

34. Sankalpa

KALLURI Veerabhadhrashaasthy declared now that the *Swaadhyaaya Jnaana Yajnas* (ritual sacrifices for Self enlightenment); which started on the 20th had ended; but, there is no *samaapthi* (conclusion) for the *yajna*. All life is a *yajna*; when does the *yajna* meet its *samaapthi*? I shall tell you. *Sama* means *Brahma*; *aapthi* means *praapthi*, attainment, reaching. When Brahman is attained, that day, that moment, the *Yajna* which is Life can be said to have ended; not until then. This *samaapthi* marks only the end of these rituals. Carry on the *yajna*, wherever you are, by means of *shravana*, *manana* and *nidhidhyaasana* (listening, contemplation and deep meditation).

Shaasthy today described the story of Rukmini Kalyaana. Now, this is not simply the story of a marriage. It is the union of *Purusha* with *Prakrithi* itself. The Brahmin intermediary is the symbol of *Vedhic* authority through which alone the merging of the two is known. Rukmini is the *Jeeva* (individual self) and Krishna is the *Paramaathma*. She is suffering from the rules and restrictions imposed by *Prakrithi* (objective world); *Ahamkaara* (egoism) is her brother; Worldliness is her father. But, on account of her *sadhaachaara* (good conduct), her mind rested on God. So she was able to plan a method of reaching God.

One is born to serve out one's sentence

Her prayers, repentance, yearning and steadfastness were rewarded. Her observance of the age-old code of good conduct at last saved her for she went out for the *Gowri puuja* (Worship & universal mother Goddess), before the marriage rite. In that temple she was immersed in the worship of God and so she was liberated from the bonds by the God who was lying in wait! The parents and the brother and all the relatives objected but, an individual is born to work out his destiny, not to act a role in some one else's drama. One is born to serve out one's sentence; when the sentence ends, one is free. You shall not remain in prison, on the pretext that a dear comrade is still in! Just think of this fact: Rukmini had not met Krishna before; there was no preliminary wooing. The soul yearned and it won. They had met in the realm of the spirit.

This is no ordinary marriage, though the people who write about it and describe it in *Harikathas* (divine stories), speak of it as the romantic adventure of a wilful girl and a young care-free bravado! It is merging of *thath* with *thwam* (That with This). The same thing, if it is near, is referred to as this, and if far, is referred to as that; this is there (that is when it is not here but there). *Thath* is the same as *thwam*, only it is far; why is it far? Because it is beyond the reach of the intellect, the senses, and words.

To communicate one's experience of the Godhead, words are inadequate; in fact, even the attempt is beyond the fortunate sage. Two pilgrims were passing through a forest and sitting under a tree, they were talking about the debt Man owed to several "mothers." One of them detailed a list of such "mothers," the *Maatha* that gave birth, the *Go-maatha*, the *Bhu-maatha*, and the *Vedha-maatha* (mother cow, motherland and mother scriptures).

Conception of Brahman depends on one's experience

The talk drifted towards the importance of *Go-puuja* (cow worship); and, they began discussing what exactly is meant by the word *Go*, which means a cow. There ensued a debate about its characteristics: a tail, two horns, four legs, an udder, etc. They rose up and wandered long to discover an animal with those items and at last espied a buffalo, which they worshipped to their

heart's content. So, the conception of *Brahman* also will depend on each one's equipment and experience, but, that does not mean, there are so many different *Brahmans*. A man is called Daddy, Son, Uncle, Grandfather, Cousin, Nephew and Husband---but, that does not make him more than one individual!

Our Vidhwanmahaasabha will establish this truth in the minds of all. It is not out for condemning any faith or attracting people into a new faith. It will be engaged in fostering the positive attitude in spiritual effort; encouraging, as *Sanaathana Dharma* (ancient, eternal, universal religion) has always done, all to move forward from wherever they are, in the direction of the Lord, whom they are free to picture in whatever Form they like. No harsh word is to be used when referring to another's faith, for, faith is a precious plant and harshness might make it wither. Know the truth; experience the *Aanandha* (bliss)---that is the Message that these *Vidhwans* (scholars) will carry.

