

48. Poornachandra

A BUBBLE is born on water, from water and merges in water! Man is born in God and merges in God! This is the lesson India has been teaching her children as well as all men anywhere for centuries. She gave the message of Divinity to humanity. Festivals like Dhasara are designed to make man aware of his Divinity, to endow him with purity to become aware of his holiness, to imprint on his heart the wisdom won by the sages after years of yearning. The monastic heads, hereditary *gurus*, the leaders and rulers of the land are not inspiring people to awaken to this truth. Though millions get a glimpse of the ecstasy of union with the Divine Beauty and Divine Majesty from these festivals and pilgrimages, the real purpose of the festivals and the benefit one has to derive from the concourse of like-minded people is not understood or explained by any one. The holy teachings of our land are not being implemented by the so-called custodians of culture---the educationists, the preceptors and the *gurus*.

Pilgrimages impress on people the lesson of unity; they bring together people from all corners of the world, irrespective of language or locality. The places of pilgrimage are also distributed all over the land. Festivals like the Dhasara at Prashaanthi Nilayam bring together *Sadhakas* from all the continents, irrespective of religion, caste, creed, and colour; they are all motivated by the same urge, to involve themselves more and more in attempts to realise their innate Divinity. They have met here to enjoy the supreme delight in the Holy presence of the Lord and to recognise the unity of all in the Divine *Aathmic* splendour.

Desire knows no justification and has no end

But man is caught in low desires. Desire is the sole cause of sorrow and distress. Sacrifice is the best means of avoiding desire and the consequent grief and disappointment. Several devotees come to Me and complain, "Lord! I am suffering from this problem," "I am suffering from some headache," "I am suffering from stomach ache." I give all of them the same reply, "*Santhosham*" (I am happy), to every one. When a bereaved wife tells Me that her husband has departed, then also I say *Santhosham*. You may wonder why I give the same reply to all such persons. *Santhosham* is not the common type of joy or happiness, the transient, trivial pleasure you get from worldly success or material gain. "*San*" means anything gained through fair means, honourable methods. *Thosham* is sacred, holy, exaltation, ecstasy. Of all the gifts that you receive from God, the greatest gift is *Santhosham*. The opposite of *Santhosham* is 'Sorrow', which is the fruit of *aasha* (desire) that arouses hope and almost always results in disappointment or despair. One *aasha* engenders another: one desire proliferates into a hundred, even when it is fulfilled. *Aasha* is like the shadow caused by the morning Sun---it gets longer when you run to catch it. It tantalises you and makes you a fool. It knows, no justification and has no end. So, *Santhosham* is the supreme blessing of the Lord, who in His infinite Love, puts an end to that unquenchable thirst. No wealth or other attainment can equal it in efficacy. *Santhosham* is the culmination of Desire in full contentment and sacred satiety.

The sacred texts of India have abiding, vitality

The culture of India has been exhorting people to learn this lesson and practise this discipline but, the glitter of the West with its scientific advance and technological superiority have enslaved the brain and hems of Indians and they pay no heed to the Voice of the Mother which warns and teaches. They are like the dull-witted inhabitants of the Gangetic basin who dig wells on the banks of the holy river---instead of drawing the sacred water itself for their needs! You should

pledge yourself to protect, practise and promote the ancient time-tested culture of your country. It is not an accident that you are born in this land. A sacred responsibility is resting on your shoulders. The greatness of India is something unique; so is your good fortune to be living at a time when it is being fast recognised all over the world by anxiety ridden, fear torn, humans.

A word about; Poets who read poems now. According to tradition only the *Rishis* who had intuitively cognised the hymns in praise of God and the Divine in man were revered as Poets or *kavis*. Of course, *rishis* or sages were honoured as poets, and the appellation *rishis* was not given to 'poets.' *Rishis* could be called *kavis*, because, '*kavi*' meant he who understood the past, realised the present and educated people for the future. Since the poet has a purified consciousness, he could pronounce impartial judgement on the past, he could lay his finger on the ills and 'wells' of the present and he could recommend the paths for progress in the future. People could place faith in their words and listen to their call. They would not mislead or misinterpret.

Genuine poets are aware of the three periods of time, can roam in their imagination over the three worlds and be ever fixed in consciousness with the three Divine Entities of the Trinity. The *Shaasthras*, *Puraanas*, Epics and other sacred texts of India have abiding vitality and validity, only because their authors had such unquestioned authority to guide and interpret the Age 'in which they lived and composed their works.

The sages of India desired to establish peace on earth

Vyaasa and Vaalmeeeki underwent a long process of asceticism and study, as well as experience 'of spiritual bliss and thus lifted themselves upto the heights of *rishihood*, before they composed the epics and texts bearing their name. The question may be asked, "Why should they compose poetry, however exalted, after attaining *rishihood*? What was the urge that prompted them?" The answer is: "They were overcome with compassion, for the fellow-pilgrims struggling along the path they had-traversed; they were full of agony at the plight of fellow-beings who were sweltering in the heat of worldly entanglements." They desired to establish peace on earth and good-will among mankind. Their attention was ever on the *Vedhic* message, "*Swayam theernah, paraan thaarayathi*." "Themselves having crossed the Sea of *Samsaara* (change), they help others to do likewise." Themselves risen to the Divine, they helped others to rise.

