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Dharma Moolam

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41. Dharma moolam

TODAY, long before the Sun rose, I could see *Aanandha* rising in your hearts; for you woke up long before dawn and got ready to come here for the Inauguration of this *yajna (Vedhic* ritual of sacrifice)! I had suggested 9-30 as the time for this event, but others suggested an earlier *Muhuurtha* (auspicious hour) due to the showers that came this morning. My *sankalpa* (resolve) prevailed, and we are meeting here to inaugurate the *yajna* at 9-30 itself! *Aanandha* is ultimately based on food, food is derived from rain, rain is the gift of God in exchange for *yajna* offerings. *Yajna* is a rite done as per the *Karmakaanda,* a part of the *Vedhas* dealing with action. So, the *Vedha Purusha (Vedhic* God-head) is the spring out of which *Aanandha* wells. That is why this *yajna* is called *Vedha Purusha Yajna.*

Yajna (Sacrifice), is the destiny of every living being. Life is sustained by the sacrifice, of the living. Every being, from the tiniest amoeba to the most profound scholar, is perpetually engaged in *yajna. The* mother sacrifices for the child, the father for the progeny, the friend for the friend, the individual for the group, the present for the sake of the future, the rich for the poor, the weak for the strong---it is all *yajna,* sacrifice, offering. Only, most of it is not conscious; most of it is not voluntary; most of it is not righteous. It is done out of fear or greed or with a view to the fruits thereof, or by mere instinct or primeval urge. It must be consciously done, it must be for spiritually elevating purposes, especially in man. Then, when Life becomes *yajnamaya* (sacrifice-filled), egoism will disappear and the river will merge in the sea.

Bring out the priceless pearls of India's past

The stream of *yajna* is the river Saraswathi of the *Vedhic* Thriveni; the meaning and significance, of every single hymn and rite of the *Vedhas* is *yajna.* Every single syllabus of the *Vedhas* is a name of God; it has about thirteen lakhs of such syllables. When the river Saraswathi underneath the twin rivers, Ganga and Yamuna, dries up, it will be a terrible tragedy; so also when the stream of *yajna* dries up, it will be a great loss of spiritual wealth; because when that happens, India cannot continue to be India. Bhaarathavarsha is called *Karmabhuumi,* since *yajna* is the karma that is the most worthwhile. It is *Vedhabhuumi* (land of *Vedhas),* not the *Vedhanabhuumi* (land of anguish) it is fast becoming. *Vedhana* or suffering can never come if the *Vedhas* are learnt and practised again.

Do not be satisfied with simply collecting a few gaudy shells from the shore of this ancient' culture. Dive deep into its past and bring out the priceless pearls.

"Vedhokhilo Dharma muulam"---The Vedhas are the root of all dharma (virtue). If the roots are injured, the tree will die. If the roots are alive, the tree can grow again; it can survive the lopping of the branches, the denudation of the leaves, but once the roots decay, there is no hope. The *Vedhas* and the *Shaasthras* are the two eyes of India. But by blind imitation of Western cultures and by blind carping on the native culture, these two eyes have become dim. Those who have no vision have to be led by others. Indians too are thrown into this plight, when they allowed the *Vedhas* and the *Shaasthras* to be neglected. They are reduced to dependence on others, who showed them the way to their own culture.

Man has bandaged his eyes with egoism

Do not cry out for help to the rulers or the Governments if you desire to revive the *Vedhas.* No, the *Vedha* belongs to those who crave for it, who know its value, who are afflicted with an

insatiable thirst for it, who desire to practise it and who are eager to derive the joy and calm which it can impact. No one else has the right to patronise it and talk highly about it; such talk will be insincere and therefore, valueless and even false. People who do not know how to distinguish between the fleeting and the fixed, the right and the wrong, the true and the false, sit in judgement on the *Vedhas* and strut about pompously in their narrow conceited circles; but others keep aloof from such critics. To say, as some of these do, that the *Vedhas* are contraptions put together by a few Brahmins for their aggrandizement is the height of folly; it is the case of the mentally weak judging a thing beyond their ken.

A fish, even if it is put into a golden bowl, struggles desperately to return to the sea from which it was pulled up. It is in mortal agony until it reaches its primal home. It wants water all round it to be happy and alive. Man too is of the nature of *Aanandha* (divine bliss); he cannot survive without *Aanandha.* He is *Amritha swaruupa* (Immortality embodied); hence, it is difficult for him to imagine that his body will fall off and he has to die one day. He has bandaged his eyes with egoism and he says the darkness is very congenial; the curious shapes of things he sees darkly, he takes as true.

Vedhic scholars must save the Vedhas

There are some disciplines and some *dharma* to follow if you desire to take off the bandage and see the Light and all things in the new Light. This *Bhavarogha* (worldly disease) can be cured by the *Vedhic* drug and the regimen of restrictions and regulations, the various do's and dont's which these Brahmins are following. Do not dismiss these restrictions and regulations as mere superstitions; no one will practise them for the fun of it all; they are very hard limitations on conduct and on the details of daily life. It requires great faith, courage and hardihood to hold them as true and put them into practice. Honour those who have that faith and that courage. I know the sincerity with which they have been leading this regulated life, for I have been with every one of them since years.

By long neglect, the road laid down by the *Vedhic* Seers is overgrown with thorns; it is now well-nigh unrecognisable, what with pot-holes, scoutings, hollows and brush. Just as some travellers spoil the very rest-houses where they are given shelter the *Vedhas* have been covered with calumny by the very people whom they have blessed and elevated. When a country is in danger of invasion, the army, that is a part of the population, selected carefully and trained systematically for the specific purpose of war, rushes to ward off the invader. Similarly, when the *Vedhas* are in danger, this well-trained, selected band of dedicated *Vedhic* scholars must take up the task.

These *Pandiths* and scholars were struggling in agony because they felt forsaken and alone. Now, look at them, sitting gaily dressed, as brides in the marriage pavilion; with joy in their faces and hope in their hearts. They had no one hitherto even to listen with patience to their scrupulously correct recitals of the *Vedhic Manthras* (holy letters, words). Henceforth, they have no reason to fear.

My task comprises *Vedha sam rakshana* (protection of *Vedhas), Vidhwath poshana* (fostering *Vedhic* scholars) and *Dharma sthaapana* (establishment of Righteousness). All three are interdependent. *Vidhwath poshana* helps both *Vedhas* and *Dharma* and so I assure them that their scholarship and sincerity will not go unrewarded. The era of neglect has ended.

Vedhapurusha sapthaaha Yajna: Prashaanthi Nilayam, 1-10-1962

When Raama enters the mind, kaama has no place therein. Desire ceases, when God seizes the mind. In fact, since desire is the very stuff of which the mind is made, it becomes non-ex-istent and you are free.

This stage is called, mano-nigraha, mano-laya or mano-naashana---the death of the mind, the merging of the mind or the killing of the mind.

Sathya Sai Baaba