

## FORM AND PRINCIPLE

In the 13th chapter of the Bhagavad Gita, Sri Krishna tells,

*'Sarvatah Paani Paadam Tat Sarvatokshi Siro Mukham  
□ Sarvatah Srutimal Loke, Sarvahmavritya Tishtati'*

With hands, feet, face and head everywhere,  
Pervading all the worlds, God envelops everything'

The nameless, formless One pervades all as Truth. It is omniscient, omnipresent and omnipotent. This is the '*principle*'. I wanted to realize this principle.

Everyone has their own image of God. This is '*form*'. Ultimate Truth can be attained by worshipping that form. Those, who are absorbed in a single form, perform sadhana and attain the Jeevan Muktha state. My life is different from them. I wanted to attain both form and principle! The chart below sheds more light on this.

I wanted to attain the all-pervasive form. This effort shows that I am Prakrithi. Why is my goal different from others? When I have attained the Jeevan Muktha state being absorbed in the form of Sai, why do I want the all pervasive Sai Principle? Why do I want to merge with Swami seeing Him in every atom of creation? It is because *I am Prakrithi and He is Purusha*.

The principle of Ekohum Bahushyam, the One manifests as many, is demonstrated through my life. One Vasantha becomes many Vasanthas. This is Vasanthamayam.

First, why did Vasantha come with a name and form? It is only to show how the One becomes many. It is to prove this principle through sadhana. The name and form of the one Atma is Vasantha. People cannot easily understand how the One becomes the many. Swami often says, 'Ekohum Bahushyam', the people who listen to Him translate this as, 'One becomes many', but has anyone realized this principle in practice? My life verily demonstrates this principle.

'Ekohum Bahushyam' is the principle of creation. This is what I want. I want all human beings, birds, plants, trees and creatures to become Vasantha. I want everyone and everything to cry for God like me. This is Vasanthamayam.

The Vedas and scriptures teach the truth through the 'Ekohum Bahushyam' principle. This is the teaching of the Avatars, saints and sages. All accepted this truth in principle; no one proved it through their life.

The Vedic teachings taught by the saints are impressed in the minds of the people. Age after age, many chant the Vedas and memorize the principles of truth expounded in them. They know the goal but not the path. It is not enough just to write the solution while attempting a mathematical problem. We should show the steps that solve the problem. **My life shows the steps on the path to Truth.**

Those great souls, who negated all as Maya, attained the state of Jeevan Muktha. How many of their followers conquered Maya and attained the same state? It is a very difficult path; the goal is not easily attained. When one negates all saying, 'Not this, not that', it is hard to sustain interest on the path. One sees parents, wife and children in flesh and blood in front of his eyes, how can they be pushed away as Maya?

When you have a name and form, how can you say that other names and forms are Maya? The

great Vinobhaji says in his commentary on the Bhagavad Gita, "Parasurama vowed to destroy all kings of the Kshatriya caste. He himself was a Kshatriya. What is the use of destroying the plant, but protecting the seed?"

Parasurama is an Avatar; compared to Him I am a child. However, as I am standing on His shoulders, I am able to see more." In the same way, I am asking the great ones, "You have a name and form, how are you saying all is Maya, neti, neti?" Since I stand on their shoulders I have the benefit of their experience, I am able to see more. I realize all is Truth, there is no Maya; I am proving this through the example of my life.

All is God. Everything is God. There is nothing but God. He is Truth. How can we dismiss the all-pervasive Truth as Maya?

How to know all is Truth? I will show you the path that I followed. First, realizing all is perishable, you should go within; God alone is the imperishable One. You should perform sadhana and search deeper and deeper within until you see God, the Indweller of the heart. This is Atma Darshan, the vision of the Self. After this, when you see the world, you will see God everywhere. On the other hand, if you were to dismiss all as Maya, saying, 'this is Maya, that is Maya, not this, not that', you will be left with the feeling of dislike for God's creation. Life will seem dry.

Therefore, one should not continuously follow the path of negation. He should tell instead, 'This is God, that is also God. Mother is God, Father is God. Child is God, friend is God. All are mine. I am theirs'.

In this way, one should unite with all and share an expansive love. Such a love will bestow bliss. Life will become blissful. We should expand the circle of love by thinking that all is God. We should think, 'this is my family, all are my friends, my neighbors, the street, the village, all belong to me'. By linking hands with all, one experiences universal love. One feels, 'the entire world is mine. Oh! What bliss! Is not this divine bliss?'

If you say, 'no, no, all is Maya', you are cutting yourself off from the source. My path unites all through love. All is God. Everywhere is God. This is bliss! This is liberation! This is freedom!

When Sri Krishna preached the Bhagavad Gita to Arjuna, He did not say "the world is Maya; there is no truth in it, take sanyas and go to the forest." He only said, "All is perishable. Do your duty without attachment. Living a life of detachment is liberation."

