



## Glory of Bharath » Santh Darsan



It is said in the Mahabharata, that one of the questions put to Yudhishtir by the Yaksha was "Ka Dik?" meaning "Which is the right direction or guidance for men to follow?" The reply which Yudhishtir was said to have given was "Santho Dik" meaning "the direction marked out by the lives of Saints." This implies that Saints indeed are beacon lights to guide men in their life's journey to reach the goal, which is indeed "Realisation of God." Even in the worldly life, lives of saints are indeed exemplary - in the case of ethics, morality, humility, simple - living, love and concern for all fellow - beings etc.

While a saint's first love is undoubtedly God, yet it is not divorced from and bereft of concern for the good of society and the well - being of all. "Atmano Mokshaya, Jagat Hitayacha" is the twin-concern of the saint. The moksha again, which the saint aspires for, is not his individual liberation alone. The saint considers all as his fellow - pilgrims and comrades on the spiritual journey. He will not be content and will not feel happy unless all make progress on the God-ward path.

The saint is one in whom, both Jnana and Para -Bhakthi (higher stage of Bhakthi) have blended together. The saint is a mystic. His jnana is grounded in direct experience of the Higher reality i.e. God. The whole world is God, the whole world is but Spirit for him. He sees God everywhere and in all beings. His love is not confined only to the idol of the Deity in the temple, but is overflowing to all the creation and is all - embracing. His love is universal. He embodies in himself the highest philosophy the most intense devotion and utter ego -lessness. Thus the saint is unique by himself. The saint has scaled the highest peaks of consciousness; has seen God even in His transcendental Form. But even so, he does not cast out his sweet child -like dependence on the personal form of his God.

The Saint is indeed one, who feels the kinship with all and who is at-one-ment with God. He has broken down all barriers of individuality, of his nation and has attained the universality of vision and feeling. His vision is so broad, his heart is so expansive, encompassing everyone in the embrace of his love. He has crossed over and transcended all distinctions and attained a unitive vision, the Sarvatma - bhava or the Ekatma - bhava. He sees everyone as a child of God or as God himself. Anybody's suffering anywhere, not of men alone, but of even birds, animals and beasts, of all creatures, find its echo and reflex in the saint's heart. For him the whole world is but God alone, including even insentient objects - Vasudeva Sarvamiti..

We will shortly begin our insight into the lives of the Saints of India. Let us light our hearts with the Light lit up by the Saints. Let us endeavour to grow into the 'like of them', into true Images of God' as they had become, and ennoble our lives too. Let us endeavour to preserve the great spiritual heritage they have bequeathed to us and pass it on to posterity.

**"Lives of all great men remind that we too can make our lives sublime".**

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