Nature has no beginning and no end

One of the stages of development of beings into Divinity is *Maanavathwa* (Humanness), being endowed with *Manas* (mind), which is an instrument for bondage to, as well as for liberation from, physical shackles. Some people define '*Prakrithi*' (the objective world) as a mere fancy of the mind. But, it 'is as valid, as real, as the Lord Himself. God has no beginning and no end. Nature or *Prakrithi* too has no beginning and no end. *Prakrithi* is a stream that flows from beyond time into the timeless future. The individual is the *Purusha*, the person who resides in this *Pura* (Body or Castle or Fort). There are two *Purushas*---the *Kshara Purusha*, and the *Akshara Purusha*. The *Kshara Purusha* is bound up with material life and so is subject to change. He is entangled with the five *Koshas* (Sheaths), the five *Praanas* (Vital Airs) the five *Indhriyas* (senses of perception). The *Akshara Purusha* is the *Saakshi* (Witness).

There is another over-all *Purusha*, the *Purushothama*, who is beyond the three segments of time, the three Universes and is everywhere at the same moment and all moments. His Glory is evident in all things and beings. You should strive to escape from the identification with the body and feel that you are only the residents of the Body---the *Kshara Purushas*. Then, by *saadhana* you

are able to cognise the *Akshara Purusha*, the Witness of even the *Kshara Purusha*, the *Jeeva*. By practising the unbroken presence of the *Purushothama* (Supreme person) who is resplendent in all creation, you can ultimately merge in Him, as the consummation of all the lives you have spent here below.

Devotees who worked with a spirit of dedication

Members of the Sai Organisation and those who adhere to the Universal path to Sai should not be carried away by ideas of inferiority or superiority based on differences of religion, caste or creed. They should honour Faith, Steadfastness, Sincerity, Purity, wherever found. There are some people who ascribe all the ills of Society to the prevalence of religion and the importance given to social divisions. They say all the unrest and turmoil prevalent today are the direct results of this system. This is not true. Diversity of religion and faith is conducive to the welfare of mankind. Division of labour is a genuinely beneficial social need. Life can be sanctified and elevated to a worshipful pilgrimage if only everyone clings to his way and sees it in its proper perspective. Idle brains exaggerate matters and cynics cause great social damage. Gulfs are widened by thoughtless criticism. If only all of you remember the twin principles of cohesion, the Fatherhood of God and the Brotherhood of Man, mankind will soon become a mighty family full of peace and joy.

I must mention one instance of good work done by people who are actuated by sense of duty. This spacious shed, these lines of three storeyed flats, this addition and artistic alterations which are made in the *Prashanthi Mandhir* are all examples of work done in the spirit of worship. Swaami confers blessings on the engineers whom He has called up to sit on the dais---for they have done signal service to provide more facilities for the streams of devotees who long to stay in Swaami's Presence.

We have here the 82-year old engineer B. Sathyanaraayana of Aandhra Pradesh, who has held positions of great responsibility and high usefulness in the past. He has worked with full fervour and enthusiasm using all skills for the works allotted to him. Joga Rao has shouldered the responsibilities laid on him as an Engineer by Swaami admirably well. He has worked night and day in a spirit of dedication. I bless them and their families. May they enjoy peace, health and happiness.

Become free from the taint of selfishness

This vastly spacious shed with all amenities of lighting and sound equipment where you are sitting comfortably in thousands, with this platform so broad and deep, and so impressively designed are the products of the dedication and sense of duty of another individual about whom I want to tell you. Keeping in mind the target date set by Swaami, Sri P.R. Kamani, one of the greatest of Swaami's Devotees, has personally supervised the erection of this shed. Supplying scarce articles like iron and cement and also the technical guidance and skill, with a smiling face and an exuberant heart, he sought to fulfil Swaami's *Sankalpa* and succeeded. Sri P.R. Kamani is responsible for giving you all so much delight. His devotion and the loving care and steady attention that he bestows on any work connected with Swaami is really remarkable. It is decided that this great auditorium shall be consecrated to the memory of Sri ' P. R. Kamani. From this day, it shall be known as Poornachandra Auditorium.

Poornachandra, where we derive all this *Aanandha* is like the Full Moon, the embodiment and

symbol of a full mind that is free from the taint of selfishness and wavering. It is my intention and desire that all those who use this Auditorium and who listen to and are inspired by the discourses and Special Programmes that happen here should also become 'Full Moons'. Sometimes, we pursue this or that fragment of the mind and derive some little *Aanandha*, spending our lives this way and that, but the highest fulfilment is to have the full expansion of the pure mind, which is symbolised by the Full *Moon---Poornachandra*. The mind is the Moon, the *buddhi* (intelligence) is the Sun and both are interacting with each other, rotating in the heart, which is the sky! In the sky, clouds of pleasure and sorrow, disappointment and success, joys and griefs, may be rolling along. But, in spite of these, the Sun and Moon carry on their allotted duties. So man too must carry on in a spirit of dedication, as P. R. Kamani did. We can assert; that there is no fulfilment greater than that, there is no merit higher than that, to be acquired by man.

Because this great devotee has always cherished Swaami in his heart and was ceaselessly engaged in the thought of Swaami only, he is ever with Swaami and in Swaami. This Auditorium shall be known as Poornachandra---His memory, enshrined in that name, will live for ever.

Prashanthi Nilayam, 17-10-1972