hours of the morning, recited the *Pranava (OM)* and later, after ablutions, drank his cup of milk at 7 a.m. exactly. Some days the milkmaid arrived late, for she lived on the other bank of the river and had to catch a ferry to cross over with the milk. The ferry boat either started a little too soon or at times reached her bank too late, when she brought the milk late, greatly to the annoyance of the *Pandith*. One day, he lost patience and chided her for upsetting his time-table. "Why do you depend on that horrid boat to take you across? Do you not know that if you only repeat the name of Raama that you can walk across without coming to harm? Raama will see that you do not get drowned." Next day, the maid repeated *Raama-naama* and just walked across. Yes, her faith gave her the strength. She did not tarry for the ferry. *The Pandith* was flabbergasted, for he did not believe that it could ever be possible for *Raama-naama* to work this miracle.

*The Bhaktha* must ignore his identity and separateness and merge with the ideal; what individually has the servant got? He has nothing; no, not even a trace. The Master is All.

### Dealing with both Sath and Chith Divine Bliss

If you stare at the sun for a second and then turn your eye to other things around, you will find that there is a dark patch over them and you cannot recognise them. Similarly, once you get a vision of the *Purusha* (God), who is more effulgent than a thousand suns, you can no longer recognise the multiplicity called *Prakrithi* (Nature). The world is black, it is blocked; indeed, you can no longer recognise or deal with variety once you have had a vision of the basic Unity.

Take the screen in the cinema theatre. When the film is on, you do not see the screen, you see only the play; when the show is over, you see just a screen, a screen that has no message---neither voice nor name nor form nor colour nor creed. That is *Brahman*. The entire rope gives the appearance of a snake in the dark; here, the entire screen was lost in this picture. *Brahman* is *Sathyam*;' *Jagath* (Universe) is *Brahman*. That is *Sath* (Being), this is *Chith* (awareness). Knowing this and dealing with both is *Aanandham*. I was asked once how any one can accept the two seemingly opposite statements: "*Brahma Sathyam Jaganmithya*" and "*Sarvam Vishnumayam Jagath*"---*Brahman* is Truth, World is false" and "World is full of Vishnu."

This was My reply: The powers of man are limited by his experience and his knowledge. He is just a *Pinda* (part), while the Lord is *Anda* (whole), the Force pervading the entire Universe. The *Anda-Pinda Lingam* symbolises this Body-Limb relationship, the Part-Whole aspect of *Maadhava* and Man.

*The Sadhaa-Shivalingam* represents the ever-auspicious *Aathma*, which is beyond all dual aspects and concepts, immanent in all beings and everywhere. It is not negated by time; it is *Sadhaa* (always) *Shivam* (beneficial and auspicious).

### **A real Guru must be full of Bliss**

*The Jnaanalingam* is the sign of the attainment of *Jnaana* (spiritual wisdom), when the last vestige of the delusion of "I" is wiped off; even the feeling 'I know' is gone; then you are the *Aathma*, pure and whole, entire and enduring---then your condition is best represented by the symbol of the *Aathmalinga*.

You have, each one, the tremendous *Shakthi* (Power) of the *Aathma* (Infinite consciousness) in you. Some are able to draw upon it; others just know it is there; others are unaware of the methods of tapping it or even of its existence. It all comes in time, through steady *saadhana*. The child, in time, grows into the father; the father becomes the grand-father and he in turn ages into a great grand-father. The *saadhaka* rises step by step towards the highest Bliss by adhering to the instructions of the *Guru*.

You should tell the *Guru*, "If you can help me, do so. If you cannot, do not give false hopes and mislead me. Confess your immaturity. I can then seek some other guide. Do not pretend to be a teacher when you are not even a good student." Ply him with questions, examine his daily conduct, clear your doubts; then cultivate Faith in the *Guru* you have won. There are many *Gurus* who are guided by their students and followers and warned by their disciples not to state certain views in public. These *Gurus* act according to the dictates of men in power or men with money. A real *Guru* must be like *Sadhaa-Shivalingam*, full of *Aanandha* welling up from the consciousness of the Divinity.