Those who say that *Aanandha* is the essential nature of man have the responsibility to be full of *Aanandha* themselves. You enquire of another person the reason why he looks depressed; you are not worried if he looks happy. Why? Because depression is unnatural; it is against man's essential nature. Water is cool; that is its nature. So, the hot spring in front of the temple of Bhadrinaath by the side of the ice-cold Alakanandha is looked upon with wonder. Be yourself what you tell the other man to be. People will follow only the man who speaks out of personal experience.

***Shaasthras* are based on *Saadhaks'* experience**

Some people were on this bank of the river and since they were strangers they sought information whether the river could be crossed at that point and how. A lame fellow said, "It is dangerous to cross at this point; go further down." They did not believe him, for he could not have waded through! A blind man said, "You can cross; only, keep more to the left for some distance and move to the right afterwards." They did not follow his advice, for he could not have known; he must have been led by some one else. At last a man came, who volunteered to take them across. "I have crossed often; I live on the other bank and I own lands on this side." So, they followed him with confidence and they could reach the other bank safe.

A little child is taught names and facts by the elders; it calls a thing a dog; another thing a tree; a third thing, a stone. It says, when asked, that is a man. How does it know? Because it has been told so. The characteristics of animals, plants, trees, birds and men have been taught by the elders and it believes them and takes them on trust. Then why cannot you believe also in God? You are told that also; from thousands of years you have been told that there is God with many characteristics by which you can visualise Him.

The *Shaasthras* (spiritual sciences) declare that the signs of God are such and such. The *Shaasthras* are based on the experience of *saadhaks* (spiritual aspirants) and they have as much authenticity as any thing else. Many things are taken on trust, depending on the reliability, the impartiality, the attainments of the people saying them. The *rishis* (sages) are impartial; they have no intention to deceive or mislead.

Prema* alone can understand *prema

If you feel that you too must have the experience or else you will not believe, well, come and experience. There is no use simply coming one day and going away the next day, saying, "I have seen Sathya Sai Baaba. He wears a fine long gown and He has wonderful hair." If you spend the

time lounging in the hotels here or playing cards, or listening to tales, how can you understand? Determine to discover, decide to learn, dive deep, and then you will know.

Thousands have come now and in the years gone by; many have no desire to know; many who have the desire are unaware of the fact that they must pay more attention to actual experience of the mind, not to the sense impressions. You may be staring at something, but, if your mind is not focussed on it, you cannot cognise it. If your body is in this auditorium, your ear in the hotel and your eye all round the compound, how can anything be learnt? *Prema* alone can understand *prema* (love).

Prema is the manner of speaking; Truth is the substance; *Dharma* (virtue) is the language; *Shaanthi*, the result aimed at. As a matter of fact, I am *Premaswarupa*. I do not need any rest in My efforts to give you *Aanandha*. All this *yajna*, this gathering of *Pandiths*, this Vidhwanmahaasabha is for your *Aanandha*.

Join this great task of *Dharmasthaapana*

If all this arrangement is done somewhere else, what a great noise it would have made! People would have scoured the land with lists of likely donors, and worried this man and that, and finally boasted of their achievements. But, here, only just a few know about this. It was all a case of the *Sankalpa* (Will Power) working itself by the force of its own goodness. And, what do you bring to Me? Only, tears! Tears of grief when you come and tears of *Aanandha* when you go!

I am unattached to any event or plan. I am not worried at all by fear of failure, for, I know that My Plan must succeed. This Prashaanthi Vidhwanma-haasabha too is not something new; it is *Sanaathanam* (eternal). Only, it is now once again set on the age-old Mission. This work of *Dharma-sthaapanam* (establishment of righteousness) is being done over and over again. You have now the chance to share in it; so, join this great task, and make your lives worthwhile.

These evening discourses of *Pandiths* and My own *sambhaasahna* (discourses) have to stop from tomorrow; for, I must start meeting those of you who have brought huge loads of grief, discontents, difficulties and problems for My attention. That is also My Work and I shall gladly attend to it.

Prashaanthi Nilayam, 28-10-1963

Have a time-table for spiritualsustenance, just as you have now for physical sustenance.

A breakfast of pious repetition of Lord's name (japa) and meditation (dhyaana), a lunch hour ritual worship of the Lord (puuja), 'tea and snacks' of reading scriptures or sacred books (pravachana) in the afternoon and a light dinner of devotional music (bhajana) in the early hours of the night.

If you follow this regimen, you can sleep soundly and wake up refreshed.

Sathya Sai Baaba