

27. Vital role of the *Buddhi*

EMBODIMENTS of Love! Does one need a lamp to see the light from another lamp? And yet, man who has the light of wisdom in his heart goes in search of wisdom elsewhere. This search, born of ignorance, leads him to seek *gurus*. To acquire *Aathma-Jnaana* (knowledge of the divine Self) man needs *no guru* (preceptor). No preceptor can give this knowledge because *Prakrithi* (Mother Nature) has herself conferred on her children the keys to this knowledge for their protection.

Every man is a son of Bhuudhevi (Mother Earth). As a mother, Bhuudhevi is teaching many lessons to her children. She calls on her children to learn everything from herself instead of going after other preceptors. "Scholars and intellectuals are cutting me to pieces to acquire knowledge and conduct their experiments," laments Mother Earth. "They are subjecting me to great suffering by their diggings and blasting. But I am not worried about all this. Learn this spirit of forbearance from me. Whatever abuse or attack others may level at you, bear them with fortitude. Treat praise or blame, good or bad with equanimity. This is the highest knowledge."

Another vital element in Nature is water, which is also one of the manifestations of the Divine. The lesson that water teaches is: "Son! By nature I am pure, sweet and cool. Purity, patience and perseverance are three good qualities you have to cultivate."

Agni (Fire) is another of Nature's preceptors. It tells man: "My son! I make no difference between good and bad. I do not gain by burning one thing or lose by not burning something. I treat all alike whatever comes into my orbit. Learn to see the Divine in all things. This is the way to gain knowledge of the Self."

Nature is the best text book

I have often said that Nature is the best text-book for one and all. Many valuable things can be learnt from the behaviour of wind, which sustains life by respiratory process and is all pervading. To exercise the power of discrimination, man is endowed with *Buddhi* (the intellect). The intellect has to be unwavering and steady. Man fails to use this discriminating power properly and fully because of his qualities of *Raaga* and *Dhvesha* (attachment and aversion), his obliviousness to his inherent divinity and his preoccupation with mundane desires. If these tendencies are removed, the intellect will come into its own as an instrument of discrimination.

The intellect is the highest among man's endowments starting with the body. Above the body are the senses. Subtler than the senses is the mind. The intellect is subtler than the mind. Above the intellect and much more subtle is the *Aathma* (Self). Because of its proximity to the *Aathma*, the *Buddhi* is very subtle.

In the *Taithireeya Upanishath* the *Buddhi* is compared to a bird. The seat of the intellect is said to be the head. The right wing is described as *Ritham* and the left wing as Truth. The tail is called *Mahat-thathva* (great directing principle). The body is described as *Yoga*. The *Buddhi* is said to be composed of these five constituents each of which represents a power like discrimination, truth, etc. Most people tend to accord a higher place to *Medhaa Shakthi* (intelligence) than to intellect. Intelligence that lacks interest and steadiness which characterise the intellect is inferior to the intellect. This was declared by King Vikramaadhithya at an assembly of scholars who could not decide the issue. It is the combination of interest and firm faith which serves to divinise man.

Ritham signifies the harmony in thought, word and deed. Truth is the expression in speech of *Ritham*. Homage is paid to *Ritham* and *Sathya* before one takes food as a prescribed ritual.

Once Ubhayabharathi, the wife of Mandhana Mishra, after taking to *sanyaasa* following her husband's defeat in philosophical debate with Aadhi Shankaraachaarya, taught a lesson in detachment and giving up of anger to an ascetic who described himself as a *Brahma-Jnaani*. No one can call himself a knower of the Absolute as long as he has attachment and aversion. This episode shows how in ancient days men and women equally pursued the quest for *Aathma-Jnaana* (the knowledge of the Self).

Role of the Intellect: Divinistion and Determination

To acquire this Self-knowledge, purity of the intellect is essential. The intellect should be unwavering and totally free from attachment.

The mind is subject to unsteadiness because of desires. Desires are roused by the impressions received by the senses from outside. The only way to avoid these external impressions is to turn the senses inwards. To effect this change in the use of the senses, the power of discrimination derived from the intellect should be employed. The intellect should be used to determine what impressions should be kept out and which should be let in. The intellect should determine what kind of company we should keep, what kind of food we should eat, what are desirable practices and what are undesirable. It is by the right use of their intellectual judgement that the ancient sages achieved spiritual eminence.

Same Cosmic Self dwells in every one

People should understand that the *Aathma* (Self) is one only. There are so many in this hall., Each one of you may consider that everyone has a separate and distinct *Aathma*. This is totally wrong.

Like the reflection of the Sun in a myriad different vessels filled with water, the same Cosmic self is dwelling in everyone. The reflection is one and the same, though the vessels might be different. Names and forms may be different but the indwelling *Aathma* is one. How is this oneness to be recognised? For this purpose, the difference between the body and the heart should, be examined. The *Vedhaantha* taught as follows: "Son! birth and death are common to all. Hunger and thirst are equally common. Joy and sorrow are equally common to all." If you go deep into these three statements, you will realise that whether one is a millionaire or a pauper both are born from their mothers' wombs. Though a rich man and a poor man may eat different kinds of food, the object of eating is to appease hunger, which is common to both. The same applies to thirst. If in this manner people examine what is common to all mankind, they will realise the unity that underlies the diversity in mankind. This will reveal the divinity that makes humanity one spiritually. There is no need to pursue difficult spiritual exercises to experience the Divine. Many of the physical postures recommended by some *Gurus* for spiritual exercise are anything but comfortable" The real *need* is to have a heart filled with compassion and meditate on God. Physical postures are not so important. It is in making one aware of the difference between the physical body and a compassionate love-filled heart that the *Buddhi* plays its vital role.