### **Do not harm your inner nature**

So long as you are in *Avidhya* (ignorance), so long as you are untrained and lacking in knowledge, you cannot taste the Bliss; you cannot attain it. You are still bound by the three-corded rope---the black cord of *Thamas* (inertia), the red cord of *Rajas* (passion) and the white cord of *Sathwa* (equanimity). Deny that you are bound; the rope falls away. Hence, regulate your life in such a way that you do not harm your inner nature. That is to say, live in the constant contemplation of your kinship with others and with the Universe. Do good to others, treat all nature kindly, speak soft and sweet, become a child devoid of envy, hate and greed; when your ego crosses the threshold of your family or group and takes kindly to those beyond, you have taken the first step to cross the threshold of *Maaya*.

Whoever has tasted that Joy will thenceforward crave for that only. How can the *Jeevi* (individual being) stoop to something less? How can the Truth be grasped when you are steeped in, Falsehood? How-can a fish experience the sky? How can Nectar and Poison, Day and Night, God and the Devil, be together?

Uddhava, when he came among the *gopees*, discovered that Krishna was roaming in "their hearts without a moment's respite. They were seen-scanning the dust' on the roads to discover a foot-print of Krishna, so that they could fall down and worship it! Raadha was the greatest devotee of all; she saw all foot-prints as Krishna's own, including even hers! Really, is there any one who is not He? Any Form that is not His? Any Name that does not connote Him? Uddhava exclaimed, "I have no need of Naaraayana; I am content with this Vision of the Glory of the *Bhaktha*." For the sorrow and fear of today, the same prescription also holds: See Him of the *Shiva-swarupa*

(Form of Shiva) in all; then all will yield joy and peace. That is the truth. The rest is false. Yama comes with delusion; Shiva is seen; then Light dawns.

**Prema will destroy the roots of ego**

*Ahamkaara* or egotism is the *Maaya*. 'How can you get rid of it.?' The field looks a dry waste, with no sign of green; and you feel proud that you have pulled up all the grass by the roots. When the showers come down, they sprout again. *Prema* will destroy the roots of the ego. Plant it, protect it, foster it and enjoy its fruits. Remove envy, hate and greed from your heart; they will smother the seedlings of *Prema*.

Have faith; faith will grant you all that you need. How can you build your faith on a mound of sand? The deeper you dig the sandy soil, the greater the risk of the sides slipping down and burying your faith in doubt and denial. Listen to the call from within; believe that it is the call from Mathura.

The Lord too condescends to grant you the chance to develop faith. Why did Krishna raise the Govardhana Hill and keep it aloft? It was to announce His Truth and His Nature, to instil Faith and to implant courage. It is just a sign, as is each one of My Acts. There is no task which I cannot accomplish, remember; no weight I cannot lift. You have faith in Raama and Krishna because of the books which describe a part of their achievements and the experience of the *saadhakas* who attempted to delve into their Mystery. You have not demanded direct proofs of Divinity from either Raama or Krishna, have you? Have faith first and then you will get proof enough. Take up the discipline of the recital of the Name.

Why drag out your existence as a mere consumer of food, as a moving burden encumbering the earth? Eat, but transform food into good deeds, good thoughts and sweet speech; move, but do not cause pain to others' or add to their misery. Do not condemn yourselves as weak, sinful, conceited, wicked, outlawed, mean, etc. When you so condemn yourself, remember you are actually condemning Me, who is your Inner Self. Live, so that with every breath and step, you come nearer and nearer to Me.

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*Upavaasa means that all your thoughts and deeds and words on those holy days must be about God, that you should spend the day 'near' Him, 'in' Him, for Him. It means that eating, sleeping and other bodily avocations have to take to secondary role, and the meditation and japam have to take the main role.*

*Sathya Sai Baba*