

49. No srama in aashrama

I HAVE been moving about in this region for fifteen years but, this is the first occasion on which I have appeared in this charming *Aashram*. I need not say that this is a great chance for you, a *Sumuhuurtham*, as they say, an event of auspiciousness. A State will have a Constitution and a set of great laws; *Sanaathana Dharma* is the law and the *Vedhas* are the Constitution of the State of Man. These were laid down by sages who "saw" them in their moments of ecstatic intuition; that is why they are called *Seers*. Hence the *Vedhas* are called *A-pourusheya* (not ascribable to any particular author). They are named *Shruthi*, that which is heard, remembered, and 'held as a treasure in the memories of men. The *Vedhas* are their own authority; just as the eye is the judge of what the eye reveals. You cannot smell a thing and judge its colour. So the *Vedhas* have robe judged by the *Vedhas* only; the experience of the sages has to be tested by sages who seek that experience through the processes laid down in the *Vedhas*; and, in every case the process is followed, the experience is won, correctly and dearly as described.

The *Vedhas* have to be practised; that is the purpose of these revelations. Merely learning them by rote is of no use. The *Uththarameemaamsa* section provides the knowledge necessary to liberate oneself from bondage and blindness. That is called *Brahmajnaana*, for, when one reaches a certain stage in *saadhana*, he realises that all this is identical with *Brahman*, which is cause and effect, being and becoming, both.

The *Bhaarathabhuumi* (land of Bhaarath) which is inherently *Yogabhuumi* and *Thyaagabhuumi* (land of godliness and sacrifice) is being dragged along the tracks of other *Bhogabhuumis* (lands of enjoyment), and putting on the paraphernalia of worldly happiness. This is the path of ignorance, of hatred, of greed, of wickedness, and competition. What the *Rishis* laid down is the best, for, they trained themselves to be impartial and detached. The teachings of the *Vedhas* were explained and elaborated in the Raamaayana, Mahaabhaaratha and Bhaagavatha, and in the commentaries by Shankara, Raamaanuja and Madhvacharya. Even those who were the custodians of *Vedhic* learning have now neglected it and taken to lesser studies.

Dedicate your work as offering to the Lord

Vimalaanandha, the Head of this *Aashram*, was in the previous status of life, at Prashaanthi Nilayam for about a year. He had asked for My Blessings when he took up this responsibility and this *Sanyaasi's* status, on the passing away of his *Guru*, the Malayaala Swaami. Like the ocean calling to the river, the role of a monk was calling him; the *jeeva* and the *Aathma* are so inextricably associated. It is the devotion and *saadhana* of aspirants that has taken such grand shape here. Do not ascribe it to one person; he inspired, but hundreds caught the inspiration, and dedicated themselves to the task. Raama

did not live in the forest, away from the cities, for the sake of its charm; he took it as an opportunity to be of service to the *Maharishis* doing penance there, eager to come face to face with God. He moved about so that He could give *Aanandha* to them. Malayaala Swaami came here to help the *saadhakas* and the efforts of devotees are clear in the development of this *Aashram*.

Have a pure sense of vision and hearing

People have read much; but, how much of their reading have they applied in life? They repeat that the senses are enemies of the higher life; but they continue to be their slaves. Have a pure

vision; then, you will not find faults in others. Have a pure sense of healing; then, you will not relish the scandals regarding others scattered by foolish men, who do not know that they are but scandalising themselves. Care more for *Sarveshwara Chintha*---thought of the Lord of All; not *Sareera Chintha*---thought of the care and upkeep of the perishable body.

Every farmer knows that good seeds must be sown for getting a rich harvest. If the seeds are bad, his efforts are fruitless. Sow the seeds called Name of God in the well-prepared field of the heart; feed it with the manure of Faith; have Discipline as the fence to keep out stray cattle. Without a fence guarding the crop, farming will be like shooting without a bullet: all sound and no game!

Prayer must come from the depths of feeling; the Lord looks for *bhaava* (sincerity of feeling), not *baahya* (outward pomp). With feeling, you can make the Divine Heart bloom in joy. The *Karma* kaanda and the *Upaasana* kaanda (sections of the *Vedhas* dealing with rituals and worship) insist on the worship of God and devotion to Him. They sing His Glory and instruct man how to meditate on His splendour. They say that He is known by many Names and appears under many Forms. *Ekam sath*, they say: only One exists; but, *Vipraah bahudhaa vadhanthi*---but, the same One is known and described in many different ways by the wise. To know that you are that One, and therefore Immortal, is your right, your heritage, That is why the *Vedhas* acclaim man as *Amrithasya Puthraah*: Children of Immortality.

The Guru dispels darkness like the Sun

Act in conformity with that ancestry, that status. The generality of people are unaware of the Glory and Grace of God; the Malayaala Swaami made every one who came to him understand the Real behind the Unreal. He had known it by study and *saadhana*. The *Guru* is the teacher of *Aathma-vidhya* (science of the Self); he dispels darkness, like the Sun. His *sankalpa* (resolve) is that this *Aashram* must progress in the task of spiritual enlightenment. Vimalaanandha wrote to Me, when he was selected to succeed him as head of this *Aashram* asking for My blessings. I wrote back "Since he has selected you, his blessings will guard and guide you and you will surely achieve *Digvijaya* (conquest in all directions)." He was a little nervous, not because he had no faith in the efficacy of the *Guru's* blessings, but because he had little experience in bearing such burdens. I am glad all those attached to the Malayaala Swaami and this *Aashram* have strung together their loyalties and prepared a garland for honouring Vimalaanandha.

