

41. "My People"

BHAKTHI (Devotion) has been defined as, "*Saa Paraa Anurakthih Esware*"---"It is supreme single-pointed intense attachment to the Lord." Such attachment can be evinced even by animals, as the legends, about Shiva at Kaalahasthi and of the elephant that worshipped Him there, describe. Young lads are capable of it, as the story of Dhuruva demonstrates. Women have proved that they are capable of cultivating that attachment, as Dhroupadhi did.

The Moon has no inherent light of its own; the stars are sources of enormous quantities of light. But, starlight is so hazy and indistinct that it is as bad as non-existent, whereas, the Moon with borrowed light is able to help man much more and to brighten his nights with a delighting quantum of light. The secret is the nearness of the Moon to the source of light, the Sun, and to those who need it, namely, mankind on earth. The stars are too far off from either, to be of any service. And, of what use is all that brilliance if what they can offer is just a twinkle? The sky is studded with a billion stars but the illumination they shed is infinitesimal!

God is more than a billion Suns but, if you are far away from Him, you cannot have either the warmth or the light. Of course, with God it is not special distance that counts; one has to endear himself to God. That is the process of *Bhakthi*.

Recognise the authority of God over all

But as a result of worldly needs and sensual greeds, man endeavours to curry the favour of all sorts and types of men, demeaning himself with low tricks and vulgar praise! *Lokavaancha* (worldly desires) takes you away from *Lokेशha* (the Lord of all the Worlds). Learn a lesson from the stream. It rushes to the hollows, never to the heights. Bend before the lowly, the humble, the godly, the good; don't bend before the proud, the promoters of hate and greed. Those who have God in their hearts will always be self-effacing, not self-aggrandizing. If a man's head is heavy with ego, he will suffer from aches; he cannot sustain himself on *Aanandha* (bliss). Never yearn for authority over others; recognise the authority of God over all. Be immersed in *Aanandha*, and in Love.

Man weakens himself, believing three impostors: *Naama*, *Roopa* and *Guna*. When he says that his name is such and such and when he answers 'Here I am' when that name is called, he is impostor number one. When he describes himself as iii or well, weak or strong, poor or rich, he is impostor number two! When he is depressed because he suffers loss or pain, and excited because he secured profit, he is imposter number three! He has no name; he has all the names that God has! He has no phases; his body has them; but he is not the body. His car may be out of order; his house may be crumbling; but he is unaffected. Loss or gain, pain and pleasure, the entire dual throng is delusion caused by the play of fancy of fact.

Three knowledges to disperse the delusions

These delusions have to be dispersed by the acquisition of three knowledges and the consequent mental attitudes: *Aadhibhuutham*, concerning all perishable things including the body and its appurtenances, that is to say, the *Jeeva*; *Aadhidhaiva*, concerning the Divine forces that prompt action the directions of space, ruling the ear; the Air, ruling the sense of touch; the Sun, presiding over the eye; the deity of the waters, Varuna, ruling over the tongue; the Ashwin Twins, ruling over the nose; Fire, presiding over speech; Indhra, over the hands; Upendhra over the feet; Mithra, over the alimentary system; Prajaapathi, over the generative; *Chandhra* or the Moon,

presiding over the mind; in short, the *Ishwara* or *Saguna* (formful) aspect of God with various contributory attributes promoting man's progress here and hereafter; and lastly, the *Aadhi-aathma*, concerning the *Aathma* (spirit) that is the individualised being, the Universal eternal *Aathma* itself.

The *Aadhi-bhuutham* or *Jeeva-consciousness* binds one with the shackles of I and Mine. The *Ishwara-consciousness* or the awareness of the attributes of God which energise and activate one's functions limits the Supreme into a particularised entity. When the *Aadhi-aathama* is achieved, delusion or *Moha* disappears and you attain *Moha-Kshaya* (lost-delusion)---Liberation. Arjuna acknowledges with gratitude towards the end of the Geetha dialogue, *Nashtho Mohah* (my delusion is lost), *Smrthir labdhah* (I have regained the memory). He had forgotten that he was the *Aathma*; he remembered it and was liberated from the prison he had built around himself.

Man loses joy and peace by his own craving

There was a rich man, a confirmed miser, who sought to hide his hoard in a place where no one could lay his hands on it. He decided to keep it inside a snake-hole. Poor fellow, he did not realise that if his gold was safe from others, it was inaccessible for him too! Man loses joy, his peace, his freedom by his own cleverness and craving. He devises stratagems in order to escape being entrapped by others but he is trapped, nevertheless, by his own tactics to catch blind-folded in a dark room the black cat which is not there! That is life, for most men. They won't believe wise men when they warn or convey correct information.

Do not look upon the objective world as something to be exploited; it is something to be adopted and appreciated. Then, you can derive the maximum *Aanandha* out of the contact! At Delhi, lakhs of people were pouring in at all hours of the day and night, and clamouring for *Dharshan* (audience). Unless one group got *Dharshan* and moved on, there was no room for the next group pressing behind them to move forward. So, I got upon the terrace and gave them *Aanandha*. Truck-loads of people from Jullundher, Meerut, Paatala and even places however farther off were arriving on all the days I stayed. They were all drawn by the *Aanandha* that *Dharshan* confers.

