

21. Aadhaara and aadheya

OF course, you all like this daily programme of speeches and discourse, for you feel that it is this and not the wearing of new clothes or the eating of extra dishes that really makes a festival; this is a spiritual banquet that you are relishing. But you must listen carefully; and later, you should dwell upon what you have heard in the silence of your own heart and try sincerely to act upon at least a few of the precepts that you have gathered. That is the wise man's way of benefitting by pilgrimage to a holy place; his way of making himself holier.

Bhadhran, in his speech, quoted some *slokas* (hymns or verses) where some types of men were laughed at as "asses and dogs." I do not like such *slokas*; for they are cruel and wrong. It is wrong to call the children of immorality, the embodiments of divinity, in such degrading terms. Do not develop this kind of habit; do not descend to such sacrilege. A person may have obstinacy or humility or patience but that does not make him an ass. He may have a sweet voice but that does not give him wings. Poetic fancies make things more confused; they make everything glitter and cause doubt; sometimes, they even spread a curtain of fog!

Impressions of many past lives warp the mind

Man can reach the height of *Maadhava* only by trampling down the mind and making it ineffective. The nature of mind is *Nirmala* (pure); the sensory impressions colour it and soil it with likes and dislikes. The mind of the animal is unaffected by the many attachments and attractions, the aversions and dislikes that hamper and haunt man's mind. These *vaasanas* (latent impressions) warp the mind, already bent by blows and buffetings suffered in birth after birth. It is no use laying all the blame on the mind. It is like a Guurkha watchman. Impress upon the watchman that the Lord is the paymaster and then he will obey not only the Lord who is his master but even the friends and companions of the Lord. Join the group divine and see whether the mind continues to be intransigent. It will not disobey you then. It is all a question of proper training; if the Guurkha comes to know that you are unrelated to the Lord, he will disobey you and take to his own misadventures! If the *Prabhu* (Lord) is on your side, the watchman too is your man. Then you can tell the Lord that His servant is exceeding his limits and draw upon His Grace to bend him to your side.

Bhadhran tried to give the meaning of the name, Naaraayana, in a very round about manner, saying *Na* meant this and *Ra* meant that and so on; it all sounded very learned and is really very clever; but one can go on endlessly in this way, saying *Na* means either this or that according to the fancy of the moment or the taste of the other. *Naaram* means "water" and *Nayanam* means "eye," and the implication is that only tears can win God for you. That is the inner purpose and meaning of the *Naaraayana manthra*. Other *manthras* (sacred formulae) too have their own latent meaning, like this one. Just as a G and an O and a D add up, not to the sound Geeodee, but to God, so also A U and M, meaning *Bhuur Bhuvah* and *Suvah*, the three planes of existence and consciousness, add up to the *Pranava*, *OM*. So too, Naaraayana is the Lord of the *Naaram* in the *Nayana*, who is won by tears of repentance and who rewards you with tears of joy. Win Him and then He becomes as visible as all this; in fact, He is all this, only you do not see it so.

Only tears can win God for you

He is the *Aadhaara* (the base). You are generally carried away by the *Aadheya* (the burden), not the bearer. Samartha Raamdaas says that when Shri Raama returned to Ayodhya, every one acclaimed with unbearable joy the sight of the Flag on the horizon, for that was the signal for the

arrival of the Lord back to His City. But Raamdaas says that the populace in their exultation forgot how thankful they had to be for the Flagstaff; for if Raama was the flag, certainly Lakshmana was the staff that held it aloft against the fiercest storm. You cannot have a flag without a staff, an *Aadheya* without an *Aadhaara*; a thing contained without a container. Grief is the container and what is the thing contained. It is joy, remember. A smile is the rose that grows on the thorn of a sigh. Shed tears, but only for joy; joy that you are released from the chain of desire. Durvaasa was a formidable ascetic, no doubt; but he was afflicted with pride and envy. He tried to pull Ambareesha down from the pedestal of glory, only to have his anger recoil on himself with serious results. Desire leads you to doom.

External insignia are not essential for aspirants

Of what avail is the shaving of the scalp while leaving inside it a multitude of desires clamouring for satisfaction? This kind of *sanyaasa* (asceticism) is a fraud on the person entering it and on society. No *Avathaar*, you will note, has granted '*sanyaasa* to any aspirant. These external insignia are not essential or even necessary. Non-attachment born out of wisdom and fostered by the Grace of the Lord, that is the precious capital for spiritual advance. There are some *gurus* who take pride in the number of *sanyaasis* (monks) they have launched on society, as if that is an achievement to be congratulated upon! If *sanyaasa* is heaped upon a head which has not received the qualification of *vairaagya* (non-attachment), it is a burden on the recipient and a blot on the giver. The *guru* and the *sisya* (disciple) are both prisoners of their incompetence; when both are prisoners of their desires, who is to release whom? He who put them in alone can grant reprieve or pardon.

