

#### 40. Vaster than the vastest !

BRAHMAVIDITH Brahmaiva bhavathi (He who knows the vastest becomes the vastest), say the *rishis* (sages). *Brahman* is the word used for what they indicate as the vastest, which words cannot reach nor the imagination conceive. There is a Brahma, the First of the Trinity, with four heads, the Creator, from whom we have to distinguish this vast immanent Principle. This *Brahman* is described, not as one of three, but as the One without a second. The *Vedhic* statement *Sarvam Brahma mayam* ("All is *Brahman*") is the key to the understanding to the Universal Eternal Principle. The *Brahman* need not be sought, at some far distant spot, on the Himaalayas or in the depths of space. Some cosmonauts when they landed on Moon reported that God does not exist, because they did not spot Him anywhere in their spatial journey, as if He lives and moves in space and accosts all who dare flit through His corridors! *Brahman* is the Reality of the seeker, the Cosmonaut, the person who asserts its existence as well as of the person who doubts or denies. To say that the Divine is a fiction of some one's fancy is to be false to one's own genuine truth. The Divine is what integrates and unites all this diversity into one single essence.

#### ***Brahman* is the activity in every atom and cell**

We can easily become aware of it, if we observe the prescribed course of *saadhana* (spiritual discipline) and have the elementary faith to impart sincerity for that *saadhana*. One must sharpen the intellect and widen the imagination to be able to conceive of *Brahman*, which is subtler than the subtlest, vaster than the vastest. *Brahman* is the very urge behind all aspiration and all achievement, even the aspiration to know *Brahman*. It is the activity in every atom and cell, as well as in every star and galaxy,

*Brahman* also means sound, voice, word, *manthra* (sacred formulae), and, through the sound OM, as well as through various other *manthras*, it is possible for man to develop the superfine intellect necessary to grasp the immanent and transcendent principle called *Brahmam*. *Brahman* means *Brh* or big, the biggest, the vastest. It is described as bigger than the biggest, vaster than the vastest. The Universe is the body of *Brahmam* that emerged from it when the desire to become many arose in it. The Universe rose when *Brahman* uttered the first word, and so, the *vaak* (word) is also called *Brahman*. The word is also called *padha* and all created things are referred to in Samskrith as *padha-artha* (the meaning of the spoken word). For, when the word was uttered, the thing was created or became manifest. The word produced its meaning, namely, the thing!

The Infinite Eternal *Brahman* can be cognised as having three attributes, for the convenience of awareness: *Sath*, *Chith* and *Aanandha*. The minutest particle in the Universe has these three characteristics, and the vastest too. Man too is the embodiment of *Sath-Chith-Aanandha* (Being, Awareness, Bliss absolute); but, since he is too attached to the body and its impulses, he is unable to dive deep into his reality and benefit from the springs of *Chith* and *Aanandha* that are there.

#### **See all as parts of the same whole**

The attraction that the vast *Brahman* has for the *anu* (the small) is the attraction of the whole for the part. It is the basis of all love---the love of the mother, of the father and son, of the friend, the spouse and even of the devotee towards God. The *jeeva* (the individualised being) loves the

*Brahman* or the totality of which it is part. See all as parts of the same whole to which you belong; then there can be no hatred or envy or greed or pride.

Saraswathi, the Consort (the potent power) of Brahma is celebrated as the Goddess of *vaak* (word) or the urge to express, to manifest. Her vehicle is, according to the *Vedhas*, the *Hamsa* (Celestial Swan), the pure bird that is endowed with the rare power of discriminating between water and milk, even when they are mixed and receiving only the milk (that is to say, separating the valid from the invalid, the lasting from the fragile, the true from the untrue). Moreover, *Hamsa* is a symbol of *Soham*, the *seed-manthra* that is uttered by human breathing (*Soham-Soham*; *Soh* means He and *ham* means I; He is I). I and He are the same from birth to death, meaning that the *Jeeva* is *Brahman*, no more and no less. There is certainly difference in quantity but there is no difference in quality, between the two. A drop of sea water is as brackish as any other; you need not taste the entire sea to know that. The *jeeva* is *Sath-Chith-Aanandha*; the *Brahman* is also *Sath-Chith-Aanandha*. That is the reason the *jeeva* is asked to announce itself as "*Aham Brahmaasmi*"---"*I am Brahman.*" It is .as true as the drop of sea water saying, "I am the sea."

*Yogis* (spiritually advanced persons) can cognise this easily. That is why one *yogi* sang, "Go, mind! Rush to where the Ganga and Jamuna are." This does not mean that the *saadhaka* (spiritual aspirant) should go on pilgrimage to Prayaag, Allahaabad where the two rivers meet. Ganga and Jamuna are the *Ida* and *Pingala*, the two nerve-channels through which the *Kundalini* (soul power) is uplifted and Prayaag is the *Bhru-madhyasthaan* (the spot on the brow where they meet between the eyes). When the *Yogi* is able to concentrate on that spot, his 'serpent power,' he can become aware of the sea and transcend the name-form of the drop. That is the meaning of the Call.

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*Man has to recognise the preciousness of time. Not even a fraction of a second should be wasted. He must be engaged always in the investigation of his own Truth and his own Duty to himself Life is dripping away, drop by drop, from the leaking pot! Time hangs over every head like a sharp sword, ready to inflict the mortal slash. But, man pays no attention to this ever-present calamity.*

***Sri Sathya Sai***