The source of Bliss is within man

The source of bliss is within man, not in the external world. God is omnipresent and is not separate from you. This is the main teaching of Sai. The description of the cosmic form of God

as *Vishva-Viraat Svaruupa* means that he is present in every minute particle in the universe *Students!* The world today is moving in a direction opposed to spirituality This is utterly wrong. To forget God is to forget your own Divine essence. Ramana Maharishi always told the-devotees who came to him "Know who you are." "Know thyself" does not mean knowing facts about your body; mind or senses. It is to know the one who claims ownership of the body, the mind, etc.

You have to find the answer to the question- "Who am I?" The body, the senses, the mind and the intellect are all your instruments. You are their master. Master the mind and be a Master. For a human being the *Aathma* (Self) is the Master. It is the power of the *Aathma* (Self) which enables the senses to perform their different functions like seeing, hearing, etc. You have, therefore, to realise that you are *the Aathma* and not the body

You may all know what happened today Kaarunyaanandha had been with Svaami for forty years. He was a centenarian. Today his body merged in the five elements. For the passing of any person the time, the place and the circumstances have to come together. Here in this hall, the recitation of the *Vedhas* is going on. The *Jnaana Yajna* is being performed. He was listening to all these sacred things. He went to sleep at night and passed away in his sleep.

He came to me a week ago. Svaami asked him, "Kaarunyaanandha! What is it you want?" he replied: "I need nothing. I only want to merge in your Lotus Feet. There is no purpose in my continuing." I asked him why he was speaking in this manner. "What more is there for me to enjoy in life? I have stayed and moved with Svaami for forty years." he came with me to Kashmir and Shimla, Gaya and Prayaaga. He came with me to all places, wherever I went Staying with me, he passed away with a sense of fulfilment.

This kind of contentment should come to everyone in life. One should not end up with a feeling of frustration.

The mark of greatness

Ask yourself the question- "Who is the richest man in the world?" It is not men like Tata or Birla who are truly the richest men. He who has greatest satisfaction in life is the richest man. He who has much desires is the poorest man. To be free from all desires is the mark of greatness.

All kinds of things are all the time happening in the world. Births and deaths are like jokes for me, though you may not know it. When someone comes to me and wails "My husband has passed away." I remark: "*Santhoshara*" (well). She may remark- "How can you be happy if my husband has passed away?" All events are the same to me, I am always happy one lady comes to me and says that she is suffering from an unbearable stomach ache. I observe: "*Chaala santhosham*" (Very happy).

Padmanaabha Shaastri (the *Mandhir* priest) came to me forty years ago. He is known to all of you when he performs the *puuja* in the *Mandir* every morning. He performs *abhishekham* for the idols. He is engaged in this *puuja* morning and evening. He also passed away today

Both Kaarunyaanandha and Padmanaabha Shaastri had been with me for forty years. They passed away when their end came.

Be ready for the end

Bodies come and go in this manner. They are transient like passing clouds. No physical body is permanent. In human existence you must be prepared for the end at any time. It is like remaining "steady" when a photographer wants to take a picture of a person or group. If you are not steady,

the picture will be blurred. The photographer may give you a warning signal, but so far as death is concerned, you cannot know when the end may come according to divine will. Be always ready You cannot know when the call will come.

Unfortunately, in the world today few care to listen to the voice of God. They are guided by the promptings of their ego. This is the mark of the *Kali* Age. All are victims of egoism. So much so, they have doubts about every word of the Divine. They don't listen even to good counsel and therefore suffer evil consequences.

During the past three months I had been advising Padmanaabha Shaasthri to realise that he is a diabetic patient. "The wound in your leg is getting worse. Ultimately amputation may be unavoidable. You are neglecting your leg. Heed my words." I was repeatedly warning him. But ignoring Svaami's warning, he was consuming sweet things like *paayasam* and *laddus*. Today his blood pressure rose to 400 and he had a severe heart attack. You can see what happens when Svaami's warning is ignored. If they acted up to my advice, it would be good for them and their families and I would be happy from time to time I have been singing a song about the consequences of not listening to my words but behaving foolishly The result is they come to grief.

"Whatever I do is for your good"

This is not proper. You have to heed the words of advice and follow them. My advice is not for My sake but for your good. I shall soon be reaching My 72nd year. In all these years I have never entertained a single selfish thought. Whatever I tell you is only for your good and not for My benefit. Whatever I do is always for your good. Not recognising this, many are deluding themselves. What is the use in regretting at the end? You must be on your guard from the beginning.

Chant the Lord's name at all times. Understand the role of the intellect. Tomorrow I shall speak about the *Aathmik* Principle. I expect that some at least will derive benefit from this series of discourses.

Discourse in Sai Kulvanth Hall on 8-10-1997.