

29. Nayana, not ayana

SHAASTRY spoke in detail of the importance of the *Uttharaayana* Day. The day has an outer and an inner significance, the inner having greater value for aspirants for spiritual progress. I do not attach much value to the outer meaning: the Sun taking a northward direction from today; the six months from now on being holier than the six that ended today and therefore, as Shaastry said, the *Uttharaayana* better suited for *saadhana*. Man's life must be a perpetual *saadhana*; any day is a good day for starting *saadhana*, whether it falls in the *Dakshinaayana* or *Uttharaayana* (southward or northward movements of Sun). One need not wait for the Sun to turn North. The months and the *ayanas* (Sun's passage towards north and south of equator) are all related to *Prakrithi* (subjective world), and so they have only relative value.

Uttharaayana is a quality of the *Nayana* (the eye); it is matter of *dhrishti*--attitude, point of view. It is not an *Ayana* (half year term). When your *dhrishti* (sight) is on *Brahman*, it is *Uttharaayana*; when it is on *Prakrithi*, it is *Dakshinaayana*. When you have developed *Utthamaguna* (excellent quality), every day is *Uttharaayana* whatever the *Panchaanga* (almanac) may say. When you have fever, the tongue will be bitter; when you are healthy, you know all tastes. The bitter tongue is the *Dakshinaayana*, the sweet tongue is the *Uttharaayana*. To associate it with the Tropics of Cancer and Capricorn is just a convention.

Avathaar comes for the protection of all with good virtues

The astronomical *Uttharaayana* comes to you whether you strive for it or not; it is part of the law of nature. But for the real *Uttharaayana*, you must make efforts, tremendous efforts. Know that there are only two entities: the substance and the shadow, (or rather, only One, and its appearance, produced by ignorance), the *Aatma* and the *An-aathma*---the seer and the seen the rope and the snake. When this knowledge becomes part of the mental make-up, it liberates you from *maaya* and you see Kailaasha at the straight and hard but the Goal is glorious; it is nothing less than Illumination. It is when people forget this Goal that the *Avathaar* comes to save them.

The Avathaar comes when there is yet a remnant of good men, yet a trace of *Dharma*; for what is the use of doctor when the patient has collapsed? When a large number of good men are afflicted with the fear for the survival of goodness, then the Lord incarnates to feed their drooping spirits and revive faith and courage. "*Parithraanaaya Saadhoonaam*" in the Geetha does not mean the "protection of *saadhus* or ascetics;" it means the "protection of all who have *saadhu* virtues;" '*saadhu*' means 'good.' Good virtues might be found even in animals and insects and worms. He will guard and guide even such. He comes to promote *Dharma*; and virtue is the foundation of *Dharma*.

The worldly outlook will deceive you and land you in grief. You do not know which articles will satisfy your inner cravings; you try to possess whatever attracts your eye. When you crave for the thought of the Lord and the company of the Godly, then you are in *Uttharaayana*. Bheeshma too was in that mood. He prayed "*Asatho maa sath gamaya*"---From this transient world of decay, lead me to the everlasting world of Bliss; "*Thamaso maa jyothir gamaya*"---Give me the effulgence of Thy Grace and illumine my soul with truth; "*Mruthyor maa amritham gamaya*"---Save me from the torture of birth and death, destroy the cravings of the mind which produce the seeds of birth and lead me to Immortality. That prayer and that yearning of Bheeshma gave him the vision of Krishna when he passed away. That was the real *Uttharaayana* for him.

Use the body well for the purpose given

Jeeva (individual) and *Deva* (Divine) are the two rails along which the engine *manas* is dragging the coaches of *Vishaya Vaasana* (attachment to sense objects) along. Each coach contains the items of luggage each one has, viz., *buddhi*, *antahkarana* (intellect, inner senses), etc. *Aathma* is the driver of the engine; if the coupling with the engine is not well connected, the coaches will be left loose on the line. Faith and *shraddha* (trust) are the couplings; see that they are fixed tight. They do not fix themselves, remember. You have to use the strength and the intellect awarded to you. Grace will be granted only then. Spend the *Shakthi* (energy) you are endowed with; then pray for *Raamashakthi*. Raama or the Lord will then bless you; if you ask for one, He will grant you a hundred. This is the Karmadeha (the working body) given to you; use it well for the purpose given.

I see many people here who have come in the special buses which take them round to many holy places. I shall tell them mine words: When you reach a holy place you should entertain only holy thought. On seeing a doctor, you remember your illness; when you see a lawyer, you wish to consult him on some problem of property or personal spite; when you see a temple, you are reminded of the Force that animates the universe. Your tour should not be a *Vinodha-prayaana* (travel for amusement) but a *Viveka-prayaana* (travel for using discrimination) for you. Do not use such pilgrim buses for going on picnics; do not seek to purchase vessels and clothes and rarities in the shops of the towns you visit; pay attention more to the need for filling your minds with holy experiences over which you can ruminate after returning to the quiet of your home. When you are in the *Kshethra* (holy place), think of the *Kshethrajna* (divine dweller of the place).

Move in the midst of the sacred and sanctifying

Load your bus with thoughts of the Glory of God, not with tinsel and tin cans. Again, do not get involved with the bad traits that may be found in the places to which you go. Seek the company of the good, move in the midst of the sacred and the sanctifying. That is what you go so far for. The shelves of the hospital are full of all types of medicines: pills, poisons, powders, emulsions, lotions, mixtures, etc. You should ask not for the sweetest or the most attractively packed drug, but the drug that you need for the illness you suffer from. So too, let the holy place have a thousand other attractions; do not run after them. Concentrate on the thing you have come for. The *bhogi* (enjoyer) and the *rogi* (the sickly) should be transformed into the *yogi* (contemplative saint); take the drug from the dispensary which will make you that.

Become also fit for the Vision of God that you seek in the temples. Go humbly, with *prema* in your heart for all creation; take the *Hrudhayapushpa* (heart-flower), full of the fragrance of *prema*, the *Mano-phala* (mind-fruit) uncontaminated by the pests of greed and egoism; become sweet in word, deed and thought so that you can dedicate yourself to the service of God's Plan.

A person with faith in God will not be moved by panic, as some people are, at the approaching *Ashtagrahakoota* (conjunction of eight planets). I assure you there will be no extra danger to the world as a result of that conjunction. No additional calamity will happen; why, the *A-shaanthi* that now exists will even become a little less! When the *Avathaar* has come, why fear like this? Why dread imaginary dangers?

One more thing: you will have seen the announcement that you should not bring to Me fruits, flowers, etc. Some of you, I know, are sad that I have announced so. But let Me tell you: Come

to. Me with empty hands; I shall fill your hands with gifts and Grace. If your hands are full, what am I to fill them with?

Prashanthi Nilayam, 14-1-1962

Any balance of karma-consequence will involve some years of imprisonment in the body. The Shaasthras advise man to wipe off the balances by four steps: by scotching all sparks from the fire; by getting rid of all signs, symptoms and causes of fever; by paying off all balance of debt; and by suffering off all consequences of karma.

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