

32. *Thath-Thwam*

PERI Venkateshwara Shaasthry and others by their speeches, relieved you from hunger; now, it is My turn to sharpen your yearning, which is the hunger of the mind for the higher joy. When *Dharma* declines or rather, when those who have a duty to regulate their lives according to *dharma* lose faith in it, then, its restoration cannot be taken up by all and sundry. A broken bridge on a highway cannot be set right by amateur skill and the momentary enthusiasm of the villagers around. The very authority which laid down the road and planned the bridge has to initiate repair. The Lord has come again on this Mission; He has collected the engineers and contractors and the labour for the purpose. He is now set on the task.

When Krishna knew that Brahma had taken away and hidden the cows and calves and the cowherds and boys, the whole lot of them that had gone out of their homes into the pastures, He created anew, the same number, the same types, the same persons, cattle and all, and nobody suspected for one full year that the genuine was hidden and that it was the duplicate that was in the village everywhere. All that was thus created was *Krishna thathwa* (true nature of Krishna), just as all that was hidden by *Brahma* Was also *Krishna thathwa*. You too are *Krishna thathwa*; what other *thathwa* is there, really?

Everyone must be conscious of *Krishna thathwa*

Even now with Me, My *Maayaasrishti* (creation out of the void), is for some definite purpose; just as it was then. Then it was to purify and sanctify the *gopees*; now, too, the aim is to purify and sanctify. *Nara* is limited and deluded; when that limit is crossed and when that delusion is gone, he is Naaraayana and he shines in his *thathwa*.

Every one must be conscious of this *thathwa*, which is his reality. To make each one conscious of it is the aim of those who come for *Dharmasthaapana* (revival of righteousness). In the Mahaabhaaratha, the most noteworthy theme is this *Dharmasthapana*. When the Paandavas were exiled into the forest, it is as if the five Praanas (life breath) of *Dharma*, the sustaining forces of *Dharma*, were exiled. Dharmaraaja is the *Praana* of the Right Conduct, Bheema, of the Protective Might of *Dharma*, Arjuna of the Faith and Devotion needed as its foundation, Nakula and Sahadheva, of the steadfast faith essential for the practice of *Dharma*. When the Paandavas went to the forest, Hasthinaapura was reduced to *Asthinaapura*---a city of bones, without flesh and blood.

You call Me *Dharmamuurthi* (personification of Virtue). No, each of you is a *Dharmamuurthi*. But, you have strayed away; to bring you back to the status that you have lost, that is My aim. This Prashanthi Vidhwanmahaasabha, which has been established here this Navaraathri, will be doing just that job. Today, its aims and objects as well as the methods of working were discussed and settled, it is your Sabha; you can make use of it, in proportion to your *bhakthi* (devotion) and your *shakthi* (capacity). The deposits which these *Pandiths* have made in *jnaanam* and *thapas* (penance) are yours; draw cheques on them and they will give you the riches, without question.

The sowing part of the work has begun

Pandiths and scholars of *Vedhas* and *Shaasthras* have been suffering a lot, due to neglect by society. But, that is not the result of their having studied the *Vedhas*; it is because they have not put what they have learnt into action. Every one must wait till the fruit is ripe. It will take time for the growth of the tree, for its blossoming, for the fruits to appear, to ripen and to be filled

with sweet juice. Pluck it before time and you have to throw it away. Why? To become a graduate and take a degree, one has to struggle with the alphabet at first, then read words formed by the letters, then study sentences and finally complete texts.

The fruition of their studies has come now, after all these years, when the *Pandiths* have secured this medium for sharing their joy and their wisdom with their brothers and sisters. The *Pandiths* have been allotted districts and a selected few will be supervising the programmes in each district. The District Committees will arrange meetings and invite the *Pandiths* for the three-day sessions of the Sabha.

The light is in you, you are the light

This is the sowing part of the work, sowing the seeds of the *Karma kaanda*, the *Upaasana kaanda* and the *Jnaana kaanda*, of *Vedhaantha*, of *Dharma Shaasthras*, of the Glory of God as described in the *Raamaayana*, the *Mahaabhaaratha*, and the *Bhaagavatha*. You have to look after the fields, tend the young crop, feed it with manure of *manana*, and rid it of pests, and harvest the happiness that comes from eating the nourishing grain. That is the real agriculture for you. Chance to share in this agriculture will come only to a few, the few who are endowed with the merit of many lives.

First, the Sabha will be concerned with Andhra Pradesh and later, it will reach out into the Karnataka and Kerala States, and then into all the States of India, and within a short time, even outside India. Already, there are quite a few *Sathya Sai Sanghas* outside India and they are pressing for the extension of Swami's Grace in this form too to their places.

The first profit from such a Sabha is that you will be able to tend and develop something that is specially India. I am saying this, because you understand only the language of profit. Whatever you are asked to do, the first question is, "How much will be the profit?" This greed for *laabha* (profit) has made you sink in *lobha* (greed)! The highest profit is the arrival through this road back at the place from where you came, your *Swasthaana*.

Brahma who was born in the lotus that arose out of the navel of Vishnu wondered how he came to be there and it seems he searched and searched for the place from where he came. He could not trace it at all. But, by some little thought, you can know, from where you came, or, rather, what your real nature is. Then what remains is the attempt to attain it. That is what is meant by Liberation, or *Moksha*.

Simple faith in the words of the wise is more profitable than years of study and discussion. Meditate on such a *Mahaavaakya* as "*Thath-thwam-asi*" (That thou art) and as you go on revolving it in your mind, meanings will dawn upon you, without the help of any commentary. Commentaries only tend to confuse you. Think of the '*Thath*' (Divinity); analyse the '*thwam*' (yourself); and then, you will be convinced that '*asi*' (equality) is the only solution. You are in the Light; the Light is in you; you are the Light---these are the steps.

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You can be free from fear only when you are confident of the strength of the foundation. You do not see your breath or weigh it; but, breath is the very sustenance of life. The unseen is the basis of

the seen. If you are caught up in the meshes of the seen, you cannot know the importance of the unseen.

Sathya Sai Baaba