

29. Win the one

BHAARATHEEYAS have a way of laying down do 's and don'ts for every activity, for each part of one's duty to oneself and others; they are amenable to discipline, and self-control, because they know the joy that can be derived from limitations and restrictions. They are also eager to 'experience' rather than 'expound' spiritual truth; the emphasis from the very beginning of the *Vedhic* Age has been on 'how much have you earned' rather than on 'how much have you learned.' They know that the final beatitude is something inexplicable, that there are certain stages beyond the senses, the intellect, the emotions, and even beyond the ego, and that these stages confer the utmost ecstasy.

The sages have laid down three categories which comprise the knowable world: God, Nature and the I. (*Ishwara, Prakrithi and Jeeva*). God when seen through the mirror of Nature appears as I. Remove the mirror; there is only God; the image merges in the Original. Man is but the image of God. Even Nature is but an appearance of God; the Reality is He alone. The principle of appearance that deludes as multiple manifestations, is *maayaa*. It is not external to God; it is inherent in God, just as all powers are inherent in Him.

When the I image is conceived as distinct, we have dualism or *dhwaitham*. When it is recognised as only an unreal image, but yet, when it is given some relevance as related to the Original, then it is *Visishtha-adhvai-tham* (Qualified Monism). When both the T image and the mirror are recognised as illusions and dismissed as such, only One remains---this is the *Adhwaitha Darshanam* (the Vision of the One, without a Second). The search for the one, without a second, is the search of India, since ages. The endeavour has always been to discover the One, which when known, all else can be known. The knowledge that is worth while is the knowledge of Unity not Diversity. Diversity means doubt, dissension, dispiritedness. The seen is different from the seer; the seer in everyone is the same.

God is like Gold which subsists through all the jewels

There are four stages in saadhana: the first takes you to Saalokya: You are in the kingdom of God. You have to obey the Kings commands, be loyal to him, respect his lightest wish and serve him sincerely, surrendering without any reservation. The next stage is *Saameepya*: It is **the** stage when you are in the palace as one of the couriers or courtiers or chamberlains or servants. You are nearer to Him, and develop Divine qualities. The next stage is *Saaroopya*: *The saadhaka* imbibes the Form of the Divine, that is to say, he is like the brother or near kinsman of **the** King, entitled to wear royal robes and paraphernalia. And lastly, we have the *Saayujya*, when as the Crown Prince, he succeeds to the throne and becomes Monarch himself. The subject is as the limb, the King is as the heart.

The mind that does not know the One is a dry leaf, rising with every gust of wind, and falling when it subsides. But, the mind fixed in the awareness of the One is like a rock, unaffected by doubt, stable, secure. God, as amenable to worship and contemplation, is referred to as *Hiranyagarbha--Golden Womb*, the Origin of Creation, the Immanent Principle that has willed to become manifest and multiple. The term Gold is appropriate, for gold is the One from which multifarious jewels are shaped by the craftsman, to suit the needs, fancy, foibles and fashions of wearers. God too is shaped by human imagination, inclination and intellect into various forms, grand or grotesque, frightening or charming. Man erects these images, and pours out before them, his fears, fancies, desires, dreads and dreams. He accepts them as masters, comrades,

monarchs, teachers, as the moment dictates. But whatever man may do with God, God is unaffected. He is Gold, which subsists in and through all the jewels.

Renounce your identity with the body to realise God

He is in you, and it is He that has prompted you to project Him into the outer world, as this idol or that image, to listen to your outpouring and give you peace. Without the inspiration, solace, and joy that He confers from within, you will be raving mad, as one who has lost his moorings and is tossed about, rudderless on a stormy sea. Hold on to Him in the heart, hear Him whisper in the silent words of counsel and consolation. Hold converse with Him, guide your footsteps as He directs, and you reach the goal, safe and soon. The picture before which you sit, the flowers which you place on it, the hymns you recite, the vows you impose on yourselves, the vigils you go through--these are activities that cleanse, that remove obstacles in the way of your getting aware of the God within.

Really speaking, you are He; not this body which you are carrying with you, like the snail, loaded with its own house, the shell! When the fascination for the body goes, the Light of the God within will shine and illumine your thoughts, words and deeds. Krishna says in the Geetha that He will release you from bondage, the moment you renounce *Sarvadharmā*--all feelings of obligation and responsibilities, of rights and duties, of 'from me' and 'to me'; that is to say, He requires the renunciation of the identity of the individual with the Body.