God's creation is perishable, but there is joy even in this perishable world. Imagine, how it would be if all those who are born do not die? If all were to live a hundred, two hundred years or a thousand years, there would not be room enough for all. At the age of fifty, the body begins to become feeble. So, how can one live a thousand years? Seeing some one die, we think of the perishable nature of life; we should go from the perishable to the imperishable. When we see a newborn, we are filled with joy. We do not like old age.

Creation changes every moment. Old flowers wilt and die. New flowers blossom. This is the nature of creation. Bliss is doing ones duty without having attachment for the perishable. The sky, seas, mountains and flowers, all are God. This is the easy way to bliss. Age after age, it has been taught that all is illusion, nothing is real. People follow this in theory but nothing has been put into practice. One should not preach anything that has not been practiced.

**'Aham Brahmasmi' is a Mahavakya. This means, 'I am God'. Each one of us should realize that he is God. Aham Brahmasmi is a principle. We have to give form to the principle by realizing the truth it preaches.**

'Tat Twam Asi' is another Mahavakya. It means, 'That I am'. How can one realize that he is That, when he continuously negates all saying, 'Not this, not that'. How to realize *That*?

One should inquire, 'If God is formless, nameless and without attributes, how did I get a name

and form?' This will lead one to the state of, 'I without i'. I have written about this in the book Prema Sai Pt 1. Here is an extract...

*God is the Indweller in every jeeva. He is the Witness in the state of Being. He resides in the heart cave as a tiny blue light, the size of a paddy tail. Through the effort of sadhana, the Indweller reveals Himself little by little. The jeeva begins the journey of total surrender to God. He surrenders the ego, mind, intellect, consciousness, senses, everything to God, until he becomes empty. When the ego is totally surrendered to God, the 'i' ceases to exist. He has no more identity. Once completely empty, the jeeva attains the state of, 'I without i'. This is the realization of the Self, Atma darshan.*

*As sadhana is intensified surrender increases, the individual 'i' shrinks and the Indweller begins to reveal Himself more and more. His form expands filling the cosmos. This cosmic form absorbs the jeeva. This is jeeva becoming Shiva. This is, 'I become I'; the individual 'i' expands to the 'Universal ' **I** '.*

At first Vasantha 'i' united with the indwelling Lord, Sathya Sai. Through the path of self-surrender, she merged into Him little by little, losing all individual identity. In Vashista Cave, with no individual consciousness, she melted and merged into the state of Pure Consciousness. However, the physical body remained; she yearned to surrender even this. Hence, she performed intense sadhana to purify the physical body, making it an offering to the Lord. After this, the thought that every individual should cry and yearn for God like her, intensified and took the form of Vasanthamayam. The whole of creation became Vasantha. This is how 'i', Atma became the all pervasive 'I'.

Now the individual Atma becomes the cosmic form of the Paramatma, the individual soul becomes Universal Soul. Now it has attained the state of Being or Truth. In this state, creation is willed. The Universal Soul divides itself into two, Sathya and Prema, Being and Becoming. The two fill the creation.

Once the 'I without i' is attained the 'I become I' state can be realized. Then one knows, 'I am

not in this one form alone, I am in all forms of the creation'. The principle says that God is nameless, formless, with no attributes. When He descends as Avatar, He has name, form and attributes. Now, due to His compassion for humanity, He has come as Sri Sathya Sai Baba. Love is His form. He is the One who embodies the six divine virtues. How can one deny attributes that are seen and felt?

They say God has no name or form; but all are worshipping the name and form of Sri Sathya Sai Baba throughout the world. Is this not Saguna worship? *Saguna and Nirguna are one and the same.*

Once I was asked, "You are worshipping Sai Baba as God. God has no name or form!" Millions of people around the world are worshipping Sri Sathya Sai Baba and gaining benefit. How can one deny a name and form, when he is benefited through this worship? Since I caught hold of the principle with one hand and the form with the other, I was able to attain both the form and the formless.

How can one understand that the One has become many, without knowing the One? How to know the One? How to know That which does not have a form? The form and the principle cannot be separated. The principle cannot be understood without name and form.

25 June 2007 Meditation

**Vasantha** : Swami, I want nothing but You. I want nothing else.

**Swami** : You always say that you want to see Me. This is just a form. I am always with you. You and I pervade Mukthi Nilayam as the Indweller and Primal energy. This alone will give you joy, the form will not satisfy you. You have different feelings saying, 'Swami did not look at me. Swami did not come for darshan. Swami did not come in the chair'. Filled with anxiety and disappointment you lament and cry. This is like the story of the saris, which cried when discarded by Me. Here in Mukthi Nilayam, it is pure joy; there is no form, there is no separation. Mukthi Nilayam is Principle. Prasanthi Nilayam is Form.