The *sanyaasi* (monk) has to declare his death and perform obsequies for himself and bury his past. He destroys all that binds him to the rest and to his past: his name, his history and his fame. He avoids any reminder of his erstwhile adventures in pursuit of sensory joy. He flees from his friends and foes, his habits and habiliments, his hobbies and prejudices. But we find men who have taken the vow of *sanyaasa* still clinging to their long-established practices and habits. Instead, they must completely break with the past.

That is why in the Geetha, *Karma Sanyaasa* (renunciation of action) and not the other types of *sanyaasa*, is prescribed. *Karma Sanyaasa* leads to *Mano-Sanyaasa* (mental renunciation). To teach persons, then as now, the assurance is "*Yogakshemam vahaamyaham*"---"I shall look after the well being of all who renounce the ego and take refuge in Me." Remember this is not a partnership, it is either you or I. If the dancer trips, he blames the drummer, as the saying goes. That is not right in the spiritual field. You have to climb the peak alone. The I comes up at the first provocation; "I am blamed," "I am neglected;" the ego is up in arms against the world. To put it down, you must see Krishna in every one, every one who is blaming, praising, neglecting or honouring you. Some of you quote the Telugu stanza of the *Sumathi Shathakam* which advises you to give up "relatives who do not come to your help, horses which do not gallop as soon as you are in the saddle, and Gods who do not shower blessings when you fall at their Feet." But remember the person to whom the poem is addressed! Who is to do as advised? Sumathi, is it not? Now, *Sumathi* means "a person whose intelligence is mellowed by wisdom." Such a person will certainly be helped by relatives, and will certainly be blessed by the Gods. So, the advice is unnecessary for *Sumathi*. The contingencies contemplated will never arise for a *Sumathi*.

The 'furnitures' that are left in charge of man

Wait for that Grace, in readiness. That is to say, do not cling too fast to things that please the senses or get caught in the coils of the attractive and the pleasant. Bhadrham spoke of the Headmaster of a school. Yes. He is a good example of the attitude you should develop. He knows all the time that the chairs, tables and benches are not his but, nevertheless, he knows that it is his duty to see that no item of furniture or equipment is lost or damaged; that it is all handed over intact when he leaves.

Therefore, he keeps villain watch, though unattached The senses, the intelligence, the heart, the mind---these are the furnitures put in your charge; look after them with care; if any is damaged by oversight, make the appropriate entry in the list and explain the circumstances and crave for Grace.

Reference was made by Bhadrham to women having *bhakthi*, *jnaanam* and *vairaagyam* equal to men. Still, I know there are many who are worried when they hear women reciting the *Pranava* (OM) during the *Brahmamuhuurtham* (auspicious time before sunrise) every day at the Nilayam. They forget that shabdha (sound) itself is fundamentally *Pranava*, that all breath has *Pranava* immanent in it; now can women, avoid or keep away from OM which is ever-present in the *Aakaasha* (ether) and which their breath is reciting every moment?

Make your life a mountain of auspiciousness

As a matter of fact, *Prakrithi*, the Feminine Principle, comes First and the *Purusha* (Masculine Principle) is second. You say Seetharama, Lakshminaraayana and Gowrishankara, not putting *Prakrithi* in the second place. Women have equal chances and equal rights to attain God-head.

Just as every breath reminds you of OM, every little act is an act of worship, remember. Every tiny thought, every faint whisper has to be so directed that it may curb the vagaries of the 'mind and help in guiding it Godward. A hundred little naye paise add up to a round rupee. Distill divinity into every moment. Like the uninterrupted line of Ganga water that flows in *Rudhraabhisheka* (consecrating with *Rudhra japam*) on the *Shivalinga*, let every moment be hallowed by the thought of Shiva. Perform that *Rudhram* (*Vedhic hymn* in praise of Shiva) and make your life *bhadrham* (safe); why, let it become a Bhadrhaachalam, an unshakeable Mountain of Safety.

I find you reading and appreciating the *prema* of the *Rishis* (sages) and the *gopees* (milk-maids of Dhwaaraka) and the *vaanaras* (monkeys) of past ages; but you ignore your present responsibility. For example, examine, each one of you, how far you have put into practice what you have heard from Me. How far have you profited by coming to Puttaparthi now or so often in previous years? How far have you shown *prema* to others, the *prema* that you find to be My all. *Naamasmarana* (remembering the Lord's name). I have told you often, is the best exercise to acquire *prema* towards God and all that is great. But have you tried that recipe? Has it become as essential for you as the very breath? That is the test of your sincerity and of the success of your pilgrimage to Puttaparthi this Dashara.

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To find out what is Dharma and what is Adharma, apply this one test: If it goes counter to Truth and Love, it is Adharma

(unrighteous). If it promotes Truth and Love or is full of both, it is Dharma.

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