That is the *Dharma*, the Supreme Duty which Krishna had come to teach. Man has a duty to himself---recognising that he is Divine, and nothing else. When he neglects this, and strays into the by paths, God incarnates and brings him on the right path again.

Fight against the six demons infesting your mind

The need comes first and then the teaching to suit the need, the form to impart the teaching. Naaradha, the Celestial Sage, is said to have suffered from mental agitation and the sage Sanathkumara taught him the *Vedhas*, to restore peace of mind. The *Vedhas* cannot therefore be said to be beginningless; there are many names of sages and 'poets' mentioned in the *Vedhic* Hymns and so, the hymns are subsequent to the birth of those persons.

Vaalmeeki is said to have composed the Raamaayana and taught it first to the twin children of Raama, who later sang the whole epic before the Divine Hero, their father, in open Durbar (King's Court). When you emphasise the container, the body, the bulb, and not the contained, the soul, the current, then, you talk of this Go and that, of the Creator Brahma, the Protector Vishnu, the Destroyer Shiva! But, really, this body and the bodies in front of Me are all the same, only the intake of current in each is different, though the current is the same.

The six *demons--kaama* (lust), *krodha* (anger), *lobha* (greed), *moha* (attachment), *madha* (pride) and *maathsarya* (hate)---pursue you and turn you into wrong paths and make you servile, stupid and sad. Fight against them resolutely. That is the life-long war you have to wage. It is not a Seven Years War, or a Thirty Years War; it may be a Hundred Years War, if you live a hundred years. The struggle knows no respite! This is a civil war, where vigilance alone can bring dividends. Arjuna prayed to Krishna, "The mind is infested by these demons; it does not afford me a moment of rest." Krishna said, "Give it to me!" Easy, is it not? Like the bee which hums until it reaches a flower and starts drinking the nectar, the mind too will clamour, until it settles on the Lotus Feet of the Lord, and then, it is silent, for it is engaged in tasting Divine Nectar! Once it discovers the nectar, it will not flutter any more.

Sages guided the monarchs of ancient kingdom

Dedicate yourself to God. Sudhama was asked by the Lord, "Tell me what you need!" He replied, "I need you and you alone," for, that includes all! The little son asks the father for a book, a bush-shirt, a ball, and a pen. If only he wins the love of the father, he has no need even to think of the items that he requires. The father will anticipate his needs and provide the articles.

This consideration goaded the monarchs in the ancient kingdoms of India to seek counsel from some sage, who had no affiliations and prejudices, who therefore knew what best to do, in any crisis. They were men full of love for humanity, compassion for the distressed, and understanding of the motives of the wrong-doers. They were of five grades of spiritual greatness: *Pandiths, Rishis, Raajarishis, Maharishis and Brahmarishis*. They were free from any trace of ambition, or avarice to amass land, wealth or fame. Sage Vasishta, the Preceptor and Counsellor of Emperor Dasharatha, initiated Rama into the mystic formula, called *Aadhithyahridaya*, the 'Heart of the Sun,' directing him to recite it whenever victory appeared to slip out his grasp! These counsellors steered the kingdom safe. A rain was needed to put down the conflagration lit by the wicked cousins, which was fed by oil (Kama) and wind (Sakuni), and so, Krishna arranged for a Rain of Arrows, at Kurukshetra

If the ruler bases his rule on the faith that God resides in all, and that every individual is to be res as such, then there will be no discontent or discord. That is the Vedhaanthic foundation on which aspects of living have to be built. The Buddha too built his religion on the Vedhaantha, though he might not have acknowledged the source; the Source was something taken for granted, it was never disputed. It was inescapable.

The spiritual alone give happiness and joy

The spiritual alone can confer happiness, can give lasting fame and joy. For example, years ago, the atmosphere of India was echoing with the fame of three patriots, Laal, Baal and Paal. Of these, the name of Baal Gangadhar Thilak may last longer than those of Laala Lajpathrai or of Bipin Chandra Paal, for, Thilak wrote the *Geetharahasya*, a commentary on the Bhagvadgeetha. Your bodies have been acquired for realising God, and dedicating them for searching the Divine, serving the Divine and sustaining the Divine---that alone can satisfy your innermost craving and remove the gnawing discontent.

Prashaanthi Nilayam, 21.10.1969