Ganga of spirituality can never be polluted

When every moment of stay in Delhi was thus packed with the sharing of *Aanandha*, Gulzarilal Nandha, President of the All- India Saadhu Samaaj, wanted to take Me to Kurukshethra. I told him, "How could I leave the thick flood of people pouring out their hearts in anguish, "Sai Baba! *Dharshan Der!*" (Sai Baba! Give us *Dharshan!*) and come with you to Kurukshethra? They will feel I have deserted them." But, he insisted so sincerely and argued so selflessly that I yielded to go, during the hot hours of the day, when I had some respite at Delhi from the pressure of the prayerful crowds.

There I found a large assembly of over three lakhs of people. Among them were many *Sanyaasins*; the ochre robe was predominant all around. I had a surge of *Aanandha*, standing before that happy gathering, on ground that was familiar to Me, as a field for corrective teaching! I said that *Sanyaasins* (those who have renounced worldly desires) have a unique role in Society. The colour of their robes must indicate the colourlessness within. I warned them against the corrupting influence of politics and of institutionalism. They should not sacrifice their freedom, their simplicity and their role as vigilant witnesses to the wiles of pomp and pageantry.

I described the political pressures that are undermining the spiritual culture of India in the name of secularism. I assured them that the Ganga of Spirituality emerging from the Himaalayan ranges of *Sathya*, *Dharma*, *Shaanthi* and *Prema* can never be polluted by political tactics. For millennia, the lives of generations of Indians have been saturated in God; they have toiled for God; they have been fostered by God; God is the root; the bed-rock, the very breath of the millions of India. No one can dry it up, or blast it or deny it.

Be aware at all times of the God within

The truth about the individual, the Universe and God discovered by dedicated delving and announced through universal compassion can never be tarnished or argued away. Ambassador Keating of America told Me: "I cannot grasp the full import of Indian Culture through the study of books, nor can I vouchsafe the authenticity of the scriptures of this land. But, when I see in the Capital City of India in the Seventies of the twentieth century a phenomenon like this---five lakhs of ardent men and women milling around to get a heartening glimpse of this five-foot personality, I feel I can hear the heartbeats of this ancient people."

When a person is sleeping on a cot in a room at night, and thick darkness prevails, you try to wake him up in order to talk with him. You grope around and when you touch a chair or shelf or book, you say to yourself, "Not this! Not this." At last, when you touch one toot, you are thrilled; you know, "This is He." "Once you have contacted God, get confirmed in Faith and by adhering to His Commands, attach yourselves to Him closer and closer," I told the gathering at Kurukshethra.

I advised the *Sanyaasins* to give up anger, greed and envy; to eschew factionalism and pomp; to be aware at all times of the God within and the God without and so behave that all may be inspired to follow the spiritual path. I explained to them that without purity of consciousness, wisdom cannot dawn in the heart.

We went to Meerut one evening, a place historically important during the days of British rule and **even** a big cantonment of the army. It was here that the British suffered their first reverse in days of the Mutiny. They now want a Sathya Sai College there! The gathering there was so huge and so thickly packed at the Assembly Place that cars could not proceed, nor could we, by foot. When we thought of returning, there was such weeping and wailing that I appeared on the dias, while they were wondering where I was and whether I had left; I gave them joy, singing a few *Naamaavalis*.

In the Divine Path, there is no chance of failure

I am telling you this, because it is a forecast of what you can expect in the coming days. I have been declaring since six or seven years that the day when millions will gather to benefit from the *Avathaar* (divine incarnation) is fast coming; I am advising you to garner and treasure all the Grace and all the Bliss you can, while you may, so that you can sustain yourselves ruminating on the sweetness of the memories and the experience.

If you live on the level of the body and the individual, you will be entangled in food, fun and frolic, in ease, envy and pride. Forget it, ignore it, overcome it---you will have peace, joy and calm. In the Divine Path, there is no chance of failure; it is the Path of Love.

We are having a Summer Camp for College Students at Brindhaavan in May---the entire month. The Chairman of the University Grants Commission, who has written a voluminous report on

College Education, told at Delhi that his long cherished dream is now coming true, that what the Government cannot do, Bhagavaan is making a reality. We have a number of scholars and *Pandiths* coming to speak on various subjects to the students. Of course, all subjects are spiritual, there is nothing beyond the realm of the spirit. Even matter is spirit, basically.

I desire that you should share your *Aanandha* with others and you should hold forth, in your daily life, conversation and activity, ideals which they can emulate and follow. There will be no shortage or hesitation in My giving *Aanandha* to you; any shortage or hesitation will only be in your accepting what is offered. Be vigilant that you do not miss the least part of the Bliss.

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Desire discolours the intelligence; it perverts judgement; it sharpens the appetites of the senses. It lends a false lure to the objective world. When desire disappears or is concentrated on God, Intelligence is self-luminous, it shines in its pristine splendour, and that splendour reveals the God within and without. That is the real Aathma Saakshaathkaara (Realisation of the Self).

Sri Sathya Sai