

## 2. Revealing you to yourself

DEEKSHITH just said that this is a sacred day, not only for the 35 boys who were initiated into *Brahmacharya* (religious studentship) but for *Sanaathana Dharma* (universal religion) itself, since the *Upanayanams* (investiture ceremony of sacred thread) here are an important step in the restoration of *Varnashraama dharma* (code of conduct prescribed for the four social groups of Hindu Society) itself. The study of the *Vedhas* is the highest type of learning, since it leads to the conquest of Death. All other studies deal with the means of living or the surroundings within which you have to live; they deal with earning and spending, deriving a little pleasure by this trick, escaping a little grief by that other trick. The *Vedhas* show the path to the Realm of Eternal Bliss, where there is no birth or death.

People learn details about China, Russia and America; they know about the volcanoes of the Pacific or the islands of the Arctic regions, but, they do not know an iota about the features of their own inner realms.

### ***Jnaana* must grow from within**

There are five such Realms in them; but, they are aware only of the outermost realm, the *Annamaya kosha* (the material casement), in which they are housed; even this is just an awareness, not full knowledge. There are deeper layers of which they are ignorant---the *Praanamaya* (sheath of vital energy), the *Manomaya* (mental sheath), the *Vijnaanamaya* (sheath of intelligence) and the *Aanandhamaya* (sheath of Divine Bliss). Those who are conscious only of the *Annamaya kosha*, can claim to be only just *Kaarnaswaruupa*, not *Raamaswaruupa* (embodiment of desire but not of Raama). That is to say, they will be swayed by every gust of *kaama* (desire); they will scarce be able to control desire and rise to the demands made on nobler virtues by the Divinity latent in them. They will get proper inspiration and instruction to explore and exploit the inner realms only from the *Vedhas*, and the *Shaasthras* that expound the *Vedhic* truths.

The *Karma Kaanda* is the biggest part of the *Vedhas*, because *Karma* (sanctified activity) is the means by which the tree blossoms and the fruit matures and grows; the *Upaasana Kaanda* (the contemplative portion) deals with the *Upaasana*---method by which the fruit ripens; the *Jnaana Kaanda* describes *jnaana* (spiritual knowledge), the process by which the fruit fills itself with sweetness. The first stage takes the longest time; so, it comprises the largest portion; the second and the third are quicker by comparison. So, they are shorter.

The third stage can be accomplished even apart from the tree by keeping the fruit in a warm place amidst straw or in a hot room. Man can acquire the sweetness of *jnaana* by keeping himself in *sathsang* (holy company) or even by remaining in a solitary place, all by himself in *dhyana* (meditation), for example. But by whatever means, the sweetness (the *jnaana*) cannot be injected from outside; it must grow from within. It is a transformation of the inner nature, won by a struggle with inner foes.

### **Get rid of grief in this life itself**

Just think of this for a while. You are in this body, in this receptacle, in order to realise the God you really are. This body is the cocoon you have spun round yourselves, by means of your impulses and desires. Use it while it lasts, to grow wings so that you can escape from it! You came into this world crying, announcing your grief at being thrust into it, grief for having lost

hold on God. Having come with grief, decide not to go with it, from here. Get rid of it in this life itself.

You were told now that the Raamaayana was welling with shoka *rasa*; the main mood of that epic was, it was said, agony. Well, the first step to prayer is a touch of agony. Agony is more potent than awe, in leading you Godwards. Grieve for lost chances, lost time; move on, everyday, forward to the Goal. Amidst all these absurd loves and hates, the meaningless game of having and hoarding, losing and lamenting, building and demolishing castles in the air, you have no moment of real calm.

### **Everything in the Universe is Divine**

Peace of mind will not descend on you because your room is air-conditioned or your sofa, soft-cushioned. It does not depend on your bank-balance; or on the diplomas you have collected. It can come only when, you deny the *dhaanava* (demon) in you all chances of moving you, when you encourage the Divine in you to manifest Himself. The *dhaanava* is the prompter of the *Asuric* traits mentioned in the Geetha. Everything in the universe is Divine; it is; it shines; it is lovable. It is *asthi*, *bhaathi* and *priya*; it is *Sath*, *Chith* and *Aanandha*. For, it is the same as the Universal, Eternal, Absolute, which is also *Sath-Chith-Aanandha* (Being, awareness, bliss).

This is the *Upadhesha* (spiritual instruction) that these boys got today through the *manthra* that was taught them. *Upanayana* means, "near-leading," leading near, leading the boy to the teacher, taking him to the teacher, the *Gum*, for this *Upadhesha*, this initiation. The *Guru* who can give this *Upadhesha* must himself have transcended name and form, the relative regions of worldly ambitions and achievements; he must have experienced the Oneness of all this variety. Such men do not put up boards to announce their greatness or compete with others for status or reward.

These boys are specially lucky: good fortune, of which even they are not aware, has brought them here for this ceremony, which will transform them. They have done consciously, in previous births, meritorious deeds, the fruits of which they are now tasting, unawares. The *Guru* does not teach anything new; he reveals you to yourself. He trains you to cleanse the mirror of your heart, so that you may be reflected in it, without warp or twist. The *brahmachaari* (celibate or spiritual disciple) must obey the commands of the *Guru*, without flinching and to the full.

### **Use your fullest powers to grasp the truth**

While Aanjaneya was bringing the Sanjeevini Mountain, he had to take a course that made the citizens of Nandhigraama see him in the sky; Bharatha, who saw the strange sight of a monkey carrying a hill, brought him down with an arrow and when he learnt that the hill had the drug which could cure Lakshmana who was stricken in battle, Bharatha offered to send the hill quicker to where Raama was, by shooting an arrow which could lift it and carry it fast. But, Anjaneya said, he could fly quicker than any arrow from the bow of the fastest marksman! Use your fullest powers to grasp the truth. Rely on your own skills, your own force; then, they too will develop to the utmost demand you make of them. That will give you the greatest joy.

Many of these boys are today joining the *Vedhashaasthra Paatashaala* (School of *Vedhic* Studies) here or have already joined it. They will be enthused by each other in their study and *saadhana*. When ten friends gather around you and shout, "Come, come, we shall go," you feel like joining them and you gladly go on the adventure. Teachers at the *paatashaala*, who are experienced men, will foster virtues and encourage at every step. I am planting the sapling in your heart; they will water it and manure it. I shall also water the sapling, off and on, especially,

when they are not with you. In order that the lotus may not go dry, the lake has to be full of water. *Prema* is the water that must fill the heart: hatred will make it a parched waste. Have faith in your own *Aathma* (true Self or Being); that is the medicine. Act always in the spirit of service and kinship with all; that is the regimen.

**Surrender must be complete without reservations**

To all of you I say, "Let mountains fall; let the sea overwhelm the land; but, do not give up your *saadhana*. And, remember, *saadhana* is a waste, unless you grow at the same time in virtue and uprightness." If you give up all and surrender to the Lord, He will guard you and guide you. When you complain, "Oh! He has not guarded me," I reply, "You have not surrendered." The Lord has come just for this very task. He is declaring that He will do so, that is the very task that has brought Him!

Of course, you only talk of *Sharanam* (surrender), of placing all at the Feet; but you withhold a great deal. Your minds are wayward like monkeys that skip and jump from bough to branch. Give them to Me; I can make them steady and harmless. When I say, sit, they will sit; when I say, stand, they Stand. That is what Shankaraacharya offered to do, he told Shiva that he will hand over the monkey that was his mind to Him so that it might be tamed and used for His delight. But, it must be a complete handing over; no reservations.

*Prashanthi Nilayam, Upanayanam Day, 3-2-1963*