· You have a committee of elders, who will also look after the affairs and come to his help. Every one should be prompted by reverence to the *Guru* which means not worshipping his photograph, but acting according to his orders, his commands, his *Aajna*. If you are right on the path laid down by him, then you can march boldly on, regardless of praise or blame. Do not doubt this.

Here I must tell you something about Myself, like leaving a Visiting Card, here. My task is not merely to cure and console, remove individual misery. It is something far more important. The important task of the mango tree is to produce mango fruits. The leaves, the branches, and the trim of the tree are useful, in their own way, no doubt; but the main aim is the fruit. So also from the plantain tree, the fruit is the main gain. The leaves, the edible core of the stem, these are all incidental. So too the removal of misery and distress is incidental to My Mission.

Lord's resolve cannot be hindered

My main task is the re-establishment of *Vedhas* and *Shaasthras* in the heart of *Bhaarithavarsha* and the revival of knowledge about them in the people, This task will succeed; it will not be

impeded by any obstacle. It will not be limited or slowed. When the Lord decides and wills, His *Sankalpa* (Resolve) cannot be hindered; it will not be hindered. You must have heard people say that Mine is all magic, black or white. Well, these people may also say that Krishna lifted Govardhanagiri by means of black magic, or that Raama built a bridge over the sea, by black magic!

Of course, there is magic in the world both white and black; but, the manifestation of Divine Power must not be interpreted as magic. Can the crow's egg and the cuckoo's egg be identified as belonging to one class? Magicians play their tricks for earning a livelihood. They use it for worldly fame and wealth. They are based on falsehood and they thrive on deceit and ignorance. This Body can never stoop to that level. No; never. This Body has come through Divine *Sankalpa* (the Lord's Resolve), to come. That resolve is intended to uphold *Sathya*. *Bhagavath-sankalpa* (God's resolve) is always *Sathya-sankalpa* (resolve that comes true). Everyone knows the strict discipline of Prashaanthi Nilayam; the order is "Not even a flower is to be brought!" Due to ignorance and vicious motives they do not grasp correctly the nature of *Sai Shakthi*. They interpret it as something else. That *shakthi* (power) is unlimited; the fault lies in their vision, if they cannot see it as it is. There is nothing that Divine Power cannot accomplish.

It can transmute earth into sky and sky into earth. To doubt this is to prove that you are too weak to grasp the grandeur of the Universal.

Honour the *Dharma* of your profession

I have come to instruct all in the essence of the *Vedhas*, to shower on all this precious gift, to protect and preserve *Sanaathana Dharma*. Each profession has a *Dharma*, a set of moral restrictions and regulations guiding its exercise; if these are honoured, then the joy of the participant will go on adding itself, plus, plus, plus. There are differences of innate characteristics, impulses, attitudes, prejudices, excellences and character tendencies which mark out man from man. You do not treat all mangoes alike and buy them in a lot; some may be sour, some small, some big, some tastier, some tasteless, some juicy, some fibrous, etc. You appreciate them by their taste, is it not? You select them according to the species, the *jaathi*.

Of course, all are equal before the Lord; no one has any special claim for preference, except probably the miserable and the distraught. But, in human societies there must be distinction based on qualification and merit, whether it be intellectual, moral or spiritual. If all felt that the goal is the same, there will not be faction and fights on the way. The work that each does is important for the whole community; there is no high or low. It is not for this, that one has to compete with others; these earthly statuses and superiorities and inferiorities are tawdry tinsel, temporary pinpricks. Compete with others in the quickness with which you march on to God. Years ago, this place was deserted waste; today, it has become so full of promise, so rich in spiritual potentiality. How did this happen? How did the plan of Malayaala Swaami bear fruit? Because he stuck to his ideal; his spiritual authority was respected.

Insist on discipline during student-life

You must observe strictly the *karmas* (duties) laid down in the *Vedha*, for you are teaching the *Vedhas* here. Men must observe the *Dharma* laid down for them and must be allotted the status they have to be given; women must be allotted the status allowed for them. Both are the children of God, no doubt; but, discipline demands that men and women must be allotted the spheres that are conducive to *Dharmic* life. Insist on discipline during student-life; only good can come out of

this strictness. Let boys and girls grow as disciplined, self-restrained citizens; that is a greater contribution to the country than a number of well-read but ill-disciplined persons, who will plunge society into confusion. Those who are engaged in the game will be so immersed in its hurly-burly that they may not see it whole. The spectator will be able to give better directions for playing the game. So, respect the advice of those who come and see.

The *Samaadhi* (memorial structure) that you have built for your *Guru*, Malayaala Swaami, is proclaiming the devotion you have towards Him. That devotion must be evident in every act and thought of yours; see that you follow his teachings and demonstrate that you deserve to be known as his disciples, by even the smallest act of yours being filled with the Love that a true *Adhwaithin* will have. The Malayaala Swaami had saturated his mind in the Geetha. He had dedicated himself to the Geetha ideal.

He placed this *Aashram* on the shoulders of Vimalaanandha and passed away. Now, all those who revere him must give full support to Vimalaanandha Swaami and see that the *Guru's* command is fulfilled. The *Aajna* (command) should not be neglected or ignored. I have much to speak to Vimalaanandha Swaami taking him apart. So, I shall stop now. I am happy that I came to this place and shared My *Aanandha* with you all. I changed the programme for today and came here in order to meet you and Vimalaanandha Swaami.

Vyaasaashram, Yerpedu, 17-12-1964

*Good Conduct has to be
the main key to life of men.
It is the way of living the path of virtue,
that keeps one in the memory of people
long after death.
If it is not the virtuous way,
the person is as good as dead.
It is often declared that
knowledge is power.
No, No. Character is power.
Nothing can be more powerful
on earth than character.*

Shri Sathya Sai